

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 79. MIDDLETOWN, N. Y., JANUARY 1, 1911. NO. 1.

CORRESPONDENCE.

THOUGHTS ABOUT PREDESTINATION.

WHEN the Lord made the world and created man upon it he foreknew that this man would sin, and that by this sin death would enter into the world. So far as I know, all of our brethren believe this. Having this foreknowledge that man would sin, and still going on in the work of creation, does it not necessarily follow that the Lord's purpose included the entrance of sin and death into the world? Can any one think that when the infinitely wise and omnipotent God created man it was his wish and purpose that he might not sin? Could he not have so arranged that man should not sin? Why may we not think that the eternal God, in his infinite wisdom, purposed thus to display the principles of his infinite justice and judgment, which are the habitation of his throne, and the glorious riches of his love and mercy? Why may we not think that “it was all for the lifting of Jesus on high”? I cannot see anything in these thoughts that should cause one to be offended at them, or at him who utters them, especially one who loves the blessed doctrine of salva-

tion by grace, and this grace given us in Christ Jesus before the world began.

Of course the Lord does not regard sin in the same way that he regards holiness. Of course his attitude towards it is not the same. How could one have such a thought? He hates and abhors sin; his infinitely holy nature is absolutely and forever opposed to it; it is obnoxious to him and abominable in his sight. The thoughts I have expressed are not contrary to this truth, although they present a deep mystery which human intelligence cannot fathom. The Lord has power and control over sin, instead of being in any sense controlled by it. It could not have entered into the world if it had been his will and purpose that it should not, and after sin came into the world, and ever since, his control over it has been absolute. Men of the world and wicked men are his hand and sword. (Psalms xvii. 13, 14.) The wicked can go no farther in executing their wicked designs than will be for the fulfilling of his decrees concerning them. To them, as to the sea, he says, “Hitherto shalt thou come, but no farther; and here shall thy proud waves be stayed.” He must have had a purpose concerning all sin and wicked-

ness, and does overrule all the wicked devices of men to the fulfillment of that purpose. Would not any other consideration of this subject force the conclusion that the Lord was in some degree limited in power and wisdom? The devil can do nothing only as the Lord gives him the power; he cannot even drown a herd of swine without the permission of Jesus. "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?" "The Lord hath made all things for himself; yea, even the wicked for the day of evil."—Prov. xvi. 4. Could it possibly be that God was ever disappointed or disconcerted? Could anything ever occur contrary to his purpose?

"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."—Isaiah xlvi. 9-11. How clearly this Scripture, as also many other portions of the inspired Scriptures of truth, declares the sovereign counsel, purpose and power of God.

In opposing the doctrine of the predestination of all things, some, not many, I hope, constantly repeat a list of the vilest crimes and most disgusting indecencies, and then ask, Did the Lord predestinate these? When Scriptures are quoted to them which declare plainly that God did predestinate some wicked actions of men, and that he did before of old ordain certain men "to this condemnation," and they are asked to explain such Scriptures, they return to the same line of argument, and repeat again the list of horrible

crimes, and speak harshly in denunciation of those who can even think that a holy God could predestinate that such things should be done. But few, I think, venture to deny that all the terribly wicked acts of the wicked men who crucified the dear Savior were predestinated by the Lord. Several years ago I asked a dear, good brother in the ministry how it was that he could believe that all of this wickedness manifested in the crucifixion of Christ was predestinated, and that no other wicked actions were. His reply was, "That was different." Jesus was delivered to those wicked men "by the determinate counsel and foreknowledge of God;" they were gathered together to do what God's "hand and counsel determined before to be done." What God had declared by all the prophets "he hath so fulfilled." The Lord is under no law but his own will; whatever he does is right in him. His will is the only criterion by which to judge of what he does. His command is the only criterion by which to judge of what is right for any man to do. One says, If God predestinated any evil thing to be done by a wicked man, then he is responsible, and the man is not to blame. This is the reasoning of the carnal mind with regard to the doctrine of election and predestination. But the Bible does not say so. The nonelect feel the blame of their sinful acts, but do not hate the sin, and perish in their wickedness, having not the love of God in their hearts, as Pharaoh, Ahithophel and Judas. The elect take blame to themselves for all their sins and sinfulness, and abhor themselves. They hunger and thirst after righteousness, but acknowledge God's justice in their condemnation, and love him. In his own time the Lord reveals to them Jesus as their righteousness and salvation.

The Lord put a lying spirit in the mouths of Ahab's prophets for a purpose. Dare we question him as to that act? (1 Kings xxii. 23.) We are not qualified to judge of the Lord's work by our natural reasoning powers, we must simply take his word. He works, and none can hinder, and he causes all things to work together for good to them that love him; to them who are the called according to his purpose. Many dear, timid souls are often silenced by the effrontery of those who arrogantly denounce both the doctrine of predestination and those who believe it to be taught in the Bible, so that they almost fear and hesitate to mention certain portions of Scripture, even without comment, for fear of being sharply denounced. But the Scriptures are there, and there they will ever remain; they read the same to-day as they did in Paul's day, and mean the same, and declare as comfortingly now as they did then the infinite sovereignty of God. The natural man is still saying, as in Paul's day, "Why doth he yet find fault? for who hath resisted his will?" And Paul is still replying with apostolic authority and boldness: "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory."—Romans ix. 19–23. It cannot be denied that our carnal nature is strongly opposed to this doctrine

of personal election and of predestination. The carnal mind is felt by quickened souls to be "enmity against God, for it is not subject to the law of God, neither indeed can be." How keenly and bitterly I have felt at times this opposition in my own natural mind and heart. It has caused me many deep inward trials as to the Lord's ways and thoughts, trying to understand them, though the Lord tells us that they are higher than our ways and thoughts, as the heavens are higher than the earth. I have been tempted sometimes to listen to those who say of certain clearly expressed Scriptures that they do not mean as they read, because the Lord would not do that way; but there has so far been raised up in my soul a power that has delivered me from these temptations, and has told me to "hold fast the form of sound words," whether I understand them or not, and has shown me a beauty and power and sweetness in the words of truth as given us by the Holy Spirit, and has caused me to feel an unspeakable joy in the truth that "the Lord God omnipotent reigneth," and that "he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" He doeth his will in heaven, and in earth, and in all deep places.

When I first wrote upon this subject, more than forty years ago, I was not familiar with the London Confession of Faith. I was then reading the Bible constantly; it was my soul's delight to read it. I was thankful to the Lord then, I truly think, for this desire, and I have been more thankful since for that desire and privilege then, when at times my mind has been to me like a desert and a

wilderness. But I understood at that time that the London Confession of Faith expressed the sentiments of the Old School Baptists in this country and in England. Since then I have become more familiar with the language of that Confession, and I have to say that I do not see how my sentiments upon this subject could be more clearly and fully expressed outside of the Bible than they are in that Confession of Faith. This doctrine has been called a heresy by some. But why call one a heretic for expressing the doctrine that for two hundred years has been distinguished as the doctrine of the Baptist Church? The Scriptures there referred to are unanswerable.

Suppose that Stephen when suffering the agony of that terrible death at the hands of wicked men could have been made to believe that the Lord had not embraced that wickedness of his enemies in his eternal purpose; would there have been any comfort for him? If he had thought that this act of theirs was not the Lord's will and purpose, could he have been submissive and restful, trusting in the Lord? Could he have had the infinite comfort of saying, "Thy will be done"? Could he have said, in the abiding trust and confidence of heavenly love, assured of the wisdom, power and mercy of God, "Lord, lay not this sin to their charge"? When sorely tried by affliction, or persecuted by wicked men, could the saints endure it if they did not believe in a God of purpose, "who worketh all things after the counsel of his own will," in whom they can absolutely trust? Could the poor, tried souls endure one stroke which they believed was not purposed by the God of love and power? How good to feel assured that,

"Not a single shaft can hit,
Till the God of love sees fit."

How can any one approach such a subject as this, concerning the purposes and work of the eternal God, in a light and trifling manner? While in a state of mind suitable to the contemplation and discussion of so awful and sublime a subject as that of the eternal purpose which God purposed in himself before the world began, we can hardly think of one being able to bandy epithets with an opponent in debate, and use harsh terms, and coarse language, and bitter denunciations, such as might be expected from rough men disputing in the streets. I do not see why these deeply mysterious and glorious things may not be the subjects of kind, frank and brotherly conversation, without any rancor or ill-feeling. When we are in intimate conversation with a brother whom we dearly love, if there appears a difference of understanding on any point, how carefully we try to see alike, and to avoid any serious difference, and if we cannot see alike how careful we desire to be that no root of bitterness shall spring up; nothing to cause any disturbance of love and fellowship between us. Upon the subject of predestination I have never considered that there should be a breaking or disturbance of fellowship. If it is to be made a bar of fellowship it must be done by the other party. My fellowship for one whom I esteem and love as a subject of grace cannot be broken or disturbed because he differs with me on that subject, but it may be broken by the manner in which one expresses his difference, and the kind of spirit he manifests in doing so.

SILAS H. DURAND,

SOUTHAMPTON, Pa., Dec. 7, 1910.

HAVANA, Kans., Dec. 6, 1910.

ELDER H. C. KER—DEAR BROTHER:— I inclose a letter I received from brother M. B. Weedon, of Fort Scott, Kans.; it is full of the meat of the gospel. He is not a minister, but from reading his letter it must be said that he is an instructive teacher "for the edifying of the body of Christ." Brother Weedon is an old subscriber to the SIGNS, and indorses its general course. He is an humble christian, and it is both a pleasure and profit to converse with him upon spiritual subjects. I have not asked his consent to have his letter published, yet I do not apprehend that he would object.

I feel like telling you that I was highly pleased with your editorial in the SIGNS of November 15th, commenting upon Genesis vi. 5, 6. Some of your expressions are strong in truth, but so at variance with the teachings of the world; I realize that you are planted upon that confidence enabling you to feel that you are not ashamed of the gospel of Christ. There is one declaration in your explanation I accept with gratification, as it is a truth I contended for in my defence of the Scriptures. To quote you: "No man since Adam has ever been condemned by the law of God and eternally lost because of any overt act committed by him, hence men are not saved by the good works they do, nor lost because of the evil they do." Again, you say, "If lost, it is because of the first transgression." Your language so aptly expressed covers the whole ground of man's transgression and the penalty imposed therefor. From what was Adam lost? is a subject of much difference of opinion. It seems plain that he was lost from the innocence and pleasure and continuous life in his Eden home. He transgressed by dis-

obeying a plain law given him for his government. The penalty was equally as plain as the law. The law was given to one whose origin was from the earth and was wholly earthy. The penalty was that he should lose that natural life and return to the ground from whence he was taken, or in briefer language, he should "surely die." In due time another Adam came into the world; he was not "of the earth earthy," but "the Lord from heaven;" his name was Jesus, and he came to seek and to save that which was lost; not the whole world, but only those who were predestinated unto the adoption of children by Jesus Christ unto himself. These children fell under the transgression, and were by nature children of wrath—death. Jesus was made manifest by his appearing, and hath abolished death and brought life and immortality to light through the gospel. This life, immortality, was brought to light unto his predestinated and called children. Jesus said, "I give unto them eternal life; and they shall never perish." All others of the race of man who are not the recipients of that life remain under the first sentence of the law, and perish.

Have you given the second chapter of 2 Thessalonians much thought? I tried to preach upon it at the Fishing River Association last September. I have not heard it explained by any one. I think it an important subject. The eleventh verse is full of meaning. Is not the great religious world in that condition?

Dear brother, I leave this letter to you because of the confidence I have in you for good judgment in those precious truths pertaining to the kingdom of our dear Lord, the Savior. I esteem the SIGNS far above all other Baptist period-

icals, and am glad that brother Chick and yourself have kept up its high standard. Pardon me for troubling you with this lengthy letter.

Your brother, in hope of immortality,
T. R. PITTMAN.

[YES, brother Pittman, we have had some thought in connection with second Thessalonians, chapter two, and have often wondered if by the term, "son of perdition," Jesus in John xvii. meant Judas, did Paul also refer to Judas when he said, The man of sin, "the son of perdition"? Could it not be possible that Jesus referred to "the man of sin," "mystery of iniquity," made manifest in Judas, and not to Judas as an individual? Inasmuch as Jesus, God manifest in the flesh, used the term, and Paul speaking by the Holy Ghost used identically the same expression, their meaning must have been identical. It is hardly likely, we think, that the apostle had Judas in mind as "the son of perdition," but the same "deceivableness of unrighteousness in them that perish," manifest in anti-christ, which at that day, styled as "the man of sin," was exalted above all that was called God—power. We have also wondered if "that day" spoken of by the Savior in Matthew xxiv., the time of which no man knew, in which such tribulation would be experienced as the world had never known nor should ever know again, and "the day of the Lord" mentioned by Peter, and "the day of Christ" Paul speaks of in second Thessalonians, chapter two, are not one and the same day, and instead of that being the last day of this material world, was it not the destruction of Jerusalem, when and where the Lord achieved the great victory over the enemies of Christ, binding Satan, "that man of sin," "the son of perdition," taking him "out of the way," thereby

making it the privilege of believers in Christ to worship under their own vine and fig tree?—K.]

FORT SCOTT, Kans., Nov. 25, 1910.

ELDER T. R. PITTMAN—DEAR BROTHER:—Your very welcome letter of last month came safely to hand, and I enjoyed it very much. Your preaching trip, though tedious, was gratifying. While I am not a preacher, I hope I know something of the pleasure one feels when declaring the truth to see evidences of its hearty reception. I hope you may have many such trips, and that they may continue interesting, both to you and your hearers. May the Lord prepare their hearts to receive his truth. It was nice of them to agree to pay your expenses. This is right; I think we all should see that the expenses anyway, if no more, are made good to a minister when we get him to come and preach for us. My inability to do this has prevented me from having preaching or inviting ministers here. I think Paul claims it is a duty. (See Romans xv. 27; 1 Cor. ix. 11.) I have heard some say that the Scripture, The Lord hath "ordained that they which preach the gospel should live of the gospel," meant that the servant who preached this gospel was fed upon it; it was his meat and drink, as well as those who heard it. I do believe that the gospel is "good news," "glad tidings," to the preacher, the same as to those who have ears to hear, but in the Scripture referred to he was talking of another matter, as is to my mind made plain in the fifteenth verse of the same chapter, and immediately following. I never like to hear a preacher call the attention of the brethren to their duty in this respect in his own behalf; his brethren ought not to suffer it to be necessary. Paul I think

showed some sensitiveness about it, yet he told them their duty plainly.

I am glad you enjoyed your visit with me, and yet I do not know why one so void of spiritual life as I feel to be could be any company to the children of God; and as unworthy as I am, I, too, wish it were so we could meet often.

Regarding the subject upon which you wrote in your last letter, Man, his origin and attributes, I will say, I think we agree. You have expressed what I have for a long time believed on that subject, except a few unimportant expressions, as you say, and the Scripture substantiates your position that man came from the Creator's hand just what was required for him to be, an earthy or "first man;" no account is given that he had anything about him that could not die. Some say that a never-dying soul was placed, or breathed, into him, but my authority says it was the breath of life, and as I see it, this caused the man, the soul, to live; no immortality whatever about him. As to what Adam could have done, or what would have been the result of his obedience, I do not know, as the Scriptures are silent as to that, but they do tell us what he did do, and this is what confronts us. Some say the death that Adam died was spiritual, but the authority we desire to be our guide says nothing about his being spiritual, in the sense that the spirit he possessed did not or could not die. I have heard it said that man was the "best" of God's creation, for he declared him not only good, but very good. Again, I fail to find this statement, but I do find this, that "God saw every thing that he had made, and, behold, it was very good." I see and believe that he (man) is the highest order, so to speak, of all his creatures, and he placed him over the others, for he was given dominion

"over every living thing that moveth upon the earth." We know that through Adam's disobedience sin entered into the world. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." As much as we may abhor ourselves on account of sin, if we had no sin we would have no Savior. But O how I do desire to know that he is my Savior.

Now the subject of being born again comes to my mind. What is it? How is it? When we read that Nicodemus, a master of Israel, did not understand it, is it any wonder that I, a poor, ignorant worm of the dust, should not understand it? We see what Jesus said to him. There is no difficulty in our minds in regard to that which is born of the flesh being flesh, but when he tells him "that which is born of the Spirit is spirit," then comes that which is more difficult to understand. I have thought this truth was intended to be set forth: Same produces same; a birth of the flesh would be flesh, and a birth of the Spirit would be spirit. This we know, that the Scriptures nowhere, by intimation or otherwise, say that a part, or some particular part of a man must be born again, but he was talking to the man Nicodemus when he said, "Marvel not that I said unto thee, Ye must [not your soul, or some part of you] be born again" [not born over again]. I believe all those who have been thus born know by a blessed experience something of the effect of this birth, even though it be compared to the blowing of the wind; and while upon this part of our subject I want to say, let what may be said about what or who it is that is born again, I do love to see the evidences of it, and as void of showing such evidences of that birth as I know I am, I continually desire to feel an un-

mistakable evidence that I have been the subject of it. It is said we "Beebe Baptists" do not believe in any change in the Adamic man by being born again. I can only speak for myself, and it may be that I am alone in my belief about it, I do believe that I feel different in regard to these things from what I once did; I have seen the time I had rather have gone to a dance than to an Old Baptist meeting. What would you think of a person who was a member of an Old Baptist Church and did not indicate it by his conduct? We want to see evidences (fruit) that he is a changed man, as we say, yet I do not believe the poet wrote the truth when he said:

"The Spirit, like some heavenly wind,
Blows on the sons of flesh,
New models all the carnal mind,
And forms the man afresh."

"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." No new modeling here, but the carnal mind serves the flesh. Now we see the two men you alluded to in your letter to me, the first retaining all his natural faculties, the other has a spiritual mind; and while we regard them in the light of two men, in fact there is but one; no warfare until this stronger Man enters. The two that are at war are said to be the flesh and the Spirit. Paul said it was sin that dwelt in him. There was "I" that would not, and "I" that did, yet it was Paul in both cases. In regard to the old and new man of the Bible, are not these terms used to express our lives, our conduct, and not to be applied to individuals or considered as persons? We are told to put off the old man and put on the new; does not this relate to the way we should not walk and the way we should? I hardly think we should consider Adam as being the old man. I find it a diffi-

cult matter at times to "put off the old man." I do not seem to be able to live as I would like. I am too nearly all Adam (earthly) when I find I cannot do as I would like. I know it would be an impossibility for us to "put off" Adam, who is the man of dust, just what we are. It is of interest to me to see the identity maintained all through. Some views I have heard expressed seem to take the matter too far away from me; I want it to include me, I want to know that I am one for whom Christ died, that I am the one born again, and that I will be resurrected, then "I shall be satisfied, when I awake, with thy likeness." These are my feelings about these things.

Now, brother Pittman, I will close. I very much fear I know nothing at all about God, that what influence I have felt has been and is imaginary. One thing I am sensibly aware of, and that is, I cannot express intelligently what I wish to. I am afraid you will fail to gather my ideas, but mainly I am afraid I have done as the unlearned and unstable do: wrest the Scriptures to my own destruction.

I began this some time ago, but have had many interruptions. Come and see us whenever you can, and when you have time write. Your letters are always gladly received. Please excuse all not sustained by the word of truth in what I have written, and I will be glad to have my attention called to it. I know I am very ignorant.

In hope, I am your brother,

M. B. WEEDON.

DRAIN, Ore., Jan. 19, 1910.

DEAR EDITORS OF THE SIGNS:—We received the inclosed letter from Elder Beeman, which we think too good to withhold from our dear ones, if in your

judgment you see fit to publish it. We were thankful the Lord put it into his mind to write to us poor, unworthy beings. I do not feel worthy or competent to answer it. I have not asked his consent to send it to the SIGNS, but hope he would not object.

With love, and a deep interest for God's people everywhere,

S. MORNINGSTAR.

HELENA, Okla., Jan. 4, 1910.

MRS. S. MORNINGSTAR—DEAR SISTER:—In reading your most precious letter in the last SIGNS I felt just then like helping you to offer praise and fervent thanksgiving to the Most High for his manifold and manifest blessings to the children of men, and especially so to those in your country, for showing to you and others of the household of faith his power of love in bringing the lambs of his fold to his banqueting-house. Most surely when they get there by the power of his grace they realize that his banner over them is love, and how wonderful it is for them to think of that great love wherewith he loved them before the world began. Yea, he hath loved them with an everlasting love, therefore with loving-kindness he hath drawn them to himself. When the poor soul first realizes God's mercy in this respect, praise and thanksgiving go out to the Lord without any effort on his part whatever. Prayer ascends of itself, without formality on the sinner's part, because the Lord is there, sanctifying the heart by his presence and confirming the testimony of the apostle to him, that he, too, has this treasure in an earthen vessel, that the excellency of the power may be of God, and not of man. In my earnestness in regard to the Old School Baptists as being the only religious order that has

the truth of God within her borders, I have not the least doubt, because the Scriptures point directly to such a poor, afflicted and despised people; in fact Jesus himself prophesied of their legacy in this world: In the world ye shall have tribulation, but in me ye shall have peace. I do not desire to be positive in regard to all who belong to the church militant, for many deceivers have been found among the saints in all ages, but I feel to be positive that she is the church—"is the only one of her mother, she is the choice one of her that bare her." I agree with an old Elder who while preaching in Virginia many years ago, said, "I do not say that all who belong to the Old School Baptists will be saved, but I do say that they are the only people that preach the truth." So you see, dear sister, that my joy and rejoicing are with the people that "know the joyful sound;" they shall walk in the light of his countenance. How much better it is to walk in the true Light than to walk in the light of man's kindling. What a firm foundation, what solid ground the saints have to stand on. It is because their trust is altogether in the King of kings and Lord of lords, who is above all things and before all things, and by whom all things consist and exist. It is a high and holy calling to be called by such a glorious Potentate, who is the brightness of his Father's glory and the express image of his person. My mind is led to think of Elder Peters' letter in the last SIGNS, in regard to the remnant who are as dew from the Lord, as the showers upon the grass. It is truly wonderful to think how necessary it is for God's people to be scattered in all countries. Jesus knew all about this subject, for he taught his disciples that they were the salt of the earth, and that it was very important

for them to be steadfast in the truth, for if they lose their steadfastness in the way of truth, wherewith shall the earth be salted? This figure used by our Lord teaches us that his people in the gospel day are to be few, as of old, contrasted with the people of the world, and driven in all countries. I have thought much upon the subject, or answer to this question, Why must so small a remnant be scattered in all countries? I have never expressed my mind to any one that I know of in answer to the above question. As I am now speaking to you on this wonderful subject, permit me to say what has very often occurred to my mind. I cannot fall in with many theories advocated by Arminians, but I certainly think that the Lord has a purpose in driving his people through necessity to new and barren countries literally, not only for the purpose of disseminating the truth and discovering the hidden people of our God, but to be an ever-living testimony for their Lord and Master and against spiritual wickedness in high places. "That in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us through Christ Jesus." I believe the true testimony of all God's saints shall stand against the way of the wicked, who exalt themselves above God and all that is called God. For instance, to illustrate what I am trying to tell, God's people to-day, as in every age, advocate and contend that the Lord God of heaven and earth doeth his will and pleasure, and that he will save his own people with an everlasting salvation, notwithstanding all the opposition of men, devils and all else, while the enemies of Jesus make fun of and reject the testimony of the Lord's servants. They to-day, as I am a personal witness of their sayings, say, You cannot get to

heaven by the will of God, but by your own will. This has always been the sentiment of the enemies of the truth. This is idolatry, and all that go on that side are idolaters. Idolatry is the greatest sin charged against the human family. But the testimony of God's people shall be brought in as a witness against those who contemned Jesus and his people on earth in the day of faith. Here is the great victory celebrated by the poor and afflicted of earth. Faith has overcome the world, for in the world of sin and trouble they were cast down, had their names cast out as evil, counted the off-scouring of all things, and some, like their Master, had not where to lay their heads, and all because they ascribed greatness unto the Lord. When, "in the dispensation of the fullness of times," he gathers together all things in Christ, both which are in heaven and which are on earth, even in him, then all shall be overcome, and as the Scriptures say, the world is under their feet, because they are with the Lord, who is exalted above all things. It seems as you say, that I cannot say what I want to. I have been interested in hearing from the brethren of the Pacific States, and have esteemed them highly for the truth's sake, and I have thought that their zeal was according to knowledge.

You speak of your son baptizing fifteen in about a year. I thought while reading this, That is more than I have baptized in ten years. It does seem that here where there are so many people, that very little account or attention is paid to Bible teaching. There are great things done in the name of the Lord, but he is despised and rejected of men as of old. There are a few scattered all over these plains that the Lord has kept, and by his grace has enabled them to keep them-

selves unspotted from the world; these have the faith of God's elect, and are blessed to know what the joyful sound is; they do not walk in the light of men, but in the light of His countenance; they rejoice because their strength is in him, who has everlasting strength.

Now, dear sister, I have written about twice as much as I intended. Probably when you get lonesome or the day long you may have time to read it. I always read these letters to my wife; she is of the faith, and joins me in love to you all.

J. F. BEEMAN.

BALTIMORE, Md., Dec. 7, 1910.

DEAR BROTHER CHICK:—Inclosed you will find two excellent letters from Elder Joshua T. Rowe, my pastor, which I would be glad for you to publish when you have space.

Your brother in hope,

RAY M. KAUFFMAN.

BALTIMORE, Md., Jan. 18, 1910.

RAY KAUFFMAN—DEAR BROTHER IN CHRIST:—I promised you some time ago to write you at some time something of my early experience in the things of the kingdom of God. In the spring of 1875 I became much troubled on account of my being a sinner in the sight of God, and I felt so grieved that my boyish pleasures and companions were no longer a joy to me. Sometimes the trouble would pass off for a while, only to return with more force than before. In the fall of the same year I became so distressed that I felt that there was no mercy for me, I thought that I must die and go to the place of eternal punishment, and the awful suffering of my soul I can never describe; I could not help begging for mercy, and yet felt that there was none for me. This continued until February,

1876, when it passed off, but I had no evidence that I could claim that Jesus loved me. I went on in that condition, wondering what my condition really was, until Monday after the second Sunday in May, 1876. In the afternoon, while at work on my father's farm, in Beaufort Co., N. C., I was thinking about my strange condition, when suddenly there came over me the most glorious and peaceful feeling I had ever experienced. I felt so sure that Jesus was my Savior that I stood there in the field and clapped my hands for joy. Then and there I had a peculiar view of the Primitive Baptist Church as the church of Jesus Christ, and I loved her, and felt that I wanted to live with that dear people of God. So on Saturday before the first Sunday in June, 1876, I went before the Sandy Grove Church of Primitive or Old School Baptists, near my father's home, and where my parents were both members, and told them of my desire, and they so kindly received me and tenderly cared for me that I could but feel sure that they loved me. Most all of them are gone now to their eternal home, but I love their memory. How kind they were. For about one month and a half I had sweet and peaceful rest in the things of the blessed kingdom, then one day, very suddenly, as if some one had spoken to me, I heard, as I believe, the voice of my Savior, saying, You have got to preach. The thought pierced my soul to its very depths, and I sank down in sorrow, for I knew my inability to do such a wonderful thing as preach the glorious gospel of Jesus Christ. What I suffered under that impression I cannot tell you; it is beyond expression. I believed that the Lord was able, but O I was so weak and unworthy. But the first Sunday in September, 1876, being persuaded by others,

I made the attempt to speak in the blessed name of Jesus, and have been at it until now, and as I write these things the tender love and sympathy of those dear old saints come into my memory and afford me comfort. They made appointments for me, and called for my services here and there, so I began to circulate among the churches away from home, and through the mercy of God have continued to this time, witnessing both to small and great of the eternal salvation of poor, helpless sinners through Jesus Christ and him crucified. I wonder sometimes at the kind consideration that I receive at the hands of the Lord's dear people. It is the mercy of God to me, and so I feel, as he gives me ability, to continue to publish the holy name of the Lord.

Now, dear brother, I appreciate your standing in the church; I, too, was very young when I was baptized, but the God of our salvation is sufficient for all things. I pray that he will keep you safely to the end. We are in usual health and hope that you are well. Hoping to see you next Sunday I will close. Write me soon.

Your loving brother and pastor,

JOSHUA T. ROWE.

BALTIMORE, Md., Dec. 2, 1910.

DEAR BROTHER RAY:—I have intended for some time to write you a few lines. I feel that as you cannot hear what I say from the pulpit I ought to talk some to you with the pen. Myself and all the church very much appreciate your coming to the meetings. We love to see you, for we all love you very much, and we feel that though your natural ears are deaf, the dear Lord has opened the ears of your heart and soul and made you to hear the sweet voice of the loving Savior speaking your sins forgiven, for the great love wherewith he

loved you, even when you were dead in sins. I felt glad and rejoiced the day I baptized you, and have always felt proud of you, not, I trust, in the flesh, but in the spirit, and I wish that I could talk with you more. I was glad to read your good letter in the last number of the SIGNS, and then I felt that I must write you a few lines at once, and say to you, Write some more for the paper whenever you feel like doing so, and tell others of the love of Jesus as it has been manifested to you. You spoke nicely of dear brother Lloyd. He was so nice, and such a good and loving and lovable brother. I miss him yet, but we know that our dear Lord does all things well, and we must not murmur at his providences. But such dear ones get into our hearts so deeply that we cannot help missing them and grieving after them, yet let us thank God that we had such a good brother as long as we did. The Lord gave him to us for a while, and then took him to himself, and in the morning of the resurrection that body that went to the grave a natural body shall come forth a spiritual body. O what a glorious thought, that Jesus Christ came into the world to save sinners, and that notwithstanding we have gone far astray, he finds us and brings us to the fold. Read the tenth chapter of John and see the tender care of the shepherd for his flock. Jesus is the good Shepherd, and we are the sheep of his pasture. How he does sometimes make our poor souls to rejoice in believing in him, and how our hearts do thank him for remembering us in his mercy and giving us a place in his church, and also in the hearts of his dear people. While you cannot hear the expressions of love from dear ones in the church, I trust that you see from their actions that they love you as a dear brother in the Lord. I often hear them speak of how dearly they

love you, and I hope that you will feel more and more at home with us. I would love to have you visit me when you can. Of course I know that you would not enjoy it as you would if I could talk with you better, but I will do the best I can. When you cannot come write me sometimes, we can speak to each other in this way of the wonderful love of Jesus, our dear Friend and Savior.

If you could come to the meetings a little earlier, some of the brethren would show you the hymns and the text, and knowing these, you might have some idea of what was being said. I spoke last Sunday from Heb. x. 26, 27. I tried to show that Christ is the only sacrifice for sin, whether committed in ignorance or knowingly, yet when we sin we feel ashamed and afraid of the judgment of God, but he in mercy shields us from the terrible things for which we look, but our sorrow for sin makes us careful about such things in the future. In this way our adversaries are devoured. Our adversaries are the evil inclinations of our flesh, which Paul to the Romans calls a law in my members warring against the law of my mind. (Rom. vii. 23.) It is the evil in our flesh that makes us feel wretched sometimes, and fear lest the Lord will cease to be merciful to us. But he said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." How blessed are these promises, and how much we poor sinners should appreciate them. Our God cares for us every moment of our lives, and if we make a success in the world it is due to his mercy.

I trust that I have not wearied you with my long letter. I am your loving brother and pastor,

JOSHUA T. ROWE.

HAVILAND, Kansas, Oct. 24, 1910.

BRETHREN EDITORS:—The two armies of the Shulamite seem to be arrayed against each other most continually in my mind of late, so that my walk and talk are both badly at fault, and I cannot do the things that I would. I have wished often, when reading the SIGNS, that I could express my thoughts to others as they come to my mind, but while troubled by the fleshly mind my thoughts are not fit to be expressed. One army stands under the banner of Christ, the faith of the elect, the other army is fighting for Adam, whose hope is only of the dead. I think that in these two armies are found every kind of religion or faith that is in this world. There are only two. One is many times divided, and it shall fall. The christian religion is but one, and it shall stand forever. Christ is not divided. I believe that men have been moved by these two faiths ever since God promised that the Seed of the woman shall bruise the serpent's head. The fruits of the two are represented by the two suits, or coverings, of our first parents in the garden of Eden. One was man-made, the other God-given. Since then man has sought out many inventions, yet they are all but inventions of men. It seems that the worldly religion is first, or is first expressed. Cain was older than Abel, he offered the fruits of the ground, and was rejected. Abel had faith in Christ, and his offering typified the crucifixion of Christ, and was accepted of God. For the sake of the blood of the Lamb Abel and his offering were accepted. In Noah's day these two spirits, as we may call them, were working in the same contrast. Noah was a preacher of righteousness. The world in wickedness was condemned by Noah in the building of the ark, for we are told

that he condemned the world, and when the test was made the world went down under the waters, and the ark of God's covenant went up above the waters, with Noah and his family. So Christ is here seen again by the eye of faith, and has brought salvation. All others were against this one family, and so were against Christ, or were not christian in their worship. Abraham had faith in God, and sojourned in a strange land among idolaters. Abraham was the new-comer. Jacob and Esau were brothers, yet expressed different faiths. While the older was gone to hunt wild meat for his offering, the younger brought a kid from his father's flock, and received the blessing; and later, when the man's family was in Egypt, we still see but two religions. Also in the land of Canaan one people believed in God, and the rest were idolaters, worshiping idols. All through the prophetic times some were of God and some were not. So when Christ came in the flesh to fulfill all types and prophecies, one, John the Baptist, was heard crying in the wilderness, "Repent ye: for the kingdom of heaven is at hand." Repent from the Jews' religion, and turn to God and his Christ. But the Jews did not believe in Jesus, yet some did believe, and were saved from the great destruction of the nation; and do we not see on the cross three persons, representing all the world of mankind, all born of women, of few days and full of trouble? Two were thieves, or sinners, and the other was made to be sin for us; that is, he was made under the law to redeem them that were under the law. So we see the three condemned by the same law, "Thou shalt not covet." Adam and Eve coveted the forbidden fruit. One thief only made a conditional call upon Christ, saying, "If thou be Christ, save thyself

and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom." And he received the desired promise. No doubt both thieves had done all in their power to work out a salvation from the cross, and had failed, so we all fail to escape death; but one looked to God through faith for salvation, and received the promise, while the other looked to works and a conditional salvation, and died without hope, because this world was all his hope, and when he died his hope died. But hope in Christ is a lively hope, for a man cannot have a living hope in a dead god, nor a dead hope or faith in a living God. These two religions could be followed down to this day, and we should find, as Paul said, another gospel, and yet not another, the one true gospel given by God himself.

Your brother in hope,

E. G. WEBB.

WASHINGTON, D. C., Sept. 21, 1910.

DEAR BRETHREN EDITORS OF THE SIGNS:—I am alone to-day, and feel like writing you a few lines. The words have come to my mind found in the ninetieth Psalm: "Lord, thou hast been our dwellingplace 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." This was a prayer of Moses. It appears to my mind that Moses believed from his heart that God ruled supreme, so do all the children of God now. There is no other god like him. This I believe to be the faith of every

heaven-born child to-day. We feel our unworthiness before the just and holy God. When it is cloudy, and the sun does not shine upon the earth, all things seem dull and dreary, but when the sun shines out how different and how cheerful all things are. Just so when the Sun of Righteousness seems not to shine in our hearts, and we can see nothing but this dark and vile nature of ours, we can exclaim with 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 when the light of our dear Savior shines in our hearts we can sing, “How sweet the name of Jesus sounds in a believer’s ear.” “We spend our years as a tale that is told. The days of our years are threescore years and ten.” Dear brethren and sisters, how short that is compared to a never-ending eternity. How comforting are the words of our dear Lord when he said, “I will never leave thee, nor forsake thee.” But the great question with me is, Am I one of his? If so, I will have no part in the second death. All such are blessed. This will be when he says to some, Depart from me, for I never knew you.

Nov. 19th.—I am thinking of the love of God, and of his mercy and forgiveness towards poor, sinful man. First, his love is displayed in sending his only begotten Son to suffer and to die on the cross for his chosen ones. Where is there greater love than for a man to lay down his life for his brethren? But Jesus did not do this, as worldly people say, to give men a chance to be saved, but he finished the work that his Father gave him to do; he conquered death, hell and the grave, so there is nothing remaining for man to do save to keep his commandments. He said to his disciples, “If ye love me, keep

my commandments.” “His loving-kindness, O how free.” It was in his great love that he brought the children of Israel out of Egyptian bondage, and divided the Red Sea, and caused them to pass through on dry land. What love and what mighty power were manifest when the Hebrew children passed through the fiery furnace unharmed; but God was with them. There is no other love nor power but God, and “cursed be the man that trusteth in man, and maketh flesh his arm.” When the dear Savior is with his people there is nothing to fear. He says, I will never leave nor forsake my chosen ones. What comforting words these are to his people.

It was love that stopped the mouths of the lions when Daniel was cast into their den; it was the great love that he had for weak, sinful man that caused him to command the building of the ark, to save Noah and his family from the flood which he would bring upon the earth to destroy every living thing except those that were saved in the ark, and his love is an everlasting love; the natural man can know nothing of it. It has not entered into the heart of man to know the things which God has prepared for them that love him. “We love him, because he first loved us,” and that love was with him before time began. Can this love be for unworthy me? When the dark clouds of my nature are driven away, then I feel to say, Blessed be the Sun of Righteousness; but none can drive them away save our blessed Savior. We read in Romans ix., “Jacob have I loved, but Esau have I hated.” This to my mind is all the proof we need of God’s electing love. Now who shall lay anything to the charge of God’s elect? It is God that justifieth.

I was at the association held with the

Ebenezer Church, in Loudoun Co., Va., and I certainly did enjoy the meeting, and hearing the different brethren proclaim the truth as it is in our dear Lord and Savior; it was manna to the hungry soul. I also greatly enjoyed the company of the dear brethren and sisters, and hearing them talk of Christ and his kingdom. I am grateful to brother Eppa Norman and his family for their kindness to me. May God's blessings rest upon and abide with them now and forever, is my prayer. The love of God and his infinite kindness toward his church has been upon my mind for some time, so I felt to pen you a few thoughts which occurred to me. May God's blessing rest and abide upon you all, and upon the household of faith, is my desire.

From your unworthy brother,

THOMAS ALDEN.

PORT JEFFERSON, N. Y., Aug. 30, 1910.

DEAR ELDER CHICK:—I had it in my mind to write you on Saturday, the day that I received your good letter, but I almost wonder that I attempt to write, feeling as I do. I had feared after writing that you might think I was advocating works in my last to you. No indeed, I feel to rejoice in Christ Jesus, and have no confidence in the flesh. I omitted the important part of the chapter: how they went and heard for themselves. But do I know for myself that He loved me before the foundation of the world? I can remember when I was unconcerned and blind indeed. Now, the doctrine of election is precious to me, but how little I understand. I experience the same coldness and indifference of which you write, still I think there must be life to feel thus, with a desire to know more of

him, and to learn of him. We are bidden to search the Scriptures. As we read in the gospel of John, the Word and God are one and inseparable. It is all surely a mystery; God manifest in the flesh.

I feel that he knows my feeble frame, and I desire to praise him, and I love to hear him exalted. Should I have the privilege of again listening to you, I know that it would be to exalt Christ. Surely you are one of the Lord's servants. This I consider a high calling. We would be pleased to again have you visit among us. Thomas Terry comes in quite often, and is company for us. We esteem him as a child of God. In the winter we are not so busy, so that there would be more time to meet together.

Sept. 1st.—I will make another attempt to write you. I thought at one time not to send what I wrote on the thirtieth, for it is so imperfect; I desired to let you know how much your letters to us are appreciated. I was glad to have you point out the importance of hearing for ourselves. I have felt it to be with me as with those spoken of in the parable, as having no depth, and the cares of the world choked the seed. You will understand. It has really seemed thus with me. I do abhor my ways and my doings; the flesh is weak. I also feel to say,

"The steps that I take and the station I fill,
My Father determined and wrote in his will."

My husband desires to be remembered to you. This morning we are having a lovely rain, which is much needed. Thanks to our heavenly Father for it, and for all the many mercies daily bestowed upon us.

With kind regards, one of the least of the flock,

SARAH A. NORTON.

THE STRONG MAN ARMED.

"WHEN a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils."—Luke xi. 21, 22.

These are the words of Jesus, the blessed Master, who spake as never man spake, and the whole race of Adam is ranged on one side or the other: those in whom the strong man is bound, and those in whom he is not. An apt illustration of one in whom the strong man was not bound was the Pharisee who went up to the temple to pray, and prayed thus: "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this poor publican: I fast twice in the week, I give tithes of all that I possess." His goods were in peace, and he was well satisfied with his own righteousness. On the other hand, the poor publican was as the broken reed and the smoking flax, his goods were spoiled, he smote on his breast, showing distress, and cried, "God be merciful to me a sinner." Jesus tells us that the poor publican went down to his house justified, rather than the boasting Pharisee.

Another illustration of the strong man armed was Saul, afterwards the eminent apostle to the Gentiles. When going to Damascus in his mad career, persecuting the humble followers of Jesus, the glory of Jesus shined about him above the brightness of the noonday sun, and Paul heard a voice saying, "Saul, Saul, why persecutest thou me?" The strong man is immediately bound, and we shortly find Paul preaching the faith which before this manifestation of Jesus' power to overcome the stoutest rebel against his grace, he had hated. This faith Paul labored with all his might and main to destroy he afterward preached: Jesus, the only name given under heaven where-

by we must be saved. King Nebuchadnezzar is another case where the strong man armed kept his palace until God deprived him of his reason, and he wandered for seven years with the beasts of the field, until he knew that the Most High ruled in the kingdom of men and gave it to whomsoever he would. (Daniel iv. 32.) At the end of seven years the Lord restored to the king his reason, and he broke forth in the following wonderful language: "I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me; and I blessed the Most High; and I praised and honored him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" And the king further said, "I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase."—Daniel iv. 37. So we find that there is no power to-day but Jesus', the mighty God, the everlasting Father, the Prince of Peace, that is able to bind the strong man in any of the fallen sons and daughters of Adam, for Jesus alone has the words of eternal life, and he gives eternal life to all of his people, even all who are included in the covenant of grace, for the words of the glorious new covenant are, "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 mer-

ciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Heb. viii. 10-12. How well suited is this to the needs of every quickened sinner, for Jesus bestows every grace, and they stand justified, clothed in his righteousness. May we ever extol the stem of Jesse's rod, and crown him Lord of all. We may well exclaim with the psalmist, "I will sing praises unto my God while I have my being." Jesus will divide a portion with the strong, and not one of his portion will he lose, for the Lord's portion is his people.

Dear brethren in Christ, do with this as you think best. I would like to get some subscribers for the SIGNS, but this town is full of Babel builders, who have turned their ears to fables, and therefore will not have the truth.

In hope, WM. F. SLOAN.

LEXINGTON, Ky., December, 1910.

ABERFELDY, Ont., Nov. 20, 1910.

DEAR BRETHREN AND SISTERS:—I have made a practice for several years of giving a short account of the churches I am serving, and will do so again. I have been serving eight churches the past year, up to September. Elder J. M. Fenton is serving one of them now: the Kingwood Church, in New Jersey. I continue to serve six churches in New York and Pennsylvania, and one in Canada. I make a trip among them in New York and Pennsylvania once in three months, and am gone from home two Sundays. My next appointments are in February, first Sunday at Otego, N. Y., Wednesday, Brookdale, Pa., Friday, Shohola, Pa., Saturday and second Sunday, Justus, Pa., Monday, Waverly, N. Y. The fifth Sundays will be at Ingleside, N. Y., beginning with the fifth Sunday in January, 1911, Cammal the fourth

Sunday in February and every four months after. These churches are expecting supplies by different ministers until further developments. They are all in peace, and as far as I know are walking in the order of the gospel—no striving or contentions over any point of doctrine. Nine have been baptized in the churches I have served the past year, and three have died.

The question is often asked me, Why did you go to Canada? First, I will say that it was not because of any difficulty between the brethren and myself. Second, it was not because my surroundings were unpleasant. I had a nice, pleasant home, and most excellent brethren to associate with. Neither was I financially embarrassed in the least; myself and family were well cared for by the brethren, together with what we could do ourselves, so that we lacked nothing. I was out of debt, and had a little nest-egg beside. Everything in nature said, Stay where you are; the brethren in all of the churches said stay. There seemed to be two powers working in my heart and mind, and had been for several years, even from the time that I began to serve the little Beulah Church in Canada; God only knows the conflict that was in my mind at times all those years. The brethren of the Beulah Church were not urging me to come to Canada, although they had expressed a desire at different times that I might move into their midst. I would always tell them they need not expect any such thing, and at the same time I was strongly impressed that I would be there living with them before I died. One of the powers moving me has prevailed, and I am living here. I do not say what that power was; I do not know, God knows. I presume many have passed their judgment concerning the

matter already, for or against. It is very evident that it is God's will that I should be here, for he could have kept me there. I do not know his purpose, but I may some day. I feel perfectly willing to serve the little Beulah Church as God gives the ability. If he designs that I shall go elsewhere he can make it known, and will. I do not worry about that matter, for my times are in his hand, the bounds of my habitation are fixed, and cannot be changed one iota by the powers that be, and I desire to be still and know that he is God. It would please me very much if there could be more of God's servants living here in Canada to minister to the comfort of his poor, needy, hungry people. Speaking after the manner of men, I would say there is room for three or four little preachers in Ontario, Canada. We are in hope Elder Lester will come soon, as he has a call from the Covenanted Baptist Church. We have loved him from our first knowledge of him, for the truth's sake. Now I want to say to God's servants in behalf of the little Beulah Church, Come and preach for us, we will not hurt you, at least we hope not to. When you are visiting the brethren of the Covenanted Baptist Church, a little more travel will bring you here. We would love to have you with us a day or two at least, longer if you could spare the time. May God's grace be ministered to the comfort of all his little ones, is my desire for Jesus' sake.

D. M. VAIL.

CENTRAL POINT, Ore., Dec. 8, 1910.

DEAR BRETHREN:—Having to write you on business, I also want to say the SIGNS OF THE TIMES contends for the doctrine of the Bible, and the editorials and communications are read with much comfort by me. I love the doctrine that

gives God all the glory in the salvation of helpless sinners, as all are, and O the wonders of God's mercy in the gift of his Son, who bare all their sins in his own body on the tree, and put them away by the sacrifice of himself, and the Lord hath said, "Their sins and their iniquities will I remember no more." Not only hath the Lord put away the sins of his people, and will remember them no more, but he also hath said, "He shall see his seed. * * * He shall see of the travail of his soul, and shall be satisfied." I do not believe there could be such a thing as an experience of God's grace were not the things I have just stated true. The atonement made by the Lord Jesus in behalf of his people removed every impediment out of the way. If it did not, how could the helpless sinner remove them, who is dead in sin and possesses but a mind that is enmity against God, not subject to his law, neither indeed can be? Paul tells us that in that state (in the flesh) man cannot please God, and every one taught of God is made to know these things are true, one cannot know it in any other way; man cannot teach this truth to man. "All thy children shall be taught of the Lord."

I call attention to the two most excellent letters of brother Buck, published in the last SIGNS. Our brother's experience does not differ from the experience of all the Lord's people, except he may have manifested the works of the flesh more than some do, but not myself, for I hated the doctrine of the Primitive Baptists, and I, too, thought it worse than any other doctrine I knew of; the way I thought was right I now see is indeed the way of death, and had I been left to my choice and way I should be a hater of the truth still. I do not guess at this, I know it is so. But all the hatred and opposi-

tion that dwell in the heart of the Lord's people, yes, and often manifested by their works, do not prevent or in the least hinder the Lord in saving his people from their sins. How blessed it is that the Lord saved first and then calls his people, not according to their works, and if not according to their works, then there can be nothing in the way of their calling, even though they do this or do that. The gift of eternal life is dependent on no condition to be performed, it is God's gift. Jesus says, "I give unto them eternal life; and they shall never perish." Neither can they forfeit that life, either by doing or not doing, for Christ, who is their life, has said, "Because I live, ye shall live also."

I must bring my letter to a close; I have written more than I expected to when I took up my pencil. I wanted to tell you how I appreciate reading the SIGNS OF THE TIMES, and to also say that I have been in rather poor health for the past year or more, and, thinking a change of climate might be beneficial, my wife and I came here near Central Point, Jackson Co., Oregon, where we now contemplate stopping until spring, and if there are any readers of the SIGNS in Jackson County I would like to hear from them, or from any other brother or sister who would write to us.

In gospel bonds,

G. E. MAYFIELD.

WRIGHTSTOWN, Pa., Sept. 26, 1910.

ELDER H. C. KER—DEAR BROTHER:—As I arose this morning my mind was made to think upon the old testament saints. They were made to know God's commandments, and this was one commandment of God, that they should have no other gods beside him. David said, "I delight to do thy will, O my God."

The thought was in my poor soul, What is his command to me? what is his will in me? And the words came sweetly, "That ye believe on him whom he hath sent." I had to say, "Lord, I believe; help thou mine unbelief." O my dear brother, how like nothing I am, even less than nothing and vanity. I opened the Bible and my eyes fell upon the sixty-second Psalm. How good! How plain! When the light shines upon the word and gives understanding, then the soul is made to rejoice in the God of his salvation. Had not David in this song a view of the New Jerusalem, the church of God? It seemed as though my soul was made to rejoice and join in the song and say, Blessed be God, who giveth us the victory through our Lord Jesus Christ, if I am not mistaken.

I have been a reader of the SIGNS as long as I can remember, and I cannot speak of one above another, for to me there is something in every article. The older I get the better it is to me, but I myself grow no better. I have to groan, O wretched one that I am.

But I must close. This may be the last I shall write, but he who rules over and in all things will do as seemeth him good for his own glory and his children's good. I was brought or made to believe that Jesus is the Redeemer, the sure and only Savior of his people, and that he is the light and life of his people; in him is no darkness. I have to mourn when I forget him and wander in by and forbidden paths, seeking for something in this old body that is good, and desiring to have the praise for something good that I have done. Then he shows me that I cannot take one step alone, nor have one thought to give in praise without him. He saves his children with an everlasting salvation. But how gracious,

how tender he is, and what care he shows to them. I have prayed that my faith fail not.

But I said that I would close, and I am still writing. Please forgive me.

From a sinner, saved by grace,
HENRIETTA KRÉWSON.

PINSONFORK, Ky., Dec. 4, 1910.

DEAR BRETHREN EDITORS:—I have just returned, this Sunday evening, from our regular church meeting, Little Hope Church, the church of my membership, and near my home, too, and I feel to hope that the Lord was with us, in blessing us and giving us some assurance of his everlasting mercy and remembrance of us, though the congregation was not large, as the weather was cold and disagreeable. On my arrival I found the SIGNS OF THE TIMES had come, in which I soon read the obituary of dear Elder Francis McGlade, who is called from the land of death to that of the blessed, living forever and ever, where he will never know a sorrow or shed a tear; no, never, never. Blessed immortality! It was my privilege to meet dear Elder McGlade at the Pocatalico Association, in September, 1909, a little over twelve months ago, for the first and only time, and I was favored of the Lord to hear him present the glorious things contained in the Scriptures of eternal truth, to the comfort and consolation of the Lord's people. To me it seemed wonderful indeed; it was a feast of fat things, my cup ran over. I have been feasting on that God-blessed sermon occasionally ever since; it is sweet to my taste yet. I have thought of Elder McGlade often since I heard him preach, and with much love and good feeling, and had hoped to meet him again in this world and hear him proclaim the name of our dear Redeemer;

but alas, he is gone—gone home to heaven and immortal glory, I do indeed believe to enjoy heaven with all that heaven means. O blessed thought! My mind is too finite and my tongue too stammering to express words as I desire. I feel to join with dear Elder Peters, who preached his funeral, that we cannot speak too highly of him, for another great man is fallen in Israel.

Love and kind remembrance to all.

W. J. MAY.

BOWDOINHAM, Maine, Dec. 15, 1910.

DEAR EDITORS:—Just a word to let you know how much I appreciate the two volumes of the editorials of the SIGNS OF THE TIMES. I can almost claim that we are twins, as there are but a few weeks between our births. I love and fellowship the glorious doctrines they set forth and clearly prove. You will pardon me if I speak of days gone by more than half a century, when Elder Gilbert Beebe was in Maine at the Bowdoinham Old School Baptist Association, and preached in the pulpit of the New School Baptist meetinghouse. His text sounded as if spoken from above: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The sermon was all love, and in my first love it made a strong impression upon my mind, and when the two volumes came and I looked upon and recognized that face in the first volume that I had seen so long ago, it brought the sermon to my mind. I prize them highly, they are more than they are represented to be; they are Bible from Genesis to Revelation, and I have read and reread them; they are Jesus, the atonement, and works are excluded. How he fought as "with beasts at Ephesus." Not taking your time longer, will just say that every Bible Baptist should have them to read and then inquire, Where is volume three?

Yours very truly,

J. H. WILSON.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1911.

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

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

Elder H. C. Ker, Middletown, N. Y.

*All letters for this paper should be ad-
dressed, and money orders made payable, to**J. E. BEEBE & CO.,**Middletown, Orange Co., N. Y.***NEW YEAR'S ADDRESS.**

It is becoming at all times to give expression to the gratitude that we may feel for mercies past to that God from whose bountiful hand they all come. It is good to remember at all times that every good and perfect gift cometh down from the Father of lights, with whom there is neither variableness nor shadow of turning. At this, the beginning of another year, we feel a desire to remember the mercies of the past year, and to be thankful to God for them. Not the least among these mercies is the long-suffering and patience of our covenant-keeping God toward us in our many weaknesses and failures, and toward our unthankfulness. He has been merciful in a thousand ways, and he has been merciful toward our ingratitude for his mercies. This we feel to be an especial mercy, and it calls for humble acknowledgment and great gratitude from us. May the Lord create in us a spirit of gratitude, and make us more mindful of all he has done for us. This we feel to say for ourself personally. Very great also have been the mercies of the Lord toward all of us who are connected with the management of the SIGNS. Our lives have been spared, a good degree of

health has been afforded us, temporal mercies have abounded toward us all. We have been blessed with some degree of willingness to do what we have done in the conduct of the SIGNS, and have found some measure of comfort and satisfaction in the service. Our brethren have been kind and forbearing toward us, and we all have been blessed with a desire to so write, and, in general, so to do in the conduct of the SIGNS as shall be for the glory of God and the good of those who read its pages. All these things are blessings indeed. It is a blessing from the Spirit of God to love him, to love his people, to serve in his house and to dwell in the fellowship of the Spirit with his people. If there has been any willing obedience to his commandments, that also calls for praise and thanksgiving, for this also is one of the good gifts of God to us. All things put us under obligation to God; nothing that we do puts him under obligation to us. Obedience true and spiritual to him calls for praise to him, and never gives the least room for us to demand a reward at his hands. There can be no greater blessing than to find it our meat and drink to do his will. These reflections are very forcibly in our mind as we enter upon the new year.

We can but come to the dawn of this year with trembling while we remember the past. In the face of manifold mercies, of reproofs and convictions from the Spirit of God, there has been in our life very much to make us sorrowful and ashamed. How unthankful and self-seeking we have been, how ready to yield to the least temptation to vainglory, pride, ease and a multitude of other things evil and alluring in their nature. As we remember these things, and think of taking up the labor of another year,

and remember that the same temptations will be before us as in the past, we can but fear and hesitate and tremble. One thing is sure, viz., that without great grace there will be utter failure on our part to do that which is pleasing to God. If there shall be any denying of self and any ready service toward God it will be of sovereign mercy, and we do not forget that our God has said to his people, "As thy days, so shall thy strength be." Were it not for such promises as this, and for the assurance that our God does not change in his thoughts of peace toward his loved ones, we should feel like giving up the conflict and the service. Still we do feel to go on because he has never yet failed in any of his promises. This much we have written concerning ourself personally, but there are some things that have been in our mind which seem needful to be spoken of. It is needful that we all should have our minds stirred up by way of remembrance often. This is an age when skepticism flourishes, when the Bible is denied to be the inspired word of God, when the love of many waxes cold, and the places of assemblage for the worship of his name possess but little attraction, as it appears, to very many of whom we have a right to expect better things. All this would not disturb our mind were it not that the dear people of God are, almost unavoidably, affected by these things. Our minds, the minds of true believers, need stirring up about these matters. We ourself must confess with sorrow that we from time to time find our own mind giving heed to all these base things of the world and our peace in the Lord too often marred and hindered. The approaches of the enemy are always insidious and in secret. His reasonings are very plausible, and he puts on a great appearance of wisdom.

One thing that seems to us to demand especial attention, is the readiness which we have seen to appeal to human reason instead of to the Scriptures in defense of, or in opposition to, the doctrine of the Bible. Our reasonings are as much out of place in defense of the revealed truth of God as when we turn our reasonings against that truth; the things of God are not found out by searching, but by revelation; the Bible is a book of revelation, not of argument or philosophical speculation. It is the word of God, written by inspiration, its statements are witnessed, not argued, nor reasoned out. For instance, it declares that there is a God supreme, who created all things that do appear of nothing, that he rules in heaven and in earth, that he is just, good, holy, omnipotent, omniscient and omnipresent, that men have sinned and fallen under the curse of death, that they cannot redeem their own souls, that Jesus Christ came in human flesh, living a life of perfect obedience, and dying a perfect sacrifice, and that by his death he redeemed from death, hell and the grave the election of grace, and that he will keep them unto the end, and bring them to final glory. These things are declared, not reasoned out. They are to be received, even though to us they look unreasonable, and if we have become indeed little children, we shall receive them and believe them against all reasonings and in spite of all the consequences that human reason may allege against them. There is not one principle of the doctrine of the Bible which has not been assailed and pronounced impossible and unreasonable. Miracles have been denied upon the ground that our human experience has never come in contact with one. They have been denied upon the ground that God's laws in nature are fixed, and can-

not be superseded or set one side. It is not needful to argue against these reasonings, it is only necessary to ask, Do the writings of inspired men assert that miracles have taken place? Then they must have taken place, else the book that we call the Bible is a tissue of falsehoods, and we have no true revelation from God at all. Of late we have seen in some discussions concerning the doctrine of the predestination of all things, attempts to disprove this doctrine, not by scriptural proof that it is not true, but by urging results and consequences against it that are made to appear horrible by pictures drawn by skillful men. It has seemed to us for a long time that one plain Scripture which declares that this doctrine is not true would weigh more than whole pages filled with what reason says are consequences of this doctrine. We have not been able to escape the conclusion that the chief reason why men pursue this method of denunciation of the doctrine, is that they have not been able to find any text of Scripture which asserts that the doctrine is not true. It has seemed to us, on the other hand, if any one text does assert that any one evil thing has been predestinated of God, that one text weighs more than all reasonable or unreasonable arguments against the doctrine. We have been glad to notice that as a general thing brethren who defend and contend for this doctrine have simply urged the plain testimony of the word of God. This is as it should be. Those who opposed Paul in his day urged all these terrible consequences against the doctrine when they said, "Why doth he yet find fault? for who hath resisted his will?" Paul, inspired of God, answered once and for all time these oppositions based upon what has seemed unreasonable to men, by saying, "Nay but,

O man, who art thou that repliest against God?"

But it was not our mind to enter upon a defense of the doctrine here, but to call attention to the folly of urging what may seem reasonable to us against the doctrine, or against any other principle of the doctrine of God. Such drawing out of what men think would be the consequences, logically, of the doctrine of predestination, or of any other truth of the word of God, may, and will no doubt, catch and please the minds of other men, who depend upon their own reasonings more than they do the word of God, and sometimes it may perplex the humble and God-fearing as well. But the only question is, What do the Scriptures teach? When that is settled all is settled with any true believer. We feel glad when the word of God is appealed to for the defense of anything, and not what may seem reasonable to men.

Another thing has been somewhat upon our mind of late: we have always believed in the sovereign right of our God to do as pleases himself with all his creatures; for his glory they are and were created. It was his right to create them or not to create. It is his right to place his creatures each one in that lot that seems good to himself. He has no obligation resting upon him to give any account to his creatures, and no one among them all has any right to say, Why or what doest thou? Let the Creator of all do as it shall please him, let him bestow upon one the richest gifts of his providence or grace, and then withhold all these from another, still there is no injustice, and there can be no room for any censure against him. The vain minds of men unreconciled to God have dared to arraign him at the bar of human judgment, and to say that this or that is right,

or that this or that is wrong, in the dealings of the Lord with men. Thus men have and do condemn his sovereignty, his predestination, his election, his punishment of sinners for sin, because they cannot reconcile all these things with their own finite reason. How different the attitude of the soul that is born of God. Such an one confesses that all that Jehovah does is right; such an one does not claim to understand the ways of the Lord, or to be able to show forth the righteousness of his ways, but that one is still assured that his ways are just and right. Our God commands certain things of his creatures. Among other things he says, "Thou shalt not kill," and his law to Israel enacted that if man shed his brother's blood, by man shall his blood be shed. It is sin in man then to kill, but our God takes away the life of his creatures by a thousand means, and in this he does not commit any wrong. He has appointed the end of each human life, setting a bound to our feet that we cannot pass. He takes away millions of men by the ordinary diseases of mankind, others come to their end through war and bloodshed, others are destroyed by what we call accidents, which are not accidents in the mind of Jehovah; some meet their end by being murdered by some one of their fellow-men; in short, our God takes away the life that he has given in a thousand ways, and it is sure that his will or purpose is no more in the departure of one than it is in another. Not only is this all true of the appointed end of man upon earth, but it is also true of each and every step of the way that he shall tread. Our God has set a bound to our feet that we cannot pass, not only as regards the duration of life, but also as regards turning to the right hand or to the left in that way, and in all this there is no injustice in the ways of our God. It

may seem to us that there is injustice in his ways, but that is because of our failure to understand him who is infinite. To one he gives health and to another sickness; to one there is poverty and to another riches; to one is companionship and friendship given, and to another loneliness; to one keen intellect and to another an intellect that is clouded; some have a good parentage, kindly, honest and industrious, and to others is given a parentage vile in every way. We see all this all around us every day, and in all this our God does no wrong, and we dare not question why it is so. It is ours to stand in awe before the Lord, and to say, "Just and true are thy ways, thou King of saints." If we ask, Why these differences? the only reply that can be given is, "Even so, Father: for so it seemed good in thy sight." All our questionings but lead us into perplexities and distresses of mind, but when we can rest in the wisdom of God, and feel sure he is too wise to err, and too good to be unkind, we shall fall in spirit at his feet and confess him wise and gracious in all his ways. It is sure then, that God reigns in all and over all. Every spiritual mind will stand in awe before him, and confess himself too ignorant to question any of his ways.

In conclusion we will say that our desire and prayer is that we all may come to feel deeply the importance of these things, and that the spirit of humility and prayer may be ours. We need the help of our brethren, and shall need it during the year before us, if indeed we are spared to continue our labor in connection with the SIGNS. Our comfort is that our God can thresh a mountain with a worm. May the grace of God and the comfort of the Holy Spirit, together with the presence of Jesus our Savior, be with us this coming year. Amen. C.

FELLOWSHIP.

"THAT which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."—1 John i. 3.

The writer of this profound text, in the book called the gospel by John, speaks of Christ as the "Word," and declares that he was God, and was in the beginning with God, and that all things were made by him. By these sublime declarations the holy and omnipotent character of the only Begotten of the Father is established. Here his eternal existence and his sovereign power over all things in heaven and on earth are forever settled by the testimony of John. In the same gospel Jesus is called "the true Light," and it is also said that in him is life, and the life is the light of men. In this name Jesus is presented as the only life-giving power the earth has ever known. In one of his epistles John makes the statement that "He that hath the Son hath life; and he that hath not the Son of God hath not life." How clearly it appears through such testimony that Jesus is the light of the world and the life of men. Yet, notwithstanding this truth, many intelligent men and women contend that light and life are in all the children of Adam, and that exercise of "free will" is all that is necessary to make them the children of God. Christ was not revealed to the apostles as an anxious Savior, a disappointed God, because men would not hearken unto his voice, but as that God who causeth the dead to hear his voice and live.

In this first chapter of first John he declares, in perfect harmony with his gospel, that that eternal life which was with the Father was manifested unto the apostles, and that they saw it and handled it. And because of that wonderful manifestation, and the absolute certainty of the

apostles of it, John wrote this epistle to the end that the children of God might have fellowship with them. What they had heard of him from his lips, what their eyes had looked upon and their hands had handled "of the Word of life," qualified them witnesses of the truth that God had sent his only begotten Son into the world to save sinners. How good it is for all witnesses to the truth of God to speak and write of what they have seen and felt of the Word of life, and how important it is not to go beyond that we do know in our own souls and what God's word declares.

We have all written more or less perhaps upon the subject of fellowship; we have read much upon the subject and have talked about it often. But the momentous questions are, What is fellowship? and what power or influence has man over it? We have thought to make the word "fellowship" compound, as at the head of this article, would give a clearer conception of its real import. It will be remembered that the word "with" is used by the apostle, whereas the word "for" is almost universally used among men. How often we hear or read of some church declaring nonfellowship for another, and one brother saying, I have lost fellowship for this or that brother. Fellowship that can be put on to-day and taken off to-morrow is not worth the name. Fellowship is a principle which denotes inseparable union in the family of God, therefore no man or body of men can WITHDRAW fellowship from another. Fellowship means oneness, equality, even in worldly matters; for instance, there is political fellowship, which means union or oneness in principles. There is such a thing as intellectual fellowship, and when one of bright intellect meets another of equal gifts and attainments,

he meets his fellow, hence there is between them fellowship, union, companionship. There is also social fellowship; the gentleman of high rank with refined manners and tastes finds his fellow only in equal rank. The man of low birth, undignified, illiterate, could never feel at home in the presence of the gentleman described above, but must find his fellow in his own station in life. Could brothers of the same parents, united by ties of blood, equal socially, withdraw fellowship from each other? They might disagree, live apart and have no dealings, but would they not still be fellows in the sense of relationship, equality, rank, being the sons of the same father and mother? In Zechariah xiii. 7, the Lord said, "Awake, O sword, against my Shepherd, and against the man that is my fellow." That man was Christ, the Son of God, therefore the Father's equal, one with him. Herein is shown the fellowship of the Father and the Son. Paul said of the saints, "If children, then heirs; heirs of God, and joint-heirs with Christ." Thus we understand what it is to be kings and priests unto God, and why the saints are called the "fellows" of Christ in Psalms xlv. 7. The apostle says in our text, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." The term, "fellowship with us," is much stronger and decidedly more correct than fellowship for us. Able and learned brethren often say, I have fellowship for this or that one, and again, I have lost fellowship for this or that brother. Fellowship WITH one cannot be lost, put off, withdrawn, nor destroyed. But so-called fellowship: good feeling toward, confidence in or regard for one, can be

withdrawn, but let us all be assured that these things are not fellowship. To have fellowship with the apostles is to be the children of the King of kings and the Lord of lords; to be heirs to that glorious inheritance which is incorruptible, undefiled, and that fadeth not away; to be one in faith, hope, charity, doctrine and experience. To have fellowship with them is to see Jesus as they saw him: the Word, God, Light, eternal Life, the only Savior of sinners. None but those redeemed by blood, justified freely by grace, called and glorified by the Spirit of God, can have fellowship, union, equality with the apostles, and all such have fellowship with the Father and with his Son Jesus Christ. "I in them, and thou in me, that they may be made perfect in one." One with the Father and one with his Son; agreed with him in the sense that they believe all that Moses and the prophets did write and all Jesus declared of himself, having hope in the life that now is and in that which is to come, in nothing whatever opposed to him or his truth. This fellowship is made manifest in walking in the light as he is the light; that is, we walk in the truth of the gospel, as John expresses it in saying, "I have no greater joy than to hear that my children walk in truth."

On the other hand, all who walk in darkness manifest that they know not God, neither his Son Jesus Christ, hence have no fellowship with the Father and with the Son and with the children of God. We feel if this sublime subject were more fully understood there would be other expressions used than "we withdraw fellowship;" "we put up bars of fellowship;" "we exclude from our fellowship," &c. If the Lord through the blessed Spirit of adoption has made men fellows, brethren in the Spirit, having

fellowship one with another, one might be excluded from the privileges of the church a dozen times a day were it possible, yet that holy fellowship, union of spirit, oneness of faith, would never be marred. Praise to his holy name for the inseparable unity; one with the Father, one with the Son and one with each other.

K.

CHURCH LETTERS.

NORFOLK, Miss., Dec. 14, 1910.

DEAR BRETHREN EDITORS:—The inclosed letter, written by sister Hadden, of the Mt. Carmel Church, to the Licking Association, of Kentucky, I think well worth perusal by the readers of the SIGNS. It should have been forwarded to you sooner, but I was taken sick the day following the adjournment of the association.

Your brother, J. W. WALLIS.

From the Particular Baptist Church of Mt. Carmel, Clark County, to the dearly beloved brethren of the Licking Association, in session at Shelbyville, Ky.

STILL another year has passed, and God again in his infinite goodness has called us to meet around the little shrine where together we may talk of our perplexities, our sorrows and afflictions, where taking courage again we may say to the troubled waters of our souls, "Peace, be still." We have had few changes since last year, our membership remains the same. God has been good to us, and we are so unworthy we can but sing, "Amazing grace, how sweet the sound, that saved a wretch like me." We have met but seldom, as we have had no pastor over our little flock, but the Master says, "My sheep hear my voice, and I know them, and they follow me." And we know that "he is the Rock, his work is perfect." We have had sickness and sore distress of mind; many have been our trials and

tribulations, until at times, dear brethren, we have come to the very brink of the dark and surging waters of despair, when lo, in anguished spirits, in our deep contrition and unworthiness, we have cried out to Him for sustenance, and he has sustained us. Again and again we are enabled to say, "Bless the Lord, O my soul; and all that is within me, bless his holy name." And again we have sung that sweet old song:

"Jesus, the name that calms our fears,
That bids our troubles cease;
'Tis music in the sinner's ears,
'Tis life, and health, and peace."

If we cannot be with you in the flesh, beloved, we can be with you, by his grace, in the spirit, for are we not all "taught of God to love one another"? That we have this love for one another is but another blessed assurance of our Savior's love, and it is a sore trial that we cannot look into your dear faces and feel your loving handclasps. We send you this poor message by our messengers, because we cannot bear to be left out of your hearts and supplications. Pray for us, brethren, that we, too, may "be filled with all the fullness of God;" that he may let the words of our mouths and the meditations of our hearts be acceptable in his sight, for he is our Lord, our Strength and our Redeemer. We are very poor in spirit, but "God is love," and does he not say, "Blessed are the poor in spirit: for their's is the kingdom of heaven"?

Now with hearts full of love and thankfulness that He has enabled you to meet again in the quietude of peace and sweet humility to enjoy his great spiritual blessings, and with the prayer that we may all at last enter into his everlasting kingdom to go no more out forever, we subscribe ourselves in all humbleness of christian fellowship and hope, your loving brethren and sisters in Christ Jesus.

SEPTEMBER, 1910.

MARRIAGES.

By Elder F. A. Chick, at the bride's residence, Wednesday, October 26th, 1910, Van Buren Leigh and Miss Mary E. Pierson, both of Princeton, N. J.

By the same, at the Old School Baptist meeting-house in Hopewell, N. J., Wednesday, Nov. 30th, 1910, Frederick D. Blackwell and Miss Grace Louetta Conner, both of Hopewell, N. J.

By Elder T. M. Poulson, at the home of the bride's parents, near Wango, Wicomico Co., Md., Theodore Marion Tilghman and Miss Louisa Fowler Laws.

By the same, at the home of the bride's grandparents, near Berlin, Md., Henry Clay Evans and Miss Mary Adeline Warren.

OBITUARY NOTICES.

Elder James McDonald was born in Campbell Co., Tenn., Sept. 21st, 1829, and died in Claiborne Co., Tenn., Nov. 7th, 1910, making his stay on earth 81 years, 1 month and 16 days. Brother Mc (as we always called him) went to Madison Co., Ind., in 1856, and joined the Old School Baptist Church at Little Killbruck, in the above named county, and was baptized on the second Saturday in May, 1856, by Elder William Thompson. He was united in marriage to Lucinda Maynard, Sept. 14th, 1856, and to that union were born ten children, five boys and five girls, of whom six survive him. Brother McDonald preached his first sermon the second Saturday in August, 1860, and was ordained to the full work of the gospel in July, 1862, by Elders Wm. A. Thompson, John F. Johnson, Joseph R. Johnson, John Richardson and others. He traveled a great deal, and preached in many States in this country and also in Canada. He was one of the greatest defenders the Baptists ever had in Tennessee and many other places, and ever contended for the following principles, to wit: first, total depravity of the human heart by reason of sin of the first man Adam. Second, of eternal, unconditional and personal election, and that this election consists of the sons and daughters of Adam. Third, in a full, complete and ample atonement by Jesus Christ for the elect only. Brother McDonald believed in the purpose of God in all things that ever did or ever will come to pass, and he called this absolute predestination of God in all things, but never made a hobby of any one point. He believed that in order for the sinner to ever see or enter the kingdom of God that he or she must be born again, and that it was not some part of the sinner that is born of the Spirit, but the sinner who is delivered from the power of darkness and translated into the spiritual kingdom of God's dear Son. He believed that salvation both for time and eternity was wholly of grace; that all the blessings of God, both for time and eternity, were free gifts of God through Christ

to his elect children, and that God knew from all eternity every blessing his children would need, hence were blessed with all spiritual blessings in heavenly places in Christ ere time began, according as they were chosen in him. In fact, brother McDonald was a sound Old School Baptist from start to finish, and had a large acquaintance among the Baptists, and was looked upon by all who knew him as a faithful man among the churches. The writer was personally acquainted with him upwards of thirty years, and can testify that he was one of the most inoffensive, orderly walking men I ever saw. His health had been failing several years, but he never was known to complain, and fell asleep in Jesus on the above named date. He leaves a good, loving wife, several children and grandchildren, with many other relatives and friends, to mourn their loss, which is great gain to him.

Written by request of his widow.

P. N. MOYERS.

Mrs. Anna Kugler, widow of Jonathan Kugler, died at her home, near Frenchtown, N. J., in September, 1910. She had been quite helpless from a paralytic stroke for the last four years, not being able to go out of the house, but could with help get around her room, and until the last few months enjoyed reading her Bible and the SIGNS, which were a great comfort to her, but failing sight deprived her of this, and her last days were not her happiest ones, but she trusted that her spiritual life was hid with Christ in God, and could not be destroyed or taken away. She was baptized by Elder Gabriel Conklin in the fellowship of the Kingwood Old School Baptist Church in 1858. Her early experience was one of unusual clearness, being brought step by step from nature to grace, and to see that grace all the work had crowned. While she was able in her younger days she loved to attend the meetings of the church, and was a cheerful giver to its needs, and when she could no longer meet in its public worship she was one of our most liberal helps, manifesting her faith in not withholding that which she had been blessed with in temporal things. She leaves one son and one daughter, who, we trust, will ever cherish the loving counsel of a faithful mother.

Elder D. M. Vail was called to attend her funeral, and spoke words of comfort and love, not only to the church, but to all who are called to mourn by this bereavement.

ELIZA J. KUGLER.

Lydia Ann Tindall, widow of Deacon William C. Tindall, was born Jan. 5th, 1824, died Sept. 7th, 1910, aged 86 years and 8 months. She was born in Mercerville, N. J. Her maiden name was West. One year and a half before she died she had a fall, after which she never walked. She was blessed with her right mind and good eyesight until she was stricken with paralysis, which was the cause of her death. A

good mother has gone. While we miss and think of her much, we do not wish her back, being far better off, we believe, free from her sufferings.

OLIVIA NORRIS HELLINGS.

[Sister Hellings has asked that we add a few lines to the above notice. We had known the deceased mother for the past fifteen years, and have visited at her home. Her husband, Deacon William Tindall, was for many years a member and deacon of the First Hopewell Church. He was one who filled the office of deacon well, and purchased to himself a good degree and great boldness in the doctrine of God our Savior. As our sister writes, her last days were spent in helplessness, but she had the care of good children, and was made as comfortable as it was in their power to do for her. She lived to a good old age. Her children sorrow not as those who have no hope. The last months of her life were spent at the home of her daughter, sister Hellings. She was buried by the side of her husband, at Hamilton Square, N. J. We were called to conduct the service in the New School Baptist meetinghouse at that place, using as a subject the words found in 2 Timothy ii. 19. In closing we can but say that we feel a deep sympathy for the children in their bereavement. Three daughters and two sons remain.—C.]

Samuel Lucas died at his home August 5th, 1910. He was the son of Calvin and Rebecca Lucas, and was born July 11th, 1839; was married to Julia Ann Adkins, Nov. 18th, 1871, and raised a large family. He worked hard all summer; his last labor was stacking wheat for one of his sons. We have every reason to believe his appointed time had come to be gathered home as a full ripe shock in its season. He often expressed a willingness to die. It can be truthfully said of him that he was a good, humble-minded christian, rich in faith and knowledge of the truth. His family misses him sadly. Much respect was shown him in his short sickness by relatives and friends. Peace to his ashes—love to his memory.

E. JOHNSON.

SHERIDAN, W. Va., Nov. 27, 1910.

**CONTRIBUTIONS TO AID IN SENDING
THE "SIGNS" TO
THE POOR OF THE FLOCK.**

Joab P. Stout, Ill., \$3.00; Mrs. Sarah Hawk, Ind., \$2.00; Mrs. E. Chandler, N. Y., \$1.00; Mrs. W. J. Peck, N. Y., \$1.00; Attie A. Curtis, Maine, \$1.00; Mrs. M. M. Rounsavell, N. Y., \$2.00; Richard Waller, Mo., \$1.00; Mrs. Betsey M. Bouton, N. Y., \$1.00; Wm. Allan, Okla., \$.75; H. J. O'Bannon, Va., \$1.00; Mrs. Sarah E. Harris, Texas, \$1.00; N. E. Askew, Ark., \$2.00; Mrs. Sarah J. Clark, Conn., \$3.00; Thos. A. Ardies, Ont., \$2.00; Mrs. Martha Beardsley, Ill., \$1.00; Dr. B. P. Earle, Ky., \$1.00; Hubbell Brothers, N. Y., \$5.00.—Total, \$28.75.

TRIBUTE OF RESPECT.

We, the committee appointed to prepare an obituary for our sister Cooper, submit the following:

Dearly beloved, whom it may concern. It is a painful duty to have to announce the death of our much loved sister and friend, **Caroline Cooper**, who departed this life October 9th, 1910, at the home of her son, E. V. Cooper, near Farmville, Ala. Sister Cooper was born in Hall County, Ga., August 11th, 1842. She was the daughter of Harmon Thompson. She was married to James M. Cooper in 1858, who afterwards became an able defender of the Predestinarian faith. Ten children were born to that happy union, six of whom survive her. Sister Cooper realized a desire to trust in the Lord as her Savior during the Civil War, and attached herself to what was then called the Primitive Church, but they were not in order. She then moved to Blount Co., Ala., with her husband, and trusted in the Lord, who orders the steps of all good men and women, to direct her in the right way, so in the year 1884 the Lord directed her to Harmony Church of the Primitive faith and order, located near Garden City, and she was baptized in order, and as a christian her life was exemplary, as a mother there are few if any better, and if she had an enemy we never knew it. She was always kind and ready to help in time of need. She was a great sufferer for many years, but bore it all with patience, looking to the perfect day. If there was any one thing she believed more strongly than any other, it was salvation by grace. She was meek and lowly in all her acts and conversation, and was blessed with the spirit of forgiveness.

The funeral services were conducted by Elder Loney Moon, who was in the spirit and delivered a comforting sermon upon the resurrection of the dead. From a human standpoint, it is hard to part with her, but we have full reason to believe that our loss is her gain, and while her mortal remains lie in the cemetery, her spirit has returned to God who gave it, there to remain until the morn of the resurrection, when Christ shall come again with all his mighty angels, without sin unto salvation, then the body shall be raised immortal and spiritual, and be reunited with her spirit; and we have all reason to believe that she will meet the glorious welcome, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Blessed and holy is he that hath part in the first resurrection." And we have full reason to believe that she will have part in the first resurrection.

We desire to render our full sympathy to the bereaved family and friends, and pray God that he may give them the spirit of reconciliation, that they may bow to his holy and just ways. We also desire that they note the words of the apostle in Romans viii. 28: "And we know that all things work together for

good to them that love God, to them who are the called according to his purpose." Amen.

This done in conference by order of the church of Harmony.

T. A. BASPORT, }
T. G. WILLIAMS, } Committee.

GEORGE H. FANNIN, Moderator.

A. C. GAMBLE, Clerk.

GARDEN CITY, Ala., Nov. 20, 1910.

M E E T I N G S .

**E B E N E Z E R
O L D S C H O O L
B A P T I S T C H U R C H ,**

IN

N E W Y O R K C I T Y .

Meetings every Sunday in the meeting-house, corner Intervale Ave. and Home St., Bronx.

11:00 A. M.

2:00 P. M.

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at 10:30 o'clock.**

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OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

"SONGS IN THE NIGHT."

PRICE REDUCED.

This little book has been published for some time, and orders for it have been received from near and far, even to the most distant States. All from whom I have heard have spoken to me very highly of the book. For forty years it has been upon my mind to publish these poems and the experience of my brother, together with the account of his last hours, and have wondered why I did not do it. I felt sure it would be for the comfort of many, and the many expressions I have already received assure me that it is so. Elder P. D. Gold writes: "I have read the poems and experience of your brother with much pleasure. How wonderful was the view of divine things given to him. Surely to be absent from the body and present with the Lord is far better." Elder S. Hassell says: "I shall have a commendatory editorial notice in April. I hope you may dispose of several thousands for the comfort of the Lord's scattered people." Elder H. C. Ker writes me: "Your little book, 'Songs in the night,' was duly received, and has given me more comfort than any reading I have done for months. Surely every lover of truth should have it." The price of the second edition has been reduced to thirty-five cents.

I have also on hand a few copies of "Reminiscences and Letters of Mary Parker." Price 75 cents.

All orders sent to me.

SILAS H. DURAND.

Southampton, Pa.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 79. MIDDLETOWN, N. Y., JANUARY 15, 1911. NO. 2.

CORRESPONDENCE.

FOREKNOWLEDGE AND PREDESTINATION.

ONLY one being in the universe can truly claim these wonderful, blessed and holy attributes, and that being is God. He, before anything was in heaven, earth or hell, foresaw all things that are created. He foresaw their size, shape and weight, he also foresaw that of which he would make all things. He foresaw every act, thought and word of men, and whether they would be good or bad. The foreknowledge of God enabled him to make all things for a purpose. “The Lord hath made all things for himself; yea, even the wicked for the day of evil.” “His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” In the old London Confession of Faith one article reads about in this way: God, by the all-wise and holy counsel of his own will, freely and unchangeably, hath decreed all things whatsoever come to pass, yet he is not thereby the author of sin, neither is violence offered or done to the will of the creature. This was then, and is now, the Old Baptist faith. More

than two hundred and ten years ago it was the Old Baptist faith, it is now, in nineteen hundred and ten, the Old Baptist faith. There is no need for any of us to debate this doctrine. If men and women believe it, they are Old School Baptists, if they do not believe this article in respect to God's decrees, they may be modern or separate or Missionary Baptists, but they are not Old School or Primitive Baptists. That the law of God was given to Adam and his posterity no one can truthfully deny. No law was given to any beast of the field, or to any fowl of the air, so far as the testimony of holy writ goes. No law, so far as we know, was given to the serpent, yet he sinned. He is a liar, and the father of lies. God being sovereign over all worlds and over all beings, had a perfect right to punish the serpent, for he “was more subtle than any beast of the field which the Lord God had made.” “The Lord hath made all things for himself; yea, even the wicked for the day of evil.” Everything that is or was evil was made for the day of evil. To my mind this is the most consoling and comforting doctrine to the little and unworthy children of God. He works all

things, both good and evil, after the counsel of his own will. There are those who say that God did not make sin. I reply that sin is a principle of action or thought. Sin is the transgression of the law. A school-teacher makes laws for his disciples or children, but he does not make that law for himself to obey. Our God says to man, "Thou shalt not kill," and if man kills his fellow-man he has broken that law. But God says of himself, "I kill, and I make alive." Has our God broken any law when he kills? The law was made for man. Please do not use that blasphemous expression, "It makes God the author of sin." What is God the author of? I will, from a Bible standpoint, name a few things, and yet those who may read will not be convinced unless they are taught of God. He is the author of foreknowledge, predestination, decrees, purpose, faith, hope, love, joy, peace, long-suffering, gentleness, kindness, meekness, and if any man on earth has any of these things he has received them from God, and he also receives immortality from God. He "only hath immortality, dwelling in the light which no man can approach unto." But what is man the author of? Adultery, fornication, witchcraft, hatred, variance, strife, seditions, heresies, unbelief, for man has broken every commandment that the Lord ever gave him. By man came sin. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." All sinned in the first man Adam. This was God's plan. It was in God's plan also that the woman should be deceived and break the holy law first. Some who claim to be preachers say that our God never gave a law that man could not keep. All the laws given to man, man has broken; he has

not been able to keep them. The law is holy, just and good, but man is carnal, sold under sin. Adam was not deceived, but Eve, being deceived, was in the transgression. Neither was Christ deceived, but the church on earth has been and is deceived by sin, or by the serpent. Adam went down under the law because he loved his bride. He knew what would be the result: sin and death. Christ, the second Adam, went down under the law because of the great love which he had for his bride, the church. He was born of a woman, made under the law, that he might redeem them that were under the law. The first man Adam had no power to bring his bride or himself up from under the violated law, and so they will lie dead in sin and in their graves forever, if some higher and better power does not come to their relief; they are in themselves absolutely lost, and all their posterity. Now this, to my mind, was all foreknown and predetermined of God, and yet Adam and Eve were just as guilty in disobeying the law of God as though He had had no purpose in it; they were just as guilty as if God had not said that he had declared "the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." For God hath mercy on whom he will have mercy, and whom he will he hardens, and yet he is not the author of sin. Christ came under the law after his bride, and he also suffered, being a man of sorrows and acquainted with grief. "Though he were a Son, yet learned he obedience by the things which he suffered." As Eve was subject to Adam, from whose side she was taken, and her desire was to her husband, and he did rule over her, so the true church of God is subject to Christ,

and Christ rules over her, and she believes all his doctrine. God's people cannot set a limit to the Almighty. This people "believeth all things, hopeth all things, endureth all things." They believe that "all things work together for good to them that love God, to them who are the called according to his purpose." In the day of Christ's flesh they were called a little flock: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." They were called a remnant in Paul's day: "Even so then at this present time also there is a remnant according to the election of grace." And these people are called Primitive, Old School, Hardshells, and other names, in this our day. This is because they believe in the absolute predestination of all things that come to pass. They believe what our fathers expressed in the old London Confession of faith, that God, by the all-wise and holy counsel of his own will, hath decreed all things whatsoever come to pass. They believe that the crucifixion of Christ was at the appointed time. Christ said, "This is your hour, and the power of darkness." If we will observe closely we shall see that absolute predestination is plainly taught in the crucifixion. God's foreknowledge declared that they should cast lots for his garments, and in his foreknowledge he decreed that not a bone of him should be broken. Foreknowledge declared that he should make his grave with the wicked and with the rich in his death. The same foreknowledge declared that he should be numbered with the transgressors, and he was crucified with a thief on either hand. The crucifixion of Christ was the most important event in the annals of time; it is the centre of the christian religion. By the blood of Christ

we are cleansed from all sin, past, present and future. Without the shedding of blood there is no remission of sins. This doctrine is taught in the crucifixion of Christ. Were God's purposes in the crucifixion limited? Peter is a faithful witness, and he says, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and with wicked hands have crucified and slain." I think that Peter was an "absoluter," as they are sometimes called in derision. Hear his witness again, "For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." I hope never to hear a man preach who contradicts the doctrine taught in the crucifixion of Christ. I could not believe in the purposes of God being limited to what men call good things should I try to do so. The belief in God's purpose in all things is in me, and I hope it was placed there nearly forty years ago, at the time when I believe I was made to die to myself and all things earthy. I am an old Confederate soldier, being more than sixty-six years of age. I was a prisoner at Camp Morton, Indiana, for fifteen months. I was not a believer at that time, but His holy and absolute decrees were over me then, as I hope they are now. That day of my second birth I saw one hanging on the tree. It was fourteen years after Paul was caught up to the third heaven before he wrote it; it has been nearly forty years since I saw Jesus lifted up. For a few moments previous to this revelation of Jesus to me it seemed that I was dead, so that I did not know or perceive anything, and from that darkness of

death, all alone in the woods, I began to look at a man in great agony of pain; then I began to realize that I had a little consciousness. It was so dark around me that I could see nothing but this suffering man. I felt that my whole vision was drawn to him in his agony. I have felt the force and power, I believe, of the Scripture which teaches that no man can come to the Son except the Father draw him. I do not know how long this vision continued, whether it was one moment or five, God knoweth. I was drawn to this suffering man; my freewill and free-agency were all gone. I looked and looked, and knew not what to do or say. I realized that my great burden of sin and sorrow was all gone. I went to the old Presbyterian house in Wilson County, Tenn., there was a man preaching, and the congregation had all assembled. I sat quietly down to listen to what was being said, but could not listen, I was full of the glories of heaven, and involuntarily laughed aloud. I could not help it; I had no power to help it. I laughed again, I was so happy. I tried with all the power I had to keep from laughing, but I laughed again and again. They that were with me saw me laugh, but they could not realize the power that was in my soul. It was, as the Savior said, a well of water within me springing up into everlasting life, with joy, love, peace and faith. It was all from God through the atonement of Christ. A Methodist minister by the name of Hale, took me to his home in Statesville, Tenn., and just before we reached his home, an ex-slave, named Juda, once the property of my Grandfather Womack, met me in the street, and we both praised the God of Abraham aloud. Two weeks from that day there was an appointment made for me to speak. I had not at that time

united with any people. My text was, According to the foreknowledge of God the Father. Brethren, I have suffered many taunts and much abuse because I have from that day to this not shunned to declare all the counsel of God, as far as I could see it. I believe that I love his doctrine, and I believe that I love his people. I united first with the Missionary Baptists, but I could not agree with them in many things. Some time after I united with them I had a vision, as it seemed to me. Shall I tell it? I saw that the Bible could not contradict itself if it came from God. I saw that there was no strife between the Father, the Son and the Holy Ghost. It came home to me that no man could teach another to know the Lord, that they all should know him. I saw that Christ would save every man far and near for whom he died. I saw that no man could come to him unless the Father which sent the Son should draw him. It had been twenty years since I had heard an Old School Baptist preach. The Lord showed to me a vessel white and pure; other vessels of a darker hue, and muddy in color, were all around this vessel of spotless white. The white vessel was the truth, and embraced the true church of God, and was lifted up to the heavens, and plainly seen by me at that time. I did not think there were over one thousand persons in Tennessee who were in the vessel of spotless white. The election had obtained it, and the rest were blinded. Though the number of the children of Israel should be as the sand of the sea, yet a remnant shall be saved. I fear there are a great many in Tennessee who have a name to live and yet are dead to the truth. It is one thing to be a child of God, and quite another and different thing to see the truth. It must come, as it did to Paul,

by revelation. It is given to some to know the mysteries of the kingdom of heaven, but to others it is not given. My name has been cast out as evil. I try to pray for my enemies. I try to pray for governors, and all that are in authority. Having obtained help of God in mercy and forgiveness I continue to this present, witnessing both to small and great, saying none other things than Moses and the prophets did say should come to pass.

Now, brethren, pray for me, that I may preach the truth of God to his saints, and feed the church which he has purchased, and over which the Holy Ghost, as I hope, has made me overseer.

Your brother, I hope, in the Lord,
J. K. WOMACK.

EAGLEVILLE, Tenn., Nov., 1910.

SOUTHAMPTON, Pa., December, 1910.

MY DEAR KINDRED IN HOPE:—A hope that is better than crowns of gold or the choicest gems of earth, and of more value than rubies, for it is the "pearl of great price." It has been in my mind for some time to again share with you some of the rich thoughts selected from letters of Mrs. G. M. Edwards, an invalid sister in Georgia. Much satisfaction has been expressed in the few extracts which have appeared in the SIGNS, and there is a desire to see more from her. She seems to have the highest appreciation for the very smallest favors rendered her, which makes it a sweet satisfaction to do anything we can for her comfort. No doubt there are many among those who will read this who are similarly situated as this dear sister, and as they peruse these lines, written mostly in bed and with pencil, will realize companionship with her. How sweet is companionship, either in joy or in sorrow and affliction. Surely the Lord hath done great things for us,

whereof we are glad. The SIGNS for December 1st, which I have just been reading, is full of gospel treasure, written by those who have tasted the wormwood and the gall, and who through great tribulation have been brought into the joys of redeeming love. All are brought by various winding paths, yet come in at the same door, which is the exalted name of Jesus. This is the periodical that reaches back to my earliest remembrance. When I was a child my father used often to read it aloud in the evening, so it seems to have been one of the belongings of our household for many years. I am rejoiced to see again a letter from our beloved sister, Attie Curtis, for of late we have missed her cheering messages that used to brighten the dear pages so often, and since she visited us a few years ago her letters to different members of our family have been very choice and most welcome. Also it is pleasant to see the name of sister Kate Swartout once more. I well remember of reading her very interesting experience, which appeared in the SIGNS many years ago. I have also, in years that are past, been favored with some lovely letters from her ready pen. She has long been an invalid, unable to meet in the assemblies of the saints, yet she meets with them in spirit, and, I trust, has sometimes sweet communion with Him who has promised to be with his people in every trial. As we read these messages in the quiet of our homes, how our minds travel abroad, and we long to converse with each one who has touched a responsive chord in our hearts. There is an unseen power that bridges the distance between us, bringing us together in tender love and sweet fellowship. How wonderful it all is; our natural minds cannot understand it—cannot comprehend the great mys-

tery, yet He who is infinite in wisdom can make it all plain to the spiritual mind. He can make the blind to see, the lame to walk, and heals the broken-hearted, binding up all their wounds, and often fills the heart of the desolate with praises to his most holy name.

"To soft and tearful sadness
He changes dull despair,
And soothes to deep submission
The storm of grief and care;
Where midnight shades are brooding,
He pours the light of noon,
And every grievous wound he heals
Most surely, if not soon.

He will not blame thy sorrows,
While he brings the healing balm;
He does not chide thy longings,
While he soothes them into calm;
And when thy heart is murmuring,
And wildly asking, Why?
He smiling beckons forward,
Points upward to the sky."

Unworthily,

BESSIE DURAND.

LA GRANGE, Ga., June 9, 1910.

MY DEAR SISTER:—On awaking this morning such a depression came over me that I hardly knew what to do. I was almost too feeble to get up, but from some force of feeling I arose, and just as I walked across the room my mind became wholly absorbed in the welfare of Zion, and in thinking of the dissensions and controversies going on in some of the churches. Before I was aware I found myself repeating, "Entreat me not to leave thee," &c., you know how it reads. I repeated it over and over, especially, "Thy people shall be my people, and thy God my God." Then these words: I heard a voice in Rama, Rachel weeping for her children, and refused to be comforted, because they were not. The next thing I felt that I would like to talk with some of the Lord's dear people; so through this chain of circumstances I am writing again.

At this hour of the day our town is filled with the noise of vehicles and trains, and the busy throng of people passing to and fro, all so perceptible to the natural eye and ear, but I feel that there is a seclusion in my heart where naught but the still small voice is heard, and that with an internal vision I behold our Lord walking upon the sea.

"In the crimson of the morning,
In the whiteness of the noon,
In the amber glory of the day's retreat,
In the midnight robed in darkness,
Or the gleaming of the morn,
I listen for the coming of his feet;
Blessed coming of his feet."

Yes, blessed coming; he will not come in a lowly manger, nor be scoffed and ridiculed by a sinful world, nor worn with the weight of sorrow, nor ever again climb the slopes of Mount Calvary, but,

"When that illustrious day shall rise,
And all thine armies shine
In robes of victory through the skies,
The glory shall be thine."

Well, I have about exhausted my strength, and yet have not answered your letter, which was very interesting to me, containing so many beautiful events in regard to Elder Beebe's family, and the young brother and sister from Winnipeg, who came to your church and were baptized; also about your nephew and his daughter from Missouri. Many things I would like to say in response, but cannot.

Before closing I must tell you that I thank God for bringing you into my shut in life, and as long as I live I shall have sweet thoughts of you, my beloved sister.

Unworthily,

NANNIE.

DEAR SISTER:—Your kind letter, with its helpful contents, has been received, and I hardly know how to express my appreciation. How good you have been to me, and just to think you have never

seen me. Would that I could take your hand this morning, and looking into your face speak what I feel. Your letters have been as an oasis in a dry and thirsty land; your words have strengthened my hope and enabled me to press on, looking ever toward that city whose builder and maker is God; your gifts of sympathy have been as though handed down from heaven, and caused me to say, "What shall I render unto the Lord for all his benefits toward me?" My father enjoys your letters very much. He is much improved, but not at all well. Sister Bessie, when your brother feels like it, I would be glad if he would write something for the SIGNS, explaining this Scripture: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." The different denominations here are advocating a millennium, and claim to be hastening its coming, and that there will be a restitution of all things, and that the earth will be just as it was before the transgression. Our people do not think that way, but that the second coming of Christ will be the ending of all things, with a glorious resurrection. Your brother is such an able writer that I would like to have him write on this subject, that my brother in the flesh and others might read it.

I am sorry about your rheumatism, but glad that your condition is somewhat improved, and I do hope that sister Clarice is feeling better. I often think of you all in your home, and yearn to see you. How comforting to know that there is a home where we hope to meet each other, and those long parted meet again. May the Lord bless you all in your northern home, and cause you to still think of this

little, imperfect one and her precious family, which he in mercy gave.

In tender love, N. E.

MY DEAR SISTER:—I have wished so often recently that I could get a letter from you, and at every coming of the postman I would be disappointed, but this morning, while still longing to hear from you, Vera walked into my room and handed me your letter, and you can imagine my surprise upon opening it to find what it contained. My gratitude and appreciation of the gift from this unknown brother in Canada I cannot express. It came so unexpectedly, and at a time when so much needed, that I could only say from the depths of my heart, God bless him, and at the same time I felt sure that his kindness was prompted by Him who has told us to trust in him at all times. N. E.

DEAR SISTER:—This morning finds me in darkness, and I feel almost completely shut in. Why do I feel so gloomy, when the sun is shining with such splendor, and all nature seems glad in its brightness? From the depths of my soul I found myself breathing, Lord, give me more of thy righteousness. I think surely it is because of my imperfections and unworthiness that I so often go mourning all the day, and O how powerless I am to throw it all aside. I often find myself grieving over the terrible suffering of our dear Savior, all on account of the sins of his people, and while I realize that he had to suffer, and without it there could be no redemption, I feel so utterly cast off at times that I am made to exclaim in his own heartbroken language, "My God, my God, why hast thou forsaken me?"

How true it is that as night and day

succeed each other in this natural world, just so it is in the spiritual. One week ago to-day was the time of communion here in our little chapel, and how I did yearn all the week before to be able to attend, yet the thought of such exertion seemed to make me feel weaker physically, but the pastor and the members were so anxious that I should be there that I consented to go, hoping that strength would be given me; so on Sunday morning a dear sister in the church came in her carriage and took me, and among the pleasant days that have passed forever it is numbered among them. Never in my life have I beheld the Savior more vividly with an internal vision than on that occasion. How often during the services did these words well from my heart: Blessed Jesus. A woman who had a hope for seventeen years went forward and told her experience, and was baptized that afternoon; and what do you think? that same sister who carried me to the church came and took me to see the baptism, something that I had not witnessed in twenty-three years. O the joy that filled my poor heart while I sat there by the waterside, listening to the beautiful and soul-stirring words as they fell from the lips of dear brother A. B. Whatley, who baptized me thirty-six years ago. I wish I had the strength to tell you all about it. I was well-nigh exhausted when night came, and the next morning I could scarcely raise my hand, and have been very weak ever since. I have but little vitality, and that is kept up by tonics and nervines. Were it not for loved ones to care for me and cheer me with their kindness, I do not know what I would do.

I wish your brother could know how much I prize his communications in the SIGNS. I love that above all our period-

icals. Sister Bessie, do you use organs in your Old School Baptist churches up north? That is one of the troubles here in the south, and there is much discussion over it and other things. How I long to visit the old places I once knew in the happy past, to stand once more where my father's and mother's feet have stood. O those precious old scenes, how they rise up before me to-day. What would we do were it not for that rest beyond this fading scene?

I forgot to tell you that I received a very precious letter from an aged sister who lives near Independence, Mo. She wrote that she lived in a lonely cottage by the wayside. Vera said, "Mamma, keep that letter always." I do love old people; my father grows dearer every day. It grieves me to know that sister Mary Miles is so ill. May the Lord bless her and make all her bed in her sickness. I do not forget her kind remembrance to me. Please give her my love. I am never free from suffering in some way, and often with what the doctors call acute indigestion. But O how thankful I am that it has pleased my dear Lord to give me a measure of relief, so that I can be up some. But let me tell you, dear sister, that the sweetest moments I have ever known were spent on the bed of affliction; the most beautiful lessons I have ever learned were those taught me while lying helpless and shut in. Our lives here are a mystery, sometimes we are crying, "All thy waves and thy billows are gone over me," and the next moment we are exclaiming, Surely goodness and mercy have followed me all the days of my life.

I am glad that you like "Memories," by sister Spikes; I, too, think it very interesting. A sister, visiting here, after reading sister Mary Parker's book, said

she thought it very superior, and sweetly interesting. How is sister Clarice? I hope she will not suffer so much this winter. I love her without ever having seen her. Vera and her father join me in loving remembrance. May the Lord bless you all, is the prayer of your sister.

Most affectionately,

NANNIE B. EDWARDS.

I JOHN III. 9.

“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.”

DEAR BRETHREN:—I have had a desire for a long time to write upon the above text for the consideration of the brotherhood, but realizing my inability, for lack of education (only having had about ten months schooling in my life) and spiritual light and guidance of the Holy Spirit, I have hesitated whether to make the attempt or not, but should it be the will of the Lord to direct my mind, I will try to write some of my thoughts on the above text.

In the first place I wish to say that I believe there are many good brethren who are unable to reconcile the expressions, “doth not commit sin,” and “cannot sin,” with their own experience, and other Scriptures, such as, “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” And, “If we say that we have not sinned [past tense], we make him a liar, and his word is not in us.”—1 John i. 8, 10. I say that being unable to reconcile these texts, or sinless life, with their own experience, as they suppose the above texts teach, they have concluded the word “whosoever” is not a personal pronoun, but is used in reference to some part of the child of God. For instance, the spirit, soul, or the new man that is created in righteousness and true holiness. (Gal. iv. 24.) I

will try to notice these things later on, and call your attention to another text of Scripture which I do believe with all my heart, soul, mind and strength teaches it is the man that is born of the Spirit, or of God, whether we can tell where or when it took place, or how it took place, or what the effects of it were when it did take place. See John iii: “There was a man of the Pharisees, named Nicodemus, a ruler of Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again [once more], he cannot see the kingdom of God.” Jesus continued the subject by saying, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” He further said to Nicodemus, “Ye must be born again.” Now, dear brother or sister, as the case may be, I want to say to you that Jesus dwelt in the bosom of his Father; he was one with Him, and knew exactly the qualification necessary in order to inherit his Father’s kingdom. In order that the sons and daughters of Adam enter into the world of bliss beyond the grave they must be born again, born of the Spirit, born of God. When John used the phrase, “Whosoever is born of God doth not commit sin,” he had direct reference to the sons and daughters of Adam who had been twice born, once of the flesh and once of the Spirit, and he declares that such cannot commit sin, yet we realize the fact that we have a carnal nature, or mind, remaining in us (the children of God) which is not subject to the law of God, neither indeed can be. This very often causes us to conclude that we do commit sin,

and the word "whosoever" does not have reference to us personally. Dear brethren, let us examine these things in a more careful manner, to see if John did not make some little distinction between those expressions, "doth not commit sin," "he cannot sin," and "If we say that we have [present tense] no sin, we deceive ourselves;" "If we say that we have not sinned [past tense], we make him a liar, and his word is not in us." It seems to me that the word "sin" is used in the Scripture in different senses; sometimes it occurs as a noun, sometimes as a verb. When it is used as a noun it expresses nature or principle, as in John i. 8, and this principle it will not do for us to deny having while we remain here in this world, but in the third chapter, ninth verse, it seems that the word "sin" appears as a verb, and expresses action, consequently such action is not performed, or at least, is not imputed to the character thus born of God. It is said, "Blessed is the man to whom the Lord will not impute sin."—Romans iv. 8. This shows us clearly that there are men somewhere to whom the Lord does not impute sin, though the act be performed that the law forbids, and there must be some reason for this. In the first place, we notice John said, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." Would it not be impossible to commit sin without transgressing the law? and as John used the term "the law," does he not mean some definite law? Yes, and I think he referred to the law of sin and death. We want to see whether God's children are amenable or under that law. Paul says, "Sin shall not have dominion over you: for ye are not under the law, but under grace." Now, dear brother, you might ask, Why do you contend that

the child of God is not amenable to the law of sin and death? I would say, God has not left us to guess at these things, but hath said by the mouth of Paul, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Now you see how we are made free from the law of sin and death, by the law of the Spirit of life in Christ Jesus, and to the end that the righteousness of the law might be fulfilled in (not by) us, and this by means of love to God and our neighbor (not our next door neighbor, but he who ministers to our needs); so, dear child of God, it affords me pleasure to tell you, having this love of God shed abroad in your heart, you cannot help but love God and your brother in Christ, your neighbor, because his (Christ's) seed (love or Spirit) remaineth in you, and you cannot sin (fail to love God, &c.) which is fulfilling the law. But, dear brethren, never conclude that your love to God and your neighbor is a voluntary act upon your part, but that it is an implanted principle within you, or created in you by the Spirit of Christ that dwells in you, and is the fruit of the Spirit of God, and that your voluntary acts are only manifestations of God's love in you, and that you can no more create that love in you or cause it to exist than you could make a world.

Now I want to speak of another idea I have heard and read a great deal about, and then close, and that is in reference to "the old man" and "the new man,"

mentioned in Col. iii. 9, 10. It seems that good brethren have differed as to who those two characters are. Some have said the new man is Christ, while the old man is the Adamic man, and the two make the child of God. If this idea be true, I fail to see why the Adam man was called the old man, while he is only a time being, and Christ had an eternal existence. Some seem to think they are both the same man, that it is the old man before regeneration and the new man afterward. If this be true, I fail to see how both could exist at the same time. I might go on at greater length, but will stop by telling you what I have understood about those two expressions, "old man" and "new man." I understand the two men, old man and new man, to be two principles which dwell in the child of God, and neither is the child of God, and the reason they are called the "old man" and the "new man" is because the old man is a corrupt principle that we are born into this world with, and is the first principle we possess in this world, and the new man is a new principle, and this new man or new principle is created in the child of God by the Spirit of God that dwells in him, and it is the child of God (the sinner who is born again) who is exhorted to put off the old man, who is corrupt in his deeds, and put on the new man, who is created in righteousness and true holiness after the image of Him who created him.

Now, dear brethren, I have given you my convictions upon these things; I may not have the right understanding of it, but whether I understand anything about it or not, there is some scriptural sense in which "Whosoever is born of God doth not commit sin," and that "whosoever" is man or woman of Adam's race.

As ever, your unworthy brother in hope of eternal life,

P. N. MOYERS.

GOIN, Tenn.

CONNERSVILLE, N. Y., Nov. 15, 1910.

ELDER H. C. KER—DEAR BROTHER:—
I feel too unworthy to address you thus, but have concluded to write some of my thoughts, as I am not content to dwell alone, and I wish to talk a little with you, whom I esteem as one of the children of the Most High. But what do I want to talk about? is the question. Is it of the great attainments of the flesh? O no. Like Paul, it must be of my infirmities, for in me, (that is, in my flesh,) dwells no good thing. Nevertheless I am led to exclaim, I live, having Christ within me the hope of glory; this is the crowning point. If we have Christ within us the hope of glory, all is well, but at times I feel to say, as did old Jacob, "All these things are against me." "Without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." And what was all this for? We might say to glorify the Father. But was this all? No, it was also to declare what the Father had done for his people, and is doing, and will do; to declare his love for his bride, the Lamb's wife, as the children of God are called. By disobedience she had become alienated from God, and was cast out of the garden of Eden, and God placed a flaming sword, which turned every way to keep the way of the tree of life; death was also pronounced upon Adam and Eve. But the promise was made that the Seed of the woman shall bruise the serpent's head. "Where sin abounded, grace did much more abound." The law condemned, but the blood of Christ cleanseth from all sin. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God." He also said, "Sacrifice and

offering thou wouldest not, but a body hast thou prepared me. * * * Then said I, Lo, I come * * * to do thy will, O God." Now the law is satisfied, and his people are cleansed from all sin. Jesus said, "I lay down my life, that I might take it again." And he said, "Behold I and the children which God hath given me." And again, "Where I am, there ye may be also."

"In heaven my choicest treasure lies,
My hope ascends above the skies."

It is declared by the apostle, "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. And we know that all things work together for good to them that love God, to them who are called according to his purpose." What a wonderful God is our God; he sees us when we see not him, and always hears our cry. Yet we often feel like Jacob, and say when our hope seems blasted, "All these things are against me." We, too, forget that he has hidden his face for a moment, and waits that he may be gracious to us.

"Good when he gives, supremely good,
Nor less when he denies;
E'en crosses from his sovereign hand
Are blessings in disguise."

Sometimes I am on the mount of God's love, but often so low down that I am compelled to ask, Are his mercies clean gone forever? will he be favorable no more? But,

"His love in time past forbids me to think
That he'll leave me at last in sorrow to sink."

So I feel to thank God and take courage.
One said,

"Wait on the Lord, with courage wait,
My soul, disdain to fear;
The righteous Judge is at the gate,
And my redemption's near."

Yes, I speak of the loving-kindness of

the Lord to me, a poor sinner. I have been so favored of the Lord at times that I feel I ought to ascribe greatness always to him. I have been spared to attend all the meetings in our association, except the one at Olive. I desired to hear Elder Bogardus, and heard him at Vega tell of his travel from nature to grace, and his call to the ministry, which did my soul good, for it cleared away the fog for the time being. The kindness of sister Virtue Ballard to me almost broke my heart, and I felt to praise God, for I was a stranger and she took me in, even walking that I might ride. I enjoyed my visit and could say, "Surely the Lord is in this place." Brethren, I remembered what the dear Lord said: As oft as ye do it unto one of these little ones, ye do it unto me. I feel to rejoice and to say, "Glory to God in the highest, and on earth peace, good will toward men."

Dear brethren, it is very humiliating to my nature that I cannot send something worthy of your time to read; I would do better if I could. I will close, hoping that the richest blessings of God may rest upon you and all his loved ones. May he cause you to feel that he has not forsaken you, nor any of his people. He said, "Be of good cheer: I have overcome the world."

D. S. ELLIOTT.

SYRACUSE, N. Y., Dec. 12, 1910.

DEAR BRETHREN EDITORS:—It is with a feeling of weakness and trembling that I call you brethren, but what shall I do? for I earnestly desire to be numbered with the afflicted and poor people who trust in the name of the Lord, who have no confidence in the flesh, and who feel and know that it is by the grace of God that they are saved, and not according to

their works; it is according to his own purpose and grace, given them in Christ Jesus before the foundation of the world. I feel to rejoice that it was so ordered, and that it is sure, because they have this seal, "The Lord knoweth them that are his." Now, dear brethren, what shall I say as to what I know with regard to these things? I verily believe all that the Lord has revealed to us in the Scriptures, whether I understand it or not, because it testifies of Christ. I am very often in the dark, and have cloudy nights on account of my sins coming upon me like a flood, overwhelming me, and I cry with anguish of soul, O that I knew that my Redeemer liveth. The Lord has been merciful to me, and has been with me in many troubles, and I hope will keep me to the end.

I have been reading the nineteenth chapter of first Kings, where the prophet Elijah was in the cave. I, too, feel to be all alone as did he. They are ready to take away the meeting-house, before or after I am dead, as I am the last of the members of the Old School Baptist Church in Delphi, N. Y. I feel very much as did the prophet, but shall I ever hear that still small voice? If the Lord should speak to me I should then say, Surely the Lord was in this place and I knew it not, as did Jacob. I am in the city of Syracuse, and to me it is a waste howling wilderness, with not one to talk with of the salvation that is by the grace of God alone, and not of men. I can hear plenty of God and man salvation, of man's free-will, and God's will at man's convenience and pleasure. I feel to thank the Lord for his grace imparted to me in so much mercy, and I take no pleasure in the linsey-woolsey mixture of God's work mingled with man's work, but am hoping in the imputed righteousness of Christ,

and have no confidence in the flesh in any sense whatever. With all the tumult and rushing to and fro, with churches (so-called) on nearly every corner of the streets, I neither hear nor see the God of Jacob in them, but in the lonely hours of the night I hope that I do at times hear the blessed voice, still and small, saying to me, "It is I; be not afraid," causing me to bow in spirit at the feet of the Savior in humble thanksgiving and praise to his holy name. O that I could praise him as I should, but I am a poor, weak and sinful worm of the dust, and surely am less than the least of all saints, if indeed one at all. Often do I earnestly desire to know whether I am one of the afflicted and poor people who trust in the name of the Lord. Whatever I am, the God of all grace is my only hope; in the name of Christ is the hope of glory.

Please find inclosed a postal order for the blessed SIGNS another year. It is my only preaching and meeting, and I have had great comfort in reading it. It causes my heart to go out to you, the editors, and to all who write for it, in warm love and fellowship in the truth as it is in Jesus.

I feel that this is a very weak letter, just like the writer. You will know best what to do with it.

Your brother,

JAMES TAPNER.

WHEELING, W. Va., Oct. 9, 1910.

DEAR BRETHREN EDITORS:—I inclose two letters which are very comforting to me. If you think best I would like to see them in your good paper, that others may enjoy them. I have never met Elder Durand or sister Young, but I love them dearly and feel so blessed by their kind sympathy. It is through the me-

dium of the good SIGNS OF THE TIMES that I am blessed by their kind notice.

A poor, unworthy one in hope,
FLORENCE PULTZ.

ALVINSTON, Ont., Sept., 1910.

DEAR SISTER IN A PRECIOUS HOPE:—
Your two letters which appeared in last year's SIGNS, as well as those of sister McKinney, interested me much, and contained food and comfort for this poor, dying mortal (dying daily). As I read yours, which appeared in September 1st number, I felt a strong inclination to write to you, and now as I undertake to do so many questions arise in my mind as to the motive. God only knows, for sin is mixed with all I do, think or say, and I am such a poor, blind, ignorant, weak and foolish creature that I can never know one step of the way. While reading your good letters (if not terribly deceived) I felt drawn to you in love and sweet fellowship of the Spirit, and felt to say, We are no more strangers or foreigners, but fellow-citizens with the saints. Now, my dear sister, under these circumstances I trust you will pardon me for taking the liberty of writing to you, a stranger in the flesh. One night as I lay awake I found I was writing to you in my mind, and next day when about my work I was at it again. You say you write to those who are lonely and desire the company of the Old School Baptists. That touched me; there is not another one living in this town, and I have had such a lonely, restless and uneasy feeling of late, and crave the company of those who understand my speech. How it stirs us up when others in relating their trials seem to a great extent to meet our case. You speak of being beset with pride of self. I know well what that is, and I am daily made to mourn on account of it.

You go down deeply into my miserable condition; such self-loathing and abhorrence I feel from indwelling sin. You, too, have been blessed through Elder Durand's writings. Yes, I have heard him preach, with comfort, too, but O, his writings are wonderfully near and dear to me. I read a book last fall which he wrote on the trial of Job, and it was truly a feast to my poor, famished soul. The Lord has surely blessed him above measure. I have a book written by him: "Meditations on Portions of the Word," and it has been very instructive and edifying to me; many times I have been loath to lay it by. Elder P. W. Sawin's letter to you, published in the SIGNS of July 1st, was very comforting to me, too. But O what a season of darkness and gloom I have had the past spring and summer; I have opened the Bible many times, with a desire that I might find Him whom my soul loveth, but I seemed shut out from his presence; and the SIGNS, too, I could not read with the same earnestness and zeal that I usually have, so in my desolate condition I have been made to cry with David, "How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?" And again, "Restore unto me the joy of thy salvation." What a difference when the felt presence and power of Jesus is felt in the soul. But Job says, "Affliction cometh not forth of the dust, neither doth trouble spring out of the ground." How comforting when we are made to realize that all things work together for good, &c. Though the way seems dark and dreary, I cannot but hope I am being instructed in the way of righteousness, and thereby learning my utter helplessness and entire dependence upon God for every needful blessing. These words are often presented to my mind: "But he

knoweth the way that I take: when he hath tried me, I shall come forth as gold." And again, these words, which were applied to me with power on my way to the water for baptism, as well as many times since: "Think it not strange concerning the fiery trial which is to try you."

I am forty-one years of age; was baptized ten years ago this fall, and feel to realize the truth of these words:

"How rough and rugged is the way
To some poor pilgrims' feet;
In all they do, or think, or say,
They opposition meet."

"I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit," says the preacher. I do feel so very weak and helpless that I must look to the dear Lord for strength to perform my daily duties, and ask him for wisdom to guide me in the strait and narrow way. The flesh shrinks from being reprov'd, but we are told that reproof in instruction is the way of life.

What you wrote in connection with the theatre and fair interested me much. I have been placed in very trying circumstances along that line, and have tried to look to the Lord to guide me in the way. I know "there is a way that seemeth right unto a man; but the end thereof are the ways of death." Also, "The wages of sin is death." We are commanded to deny ourselves, and take up our cross and follow Jesus. Did you ever think that what is a cross to one child of God is no cross for another? One may have a longing desire to go to such places of amusement, while another may not, and it would be no cross for that one to stay away who had not the desire. For my part, if I know myself, it is as much a cross for me to go as it is to stay at home; yes, I feel safe in saying it is more. We may stay away and

the heart not be in it; but what is our motive? "Man looketh on the outward appearance, but the Lord looketh on the heart." I trust you will not conclude that I am trying to justify myself in any wrong act, but I do feel to confess how very weak I am, and with Paul say, "How to perform that which is good I find not;" for "when I would do good, evil is present with me." How beautiful to behold a christian whose walk and conversation are as becometh the gospel. I feel that I am guilty of every sin that has ever been committed. Not that I am what one would call a criminal, but at heart I am no better. I am as weak as the weakest, vile as the vilest, and it pleases the Lord to leave me so at times, that I might know the frailty of my frame, and that I may not forget that Jesus is all my light and life, and without him I am nothing.

But I must hasten to a close. I want to say it is pleasant for me to think Elder Vail is about to move to Canada. He is thinking to move to this town, or near it, to serve a church about six miles from here. He is no stranger to me, for he has been visiting us twice a year for the past twelve or fifteen years, and his preaching has been of sweet comfort to me.

My dear sister, should you find anything in this contrary to your own experience, I know you are charitable and will overlook anything amiss; but should it touch a responsive chord in your heart, I will be delighted to hear from you, if you can find time and feel so inclined, as it is such company to hear from those we love for the truth's sake. Should you feel to do so, you may forward this to sister McKinney, as I have greatly enjoyed her letters as well. She corresponds with an uncle of mine, Mr. R. Scates. Is it

presumption in me to thus write to you? O what fears I have, so do remember me in your prayers as a poor, weak worm of the dust.

Your sister in hope of a better world,
(MRS.) W. C. YOUNG.

SOUTHAMPTON, Pa., Sept. 24, 1910.

MRS. FLORENCE PULTZ—DEAR SISTER:—I want you to know that I received your letter of August 4th (arriving August 6th), and so I write. It was welcome, and read with much interest, as all of your letters are. I can well understand that there are times when you do not feel inclined to read, and cannot at such times read with profit or comfort. I am so often in that condition that it has become a real trial. It is the same in writing. It is much harder for me to write than it was in the days of my youth in the church. At that time it was a real comfort for me to write of the things that I was experiencing, and when I was speaking of them the words would seem to have a sweet taste as they passed my lips. I could say, "Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." Such liberty and comfort in speaking or writing are much more rare with me at present, yet perhaps I feel more of the value and spiritual importance of the things given me to tell the brethren and churches now than I did formerly. I wonder at the grace which has been bestowed on me that I am still trying to preach, after the trials and exercises and struggles and tribulations of forty-six years. How often I have felt that I must surely stop trying, but the hungry look and the bleating of a lamb would make me eager again to preach the word, and the sound of hostile doctrine would make me feel like Job's

horse, smelling the battle afar off, and going on to meet the armed men.

I hope you are feeling better than when you last wrote. If I were traveling as much as I was formerly I would soon arrange to call at your house, but I do not travel much now. In August I visited some churches in the northern part of this State and in New York, which I formerly served. At this time of year I have been in the habit of visiting associations in Kentucky and North Carolina, but hay fever, my annual trouble, has kept me home this fall. I expect to attend the Virginia Meeting and Salisbury Association in October, if the Lord will.

My wife is in better health than she was during the spring and summer. I hope to hear from you when you feel like writing.

Your brother in hope,
SILAS H. DURAND.

GREENWAY, Ark., Dec. 11, 1910.

DEAR EDITORS:—I thought I would write you a little of my experience and let you judge it.

When I was about fourteen years old I thought I was going to die, and asked the Lord to have mercy on me and let me live, for I realized that I was a sinner, and commenced trying to do good, but I got worse. I went on for about six years, and my sins seemed so great that I continued to pray the Lord to have mercy on me, a sinner, but I could find no relief. When I would go to bed at night it seemed to me that I was in hell, and there was no one to deliver me. I was in that condition about two months. I would try to read the Bible, but it seemed to me a sealed book. At times I felt I would have to give up all hope and my end would be death, but I could not help seeking for the truth. My mother, Paul-

ina Gray, wanted to subscribe for the SIGNS OF THE TIMES, so I gave her the money to send for it. She told me that the Old School Baptists were the true church of God, but I did not know anything about their doctrine. When we received the SIGNS I would read it, but it seemed to me a sealed book, for I could not understand it. About a year after that, one night when I went to bed I was thinking of my welfare, and there came to me a voice, saying, Ye are saved by grace. I trembled at the voice, and it came again, Ye are saved by grace, and all at once my burden was gone, and I was carried away in the spirit, and praised the Lord. When I went to sleep my dreams were sweet, and when I awoke the next morning I was full of joy. Then I would read in the SIGNS and understand, and could find comfort in it, and found that those who wrote for the SIGNS had gone through the same. But the question with me now is, Am I one of his chosen ones? I know that I do love the doctrine the SIGNS teaches, and O how I wish I were where I could hear some of the Old School Baptist ministers preach and be near them, but I do not know where the nearest church to me is. If it is the Lord's will, I hope to be with them some day.

Now, dear editors, do as you think best with this letter.

Yours in hope of everlasting life,
L. E. GRAY.

FOX CHASE, Pa., Dec. 8, 1910.

ELDER F. A. CHICK—DEAR BROTHER:—In another week my subscription for the dear old SIGNS will have expired, so I now send two dollars, which you will credit to my account. I was for twelve years a gatekeeper for the Reading R. R. Co., but three years since I received notice from that company that in December I would be seventy years old, and then

my services would cease, as they employed no one after they reached that age, so I had nothing to do but accept their ultimatum, and, owing to my age, I have been unable to gather more than one dollar, and that was for watching one day at the election polls this fall. Now, dear brother, I am not penning this in way of complaint, for I can say of a truth I have things far better than I, in my sinful state, deserve. I have two daughters making a comfortable living for me, my devoted wife and the three daughters which constitute my present family. I am often allowed to return in happy thought to some forty years ago, and since to the many cheering recollections afforded me. I can often, when upon my couch at night, and my pillow moistened with tears of joy, meditate upon some of the joyous seasons of the past, and most especially does my mind revert to you, my dear brother, when thinking of some of the precious minglings with the dear saints at Southampton in their preaching and conference meetings. Many of the true, tried and faithful have long since gone home, and how I would here like to give you a list of their names, but fear I might omit some of the dear and precious ones. In speaking of the SIGNS, allow me to say it is a great comfort to me; without it I hardly know how I would get along. I well remember when it was different with me, and how well I remember, long years ago, when my father longed for it to come to him, but to me it was of no value. I could not see how any one could relish such doctrine as it advocated, but I am made to this day to exclaim, Undone, sinful; the things I would, I do not, and, on the other hand, the things I would not, them I do. I must say there are sometimes silver linings to some of the dark clouds. One day lately I was feeling sad on account of sin in my flesh, and

my mind was directed to passages of Scripture; the first was 1 John iii. 14: "We know that we have passed from death unto life, because we love the brethren." This seemed to help me some, for I could say, I do love the saints. But the tempter often asks, Do you not love any except the Old School Baptists? Well, yes, but there are two kinds of love, the one spiritual, divine and heavenly, while the other is natural. I was taught in my youth that absence conquered that kind of love. I think there is a wise purpose that this natural love be conquered, or we would be most miserable. In Romans viii. 35, the question is asked, "Who shall separate us from the love of Christ?"

I only intended asking you to credit me with my subscription to the SIGNS. I hardly know about sending all this to take up your valuable time, but knowing your patience in former times, I will send it, asking your pardon.

Your brother in hope,

C. S. STOUT.

MIDDLETOWN, N. Y.

TO THE MIDDLETOWN AND WALLKILL CHURCH—VERY DEAR BRETHREN AND SISTERS:—I hope to be able to express a few thoughts to you, with the same feeling of love and fellowship that I had for you about forty years ago. I then felt that the great work of salvation had been fully shown to me; since that time I have been satisfied that the great work of saving a soul from death is the work of God. I have not been able to meet with you for many years in church capacity, but I feel that the Lord has been good to me through these times of affliction, and that I have been kept by faith to go on rejoicing in his love and mercy. While I was not able to be with you when our young brother, Edward Thomas, came to the church, yet my heart was there, I trust. I was thinking

this morning that his case was like that of the lost sheep, and indeed it was so with us all, that we were called to the fold and were made to rejoice at the sound of the trumpet, while we were great sinners in the sight of God. I think it is said that there was great rejoicing when the one that was lost had been found. Truly the one that has received of the mercies of God must speak of the glorious things spoken to him. I well remember the morning that the truth recorded in the eighth chapter of Romans was made known to me: "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." I hope I have been made to know something of the keeping by the great Shepherd, and I am truly glad that we have as an under-shepherd one who is always ready to do for our welfare, in preaching the word, in feeding the sheep, visiting the sick, comforting them that are cast down, cheering them with gracious words, never seeming to neglect his duty, realizing that in so doing he is performing the very duty that God called him to.

There are other things that I feel I would like to say, but let this suffice for the present.

From your unworthy brother,

G. A. EMORY.

[THE above letter was sent to the church by our dear brother, Dr. G. A. Emory, to be read in our church meeting, January 1st, 1911. He has been confined to his home eight years, and to his room for five years, with what is called locomotor ataxia. Notwithstanding his long illness, he has never lost interest in the church, and his chief delight now is to talk and hear of the things of the kingdom of God. We feel altogether unworthy of his opinion of us, but much appreciate his kind feeling toward us.—K.]

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1911.

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

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

Elder H. C. Ker, Middletown, N. Y.

All letters for this paper should be addressed, and money orders made payable, to
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PSALMS I. 1-3.

DEAR BRETHREN IN CHRIST:—May one so vile as I call you by that title? I wish that Elder Chick would give his views through the SIGNS upon the first Psalm, first three verses, and oblige one who desires to know the truth as it is in Jesus. I would like to tell all the household of faith, if I could, how the good Lord led me from nature to grace, if indeed I have been so led at all. When I first saw myself a sinner, I thought that I had sinned against the Holy Ghost, and that there was no forgiveness for me, but still my every breath was, Lord, have mercy upon me. I was in this condition one whole week. I cannot begin to tell you how I suffered; I did not sleep, and could eat only enough to keep every one from knowing it. My husband was singing, and in the song was, "Come with all your wants, your every burden bring." O how I longed for a burden, for I felt that I was cut off. I was looking for death, but, behold, life sprang up. It pleased the Lord to reveal his Son in me. He said to me that he was my salvation. I cannot tell you how happy I was. I can tell but a part of my troubles, and also of my joys. I thank the Lord that he has given his children one mind to serve him, and that mind is the mind of Christ.

From a poor sinner,

HESTER KENALLY.

ELDRIDGE, Mo., Dec. 15, 1910.

This Psalm to which sister Kenally calls attention has been much upon our mind during many past years. We have thought of it, that whether the Psalms are placed in the Bible in the order in which they are written or not, it seemed certain that the Holy Spirit guided those who arranged their order, so that the one

Psalm which seems most fitting to be, as it were, a gate into the body of them, is placed at the first. The whole Psalm presents a contrast, clearly stated, between those who serve God and those who serve him not. Such a difference as this is seen all through the Bible. There are but two classes of men in the world, according to the teaching of the Scriptures. Thus we see set over against each other Cain and Abel, Isaac and Ishmael, Jacob and Esau, Saul and David. In the scriptural narrative there are some who believe in God, there are many who do not; there are some who delight in his law, there are many who do not. Some are the children of God, but many are not. Some are believers, and many are unbelievers. A remnant shall be saved, but the others are left to perish in their sins. So in this Psalm some are presented as delighting in the law of the Lord and fleeing from the ways of sinners, while others are presented as being ungodly, whose end is to perish. The Psalm does not present two classes among the people of God, but two classes of mankind in general, one of which embraces the children of God, while the other embraces the dead in sin. The Psalm contains a wonderful description, in a few sentences, of these two classes of men. In this Psalm there is no statement of the origin of this difference, but elsewhere in the Bible there are full statements made. Here the two classes are simply described, so that they can be clearly known. The fruits of faith are set forth in the first three verses, and the works of the flesh are as clearly stated in the last three verses. In the four gospels and in the epistles, as well as in the Old Testament Scriptures, the work of God alone is set forth in the way by which men are brought from the life of the second class

into the possession of the life of the first class. This work is always said to be the work of God, and never the work of men. In the Psalm itself there is no exhortation to the ungodly to become godly in feeling or in life, but the psalmist by revelation of God is given to declare of the condition of all men, as regards their diverse characters and the fruits of the different life that is in them. There could be no greater contrast than is drawn here in these six verses. The verses named by sister Kenally read as follows: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Let us call attention first to the description given of the blessed. Negatively, they do not walk in the counsel of the ungodly, they do not stand in the way of sinners, they do not sit in the seat of the scornful. Affirmatively, they do delight in the law of God, and they meditate in it day and night. These are blessed in being what they are, and they shall be blessed in the fruits of their righteousness. What they sow, that shall they reap, and reap in abundant measure. They shall be as a tree planted by rivers of water, fully supplied with moisture, and therefore putting forth green leaves and bearing seasonable fruit; the leaf of that tree shall not wither, and all that this man doeth shall prosper. But the ungodly are not so; these walk in unholy counsel, they stand in the way of sinners, and at last they sit down in the seat of the scornful. They do not meditate in the

law of the Lord, nor delight in it. These shall not stand in the judgment of God, nor shall they be found among the congregation of the righteous. And, lastly, the Lord knows the way of the righteous. This means that they are favored in his sight, and shall be preserved in all their ways, while the ungodly shall perish. Thus we see that in the Psalm there are things said affirmatively and negatively of both the righteous and the ungodly. One loves righteousness and hates iniquity, the other loves iniquity and hates righteousness, and in the Psalm there is no intimation that there is anything tending toward God in the ungodly, nor that there is anything in the righteous that loves ungodliness. There is no denial here that imperfection belongs to the thoughts, words and deeds of the godly, but the love of holiness which dwells in them is presented in its work, both as regards their desires and affections, and also as regards the fruit of those holy things in them.

In the first three verses we see what we feel like calling a three-fold gradation of thought. Each of the three expressions in the first verse contains three special things, and in each of these three expressions the truth presented grows more and more emphatic along each of the three thoughts. First we have the ungodly, the sinner, and the scornful; then we have walking, standing and sitting; then we have the counsel, the way and the seat. Ungodliness goes on to doing that which is evil, and he who does that which is evil soon becomes a scorner of godly things. All this depravity is in the heart or nature of all men, but in some it comes out into more open wickedness than in others. Ungodliness means all forgetfulness of God. God is not in all that man's thoughts, yet he

may be what we call a moral man, kindly, and even generous and honorable. But the sinner is he who is not only ungodly, having no care for nor any thought of God, but he goes on into direct transgression, violating the commandments of God, becoming profane, unjust and a breaker of the laws of God and men. Still this man may not be one who outwardly and deliberately scorns all godliness, turning the solemn things of God into an occasion for mockery, yet such an one has but one step to take to become also a scorner. So also we see a growth into a more and more settled condition of wickedness, in the walking first, and then the standing, and then the sitting down. The godly will not want to walk in the way of evil, still less will they desire to stand where it is, and least of all will they be found sitting down in its presence. But the ungodly go on to more ungodliness, because the fountain of ungodliness is in them, and so the motions of sin work in their members, producing an outward life that comes to be more and more in full harmony with the evil nature within them. So also in the text we see the counsel, the way and the seat. First, there is a listening to evil counsel, or advice, as the word here signifies, then a road traveled in following the advice of the ungodly, and then the settled condition of evil. In calling attention to these things we do not mean that these three lines of thought can be really separated, but it appeared to us that in no better way could we present what has seemed to us to be the general meaning of these three sentences. That man who is the opposite of all this is a blessed man. He is blessed because grace has wrought this aversion to evil within him. It is a blessed condition to be in. How wonderfully blessed is that

man who has once walked, or stood, or sat in the way of evil willingly and gladly, but who now abhors all this way and shuns it. He is blessed of God indeed; God has chosen him as a vessel of mercy, and has set his love upon him from eternity, and in this love has given his Son to die that he might be redeemed from condemnation, from death, and from the power of reigning sin, and brought under the power of reigning grace. He is blessed in that he now has communion with God, and delights in all that God delights in. He is blessed with all spiritual blessings in heavenly places in Christ Jesus. He is blessed in the assurance that he is kept by the power of God unto salvation, ready to be revealed in the last time. He is blessed in that he is brought into fellowship with the Father and with the Son of God, and in that he shall enjoy that communion and fellowship forever and ever. How blessed is that man who is prepared to delight in the best things; such a man knows that he is blessed. Once he did not know the blessedness of this salvation, then no one could have made him know or believe it. The testimony of christians to the blessedness which they had found in this way conveyed no meaning to him; to him their testimony was all as an idle tale. He thought of them, if he thought of them at all, as being cut off from pleasure and as living in a desolate place indeed. There was no beauty in Christ, of whom they testified, that he should desire him. Now, however, being called by grace, and having come to live in the kingdom of God, all this is changed. Now this man knows that he is blessed more than any words can tell, and even though darkness may enshroud his mind, and his eyes be hidden so that he walks in darkness and sees no light,

still the word of God declares that he is blessed. God's dear children are always blessed; but this is one thing, while it is quite another to come to see how much they are blessed, and how great is the multitude of ways in which they are blessed. They are blessed in what they hate and in what they love. It is as much a blessing to be cut off from the former life as to come into the joy of the better life. Indeed, the one must in experience precede the other always. While a man delights in the things of ungodliness he cannot delight in the ways of godliness; while he loves iniquity he cannot delight in the law of God. This man described in the Psalm is blessed then in what he has lost and in what he has gained. He has gained a heart to delight in the law of God; that is, he has come to delight in righteousness and in all the commandments of God, which are holy. O how I love thy law, he can say, and in this love he has great peace. Loving this law, he can but meditate in it day and night. What we love we think of at all times. If we love anything intensely we shall often be held wakeful by our thoughts of it, and if it be absent we shall long for its presence, and be restless and wakeful until it appears and dwells with us; and as this man meditates upon the law of God new beauties will be discovered to him in it. He who has thus meditated most will confess that he has not yet reached the heights and depths of its glory. He has at best seen but in part and known in part. Paul so declared: Now we see in part and know in part. Surely there are thousands to-day who will confess that the apostle described their own case.

Now to this man who is already so signally blessed there are promised still

more blessings. The mercies of the past insure to him blessings yet to be bestowed. He shall be like a tree planted by the rivers of water, &c. We do not understand that these blessings are such as he must wait for until he reaches the blest abode above. There indeed will be the full satisfaction, the drinking at the fountain, but, as it appears to us, the thought in the Psalm is concerning what we may expect to appear in that man here and now. He shall bear fruit; there will be that in his life which shall bless others, and which shall be to the glory of God, who has made him the good tree that he is, and who has planted him close by the rivers of heavenly water, even the water of life which flows out from the throne of God. He has been made a partaker of the divine nature, and fruits that are heavenly grow upon him. Here will be seen love, faith, hope, peace, truth, humility, patience, long-suffering, forbearance and all the fruits of the Spirit, against which there is no law. This means that all these things are pleasing to God. Here is both beauty and excellence; here are fruit and leaves. How lovely is that man of whom all the above may be said. The beauty of the Lord his God is upon him; he is lovely and excellent in the view of all who know God, and the special beauty which crowns all other beauties is this, that he does not know his own beauty. There is no boasting in such a man; he walks humbly before God; he behaves himself with lowliness before men; but others see and rejoice in him, or rather in the grace which is in him. The smell of a field that the Lord has blessed is upon him. How sweet is this savor to all who love God.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

GENESIS III. 15.

BROTHER BEEBE:—Please give your views on Genesis iii. 15: "And 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."

PLEASANT COX.

HANCOCK Co., Ill., Jan. 29, 1864.

Freely confessing our utter inability to comprehend, much less to elucidate the subject proposed, in all its ramifications, we will only attempt to give such views as we have, and in as intelligible a manner as we may be enabled to do, and leave brother Cox, and all others who may feel interested, to examine and compare our views with the Scriptures, which we regard as our only safe and infallible directory and guide, and we feel most sensibly that even the Scriptures can afford no clear light to our dark understanding any farther than it shall please God to open them to us by his Holy Spirit.

The Scriptures present two grand, sublime and, to finite minds, incomprehensible mysteries. The one is called "the mystery of godliness," and, without controversy, it is very great. The other is of an opposite character, and is called "the mystery of iniquity," which now worketh, long has worked, and shall continue to work, until the mystery of God shall be finished, in the days of the voice of the seventh angel, as God hath declared to his servants, the prophets. (Rev. x. 7.) These are both called mysteries, because they are too profound for the limited understanding of the sons of men; they baffle the wisdom of the wise and confound the understanding of the great, the learned and the prudent. These two mysteries were launched upon the world in the beginning, in the morning of the creation, and destined to run their

parallel, yet opposite courses, both under the direct supreme power and government of him who reigns God over all, and blessed forevermore. To ask of us to solve these mysteries, to lift the impenetrable veil which God has thrown over them, and so simplify and explain them as to make them clear and plain to the understanding of men, would be to ask of a finite being that which none but God himself has power to do; but this our brother has not asked, he calls only for our views, and, feeble though they are, we attempt to give them.

"And I will put enmity between thee and the woman." These words are preceded by a dreadful and irrevocable curse, pronounced upon the serpent, and may be regarded, so far as the serpent is involved, as a part of the curse: "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman," &c. The two characters named (the serpent and the woman) were, literally, present before the Lord, to hear from his mouth their respective judgments. Whatever may be said of the serpent, as a beast of the field, and included among the cattle which God had made, or whatever questions may arise as to his form, motive power, food, &c., we must leave to the speculative mind of the curious, as we have no opinion to offer beyond what is written. It is, however, plainly stated that he was a serpent, having, among the creatures of God, a corporeal body, of material substance, which, being made of the dust of the ground, could be sustained and fed upon the same, even of the dust in its crude or unvegetated state. The sustenance of all earthly creatures is by vegeta-

tion, and animal life from the dust, every green herb and every tree yielding fruit to be his meat or food, but the serpent is doomed to eat dust itself, all of which, to our mind, has an important significance of which we may speak hereafter. The serpent is repeatedly mentioned in the Scriptures, and among the creatures of God, and from this serpent in the garden, we presume, all that species of reptiles which still infest the earth have emanated. But it is not, in our understanding of the subject, as a mere animal that the serpent is here presented, but as possessing more subtilty than any of the beasts of the field which the Lord God had made; that subtle, unholy, delusive and beguiling spirit which the serpent possessed to a greater extent than any other of the beasts of the field, is what characterizes him as the father of lies and king over all the children of pride. In his mystical character and career, then, we may consider him as the spirit that works in the children of disobedience, as beguiling unstable souls, as going about like a roaring lion, seeking whom he may devour. In this character he is called the devil, and Satan that deceiveth. (Rev. xii. 9.) This certainly is the serpent which deceived Eve, and, through her, the whole world of mankind. And again, he is still more fully identified as "the dragon, that old serpent, which is the devil, and Satan."—Rev. xx. 2. We have no account of any older serpent than that serpent which deceived Eve, and, through her, the whole world, and who still is deceiving the whole world. Many names are applied to him in the Scriptures, as the dragon, leviathan, Apollyon, murderer, father of lies, adversary, &c.

Having thus far identified the serpent on whom the curse was pronounced, we will offer a few thoughts in regard to the

woman with whom he is brought into collision by the curse and her seed. The woman is easily identified as the only woman then brought into existence or manifestation, the wife of Adam, bone of his bones and flesh of his flesh, and called woman because she was taken out of man. And Adam called her name Eve, because she was the mother of all living. The apostle Paul informs us that the man was not deceived, but the woman, being deceived, was in the transgression, and in Eph. v. 22–33, he transfers the figure to Christ and the church. "This is a great mystery: but I speak concerning Christ and the church." The woman, literally considered, is a part of Adam, and the mother of all his posterity. Beguiled by the serpent, she is in the transgression, betrayed, ensnared, guilty of disobedience to God, naked, ruined and condemned to die, without the least particle of power or ability to avert the ruin in which she was involved, and all her posterity included in her guilt and shame. But as the emblematic bride of the Lamb of God we find in her person, her names, her circumstances and in all particulars a typical personification of the bride and wife of the second Adam, which is the Lord from heaven. We are expressly told (Romans v. 14,) that Adam is the figure of him that was to come. A figure is a type, an emblem, an image, a representation. We are not told that Adam was the figure, but he is, still continues to be, the image of him that was (not is) to come. In 1 Cor. xv. 45–49, the same apostle says, "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening Spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the

second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

It is interesting and comforting, as well as instructive to the children of God, to trace the numerous points of analogy between the woman as the type, or figure, and the church of God, to whom those resemblances point, but in this article we must restrict our remarks to only a few of them. The woman was created in the earthy Adam; the church of God is created in the second, or antitypical Adam. The woman was preserved in Adam, and so the election of grace is sanctified by God the Father, preserved in Christ Jesus and called. Adam said of his wife, "This is now bone of my bones, and flesh of my flesh." Christ, by the mouth and pen of his inspired apostle, said to the church, "For we are members of his body, of his flesh, and of his bones."—Eph. v. 30. The life of Adam was the life of Eve, before as well as after she was formed and brought into manifestation, and she never had any vitality independent of him. Even so the church of God existed in Christ, a participant of his immortality, before the world began. Her life was with the Father, and was given to her in the Son, and is hid with Christ in God, and she has not one particle or pulsation of spiritual, immortal and eternal life independent of him. One striking point of analogy appears in the response of Adam to the summons of his Creator, which, to our mind, is full of thrilling interest: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."—Gen. iii. 12. This was not, as we conceive, to throw

the blame on the woman, nor on God, nor to exculpate himself, but the words were inspired and prophetic; she was identified with him. If God had not given her to him he had no power to possess her, and if she had not been given to be with him the world could not have been peopled, nor could the designs of God to develop his purpose and grace in the salvation of millions of mankind been accomplished. But mark the figurative import of his words, as coming from the lips of Christ: "Thine they were, and thou gavest them me." "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day." "She gave me of the tree, and I did eat." "Adam was not deceived; but the woman being deceived, was in the transgression." How stood the case? The woman was in the transgression, and must surely die; she could not come back to Adam. Was it the design that they should be forever separated, that Eve should die and Adam live? How could that be when their life was identical? What then was the alternative? Ah, there was a purpose of God involved that could not be thwarted. She was given to be with him, and although she had no power to return to him, he had power and love and inclination to go to her, to follow her into the transgression, and so she gave to him of the tree, and he did eat. So the church, given to Christ in irrevocable covenant, was designed to be with him, and she shall ultimately reign with him in unfading glory and immortality. But in order to secure this glorious ultimatum, when she, beguiled, betrayed and ensnared by the subtlety of the devil, was in the transgression, condemned by the holy law of God, condemned and under wrath, without the power to return,

utterly without strength even then, the second Adam, the Lord from heaven, did not forget the object and immutable purpose of the gift, and although he was not, could not be deceived, he received from her of the tree (which was a figure of the law), and he did eat. For in being made of a woman, he was made under the law, and subject to its demands. Thus at her hand he received of the tree and did eat. He was legally numbered with the transgressors, and bare the sins of many. Though he knew no sin, yet he was made sin, that we might be made the righteousness of God in him. The earthy Adam had no power to take his life again, for, lest he should put forth his hand and eat and live forever, he was sent forth, driven out, and cherubims and a flaming sword, which turned every way, met him at every point, and kept the way of the tree of life. These cherubims and this flaming sword Jesus, our second Adam, encountered, and received the dreadful stroke. It smote the Man that was God's fellow, and was bathed in his atoning blood. But having laid down his life he was able to take it again, and, diffusing that resurrection life through all the members of his body, his bride, he bore her with him to the heavenly places, to live and reign with him in immortal glory.

Having devoted as much space as we can afford to the consideration of the serpent, we will offer a few remarks on their respective seed, and first, the seed of the serpent. The serpent, as a mere animal of corporeal form and animal life, is the progenitor of all the reptiles on the earth or in the sea known as serpents, vipers, dragons, leviathans, &c., and in this sense the serpent's seed is as distinct from the human family as any other classification of the beasts of the field, fowls of the air or monsters of the deep waters. When

men are spoken of as serpents, vipers and children of their father the devil, it is not that they are so by natural generation, or corporeal substance, but in their being in possession of the spirit, subtlety, guile and wickedness of Satan. For example, we are told of Cain that he was of that wicked one, and slew his brother. (1 John iii. 12.) There is a sense in which Cain, and many others of the human family, are of that wicked one, but it is not as creatures, for the devil has no creative power, and we have already proved that God is the sole Creator of all mankind; neither is it by natural generation, for God has made all men of one blood. Now Cain, although he was of that wicked one, yet he was begotten of the same father, and conceived and born of the same mother that Abel and Seth were. We are expressly told that Cain was begotten by Adam and born of Eve, and hence was a brother of Abel, whom he slew, but religiously Cain was of that wicked one, and had no affinity or fellowship with the spirit and faith of Abel. As a religionist Cain was a type of all false and ungodly religionists, of whom an inspired apostle says, "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core."—Jude 11. Those scribes and Pharisees whom John refused to baptize were called a generation of vipers, although they had Abraham to their father, according to the flesh. Others were denounced by our Savior as serpents, vipers, and even children of the devil. "They answered him, We be Abraham's seed, and were never in bondage to any man," &c. Jesus 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. I speak that

which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye can not hear my word. 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. 33-44. Here we have what we regard as a clear illustration of what is meant by their being children of the devil; not in their human organization, or natural generation, but the spirit which was in them was of the devil. As men he knew they were the seed of Abraham, but in their spirit, or religion, they were not Abraham's children, they had not the faith of Abraham, and were not born of the Spirit which distinguished Abraham, or they would do the works of Abraham. The truth is, the children of the devil are those who have and are governed by the spirit of the devil. The devil himself is a wicked spirit, and cannot beget matter or material substance, nor can that spirit beget any quality that it does not itself possess. Such are the laws of generation. Adam begat a son in his own likeness.

"That which is born of the flesh is flesh [it is not spirit]; and that which is born of the Spirit is spirit [it is not flesh]." As Satan is a wicked spirit, so he is the father of all wicked spirits. "As many as are led by the Spirit of God, they are the sons of God," and as many as are led by the spirit of the devil, are children of the devil. Neither their being born of God, nor of Satan, changes their relation to the earthy Adam, for all are alike in that relation. The evidence of sonship, on the one hand, is, "As many as are led by the Spirit of God, they are the sons of God;" that Spirit of which they are born again bears witness with their spirit that they are the sons, or children, of God; they bear his image, not in the flesh, but in the spirit of their mind, wherewith they serve the law of God. While, on the other hand, the evidence of being children of the devil is, that his children have his spirit. He was a murderer from the beginning, and their feet are swift to shed blood. Misery and destruction are in all their ways, and there is no fear of God before their eyes, and their murderous, destructive, heaven-daring, God-defying, truth-hating and grace-despising propensities clearly show who is the father of the spirit and religion they possess. "I know," said Jesus, "that ye are Abraham's seed: but ye seek to kill me." Enemies of Jesus, enemies of his cause, of his truth, of his word, of his people, yea, enemies of God by wicked works. That Satan does beget his spirit in his children, and that his spirit conforms them to his image and makes them like him, and subjects them to his final and everlasting doom, we think will not be disputed by any who are governed by the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. All the

righteous blood of the prophets and saints shall be required of that generation of vipers, who are of their father, the devil, and who do the works of their father. It was this spirit in Cain which moved him to kill Abel, and this same spirit, in the same family, is at this day drenching the earth in human gore and filling our land with widows and orphans, with lamentation, mourning and woe. It is this spirit of devils through which the smoke and venom of hell is belched forth like the flaming vomitings of Vesuvius, in opposing the people of God and the principles of holiness, which devils hate and in which saints delight. O may we try the spirits, whether they be of God, and beware what manner of spirit we are of.

(To be continued.)

NOTICE.

If nothing in providence prevents, we expect preaching in the Old School Baptist meetinghouse in Woburn, Mass., the fourth Sunday in January (22nd), 1911, at the usual hours, by our pastor, Elder H. C. Ker. A cordial invitation is extended to all lovers of the truth.

L. B. FORD.

MELROSE HIGHLANDS, Mass.

CONTRIBUTIONS TO AID IN SENDING THE "SIGNS" TO THE POOR OF THE FLOCK.

Mary A. Barnett, N. B., \$1.00; C. H. Vandyke, Ill., \$1.00; Mrs. John Pettit, N. Y., \$3.00; Mrs. T. V. Richardson, Md., \$3.00; Isaac Larowe, N. J., \$2.00; H. E. Scarborough, Md., \$1.00.—Total, \$11.00.

MARRIAGES.

By Elder J. T. Rowe, at his residence in Roland Park, Md., Dec. 7th, 1910, James W. Ferguson and S. Louise Woolford, both of Baltimore, Md.

By the same, at the same place, Dec. 17th, 1910, Curley S. Harley and Ida E. Hammond, both of Baltimore.

By the same, at the same place, Dec. 24th, 1910, George B. Cole and Amma May Fry, both of Baltimore.

By Elder Asa Howard, Dec. 28th, 1910, Charles West and Miss Della Green, both residing in the vicinity of Keller, Texas.

OBITUARY NOTICES.

Miss Mary B. Miles departed this life Wednesday morning, Dec. 7th, 1910, aged 96 years, 11 months and 22 days. She had been confined to her bed most of the time for a year, but was able to converse, and could talk to the last. She enjoyed reading in the Bible, using no glasses, and would often speak of portions of the Scriptures which had been comforting to her, and her hymn-book was well filled with marks indicating hymns which had been especially good to her. On occasion of my frequent calls she always desired me to read in the Bible and speak in prayer, and sometimes spoke of being favored to hear well. She was the youngest of the children of Samuel Miles, whose house when she was a child had long been a home for the brethren. Ministers and others who were traveling from far and near were always welcomed and made to feel at home there. This, however, is the case with Old Baptists generally, as traveling brethren well know. When I first visited at this hospitable home, nearly forty-six years ago, the family consisted of two brothers and two sisters, all unmarried. The sisters, Eliza and Mary, had been baptized some years before, by Elder D. L. Harding. The brothers were not members of the church, but were lovers of the truth, and devoted to the interests of the church. There was also an older brother, William Miles, who lived near Washington, whose daughter, Miss A. M. Miles, the last of his children, is the only surviving member of this family. She is a member of this church. Her father, who was not a member of the church, but was undoubtedly a subject of grace, died in 1889, aged nearly ninety-two years. He was the eldest of this family. Sister Eliza passed away thirteen years ago, nearly ninety-six years of age. She and sister Mary, and the brothers, while they lived, were faithful in attendance at all the meetings of the church. They were in good circumstances, and were very liberal toward the church, giving freely of their worldly means in cases of need, and in helping the poor. Sister Mary did not lose her interest in the temporal affairs of the church, nor in the spiritual things. She will be much missed by the brethren, sisters and friends.

At the funeral, on Saturday, Dec. 10th, the following words were used as a text, which words she often referred to as having been given her in confirming her hope, and which she desired should be spoken from on that occasion: "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."—Phil. i. 6.

May the Lord comfort our dear sister, Melvina, and all that mourn.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

Archibald J. Black was born June 15th, 1838, died Dec. 17th, 1910, aged 72 years, 6 months and 2 days. He was married first to Kate Ross, who died May 15th, 1880. He was married to Kate L. Rawlinson, Feb. 7th, 1884, who survives him. He leaves eight children: John, William, Archibald and Kate by his first wife, and Duncan R., James W., D. Crawford and Kenneth L. by his second wife. He also leaves three sisters: Mrs. L. Campbell, Miss Christie Black, of St. Thomas, Ont., and Mrs. J. Macfarlane, of Chicago, Ill. He was the son of John and Flora Black, of Yarmouth township, who were also members of the Covenanted Baptist Church of Canada. He was baptized by Elder Pollard, in 1874. He was firm in the doctrine of salvation by grace. His home was always open to Old School Baptists, and he loved to see and entertain them. He had a long and painful illness, but it was borne with christian fortitude. He longed to depart and be with his Savior. A few hours before he became unconscious he said to me: "My dear Jesus, my precious Savior," then was exhausted. He became unconscious, remaining so for two days, when he passed peacefully away.

Elder Vail preached a most comforting sermon on the subject chosen by deceased: "Saved by grace." Two favorite hymns were sung, after which Elder Alexander made a few touching remarks, referring especially to the incident of having promised to visit our brother again on Monday afternoon; he kept his appointment, but our brother was in better company, even his Savior's. He was laid to rest in the family plot, there to await the resurrection.

(MRS.) A. J. BLACK.

ST. THOMAS, Ont., Dec. 28, 1910.

DEAR BRETHREN EDITORS:—Sister Black sent me the inclosed obituary of brother Black, and in connection I will say I had known brother Black a long time, and loved him for the truth's sake. His home had been a home to me all the years of my acquaintance with him. To his dear, lonely widow, and their children, who all love the precious truth of the gospel of the Son of God, may the dear Lord give grace and strength, and comfort all the heart-broken, mourning ones, is my desire. Elder Ker was wired to officiate, but as he was engaged to attend the funeral of Miss Mary A. Seybolt, near his home in New York State the same day, the writer was called upon, using the words mentioned by sister Black as a subject, and endeavored, though very feebly, to show the power and effects of that grace as it is made manifest in the lives and experiences of the saints, also the faith and hope of the saints, which enable them to look forward, not backward, to the fulfillment of the words of Paul in Philippians iii. 21: "Who shall change our vile body, that it may be fashioned like unto his glorious body." This we are hoping and waiting for, and will be to the

end of our mortal pilgrimage here below; we hope to awake in the likeness of our Savior and be satisfied, for we shall be like him. Thank God for this blessed hope.

ALSO,

BROTHER John Haddock died Dec. 24th, 1910, near Inwood, Ontario. He was a member of the Covenanted Baptist Church. The writer was called upon, and talked to a large company of friends and neighbors assembled at the house Tuesday, the 27th. I presume an obituary will be forwarded by some one of the friends. I have nothing to guide me in the matter.

D. M. VAIL.

ABERFELDY, Ontario.

Mrs. Mary F. Norman died at the home of her son, brother Fielder Norman, near Purcellville, Loudoun Co., Va., Dec. 4, 1910, aged a little over 90 years. She was the daughter of Benson and Mildred Lynn, and was born and reared in Prince William County, Va. She became the mother of five children, four sons and one daughter, all of whom survive her. By the death of her husband, soon after the close of the Civil War, she was left a widow with the family of little ones dependent upon her. She was left comparatively destitute, if not in actual want, but the Lord provided for the widow and the fatherless according to his promise. Sister Norman was a woman of noble character, and filled the place of both father and mother to her children, rearing them to be examples of sterling worth in the several communities where they have lived. Sister Norman was blessed with a sweet, cheerful disposition naturally, and that disposition was sanctified by the grace of her God, whom she came to know in early life. She was baptized in August, 1868, by Elder R. C. Leachman, in the fellowship of the Quantico Old School Baptist Church, Prince William Co., Va. Subsequently she moved to Loudoun County, and put her name with the people at Mt. Zion, where she was held in loving fellowship until the end. It is difficult for me to write as I would wish to, in a brief notice, as an obituary should be, concerning the precious jewels which shine so brightly in the crown of the dear Redeemer. His glory is revealed in them by his own love shed abroad in their heart by the Holy Ghost which is given unto them. Sister Norman loved the brethren, not merely in word, but also in deed and in truth. She was seen in her place in the meetings of the church, and wherever she could meet with the people she loved, until the infirmities of age came upon her. Those infirmities affected her mind regarding natural things, but things concerning her experience seemed clear to the last, showing indeed that though the outward man may perish, the inward man is renewed. I believe all of sister Norman's children have a real love for the truth, though but two of them have identified themselves with the peo-

ple whom their mother loved. Brother Fielder Norman, whose house had been his mother's home for several years, has the satisfaction of knowing how favored he is in having had the opportunity of returning some of the loving care he received in childhood, by giving a home and every care to his mother in helpless age. All the children were devoted to their mother, and may God assure their hearts that all is well.

J. N. BADGER.

MANASSAS, Va., Dec. 23, 1910.

Mrs. Mary F. Ridgely died at her late residence in Baltimore, Md., Jan. 5th, 1911, in the 75th year of her age. Mrs. Ridgely, before her marriage to Dr. A. T. Ridgely, was Miss Talbott, a member of one of the oldest and best families of Baltimore County, Md. Many of them were believers in the Primitive or Old School Baptist faith, and a great many Old School Baptists have been entertained at their hospitable home. Mrs. Ridgely showed her love for the doctrine advocated by the SIGNS OF THE TIMES by renewing her subscription to that paper for forty years. She never joined the church, because she did not feel worthy. It was the pleasant privilege of the writer to visit her many times in the last twelve years, and he feels that she had that faith which is the gift of God, and therefore for her to die was gain. I have always been glad to number Mrs. Ridgely among my friends, and now feel that I shall miss her, but of course not as her only son, Joshua T. Ridgely, who had always lived with his mother and was very much devoted to her. After the death of her eldest son, Aquilla, whose funeral I also attended, she and Joshua lived alone for quite a while. He was her earthy idol. The last few years she had lived with her son and his wife, and her sister, Mrs. Bessie Kelly, who in her illness did all they could for her comfort, but the Lord's time had come to take her, and they had to give her up.

The writer attended the funeral services on Sunday a. m., Jan. 8th, 1911, speaking from Romans viii. 1-11, after which she was taken to the family burying-ground at Warren, Baltimore Co., Md., and interred among her loved ones who had gone before her, to await the call of her heavenly Father in the resurrection at the last day. May God bless the bereaved.

By request of her sister and son.

JOSHUA T. ROWE.

BALTIMORE, Md., Jan. 9, 1911.

Wayland Wise was born Nov. 10th, 1881, died Dec. 4th, 1910, aged 29 years and 24 days. In early life the subject of this memoir made a profession of religion, uniting with the Missionary Baptist denomination. His mother states that he gave bright evidence of hope in the Lord Jesus Christ of final rest beyond death. During his sickness he was much of the time unconscious from intense suffering from

typhoid fever and other complications. He was a man of small stature, yet had great energy, and manifested a disposition to work and maintain his little family. However, like many of God's humble poor, he had his portion of this world's troubles, which caused him, great hardship but when the end came he passed from the scenes of earth peacefully and calmly to that abode from whence no traveler ever returns, falling into the hands of his Creator, the righteous disposer of all things. We believe from the evidence, through the transporting faith of God's elect, he is anchored in that haven of eternal rest, freed from all vexation and woes of this sin-cursed earth. Temptations and fiery trials, which so often encompass and ensnare the pilgrim's little bark, are no more with him. He leaves a widow, three helpless children, a dear mother and many other relatives, neighbors and friends to mourn his death, but we mourn not as those who have no hope.

C. Y. OSTEEEN.

ROANOKE, Texas.

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IN

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2:00 P. M.

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H. SEWARD, Clerk.

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at 10:30 o'clock.**

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OLIVER P. SPEIRS, Church Clerk.
CLAREMONT, Cal.

A SMALL band of Primitive Baptists is meeting every Sunday at 10:30 a. m. at 2919 Polk St., Chicago, Ill. All persons interested are welcome to meet with us. Any one knowing of members living in or near Chicago will please notify W. N. Spittler at the above address.

SHILOH Old School Baptist Church, of Washington D. C., holds meetings the third Sunday in each month, in Lewis Hall, 1502 Fourteenth St., N. W., at 11 a. m. and 3 p. m.

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This little book has been published for some time, and orders for it have been received from near and far, even to the most distant States. All from whom I have heard have spoken to me very highly of the book. For forty years it has been upon my mind to publish these poems and the experience of my brother, together with the account of his last hours, and have wondered why I did not do it. I felt sure it would be for the comfort of many, and the many expressions I have already received assure me that it is so. Elder P. D. Gold writes: "I have read the poems and experience of your brother with much pleasure. How wonderful was the view of divine things given to him. Surely to be absent from the body and present with the Lord is far better." Elder S. Hassell says: "I shall have a commendatory editorial notice in April. I hope you may dispose of several thousands for the comfort of the Lord's scattered people." Elder H. C. Ker writes me: "Your little book, 'Songs in the night,' was duly received, and has given me more comfort than any reading I have done for months. Surely every lover of truth should have it." The price of the second edition has been reduced to thirty-five cents.

I have also on hand a few copies of "Reminiscences and Letters of Mary Parker." Price 75 cents. All orders sent to me.

SILAS H. DURAND.
Southampton, Pa.

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ARMINIANS.**

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 79. MIDDLETOWN, N. Y., FEBRUARY 1, 1911. NO. 3.

POETRY.

PRAISE.

JESUS, our Lord, is born to-day,
Our Savior and our King;
Come, raise a glad triumphant lay,
And all his glories sing.

Let souls attuned to hymn his praise,
Join in with heart and voice,
And loud our anthems we will raise;
Let every heart rejoice.

For lo, glad tidings of great joy
Are brought to dying men;
Let peace and love without alloy
In every bosom reign.

For Christ is born in Bethlehem,
To us a Son is given;
He came lost sinners to redeem,
And raise them up to heaven.

Low at the dear Redeemer's feet,
Helpless and lost we fall;
He graciously our sins remit,
And freely pardons all.

With hearts uplifted to our God,
We'll praise his sovereign grace;
Alone through his atoning blood
We hope to see his face.

SARAH E. RUNKLE.

When trials are sore and distressing,
And few are the outreaching hands,
Remember, O child, of thy Father,
Remember that he understands.

When hearts are turned from thee in coldness,
When hard are thy thongs and thy bands,
Remember, dear soul, that thy Savior
Is near thee, and he understands.

CORRESPONDENCE.

JEHOVAH-JIREH.

“AND it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.”—Genesis xxii. 1, 2.

“God did tempt Abraham.” That is, God proved him, tried him, put him to the test. This is the meaning here, as in other portions of the Scriptures. (Deut. viii. 2-16; 2 Chron. xxxii. 31.) For it must never be thought that the Holy One who inhabiteth eternity entices or incites men to wickedness. “Wickedness proceedeth from the wicked.”—1 Samuel xxiv. 13. The apostle James writes: “Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. 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. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Do not err, my beloved brethren."—James i. 12-15. The Lord trieth the righteous, and this trial of Abraham's faith is so illustrious, so rich in manifestations of God's power and grace, that it has innumerable times afforded instruction and consolation to the chosen of God. If we are believers in God we are such according to the working of his mighty power; it is altogether of his grace unto us in Jesus Christ. We are God's workmanship, formed to shew forth his praise, so our faith, which is of the operation of God, he proves, and at times, with some of his people, as in this instance in the life of Abraham, subjects them to such trials that put their faith in the Lord to the utmost test, and it thus is manifest that their faith standeth not in the wisdom of men, but in the power of God. Now, dear child of God, if the Lord has seen there is a needs be, and you are in heaviness through manifold temptations, let this be your consolation and hope, "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."

"God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am." It was in the nighttime that the Lord spoke to him. Abraham knew the voice. The sheep of Christ are trained by their Shepherd to know his voice. The majesty, the grace, the awe, the life of his words, take hold of our spirit and hold us fast to him. The spouse of Christ, though in a sleepy state, exclaims, "I sleep, but my heart waketh: it is the voice of my beloved that knocketh." Has your heart ever heard the voice of Jesus? Abraham knew the voice of the Lord, he was in intimacy with it. He re-

sponds to the voice, saying, "Behold, here I am." The eagerness of his response, his readiness to know the will of the Lord concerning him, is a soul-satisfying picture. "Thy people shall be willing in the day of thy power." How blessed are such willing ones. Abraham is in all expectation to know God's good pleasure. "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah." Every word sinks deep, they are engraven upon his heart. Every word is indelibly, immutably written; not a word can be erased or altered, and all that night those words were speaking in Abraham. Have God's words ever spoken in your heart? Words of eternal majesty; you had no doubt whose voice was speaking; words of reproof, searchlight words, illuminating your spirit, bringing to light your iniquities, bringing to sight your hypocrisies and evil imaginings, setting your secret sins before you in the light of God's countenance, and you knew that all things were naked and opened unto the eyes of Him with whom we have to do. Words of counsel, heavenly direction; words of promise, quieting the heart, scattering your fears and inspiring you to be of good cheer; words of eternal love, that hush your fretfulness, subdue your rebellion and melt you down at his feet broken and contrite in heart. O Lord, speak to us in every way for our good, be not thou silent to us.

Abraham pondered over God's words to him. I should think that night was a sleepless one; his cogitations were all-embracing, and his ultimate conclusions satisfying and God-glorifying. Look again at the commandment of the Lord to Abraham that night: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of

Moriah." Every word is animating, calling forth into glowing exercise his parental emotions, and so far, with rapidity of thought, Abraham is all acquiescence, for every word thus far is pleasing. "And offer him there for a burnt offering upon one of the mountains which I will tell thee of." Would it be wrong to think that Abraham was amazed, awe-stricken, that his heart, for the moment, sank within him, as the words of the commandment of the Lord fell upon his spirit? I know, from a few words found elsewhere in the Scriptures concerning this night, (Heb. xi. 19,) that his cogitations were deep and extensive. Abraham knew that the commandment to go to the land of Moriah was for the purpose that there he should worship God in the mount, and that it was by the shedding of the blood of the burnt offering that he was to draw nigh to God. He had, in times before this, thus worshipped the Lord, and there is no doubt that the Holy Spirit had revealed to him, as he had to Abel, that the blood of clean beasts was a type of that nobler blood of Christ, the Lamb of God. Jesus saith, "Abraham rejoiced to see my day: and he saw it, and was glad." But the Lord has said, Offer thine only son Isaac, whom thou lovest, for a burnt offering. "Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" Men under Satanic delusions have sacrificed their children in the worship of demons, (1 Kings xvi. 34; 2 Kings iii. 27,) but this commandment unto Abraham is from the Holy One who inhabiteth eternity. All his ways are judgment, and a God of truth, and without iniquity, just and right is he. Now God had called Abraham out of Ur of the Chaldees, and the sovereignty of Jehovah's grace in this act is most manifest. God

called him alone, and blessed him, and increased him. He was called the friend of God. God by his gracious power set him apart unto himself. O this is very wonderful. Our precious Jesus saith, "I have called you friends: for all things that I have heard of my Father I have made known unto you." Christ Jesus, the only begotten Son which is in the bosom of the Father, declareth the Father unto us. So in Christ, in sacred intimacy believers live and walk in communion with God. Though there was an infinite disparity between God the Creator and Abraham the creature, yet God had so wrought by his invincible grace upon his soul that Abraham was drawn to the Lord to unbosom himself unto him, and God gave him so many revelations of his heart toward him, and of the eternal counsel of his will, that in his seed, through Isaac, his darling son, the Son of God should become incarnate. Thus by this promise of Christ, by the mediation of this One who was to come of the seed of Abraham according to the flesh, God bridged the gulf and brought Abraham into friendship with himself. Jehovah had signally favored Abraham, and had promised to his seed the inheritance of the land of Canaan, and that in his seed all the nations of the earth should be blessed. He had given him Isaac by his wife Sarah, and had told him that in Isaac his seed should be called. God entered into a covenant with him, and confirmed it with an oath, and God had said, "Fear not, Abram: I am thy shield, and thy exceeding great reward." But God has said, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Does God, the Cre-

ator, the almighty Friend, thus speak to his creature, who is but "dust and ashes," to Abraham his friend? O surely this is putting friendship to the utmost test. Abraham's heart ponders over this commandment: I am to take him, my loved and only son Isaac, I am to shed his blood, and in his flowing blood his life on earth, so pleasing to me, shall ebb away, and then I must burn his loved body upon the altar. The Lord reminds me that I love him, for he saith, "Take now thy son, thine only son Isaac, whom thou lovest." O yes, I love him, and Sarah loves him dearly, too, and my God hath said, Worship me and sacrifice thy son, offer him a burnt offering unto me. Abraham's faith, which was of the operation of God, wrought wondrously that night; it had mighty wrestlings with the flesh, with Abraham's ardent parental affections, and over all the seeming wreck of all his earthly hopes. Offer up thy son a burnt offering. How can this be? Has the Lord repented, reversed, withdrawn, forfeited, annulled his promises? No. Well, how can the promises, the covenant, stand if Isaac is taken away from the earth? This is quite a problem for Abraham, and his faith is put to the test, and has a trying time. That night he looked at all the stages of the scene to be enacted upon Mount Moriah, and in the consummated burnt offering he beheld the ashes of his dear son. Had he been called to see his darling son stricken down with sickness and thus die, this would have brought down his heart with sorrow, would have blasted his hopes and have wrecked his faith in God's promises. Shall Abraham's own hands shed his blood, the blood of his only son Isaac, whom he loves, and whom Sarah loves? Does God, his Creator, his Friend, require this of him? Can he do it?

Abraham ponders over the happy years that he has had his darling Isaac; he remembers that sacred laughter at his birth. ("All that hear will laugh with me."—Gen. xxi. 6.) Isaac had put comfort and gladness into his and Sarah's life; but all is now turned into grief, laughter has fled from their lives, for at the commandment of God Isaac is a burnt sacrifice, brought low in the dust; there lie the ashes of my loved son Isaac. Abraham looked and looked into those ashes, and as he looked he pondered over God's promises, his covenant, his oath, all to be fulfilled through Isaac. Will the promises fail? Will Jehovah break his covenant? Has he cast off Isaac? No, never. Isaac must live, for God's immutable decree is, "In Isaac shall thy seed be called." God will raise him up again from the dead. I will go and worship my God in the mount, and at his command offer up my darling son Isaac for a burnt offering; God is able to raise him up even from the dead. What! Isaac to rise up out of those ashes? Yes, Abraham believed he would.

The night is past, the day breaks, Abraham has triumphed, in his faith in God he is victorious, and now for the obedience of faith. "Abraham rose up early in the morning." After the conflicts, the agitations of his soul during the night, O Abraham, why art thou, an old man, up and abroad so early in the morning? It is nothing less than God's gracious power that moves him thus to arise. Abraham is moved to worship God, to go to the appointed place, and in God's revealed, appointed way come before God, his almighty Friend. His faith, in all the freshness and vigor of youth, inspires him to act. He is moved with trust, with hope, with love toward God. He does not act tardily, there is

to be no delay in his obedience, he will offer up his son a burnt offering unto the Almighty. Has Abraham become hardened? Has he withdrawn his affections from Isaac? Is Isaac no longer his darling son? Does he love Isaac less because he loves God more? Abraham's heart is still warm in parental affection, but his faith and love to God are higher and superior to all things. "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." "Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him." The alacrity with which Abraham takes these steps reveals the sacred fervor of his faith and love and hope in God. The steps of the obedience of faith in all ages have ever been God-glorifying and a heart-moving sight. But who has eyes to discern, and a heart to contemplate this obedience? What some people call gospel obedience is nothing more than bodily exercise, and does not contain in it the smallest grain of the worship of God. If the heart is far from God all the lip service and the acts of the body can never be acceptable in God's sight.

Abraham "clave the wood for the burnt offering." Could he not have commanded one of his many servants to prepare that wood? Ah, no, none of them would understand just what wood he needed, just how much. That wood is to burn the body of his dear son Isaac, their hands must not touch it. All these acts of Abraham are sacred. Enter into Abraham's thoughts as he is cleaving that wood at the dawn of day. How

much wood will he need? He estimates, Enough to burn to ashes my darling son. There they journey, from Beersheba to the land of Moriah, Abraham and Isaac, the two young men and the ass. They journey all day, and the second day also. What sacred contemplations must have filled the soul of Abraham; he goes to worship God. Does he eye his son Isaac? Does he talk with him by the way? What is the theme of their conversation? Does the father give any hint to his son of the purpose of this journey? Does Abraham falter, was he at any time ready to halt and turn back? O, no doubt during those two days the steadfastness of his faith was tried. Think not for a moment that his soul was unexercised. It could not be otherwise than that he was much in prayer to the Lord. He knew he was but "dust and ashes," a poor sinner, and his thoughts, no doubt, were deep upon the sacrifice he was to make in worshipping his God. Satan would have stopped him if he could, but his insinuations, his fiery darts, the gates of hell, could not prevail. Having the companionship of Isaac could but keep up in a fervid glow Abraham's love to his dear son; his parental affections were not numbed and seared during those two days travel together. But the Lord so wrought in his soul and nourished his faith that he held on his way resolute in faith, accounting that God was able to raise Isaac up, even from the dead. "Then on the third day Abraham lifted up his eyes, and saw the place afar off." He was on the lookout, yes, he was keensighted, he knew the mount, the one, saith the Lord, I will tell thee of. "And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." The commandment was

not to the two young men to go to this place and worship, but to Abraham. This speech to the young men is the first intimation of the purpose of this journey into the land of Moriah. Isaac hears it: "I and the lad will go yonder and worship." Father and son are both worshipers of God. They go to worship, Abraham to offer Isaac a burnt offering to the Lord, and he goes in full expectation of witnessing the raising of Isaac up even from the dead, out of the ashes of the burnt offering, from whence also he received him in a figure. "And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife: and they went both of them together." Three days ago Abraham prepared that wood for the burnt offering, and now his hands put it upon Isaac; it belongs to Isaac, and he must carry it up the mountain.

Let Isaac now for awhile be in the foreground for our contemplations. He has a heart to worship God; have you? He is of one heart with his father in this matter; this Abraham knows, for he said, "I and the lad will go yonder and worship." Isaac has a knowledge of how sinners are to draw nigh before the almighty God. The wood for the burnt offering is upon his shoulders, his father carries the fire and the knife. My father and I are going yonder to worship the Lord. His mind is absorbed in this sacred business of things pertaining to God. Isaac is a poor sinner, a sinner quickened by divine life, led and taught by the Lord, and being such, in this his journey up the mountain to worship God, all things contribute to give us a very instructive picture of the sinner called by the grace of God. But the things that I would now portray in the ascent and descent of Abraham and Isaac of Mount

Moriah cannot be entered into unless we are in heart-union with these worshipers. Isaac contemplates the things that his father has provided for their worship of God, but one thing that is so essential for vile transgressors to have when they would draw nigh to God is not at hand. Isaac is uneasy, he feels the lack of this one thing. "Where is the lamb for a burnt offering?" There must be the shedding of blood, the propitiatory sacrifice between guilty transgressors and the just and holy God. Isaac felt this. There must be the blood of atonement or there can be no friendship, acceptance and happiness for a poor sinner before the Lord. With some of the called of God the knowledge of how essential is the sacrifice of Jesus, the Lamb of God, is only attained to after much painful and humiliating experience; but in due time all the taught of the Lord come to this, and can say:

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

Have you been troubled and burdened with your sins? Isaac was. He bare the wood for the burnt offering. That wood represents his sins, a heavy load; it becomes no lighter as he climbs up the mountain. That wood was to be fuel for the fire to burn the sacrificial victim. This fire Abraham carries, which fire is the holy consuming justice and wrath of God; and Abraham also carries the knife to slay and shed the blood of the lamb. "But where is the lamb for a burnt offering?" Isaac feels in his heart that the ascent of the mount by his father and himself to worship God will be a dismal failure without the blood of the lamb, for without the shedding of blood there is no

remission of sins. It is the blood that maketh atonement for the soul, and if there is no atonement for our sins, how can we be true and accepted worshipers of God? Has thy sin-burdened heart ever entered into Isaac's cry, "Where is the lamb for a burnt offering?" O does thy sin-wounded spirit yearn after and long to see Jesus the Lamb of God for sinners slain? O the tremendous and eternal importance of reconciliation unto God by the atoning blood of Christ.

(Concluded next number.)

RETROSPECT.

DEAR BRETHREN CHICK AND KER:—I realize the constant flood of letters that crowd your attention with all that patience and industry can endure, yet I do feel this morning like making a few comments upon the records of the past as it bears upon the present. I have about forty volumes of the SIGNS OF THE TIMES, more or less complete, two part volumes, 1838 and 1845, all containing the same unvarying faith of God's elect. I do not mean that there was nothing else but gospel truth ever published in it, for even the Bible has much in it that is not gospel truth; for instance, the quotations of Satan's words in the garden, the false accusations of the enemies of God's people in every age of Bible record, and the false doctrines of James and Jambres, Nicholas, and the Athenian inscription to the "unknown god," but the pervading spirit of gospel testimony has constantly been borne along the whole line of years, and that whole record shows long-suffering and forbearance to have been the rule of the first editor, who never assumed dictatorial or popish authority, but called the careful attention of the brotherhood to the laws, ordinances and

doctrines already established by Christ and the apostles. I love the memory of that old record that I have in the SIGNS, for it has been so mutually recognized among the brethren that, with few exceptions, it has stood next to the Bible in the testimony of truth in its day. I wish to mention a few special harmonies of that gospel unchanged along the whole line of years. As a first principle, underlying all others, the absolute sovereignty of God was uniformly recognized, and lest the Arminian idea of mutability should be mistaken for the absolute immutability of God, the fundamental ground of all faith in God, could not be expressed in too strong or emphatic terms to convey the true and unwavering faith of our "old-fashioned" Baptist brethren. Therefore God was so described as to give no opportunity for man to doubt that faith in him as having absolutely predestinated all things that come to pass. There always was among men a loose recognition of God's sovereignty, much after the sovereignty of earthly kings, but that did not fill the measure of our Old Baptist brethren's faith in any age of the world. Always throughout the ages God has had his witnesses of his own irresistible and immutable sovereignty so demonstrated to and in their experience that they could not use expressions of that faith too emphatic to convey their unquestioning confidence in him. Just so also they felt that grace was needful for them, and in order to discriminate between legal righteousness and the actual righteousness of God and his salvation, they have always expressed themselves in words that would leave no doubt as to their meaning, so we are used to seeing the expression, "free grace," or "unmerited grace," while in fact grace

is full in itself, and means unmerited favor. Now I do not suppose any one objects to saying "unmerited grace" because that word "unmerited" is not needed, but we do hear lately a great deal said against "absolute predestination," because absolute does not mean any more than simply predestination alone does. I am so helpless I need God to help me, but that is just what all Arminians say, yet they make themselves principals in their faith and God secondary, while I wish to express myself as secondary and God first, for I had not known God until he taught me, therefore he is first and I last in the order of experience; so it must have been his will first that overcame mine, therefore my will is mutable, but his immutable; my spiritual will is but the reflex of his will. "Of his own will begat he us." Now let us look back, and we can only look back in time, but looking back through eternity we can see no will but God's, therefore it must have been according to his eternal purpose; and just here is where conditionalists drop in their opposition, so in order to emphasize my faith in God's will I accept of the word long used to express my perfect faith in God's will, which I cannot make too emphatic in opposition to the contingent or conditional will of God, and therefore say his will was an absolute will, his purpose an absolute purpose, his predestination was absolute predestination, whether for time or for eternity. Again, the SIGNS has, as far as I can remember (over fifty years), always carried these distinctive features of God's immutable attributes so consistently that I cannot help accepting them; they were the primary principles of my earliest experience, and have grown and fruited in constant harvests of grace to the present

day. When people try to distinguish between foreknowledge and predestination, I wonder how they can get foreknowledge before His "eternal purpose which he purposed in Christ Jesus our Lord."—Eph. iii. 11. If there can be such a thing as foreknowledge before eternity, I cannot understand it.

But I want to hasten to a few thoughts concerning other distinctive principles relative to the SIGNS. It has never been held as authority, but has always studiously avoided, as much as possible, a spirit of controversy, or of oppression of a weak brother's feeling, so I also have tried to be as charitable as I knew how with such. I never knew of a brother or sister who was dealt with or excluded on account of not accepting all I preached, but we never had one who carried opposition to an offensive extent, therefore had no occasion to deal with any.

The new birth also has always been somewhat differently understood, yet all felt its importance, and looked more for the fruits than for theory; in fact, knowledge is not so much essential as charity, the true sap, or vitality. When and where love reigns, which is charity, then and there the other fruits are found: joy, faith, hope, peace and all other graces are experienced, for love is the fulfilling of the law.

Let me say of the last number of the SIGNS, it was so excellent that it set my heart in reverie, and introduced the new year with old memories. I cannot catch them all, they are too fleet for me, but I have tried to hint at them as they flit by in troops of sacred thoughts.

May God sustain the old paper still in all its original soundness.

A. B. BREES.

SPENCERVILLE, Ohio.

MEDITATIONS.

WHILE in the employ of the Sugar Beet Manufacturing Co. these thoughts, or meditations, are jotted down during the few spare moments I have. It will be no wonder if my thoughts, or meditations, appear disconnected, being disturbed in writing to attend to my duties. I sometimes feel that of all God's created, intelligent creatures I am surely the most peculiar. When I go back in my mind to a time in my life, nearly fifty years ago, when I hope God spoke peace to my troubled mind, and removed the terrible weight of sin and guilt which hung over me like a death pall to my soul, and was pleased to point me to the Lamb of God, who taketh away the sin of the world; when in my meditations I think of that time I taste again some of the sweets of the comforts and peace I enjoyed in that very hour. But the cares of this life, sore trials and vexation of spirit, together with the temptations of Satan, will come upon me like a tempest, and I soon seem to lose sight of all that joy and comfort I once had. I so easily give way to the besetting sin, unbelief, and say, There is no God, and in the bitterness of my soul I cry out and say, Surely I am without hope and without God in the world; I am of all men most miserable; surely there is no one like me. The joy and rejoicing is all turned into mourning; that hope I once had, though it then seemed bright and strong, has grown dim and weak; I fear and tremble to cling to it longer, but it is all I have, and on the verge of despair I am made to cry out, "My God, my God, why hast thou forsaken me?" What agony of soul the Savior of sinners endured when he thus cried out on the tree of the cross no mortal can conceive. O my soul, dare I even hope that it was for my sins that

the wrath of God was poured out upon his beloved Son? How could justice and mercy be satisfied that the innocent Lamb of God should thus suffer and die to let the guilty sinner go free? God in that covenant between himself and Son, way back yonder in the annals of eternity, gave or bequeathed unto his beloved Son an inheritance (the church). In the beginning of creation I believe is here meant by "the beginning." If we will notice, everything in this creation had a law given by the great and only Creator, and not anything created has ever been able to, or can, change that law. Every plant, tree or fowl of the air brings forth after its kind, but nothing brought forth fruit after its kind (though every plant, herb and tree was in the earth before it grew,) until a mist went up from the earth and watered the whole face of the ground. When man was formed of the dust of the ground he, too, was inanimate until the Lord God "breathed into his nostrils the breath of life," then he became a living soul. Man, too, had a law given him: "In the day that thou eatest thereof thou shalt surely die." Death was the penalty of that law. Adam, when formed of the dust of the ground, was but a lump of inanimate clay, and had no life in him, hence he could not give himself life. In his transgression of God's holy law he had no power to redeem himself from under its curse. He was driven out of the garden of Eden, and could not return, for the flaming sword (God's divine justice), which turned every way, prevented him from partaking of the tree of life. He was as helpless then as when a lump of lifeless clay before his Maker. This was the deplorable condition of the church, the bride, the Lamb's wife, the inheritance of Jesus, given him long before time began. We

were ten thousand talents in debt, with not a farthing to pay. Justice demanded full payment of the debt we owed. But the beloved Son of God came forward and said, I will pay the debt of mine inheritance, my bride, and as surety for her I will take upon myself all her sins and iniquities, and will redeem her from under the curse of the law. The church of God being the inheritance of Jesus, he alone had the right of redemption. He being her surety, justice demanded that he pay the debt she owed. In this way only can I see how justice could be satisfied and the Just suffer for the unjust; how the innocent should suffer and the guilty go free. When our dear Redeemer cried upon the cross, "It is finished, and he bowed his head, and gave up the ghost," the eternal redemption or salvation of every heir of God and joint-heir with the blessed Lord, our Elder Brother, was as complete and sure as that God is seated upon the throne of his own majesty and power.

J. H. YEOMAN.

LOVELAND, Colo.

WALKER, Ore., Oct. 31, 1910.

DEAR BRETHREN:—Trusting for divine guidance, I will try to write of the reflections of my mind regarding the discord that is produced when the people of God try to sing the new song, even praise to our God, in a strange land. Psalm cxxxvii. speaks forth the feelings of David: By the rivers of Babylon, there we sat down; yea, we wept. We hanged our harps upon the willows, for they that wasted us required of us a song, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? While this may be personally some of the experience of David, yet he seemed to look forward to the oft repeated

experience of the saints in the gospel day. Have not a goodly number of us been urgently invited to come to the mystery—Babylon, and cast in our lot with them, saying to us, We are all worshipping the same God, we all are aiming for the same place? At such times have we not experienced a dismal, soul-sickening discord, when the highest key that our harps are tuned to is, "God be merciful to me a sinner"? But they, with great swelling, worldly rhythm, tune the keys of their man-made instrument up to the sounding of a trumpet before them, saying, I thank thee, O Lord, that I am not as other men; that I am so much better than this downcast publican. Have you not hung your harps upon the willows and loathed to sing the Lord's song in this strange land, where they say that God has done all that he can for you, and now wants you to do your part? If you should take down your harp, it would only chord to the same old tune, Grace, free grace, to the praise of the Majesty on high, who speaks and it is done, who commands and it stands fast, who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which he gave us in Christ Jesus before the foundation of the world. What a contrast to the call to come to that god who is so puny that in his weakness he has done all that he can and has failed. But you must sing with David, 2 Sam. xxii. 2-4, "The Lord is my rock, and my fortress, and my deliverer. The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my savior; thou savest me from violence. I will call on the Lord, who is worthy to be praised." But when, through the mercy of our covenant-keeping God, we have been led from that

Babel to realize the fruition of God's promises to Israel: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children," then indeed can we sing the Lord's song. David again beautifully expressed the blessed state of the church at such times, saying, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment [the most pleasant thing to the sense of smell,] 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." We have seen the plants drooping and perishing under the burning rays of the sun, and then have seen them in the sparkling morning dew refreshed and standing erect again, to the praise of that God who gave the blessing of the dew to them. At times we have had perhaps long seasons of drought, with absence from the meetings of the brethren, and in drooping spirits go all day with our heads bowed down, but again, a kindly Providence brings us together in unity, and the drooping heart quickens its beat and we are all aglow with love and ready to catch the impress of the Savior's love in each brother's face and voice as they sing the sweet songs of Zion with harps perfectly tuned for every song of praise, from the humble petition of the publican: "God be merciful to me a sinner," to David's ever-blessed Psalm, "The Lord is my shepherd; I shall not want," &c. Then it is indeed good and pleasant for brethren to dwell together in unity, for as they are all taught of the Lord they all speak the same things.

"How sweet, how heavenly is the sight,
When those who love the Lord
In one another's peace delight,
And thus fulfill his word.

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.

When free from envy, scorn and pride,
Our wishes all above,
Each can his brother's failings hide,
And show a brother's love.

When love in one delightful stream
Through every bosom flows,
And union sweet, and dear esteem,
In every action glows.

Love is the golden chain that binds
The happy souls above,
And he's an heir of heaven that finds
His bosom glow with love."

The great blessing typified by the ointment and the dew is not only to be seen in the meeting of the brethren, but the Master also said, "Where two or three are gathered together in my name, there am I in the midst," and his Spirit will lead them into all truth. Now being in communion with the bride and the heavenly Bridegroom, the great desire in all is to follow in the footsteps of the Elder Brother, and while hirelings are not willing to go into a field to labor without a stipulated promise from men, the Elder Brother, who is head over all things to the church, said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Again, he said, "My meat is to do the will of him that sent me," and when his children have faith even as a grain of mustard seed, they can go forth without purse or scrip, for he has promised them all that they need, showing his concern for them by the lily which toils not, neither spins, but yet is arrayed more gloriously than Solomon, and telling them that even the hairs of their head are numbered, and so bidding them

to seek first the kingdom of God and his righteousness, and all these things shall be added unto them. This is the faith that causes his servants to go forth rejoicing in tribulation, and counting their bonds all joy for Jesus' sake. They knew that the sufferings of this present time were not worthy to be compared with the glory that should be revealed in them. This is the faith by which Stephen, when the earthly house of his tabernacle was being stoned, and was crumbling beneath the blows of his natural enemies, looked beyond the dark valley of death and saw Jesus standing at the right hand of God, as though to welcome him; and in the power of this blessed faith he could say, and so can all who possess it, "O death, where is thy sting? O grave, where is thy victory?"

This is that unconquerable faith which strengthened the three Hebrew children to stand fast in the liberty of their God, and to denounce the king's folly. It was the Son of God who stood with them in the fiery furnace and shielded them from even the smell of fire upon their garments when the greatest powers of earth were combined against them, using the most potent means of destruction that could be devised. His grace is sufficient in every time of need. Then may we not sing praise to the name of the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled and that fadeth not away, and which is reserved in heaven for us? This is the glad anthem of grace, free grace. May it be our happy lot to be included among that innumerable throng who with harps in sweet melody sing the new song, saying, Thou art worthy, for

thou wast slain, and hast redeemed us with thy blood. Again, it is written that they sang with a loud voice, saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." I sometimes dare to hope for these unspeakable blessings.

Your unworthy brother,

G. O. WALKER.

LAKELAND, Florida, Nov. 10, 1910.

DEAR BRETHERN AND READERS OF THE SIGNS:—As many of our sisters have requested me to write a narrative of my experience for the SIGNS, I will do so, the Lord willing, and if you deem it worthy you may give it a place in your excellent paper. My father, W. C. Hagan, was a reader of the SIGNS for many years, and now my husband, Elder C. K. Haines, and I read it, and greatly appreciate it for the truth's sake, and I hope to continue reading it as long as I live, or as long as it advocates what it now does.

When I was a child, I thought it was wrong to tell falsehoods or do anything bad; I thought that if I did I would be punished by a higher power. As I grew older I thought that I was a very good girl. My mother was a Missionary Baptist. Once her sister's son came to take her home with him to attend a protracted meeting. I was about fifteen years of age then, and my mother took me along with her to this meeting. I thought that all must have a change of heart in order to be christians. I took my seat way back by the door. I had had little or no thought heretofore about my own salvation, and when the preachers asked for all the christians to come up and shake hands, I glanced around the house to see how many sinners were left. At this

moment it seemed to me as though some one spoke to me and said, You are the worst sinner in the house, and I was made to shed tears, and hide my face; I wanted to hide from all in the house. My aunt, who was a leader in the meetings, saw me, and came to me and led me up to the mourners' bench. I was willing to go anywhere to obtain relief. At the mourners' bench my dear mother stood by me and talked and shouted. They told me to believe and I would be saved; but this I could not do, for I felt to be the worst sinner in the world. I went to the mourners' bench again that night, and when I got up from the bench they all rejoiced over me, but I did not feel like rejoicing, but they persuaded me to join them, and set the next day to baptize me. It seemed to me that every moment I prayed the Lord that if I were deceived I might not be baptized. When we got to the meeting the next day the news came that the preacher was sick, and could not be there, and I thought surely the Lord had decreed it, because I was not prepared or fit to be baptized. I was still in much trouble. We went home, and they sent for me to come again and be baptized, but I did not go. Then I tried to forget my trouble. I would go to parties, and try to enjoy myself as others seemed to do, but I could not; I would go home and be sorry that I went to the parties. I continued in that trouble for about four years. At that time the Presbyterians were holding a meeting near our home. We attended the meeting one dark, rainy night; my sister and brother and myself, with a few others, were there; they called for mourners, and we went forward. One poor old man led in prayer. O how I did feel the need of prayer. I felt as though he was praying for me. He was

one of our near neighbors. I remember some of his words yet. He prayed for us all. I believed that he was a child of God. When they dismissed the meeting we went home, but my burden still rested upon me, and I seemed to get no relief. I retired, but cannot tell how long I had been in bed when I felt my burden was gone, and I there viewed my Savior's face in rays of most brilliant and glittering light. Words are inadequate to express my great joy. I thought that if a thousand people were present, I would tell them to get down on their knees and pray. I went to sleep happy, and arose the next morning happy, and told my mother what I had seen. I thought that I would never see any more trouble. I loved every one, and could see no fault in any one or anything that God had made. That evening one of the preachers came to our house, and I overheard my mother telling him what I had told her, and I was sorry I had told her, for I thought that I had been deceived, and had deceived her, and she would tell others, and they would be deceived. I did not remain in that happy state long, but soon found trouble and sorrow. Soon after this my dear mother was called to her heavenly abode, where no sorrow is. I truly believed that she was a child of God. I also thought that she was with the right people. I felt that I ought to unite with some denomination, and joined the Missionary Baptists. One of my sisters united there with me, and I thought that one of my brothers would join with us, but when I got to the water I found that he had decided not to do so. But not long after that he slipped away from us and united with the Primitive Baptists, at Mud Creek, Fulton Co., Ky. I was troubled about it, for I thought he knew what he was doing, and thought

that I had better read the Scriptures to see if I were right. My dear father was a member of the Primitive Baptists also, but he never tried to teach us religion. Religion is to know God. I soon learned why he did not do so, for in reading the Scriptures I found that no man could teach another to know the Lord, but that they must be taught of God. About this time my father was going to an Old School Baptist association, and I went with him. At that meeting, if I am not deceived, I heard the first gospel sermon in spirit that I had ever heard. I had never before been fed on spiritual food, but, if not deceived, I have been fed thus many times since. At that time my father was taking the SIGNS, and other Old School Baptist papers, and I began to read them, and to compare them with the Scriptures, and was soon made to see where the truth was preached. I asked my father why he had not told me before, and I might not have joined the Missionary Baptists. At about that time I was married. My husband was a godless man, and that caused me much trouble and sorrow, but shortly after we were married he was stricken under conviction for his sins, and for some years he was in much trouble. About the year 1896 he was given a hope in the Lord, and he began to talk of the doctrine of the predestination of all things, yet he had never heard an Old School Baptist preach. I felt thankful to God for making him a different man; and he was talking the doctrine that I believed before he knew what it was, or had heard any one preach it. My membership was still with the Missionary Baptists. Soon after my husband professed a hope, he went to Muddy Fork Old School Baptist Church, at Cerulean Springs, Ky., and there presented himself for membership,

and was received. I also presented myself, and they received me. I have never regretted the step. My husband soon began to preach for the Baptists. Since then I have gone with him a great many times, and have met many of the saints of God, whom I hope I love as the dear children of God. O how truly it is said that our God loves them with an everlasting love, and with loving-kindness draws them. They are all one great family, and God is their Father. I feel unworthy, but still I would not exchange my little hope for all this world. I am often lonely, and feel almost forsaken when my husband is gone among the churches. I have many lonely hours, but our God knows best, and he doeth all things well, and after the counsel of his own will.

Farewell, dear brethren and sisters. Remember me in your prayers. May God bless you all.

Your sister,

(MRS.) C. K. HAINES.

WINNIPEG, Manitoba, Nov. 27, 1910.

MY DEAR SISTER:—Your letter came yesterday, and I was very glad to hear again from you. My correspondence has suffered considerably of late, and I know I am to blame for it. I do not know if I have much of profit to write to-day. Several times lately I have felt cast down and discouraged, but again, I have felt to rejoice in the Lord's goodness and mercy, and have been given strength to hope on and trust in him to help and support me through every trial. I have thought of the way I have been led; first a fear of God in his awful omnipotence, before whom we are but as the dust of the balance; then comes a desire to do good, that we may merit his approval, but the more we strive toward this end

the further we seem to be from attaining it. As we search our hearts sin becomes more apparent ("by the law is the knowledge of sin") a heavy burden is laid upon us: that of obtaining righteousness by the deeds of the law. The hopelessness of our position is borne in on our mind, and yet the awful penalty of death and destruction will not allow us to rest. In despair we are made to cry for mercy, but our prayer seems unanswered. We are made to "stand still, and see the salvation of the Lord." Then we are made to realize his power and to feel our own nothingness, perhaps even to feel that if he casts us off it is good, so long as it is his will. "Thy will be done." But suddenly the darkness disappears, the Sun arises in all his glory, our heavy burden is lifted, and a sense of peace and security in the love and favor of God takes its place, our iniquities are blotted out, to be remembered no more against us forever, our love goes out toward God, because he first loved us, and toward all his creatures. We then believe that nothing again can trouble us, but soon we find we are not through our journey, but merely at the beginning, yet the burden that was lifted can never return. We are no more under the law. "The law was our schoolmaster to bring us unto Christ." Still we are ignorant; we know not if we have any vital interest in Christ or his salvation, and we long that he may be revealed to us. Little by little the Scriptures begin to unfold before us the deep mystery of godliness and the mystery of iniquity. We see how the light shone in the darkness and the darkness comprehended it not. Jesus says sweetly to our soul, "Ye believe in God, believe also in me." "Have I been so long time with you, and yet hast thou not known me?" We are made to see

him God manifest in the flesh, our Daysman, the Mediator between God and men. At times for a little season we are given periods of rejoicing, are lifted above the earth and made to praise God in spirit for his marvelous mercy. But we inquire, Why this strange pathway? Could we not have come into this knowledge without all these trials? Let us go back to the beginning. What was the purpose of God in creation? It was the eternal glory of his name. He formed all things that exist, and highest of all he created a chosen people of the sons of men who should shew forth his praise; to do that they must have the righteousness of God, must be partakers of his glory. But he is a jealous God, and will not give his glory to another, so they must have a righteousness equal with God's, and yet in themselves have no reason to glory; all their glory must be in him. "He that glorieth, let him glory in the Lord." So the mystery of iniquity enters the world, the law is given, man transgresses and suffers the curse. "The soul that sinneth, it shall die." We are dead, absolutely devoid of merit, without one thing to boast of or glory in. But God has chosen a people to shew forth his praise; he is made flesh and dwells among them; they are his, he has a perfect right to redeem them. He suffers for them the penalty of the law, and fully redeems them unto himself. But he is God, he has all power, even to lay down his life and take it again. He rises from the dead and brings with him all his people, freed from under the curse of the law. They have now a perfect righteousness imputed to them through him; in themselves they are nothing, but in him they are made kings and priests unto God forever. Now they can praise him in spirit and in truth; they enter

with him within the veil; all their glory, all their righteousness, is of God; they shew forth his praise. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

My dear sister, I hope the Lord may be with you and lead you gently, ever keeping you at his feet, and make you rest in his peace which passeth understanding.

Your unworthy brother in hope,
GILBERT MCCOLL.

TEHUACANA, TEXAS, NOV., 1910.

DEAR BRETHREN EDITORS:—I feel somewhat impressed to write a short article upon the subject of rightly dividing the word of truth; at the same time I realize my weakness and inability to give such thoughts as are worthy of so grand a subject, still that does not lessen the impression. I know that this is a deep and broad subject for a poor, finite, illiterate worm of the earth like me to attempt to speak of, but if the Lord will give me light and liberty I will write some of my thoughts. For a starting point, I will refer to the first verse of the gospel recorded by Matthew, which reads as follows: "The book of the generation of Jesus Christ, the son of David, the son of Abraham."

We read of a generation of vipers, of a generation that curseth its father and mother, of another generation that is pure in its own eyes, and yet is not washed from its filthiness, and of other generations that I could mention, but do not think it needful now. I understand that all these generations are descendants of Adam in a natural sense. Now if the New Testament is the book of the generation of Jesus Christ, it is not the book of all these other generations of which

we read in the Bible, and all the exhortations, admonitions and requisitions of the New Testament apply to none save the generation of Jesus Christ. I have often asked the question, Who compose the generation of Jesus Christ? Some will answer one thing and some another, simply guessing at it, just as men did in the days when Christ was on earth. He asked his disciples, "Whom do men say that I am?" Some say that the children of believers by natural lineage are his generation; others say that it is made up of any of Adam's race who will accept Christ and believe the gospel, and close in with the overtures of mercy, and meet God on the half-way ground, and so be saved, but the Scriptures teach, and I believe it, that it is that portion of Adam's race which the all-wise Creator saw fit in his love and mercy to choose in Christ Jesus before the world was, and that choice is made manifest to the chosen here in time by an application of the Spirit of God, they being born again, not of the will of the flesh, nor of blood, nor of the will of man, but of God. I do not believe that I am merely guessing at all this. Those of whom I have spoken before, who say one thing and another, merely guessing at the matter, will quote Scripture that is spoken directly to the generation of Jesus Christ and apply it to the other generations named above. They will sometimes also misquote the Scripture to make it fit their theory. There are in Texas some who claim to be Primitive Baptists who preach what they call a Bible two seed doctrine; they say that the heirs of perdition came from the infernal regions, and will return to Satan, the author of their being, and that in like manner the heirs of promise will return to Christ in heaven, from whence they came, and for proof they refer to

Isaiah xxxv. 10. But it is clear to me that this Scripture does not apply to the joy and gladness of the ransomed of the Lord in immortal glory, but to them that have been ransomed from the captivity of the devil, who had been carried off into Babylon, or into idolatry, and are now delivered. I believe that I know whereof I speak, for I have had some experience of that captivity, and when I returned to Zion it was with songs and with everlasting joy upon my head, and I have obtained joy and gladness, and sorrow and sighing have fled away. These people claim that the ransomed of the Lord were in Adam in a spiritual sense, at the time of his transgression, and quote 1 Cor. xv. 22, for proof of this. I understand the Scriptures to teach that all the Adamic family were represented in Adam in every sense of the word, at the time of his transgression, and all merited the very same condemnation pronounced upon Adam in the garden. This Scripture has no allusion to the death received in the garden whatever. The death that fell upon Adam and his whole posterity was a death to the innocent state in which he was created. It is true that corporeal death then followed, and this I believe is the death under consideration when Paul is writing in the fifteenth chapter of first Corinthians. It is true that Paul was there addressing none but believers, but as all believers are in Adam in a natural sense, they all die a natural, or corporeal, death, and then are made alive in Christ, in the resurrection. If the word "die" was spelled "died," that is, in the past tense, these of whom I speak might have some ground for their position, but the word "die" refers to and takes in past, present and future. These men claim that there is a progeny of Satan that did not fall in Adam when

he transgressed, from the fact, as they claim, that they could not have been up anywhere to fall from. But they claim that these were raised up from their degradation with Satan, their father, to the teachings of the moral law, and, like their fountain, they cannot rise above their level, and must stay with their father, the devil, and they quote John viii. 44, for proof. But the devil is not the father of the heirs of perdition in a progenitive sense; he is their father in the sense that he is their teacher, their ruler, and controller, just as Paul calls Timothy his son; not, of course, in the sense that he was his natural father, but that under Paul's teaching he had come to understand the truth, and to follow it, and proclaim it, and so he called Timothy his son in the faith.

These are a few of my thoughts in this direction; if you think they are worthy of a place in the SIGNS you may give them to your readers. I could write more, but fear to weary you. I will close, hoping that I have written from a pure motive, and with the best of feeling toward all. May the grace of our once crucified, but now risen and ascended and glorified Redeemer, guard and guide us in the way of all truth, is the prayer of an old sinner, saved by grace if saved at all,

JOSEPH H. BOZEMAN.

CAVE CITY, Ky., Jan. 7, 1911.

DEAR BRETHREN EDITORS:—With a sorrowful heart and troubled mind I will try to write you a few lines to inform you that I cannot subscribe for the SIGNS the present year, and ask you to publish this letter from Elder P. W. Sawin, which was most welcome to us. Our home was consumed by fire the 14th of November, and Elder Sawin visited us on the 3rd, before going to Canada, preaching at our

house, also at Oak Grove on Sunday. We have loved ones who read the SIGNS, and through dear Elder Sawin's letter they will learn of our sad loss. We have neither Bible nor hymn-book. Our book-case was two-thirds full of the best of books: four bound volumes of the SIGNS, four Bibles and five hymn-books; among them were my grandfather's Bible and hymn-book, both one hundred and twenty-two years old. He was a pioneer Baptist minister, born in 1744, in Gloucester Co., Va., and was one of the earliest settlers of Kentucky, and one of those who framed its first constitution. His name was Alexander Davidson. In all probability this may be the last letter I shall ever be permitted to write you, as I am quite feeble, had a hemorrhage from my lungs the 2nd day of December, and am in the eighty-first year of my age. I have not been able to use pen and ink since the night of the conflagration. Not only was our dwelling consumed, but the smoke and cistern house, pump, wood-house and wheat granary, all are in ashes. Two large locust trees, more than a century old, were burned to the ground, and the others all injured so they will have to be taken down. We had lived there since 1850, and raised a family of eight children, two sons and six daughters; now have only two sons and two daughters. I had been in such feeble health that many precious letters were unanswered, and I was sitting up writing until after twelve o'clock. Had I retired with the family we would probably have been cremated in the flames, as we barely escaped with our lives. O my heart is filled with thankfulness and gratitude to our heavenly Father for saving us from such a fearful death. I feel that it was his kind providence alone preserved our lives. It was something unusual for me

to sit up so late and write letters by lamplight, and not be in the least drowsy. I feel that the goodness and mercy of God have followed me all the days of my life, even to the present moment. O for a heart to love and praise his holy name. I am with my dear daughter and family. The weather has been so inclement nothing could be done, even the debris has not been removed. Our neighbors are going to meet and do what they can for us. Our friends have been more than kind, contributing in many ways to our needs. I have not means of my own to erect a new building, but my son will assist me. One consolation I have, I can read my daughter's SIGNS I have been giving her, as well as the two volumes of editorials. She has preserved every number, as did I.

Your unworthy, afflicted sister,

LAURA M. BAIRD.

[OUR dear sister will not have to do without the paper; we take pleasure in sending it to her as long as she lives.—ED.]

ST. THOMAS, Ontario, Nov. 22, 1910.

MRS. LAURA M. BAIRD—DEAR SISTER:—In a letter from home, received on the 19th, my wife inclosed a clipping from a paper giving me a short account of your sad loss by fire of all your earthly belongings, and my heart saddens at your situation. We know how to sympathize from a personal experience (having passed through the ordeal twice), yet I feel our situation was not as yours, as we were young in years and could the better stand it. These are some of the mysterious things to us, yes, they are incomprehensible, but we know God reigns and will care for you; we can only be still and know that he is God. Job suffered the loss of all things, yet maintained [his] integrity, in

that he bowed to his God and said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." I trust each of you may be given that spirit of reconciliation to the Father's will; it must be God-given. How much we need his supporting hand each day, and how little we know what a day may bring forth. I think we were talking of this when we were with you. I am comforted in the thought that your precious lives were saved from destruction and spared to us yet a while longer; for this we should feel grateful, and that God is able to supply all your needs. May you both be given grace to help in this time of need, and I want to say here our home and our hearts are open to you to share with you all that we have, and we will be glad to minister to you in any way possible, and hope if your minds will lead you to do so that you will feel a perfect freedom to accept the same.

I left my home Saturday, the 12th; I never left more sad, but word from home informs me all are better, for which I hope I am thankful to the Lord. My meetings here have been pleasant. I feel that I have reason to say the Lord has blessed me with a good degree of liberty of soul to declare the unsearchable riches of Christ to the comfort of poor, tempest-tossed souls like myself. The weather a part of the time has been somewhat unfavorable, a deep snow and sleighing several days in and about London. I just came to this place this morning, and will preach here to-night. I will not get home until the 6th of December. I am glad my wife wrote you. This is the first opportunity I have had since I got her letter, Saturday evening. Sunday I spoke twice, 11 a. m. and 3:30 p. m., and was too tired after that to write. I hope this may find you both reasonably well, and

resting in the Lord Jesus, our dear Elder Brother, and believe me our hearts go out in sympathy and loving remembrance to you both.

Most sincerely,

P. W. SAWIN.

I KINGS VI. 8.

"THE door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third."

This house spoken of here is Solomon's temple, which was figurative of the church of the Lord Jesus Christ. The door for the middle chamber typified Christ, and the middle chamber typified the middle resting-place for the people of God (church) between the new birth and the third heaven, that glorious city where our Savior is, and they went up with winding stairs. Yes, my brother and sister, our way in this world and wilderness of sin and sorrow is a winding stair, and the children of God have known these stairs ever since they came in by that door that is in the right side of the house. Jesus is always in the right side and on the right side. The blessed Son of God said, "I am the door: by me if any man enter in, he shall be saved." God said by the prophet, "And 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." Yes, my poor brother and sister, it is not very far off until we will be carried out of the middle chamber into the third, which is the heaven of heavens, the holy city of our God and his Son. Paul said he knew a man in Christ caught up to the third heaven, and I believe that man was Paul. (2 Cor. xii. 2.) I believe that Solomon's

temple was a figure of the church of Jesus Christ. Paul said, "Know ye not that ye are the temple of God?" Again, Paul said, "In whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."—Eph. ii. 21, 22. And again, "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."—2 Cor. vi. 16. Jesus said when he comes the second time he will set the sheep on his right hand. (Matt. xxv. 33.) "The door for the middle chamber was in the right side of the house," and Jesus told his disciples to "cast the net on the right side of the ship, and ye shall find."—John xxi. 6. Again, Peter said, "Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins." Yes, Jesus is the door in the right side of the house, as the type shows.

"And they went up with winding stairs into the middle chamber, and out of the middle into the third." These things are most glorious to me, journeying along the winding stairs in this dark wilderness of corruption and sin. O blessed children of Jesus, you who are traveling these winding stairs will understand what I mean, and my object in this. Solomon said it is all plain to him that understandeth.

I have written this to relieve my mind, and, brethren editors, you can consider it, and publish it if there is anything good in it, and if you see no good in it I feel sure you will not publish it. These things are sacred to me, they are my meat and drink. I hope that I am a spiritual brother to the saints. I know I am a poor sinner.

S. M. BUTLER.

TOONE, TENN.

LEESBURG, Va., Jan. 19, 1911.

DEARLY BELOVED EDITORS:—Here is something I would like to see in the SIGNS, if you think so, too. The spirit manifested by brother and sister Baird concerning my leaving Warwick and coming to Virginia does me good, and I hope expresses the attitude of the whole Warwick Church, as I have earnestly desired they might be reconciled to the Lord's will in this matter. I certainly never should have left them had I not felt the Lord was leading me this way. For two years the matter was a burden to me, and no one knows what I passed through but those who have had similar experiences. I am aware that many divers opinions have been expressed by on-lookers regarding my coming here, but these are of small moment to me, so long as I feel my conscience clear in the matter. Suffice it to say I at least "conferred not with flesh and blood" as to what I should do.

Yours in gospel bonds,

H. H. LEFFERTS.

WARWICK, N. Y., Jan. 16, 1911.

ELDER H. H. LEFFERTS—DEAR BROTHER:—Some way I feel to write you a few lines to-night, and in the little I shall write I am quite sure I cannot find suitable words to express my thoughts as I would like, for it has never been given me to express my thoughts, either in writing or speaking. It is in my thoughts so often, the great love Christ has for his people, such sinful, vile creatures that we are; is it not a wonderful love? Surely we never could understand the height or depth or breadth of it, it is so far beyond any creature love. I try to picture it to my mind, but I cannot, it is too wonderful. And the love the brethren have for one another, is it not wonderful, too?

It seems so to me. They may be strangers in the flesh, yet how our love goes out to them. When I meet them I feel to take them all in my arms, as it were, not as brothers and sisters in the flesh, but O such a different love. I wish that I could tell you how, I hope, I love them all, but I cannot explain it. It means much to me to be counted as one with them, the church, although so unworthy, so unfit to be in their company, and yet there is where I long to be. Is it not wonderful that the brethren can have fellowship for me? I feel that it is, poor, miserable sinner that I am. I read and hear others tell of their experiences, and they appear wonderful to me, and mine seems such a little experience that I sometimes doubt I have any. I have thought how it was that nearly four years ago I heard that there was to be preaching here in the Old School Baptist meetinghouse the following Sunday, and a sudden strong desire came to me that I must go to that meeting. There had always been meetings there, but never before had I cared or thought to go; but the day came and I went, and from that time on have attended every meeting, with but one or two exceptions. It seemed the preachers were telling me in each sermon all my thoughts and feelings, showing me what a sinner I was. I went to several church meetings, with no thought of going before the church, but I could not stay away, and could never be good enough to stay with them, as I felt; but one day I could keep quiet no longer, and tried to relate a little of the Lord's dealings with me, hoping for a home with the church. As you know, I was accepted and welcomed with them. Two weeks from that day you baptized me, and how happy was I then. I have experienced some very dark days since,

and some very bright ones. And my dear husband; to think how good the Lord has been to us, such undeserving creatures that we are, that in a few months he, too, was brought to the fold. Dear brother, I am writing this I scarcely know why, but felt I wanted to, and know that you will understand better what I hoped to express than I can write it, and will tell me all my mistakes; I want you to. Although you are no longer my pastor, you are my brother, and I hope you will write me of all my shortcomings and mistakes. When you were with us, and our dear pastor, I did not think we would be called to part with you so soon; it seemed I could not bear to have you go away, but the Lord knows best. We miss you, and wish it might have been the Lord's will that you remain with us, but it was not, and we feel what is right, for the Lord rules over all. May your labors be blessed in the church in Virginia, and may you be given health to attend your many duties; and now, dear brother, remember we love you. Good-night.

ISAAC AND ELLA BAIRD.

SAN ANTONIO, Texas, January, 1911.

DEAR EDITORS:—I hope this may be in time for the January 15th issue, but fear I am too late. Intending to be in this city until about February 10th, perhaps a little longer, I am anxious to learn if there are any Old School Baptists here or near here who would like to meet one of that order. If any meetings are held here I should like to know where and when, through any one who knows, whether living here or elsewhere. Perhaps sister Hattie Ray, whose address I have lost, and with whom I have corresponded, may be able to give me some information immediately, she being well

acquainted with many Baptists in this State. I shall write to a few others, and will answer with my thanks all I hear from. I have not heard any Old School Baptist preaching since June, 1908, when I visited the home of Elder J. F. Beeman, of Oklahoma. I passed through Fort Worth to Brady, Texas, in August, and back to Oklahoma City in October of that year, but was in too much of a hurry each trip to even spend a few hours with friends there, although I felt very much inclined to do so. I had attended several meetings of the South Ft. Worth Church, as well as one at Keller, near there, in the winter of 1908, all of which I remember very pleasantly as seasons of sweet refreshing. I should like to stop off there upon my return to Oklahoma City, but fear I shall not be able to on my return ticket through without change over the Santa Fe R. R. Any one living here and wishing to reach me by phone may do so by calling up (old phone) 3716 at The Portland, 112 W. Pecan St., and call for me with Mrs. Wade (my only sister) at room 8. Love to the household of faith.

I am a weak sister, if one at all, in hope of immortal life,

(MRS.) E. J. BOLTON.

GRIFFINS Corners, N. Y., Jan. 16, 1911.

DEAR BRETHREN EDITORS:—As my subscription has expired for the year 1910, I will inclose money order for two dollars for another year. I have tried to get some new subscribers, but have failed to get even one. I believe the doctrine set forth in the SIGNS OF THE TIMES, and it must be revealed from heaven by the power of God. We read, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the

Son, and he to whomsoever the Son will reveal him." I want to take the SIGNS while I live. I used to read it when I was young, and acted as agent a number of years, but I am now getting old; I have seen my eighty-fifth year. I united with the Old School Baptists in 1857, and thought then my trouble was all over, but I was mistaken, for in 1880 I, with another dear brother, was set before a council called the first Saturday and Sunday in July, to relate our experience, call, &c., and the Elders and brethren went out, and soon returned and stated that they were satisfied with us both, and on Sunday we were set apart by the laying on of hands, but I have never felt that I was sufficient in and of myself to feed the sheep and lambs with the sincere milk of the word, that they might grow thereby.

I do not know whether you can make out my writing, for when I sat down to write I only thought to send you the money order, as my hand is in no shape to guide my pen, so I will close for this time, hoping it will find you both well, to still continue in well doing, as you have in the past.

Yours in love and fellowship with the saints and the household of God,

JAMES MILLER.

TO OUR SUBSCRIBERS.

ON the last page of each number of the SIGNS OF THE TIMES we request that all remittances be sent direct to this office, and if our brethren and friends would follow these directions they would save us much trouble and expense. Make all checks, money orders, &c., payable to J. E. Beebe & Co., Middletown, N. Y.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1911.

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

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

Elder H. C. Ker, Middletown, N. Y.

*All letters for this paper should be ad-
dressed, and money orders made payable, to**J. E. BEEBE & CO.,**Middletown, Orange Co., N. Y.***THE CITY THAT JOHN SAW.**

SISTER S. J. Reeves, of Magazine, Ark., asks some thoughts from us regarding the city that John saw, as recorded in Revelation.

Much of this book called Revelation has never seemed clear to us, but we believe that it contains the gospel of the Son of God, as well as all other portions of the word. There have been great differences of interpretation among many writers upon this wonderful book; good, able and wise brethren have not seen all things in it alike. We feel that since this is so, it becomes us to write and speak with humility concerning it. Highly wrought figures of speech are used by the inspired writer in setting forth what he saw. Many of these figures of speech have not seemed clear to our understanding, yet some things seem clear, and of a few of these things we will speak briefly.

First, we are told in the beginning of the book that the things which were to be shown to John "must shortly come to pass." From this it is clear that none of these things had as yet come to pass, and it is also sure that the time was not far in the future when they should take place. The word "shortly," fixes the

truth of this last conclusion, and the word "shall," fixes the truth that all that follows was yet in the future. In the third verse we are told that the time was at hand. This, with the word "shortly," fixes, as it appears to us, the time of the fulfillment of this record as being near at hand; that is, it was then near at hand. Then the addresses to the seven churches, which then existed in the cities named, show that they were to be partakers in the things that were about to be written. These churches became extinct, some of them not many generations afterward, therefore if they saw these things it must have been shortly after they were written. Among the things sublime and terrible which were written in this book, John declares that he saw "the holy city, new Jerusalem, coming down from God out of heaven," and of this city he gives a full description. It seems impossible to us that this can mean that from some unmeasurable distance in the sky above us there was to be a city tangible to our touch, and to be seen as we can see the cities of earth, that should come down into this lower atmosphere of ours, which city is made up of jeweled walls and gates, and of golden streets, with trees and a river, such as we can and now do see in earth; such a city as this has never as yet come down from the regions above us. But whatever the coming of the city may mean, it was then at hand, and must shortly come down, according to the first verses of this book. The word "heaven," in the text referred to above, cannot mean the heaven of eternal glory, because of this heaven it is said in this book that there was war in heaven. Strife or war cannot be thought of as existing around the glorious throne of God, where his children shall all finally dwell. The dragon and his angels cannot be found

in that heaven, for nothing unholy or unclean can be found there at all, and, not being dwellers in that holy abode, there could have been no warfare against them there. It has appeared to us that the city coming down from God out of heaven is the church of God on earth, with her order and ordinances, with her worship, and with walls and bulwarks impregnable against every assault, and with gates standing open night and day for the entrance of all the redeemed of God, and without this city, John saw the unclean and vile of all nations; these could not enter there. The heaven from which this city descends is the gracious love, grace, mercy and purpose of God which have appointed salvation for his people; these are heavenly places indeed. Our God manifests himself to his people in these gracious things, by visibly calling his own out of nature's darkness into his marvelous light. John saw the city coming down. Mark this: it is not said that he saw it among men as a city that had come down, or that he saw that it should at some future day come down, as in a moment, but he saw it coming down, and this city of God, with all her blessings and riches and light and glory, has been coming down, and is still coming down. Every good and every perfect gift cometh down from the Father of lights. In every sense of the word God is above us all, and so whatever we receive from him in any way must be spoken of as coming down from above. The rain, the dew, the sunlight and its warmth, literally come down to us from above. These things are used as figures of heavenly things. God is the author and giver of all, and he gives always with unwearied hand to his chosen ones on earth. From heaven, then, the city descends, and in this city his people find

every spiritual blessing that they can ever need. The city, as said before, is the church of God on earth, but in that city is also contained every spiritual blessing; they all come down from God, and it is here and now that these things are fulfilled. All this does not in any way belittle the truth that there is infinitely more beyond this present condition than we can conceive or even think of. Here is the foretaste, there will be the full satisfaction. Then shall we be satisfied, when we awake with His likeness. As long as we live here below shall we be following after, that we may apprehend that for which we are apprehended of Christ Jesus. As long as we live here we shall count ourselves as not having attained. Always we shall be seeking and waiting until the full salvation comes. Our blessed Lord Jesus came down into the world that he might raise us up to heaven. The city of God is coming down, that we may be at the end taken up to God in final glory. Jesus is Emmanuel (God with us), that we may at the end be finally with God.

C.

APOSTASY.

BROTHER D. C. Wacaser, of Garden City, Ala., asks that we say something through the SIGNS concerning what is commonly called the doctrine of apostasy. He speaks of hearing a Methodist minister, some little time ago, upon that subject, and speaks of some of the things which that minister said about it. Of course our brother knows that one of the things which as Old School Baptists we most firmly believe is, that it is impossible that one who has known the Lord savingly at all can fall away so as to perish at last, and, on the other hand, it is no new thing for a Methodist minister

to proclaim that even believers may at last perish. We have ourselves known of some who under their teaching have professed conversion to God three or four times during a few years, and it is claimed that had that one died during either of these lapses from religion he would have been lost forever, while had he died just after being converted he would have been saved in heaven. It has long seemed to us that Methodists ought to rejoice when one who has just made profession of religion immediately dies, because they think should he live any length of time he might apostatize and be lost. If anything is clearly stated in the word of God, it is that all the people of God are kept by the power of God through faith unto salvation, ready to be revealed in the last day. A careful study of this Scripture leaves no loophole of escape from the conclusion that all who once know the Lord are safe in Christ forever. Again, the blessed Master said, "I give unto them [my sheep] eternal life; and they shall never perish." All that are given of the Father to the Son shall be raised up again at the last day. It is sure that the atonement of Christ is without force or value if one for whom Christ died may at last perish. In such a case, he would not see of the travail of his soul and be satisfied, and in the text, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out," the words "no wise" would have no meaning. They have the force of, under no circumstances, on no account, or for no reason. We might go on multiplying quotations to this end, but will forbear. We wish however to call attention to some things which our brother reports as coming from the lips of this minister. First, he said nothing could separate us from the love

of God, but we could separate ourselves, as Adam did, by giving heed to the devil. It would be true that we might, and assuredly should, fall as did Adam, did our redemption mean no more than that we were by it placed back just where Adam was before he transgressed. Adam was a natural man, but the redeemed are spiritual men. The atonement of Christ covers all sins, past, present and to come, else it is without value at all. In other words, if the atonement of Christ did not cover all the sins of all our lives, and of all kinds, then that sin, or those sins, not thus covered, would demand eternal punishment from us still, and none could be saved. But the blood of Jesus Christ cleanses, as we are taught in the word, from all sin. If men sin after they believe, that sin is also covered in the atonement, as well as all other sins, therefore none of the redeemed, no matter how far astray they may go, shall fail to be sought out and brought back. What right had this minister to say that anything could separate us from the love of God, when an inspired apostle has said directly the contrary? The apostle winds up his declaration in the eighth chapter of Romans by saying, "Nor any other creature." If sin, our sins, could have separated us from the love of God, surely our sins when dead to God absolutely would have done so. But God commendeth his love to us in that while we were yet sinners Christ died for us. Our hope is this, that God loves sinners, and that not all our sins can separate us from his love.

So far as the doctrine of apostasy is concerned, the cause of the fall of Adam need not be considered; the question is not concerning the fall of our first parents, nor concerning the course of unregenerate men in the world, but concern-

ing the safety of the redeemed: Can the redeemed fall away again? The above Scriptures and considerations abundantly show the contrary. Whatever might have been the state of Adam in the creation, no man now comes into the world sinless; all are slaves to sin from their birth. Men by nature are so completely enslaved by sin that they do not know their own bondage, but when the Holy Spirit begins his gracious redeeming work in the heart, that man or woman begins to know their own slavery, then they begin to cry for relief, then they find that they have not a free will. The will, as well as every other power and faculty in them, is in bondage, and not free, and all men are so in bondage that not one of all the race of Adam has ever chosen righteousness when left to themselves; sin commands their service in soul, body and spirit. If ever any man comes to choose righteousness, it is not because of his free will, but by the grace of God reigning in him. Sin had reigned unto death, but now grace reigns through righteousness unto eternal life. In the second place, this minister referred to the children of Israel who fell in the wilderness because of their disobedience, but this can have nothing to do with the question of apostasy from salvation in Christ. Those Israelites were not redeemed by the blood of Christ, nor were they subjects of the new birth; they were natural men and women, but chosen as a people to be typical of the true Israel of God. Literal Egypt was not death in sin, and deliverance from it was not redemption from sin and death, and entering the land of Canaan was not entering heaven. They were dealt with as a nation, or people, and always made manifest that they could not serve God, as Moses

told them beforehand. A conditional covenant was given them, but that covenant they broke, it is never said once that they kept it, but eternal life did not belong to that covenant; there was no promise of heavenly blessings contained in it, even had they kept it. They did transgress and fell in the wilderness. All men, just like them, are transgressors, and all who expect the blessings of God upon the ground of their own obedience shall fall just as miserably as did they. But the redemption of Christ covers all our failures, by it sinners are saved. Jesus did not die for sinless men, but for sinners. He did not try to save, but he did save. He did not leave the work incomplete, but finished it, and upon the ground of his finished work, if any man sin we have an advocate with the Father, and this Advocate is he that died and rose again for our justification, and, being justified by his grace, we shall be saved from wrath through him. These are scriptural testimonies. Israel fell, because they were not kept by the power of God, but the true Israel shall not perish, because they are kept by that power. It is not true that Christ died for all men, as much for the lost in hell as for the saved in heaven. Some men were in heaven and some men were in the state of the lost when Jesus died upon Calvary; he did not die for those already perishing. The saved in heaven shall never be able to say, Christ died for the lost, as well as for us, but we are here and the lost are yonder, because we did some things that they did not do. Human work or choice is not the difference between heaven and hell, but sovereign grace manifested in election has made all the difference. C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

GENESIS III. 15.

(Continued from page 60.)

BUT we pass to consider the seed of the woman. Here seems to be a mystery involved. If the words had been the offspring, or children, of the woman, there would be no difficulty in showing that Jerusalem, which is above and free, is the mother of all new testament saints, and if we say that Christ is himself the seed of the woman, how shall we account for the many declarations which testify that the church is his seed? We are certain that the Scriptures are in harmony with themselves; there can be no discord or contradiction in what they assert on this or any other subject; but we may fail to understand, and therefore fail to see their harmony. Beyond all controversy, Christ is the seminal Head and everlasting Father of his people, his church; as it is written, "A seed shall serve him; it shall be accounted to the Lord for a generation."—Psalms xxii. 30. And Peter asserts that the "elect according to the foreknowledge of God the Father," &c., "are a chosen generation," "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Nevertheless, while it is so clearly established that Christ is the second Adam, the spiritual progenitor of his people, and all that is spiritual, holy and immortal in them is born of God, having been given to the saints in Christ Jesus before the foundation of the world, still he is the offspring, as well as the root of David, and the bright and morning star. "For unto us a child is born, unto us a son is given, * * * and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father,

The Prince of Peace."—Isaiah ix. 6. According to this testimony he is the child born and son given, and, at the same time, the everlasting Father to his church. While, on the one hand, we are made partakers of the divine nature by virtue of vital union with him, he, on the other hand, is by his incarnation made partaker of our flesh and blood, according to Hebrews ii. 14. As our spiritual and eternal life was hidden with him in God from the ancients of eternity, so his human nature (if so we may call it) was hidden in the people of his election from the creation of the world, and from the earthy Adam, traced through the loins of Abraham, David and others, until his advent, so that the desire of the old testament saints was that the Deliverer should come out of Zion, to turn away ungodliness from Jacob. Setting forth this relationship, it was predicted that a virgin should conceive and bring forth a son, and his name should be called Immanuel, or, God with us. The Word was made flesh and dwelt among us. God was manifested in the flesh, was made of a woman, and so made under the law that he might redeem them that were under the law. The carnal Jews were ignorant of the mystery, they knew not how, he being David's son, David could, by the spirit, "call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool." But it is sufficient to know that he is recognized in the Scriptures both as the root and offspring, the everlasting Father and the child born unto his church. Admitting, then, that he is the seed of the woman, spoken of in our text, we should bear in mind that all his people are embraced in him as that seed, to be developed in the fullness of time.

Having dwelt perhaps too lengthily on

the parties concerned in the curse pronounced upon the serpent and his seed, the nature of the curse itself, and its effects, remain to be considered: "And 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." The justice of God as a sin avenger appears in the reason assigned: "Because thou hast done this, thou art cursed," &c. The execution of the sentence is not committed to another, for "Vengeance is mine; I will repay, saith the Lord."

"I will put enmity between thee and the woman." Enmity, malice and hatred are opposite to the attributes and perfections of God, yet they are all under his control. Even the venom of serpents, the malice and rage of devils, as well as the wickedness of men, are restricted, or allowed to take their course, as God, in the infinity of his wisdom, permits or restrains. The terms of intimacy which had thus far been permitted between the serpent and the woman had produced pernicious results; the woman was beguiled, and by the lying tempter induced to transgress the command of God, and thus brought sin, with all its consequences, into the human family. We do not believe that this result was unforeseen or unprovided for on the part of God, for long ere this a Savior had been provided to redeem, wash, cleanse, purify and make holy and spiritual a people chosen in him before the foundation of the world. We do believe that God always has a purpose worthy of himself in all he does, but his ways are too deep to fathom with human lines, and past finding out by finite minds. Friendly relations, social, amicable associations were, by the righteous curse of God, abolished. Hence-

forth they should meet only as implacable enemies.

"Let everlasting hatred be
Betwixt the woman's seed and thee."

As it is said, What God hath joined let none put asunder, so we may rest assured that what God has sundered no man can put together. As we see settled, irreconcilable enmity between the human race and the sly, venomous reptiles of the earth, so those who are born and taught of God do see a settled and implacable enmity between the church of God and Satan, and between the children of the devil (those who have the spirit and do the works of their father, the devil, as Cain, and those Jews whom our Lord said were of their father, the devil,) and the seed of the woman, and in the conflict the seed of the woman (Christ) shall bruise the serpent's head, and the serpent shall bruise his heel. The heel is not the seat of vitality; it may be bruised and crushed without fatal effects, but the bruising or crushing of the serpent's head implies destruction; so we are told that Christ was manifested that he might destroy the works of the devil, and not only his works, but he shall destroy death and him that had the power of death, that is, the devil; and the apostle assures the woman, the church of God, that Christ, who is "the God of peace shall bruise Satan under your feet shortly."—Romans xvi. 20. Christ has already triumphed gloriously over the devil. He has in the conflict, in bearing the sins of his people in his own body on the tree, in his own sacred person, as the seed of the woman, felt the rankling venom of the monster at his heel, and even now, in his members, suffers the bruising of his heel. But as the conflict, when grappling with the powers of darkness personally, was short, and the victory certain, so the consum-

mation of the victory is equally certain to all his members. The conflict of the saints will soon be ended, and they shall be more than conquerors through him that has loved them. While we continue in the flesh we must expect to encounter the wiles of the devil, and we are not now ignorant of his devices. We find him busy in our own flesh, in our earthy nature tempting us in every possible way, and he laughs at our vain attempts to draw him out with a hook, or his tongue with a cord, which we let down. We cannot put a hook into his nose nor bore his jaw through with a thorn. "He esteemeth iron as straw, and brass as rotten wood. The arrows cannot make him flee: slingstones are turned with him into stubble." (See Job xli.) But impotent as are all the saints to encounter him by their own strength, they know that the God of peace shall shortly bruise him under their feet. Until then let us have on the whole armor of God, that we may withstand his wiles, fight the good fight, finish our course and keep the faith.

Lengthy as we have made this article, we have omitted much that has been suggested in the bearings of the subject, and what we have written we submit to the consideration of our inquiring brother and to our readers generally.

MIDDLETOWN, N. Y., February 15, 1864.

NO MORE LARGE HYMN BOOKS.

WE are very sorry to announce that the supply of our large Hymn Books is exhausted, and we will not be able to fill any more orders for same, but can furnish any number or binding of the small Hymn Books.

CONTRIBUTIONS TO AID IN SENDING THE "SIGNS" TO THE POOR OF THE FLOCK.

E. R. Harding, N. Y., \$1.00.

OBITUARY NOTICES.

Nathan Harlan died at his residence in Aredale, Butler Co., Iowa, Dec. 28th, 1910, aged 66 years, 1 month and 20 days. He was born in Crawford Co., Ohio, Nov. 8th, 1844, and at the age of eleven years came with his parents to Iowa, locating in Jamison's Grove. March 4th, 1865, he was united in marriage with Miss Jane N. Allen. During the last five years he had been ailing more or less. His disease was diabetes with gangrene, and what he suffered no mortal can tell. He was confined to his bed since September 1st. The writer had been acquainted with him for thirty years. He was not a member of the church, but gave a reason of his hope in Christ, dating it back over six years, and was a firm believer in the doctrine advocated by the SIGNS. Sister Harlan is a member of the church. We held our meetings at Aredale in their home, which was a home to all Old School Baptists.

The writer was called to preach his funeral to a large congregation, in the M. E. meetinghouse, Dec. 30th, and took for a text Job xiv. 14. Elder C. F. Hillman, of the E. A. denomination, took charge of the services at the cemetery, as it was very cold and I was not able to ride to the cemetery, a distance of six miles, where he was laid to rest in the Harlan Cemetery, which was named for his father, who was the first person buried there.

The departed leaves to mourn his death his loving widow and the following children: Walter L., of Aredale, Mrs. Edna M. Mickle, of Linton, N. D., Ralph, of Rockford, Iowa, Jake K., of Grand Meadow, Minn., and Mrs. Minnie Miller, of West Fork Iowa; also two brothers and three sisters: James, of Dumont, Iowa, Jay, of Burwell, Nebr., Mrs. Hettie De Armonn, Mrs. Melissa Allen, of Dumont, Iowa, and Mrs. Clarinda Belt, of Henley, Mo., fourteen grandchildren and one great-grandchild. Two children, Mrs. Mina Comer and Welden, preceded their father in death.

May the God of all grace sustain our sister and family, is the humble prayer of the writer.

E. A. NORTON.

HAMPTON, Iowa, Jan. 18, 1911.

Margaret A. Grissom was born May 11th, 1866, and died Jan. 7th, 1911, aged 44 years, 7 months and 25 days. Deceased was born in Adair County, Ky., and was the youngest of six children born to Barney and Permelia Patterson. April 2nd, 1890, she was united in marriage to T. M. Grissom, who survives her. Immediately after their marriage they removed to the State of Kansas, where their lives have mostly been spent. To that union were born three children: Dessie, Aubrey and Barney, all of whom survive her. More than thirteen years ago she experienced a blessed hope in Christ, and in humble submission to

the command of her Lord was baptized in the fellowship of the Primitive Baptist Church called Bethel, at Lamar, Colo., August 17th, 1902, by Elder W. C. Perdue. Her life since then had been that of a most devoted disciple of her blessed Master. For more than four years she had been almost a constant sufferer from the dread malady which finally sapped away her life. Through all her suffering she was singularly patient, uncomplaining to the end. Though our hearts are deeply saddened, we would not call her back. God has called her, and she has entered into his everlasting rest.

The funeral was held from the Methodist meeting-house Jan. 8th, conducted by Elders W. C. Perdue and D. B. Nowels, of the Primitive Baptist Church of Lamar, Colo., assisted by E. E. Carter, of Syracuse. At the cemetery the hymn, "Nearer, my God, to thee," was sung, after which Elder C. R. Bixler, of Stonington, Colo., concluded the services. A large concourse of relatives and friends followed the remains to the cemetery. D. B. NOWELS.

Deacon Joseph Bruce was born March 22nd, 1839, in Harrison County, Ind., died at the home of his son William, eleven miles east of Oregon City, Oregon, Jan. 9th, 1911, of neuralgia of the heart, aged 71 years, 9 months and 17 days. He, with his family, moved to Lancaster Co., Nebr., in the spring of 1880, remaining until the fall of 1901, when they moved to Oregon City, Oregon, locating there where they had since resided until after the death of their daughter Lydia, last April, when they moved to their son's home. He was married to Miss Barbara Neagley, August 1st, 1858. To them were born ten children, five sons and five daughters. The widow, three sons and two daughters survive him: William, of Red-lans, Oregon, Walter, of Oregon City, Oregon, Dosy, of Lancaster Co., Nebr., Rosa Jackson, of Oregon City, Oregon, and Eva LeRay, of Estacada, Oregon; also twenty-four grandchildren and one great-grandchild. Brother Bruce professed a hope in Christ and joined the Primitive Baptist Church called Mt. Gilead, in Perry Co., Ind, about the year 1860, and was chosen clerk soon after, and was elected deacon by the Salem Church, in Lancaster Co., Nebr., in 1888 or 1889, which office he filled to the satisfaction of the entire brotherhood until the day of his death. He, with his wife, joined by letter the church at Oregon City, called Cedar Creek, in the fall of 1902, where his membership was at the time of his death. In the death of brother Bruce the church has lost a humble, faithful and devoted member, the family a loving husband and father, the community an honest, upright and conscientious citizen, but we mourn not as others who have no hope, for we are fully persuaded that while his mortal body has returned to its mother earth from whence it was taken, the spirit of the just man made perfect is basking in the sunlight

of God's eternal presence in the paradise of our God. The apostle has said, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Romans viii. 11. So I say to the grief-stricken family and friends, Let us look up, for the time will soon come when the graves shall give up their dead. May He ever be with us all, especially the dear old mother in Israel in her sad affliction; may she fully realize that He is her Husband, Friend, Priest and King, and may we all be enabled to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Brother Bruce had been a subscriber to the SIGNS OF THE TIMES for over fifty years, and was a firm believer in the doctrine it advocates.

The writer was called to attend the funeral, and read for a text 1 Cor. xv. 19. The body was laid to rest in the Mountain View Cemetery, near Oregon City, there to await the resurrection morning. May we all be prepared by His grace for that day.

Written by one who feels less than the least of all saints, if one at all. S. B. MOFFITT.

NEWBERG, Oregon.

John D. Gillis died at his home in Highgate, Ont., Jan. 2nd, 1911, in his 65th year. He was twice married, and leaves a widow, one son, his aged mother, three brothers and three sisters: Daniel T., Duncan D., Angus D., Mrs. D. Scott, Mrs. A. J. Mitchell and Annie Bell, beside many nephews, nieces and cousins to mourn his departure, but they sorrow not as those who have no hope, and they desire to be reconciled to the will of the Lord. Mr. Gillis was a man of sterling qualities, and stood high in his township, where he held many responsible positions of trust, being admired for his honesty and integrity. He was not a professor of religion, but a believer in the doctrine of God our Savior, and a faithful attendant of the meetings of the Covenanted Baptist Church of Canada. His last hours were joyful in hope of the blessed beyond.

The funeral was largely attended; the interment was in the Duart Cemetery. It was our privilege to know Mr. Gillis, having visited him several times, and we had fellowship with him as a subject of grace. By request. K.

MEETINGS.

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Southampton, Pa.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 79: MIDDLETOWN, N. Y., FEBRUARY 15, 1911. NO. 4.

CORRESPONDENCE.

JEHOVAH-JIREH.

“AND it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.”—Genesis xxii. 1, 2.

(Continued from page 71.)

Isaac, bowed beneath the wood, is climbing up the mount to worship the Lord, but no lamb for the sacrifice journeys with him, so every step of the ascent becomes harder. O wood-laden Isaac, sin-burdened one, all his steps without the lamb are useless. The wood he feels the weight of, the fire and knife he sees, but one thing is lacking, where is the lamb? He can contain his troubled thoughts no longer, he will unburden his heart to his father and inquire of him about the lamb. Isaac breaks the silence and says, “My father.” Abraham knows that voice, he would have recognized it among ten thousand voices, “and he said, Here am I, my son.” He has still the heart of a father. Isaac is his darling child, and Isaac said, “Behold the fire and the wood; but where is the lamb for a burnt offering?” Surely this question,

Isaac's deep solicitude, must have greatly stirred the heart of Abraham. O many and fervent have been the heart-aching yearnings of poor sinners that they might behold for themselves Jesus, the Lamb for sinners slain. They feel sin's heavy load, the wood; they see and fear the holy wrath of God against their sins, the fire, but with Isaac their souls are inquiring, Where is the Lamb? “And Abraham said, My son, God will provide himself a lamb for a burnt offering.” Abraham, thou art a noble gospel preacher. His answer was surely God-inspired; it is the gospel's declaration to the sin-burdened soul. One thing stands out with gracious prominence in the gospel of Christ: that Jehovah is our providing God. It never was conceived in the wisdom of this world to teach the existence of such a God. Examine all the heathen religions, and all the counterfeit christianity, and they cannot conceive of such a God. They sport themselves with their imaginary gods, but Jehovah-jireh comes not into their minds, and if Jehovah, the providing God, is declared to them, he is hated, spurned, rejected. Wherefore? Because of their supposed self-sufficiency, their ability, in part at least, to provide

for themselves, to finance their own undertakings in things pertaining to God and to eternity. They do not see themselves without strength, helpless, destitute, needing all things now and for eternity from the bountiful, providing God. Some religious talkers talk very prettily about the providence of God in temporal affairs, yet they cannot attain to the knowledge that in things relating to the eternal salvation and glorification of poor sinners that God is the provider of it all; that not an atom is contributed from any other source. God'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." "God will provide." This glad song Christ's gospel is ever singing to the chosen, ransomed host all the days of their pilgrimage unto eternal glory. Christ, the Lamb without blemish and without spot, was provided, verily fore-ordained before the foundation of the world. What an opening up is here of the counsel of God! What love, mercy and grace God had unto the church, in Christ Jesus, from eternity! "God will provide himself a lamb for a burnt offering." Those words fell upon the ears of Isaac with sacred wonderfulness; they were revealing, teaching words; they were soothing, words of life, hope-inspiring, words that teach the true worshiper of God to think in his heart, "My expectation is from him."

"So they went both of them together." Isaac carried the wood. Mountain climbing with a load of wood is no easy journey. Isaac sighs, he toils on and upward to worship God. He sees the fire, Abraham carries that, the weight of the wood Isaac knows, the lamb is still unseen. But my father saith, "God will provide himself a lamb." He muses upon this, it is won-

derful to him; he ponders over it, and is at times absorbed in thought, and forgets for a moment the wood with which he is laden. "God will provide himself a lamb." How can it be? Will he? What, for me? O Isaac dear, we love thee, we know thy sighs, thy heavy load. O sin, thou cruel, burdening load, heavy so heavy, too heavy for me. (Psalms xxxviii. 4.) Surely our hearts throb with thine to worship God; we know thy soul's solicitude about the lamb for the burnt offering. O Jesus, dear Redeemer, dying Lamb, we love to think of thee. Without hope in thee we cannot go on, we cannot climb the mount, we cannot, we dare not think to worship God unless thou, dear Lamb of God, art nigh. Deep ponderings of heart the sin-burdened has as he presses upward to worship God. The gracious power of divine life moves him, and though bowed down beneath the wood, though the fire and knife are seen, and though no lamb for the sin-atoning sacrifice is in sight, and dark forebodings and Satanic insinuations as stumbling-blocks impede the way, and would cast down and bring the quickened sinner into utter dismay, yet his soul is so wrought with divine power, the good work of the Holy Ghost begun in the heart is so performed, that the quickened soul struggles on and up with sighs and tears and longings to know and worship God.

"And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order." The lad looks on while his father is thus employed. There is the altar well built, and each stick of wood so laid to feed the fire that is to burn the slain victim. Isaac knows all about that wood; it is that which he bare up the mountain, a heavy, wearying load. When the Holy

Ghost sets our iniquities before us, there they are like Isaac's wood, all laid out, a pile built up, fit fuel for the wrath of God, who is a consuming fire. "We are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." Such a sinner greatly needs the atoning sacrifice of the Lamb of God. The altar and the wood are in readiness, there also near by are the fire and the knife. Isaac's heart takes all this in. My father said to me, God will provide himself a lamb, but where is the lamb for a burnt offering? Abraham has built the altar, laid the wood in order; what next? Three days ago God had said, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." So Abraham "bound Isaac his son, and laid him on the altar upon the wood." It can never be told the emotions of the father and son at this moment; Isaac's amazement, and his submission under the hands of his father, who binds him preparatory to the sacrifice. O Abraham, wilt thou not spare thy loved, only son Isaac? His faith is of the operation of God, and thus the power of God moved him in all the steps of the obedience of faith. The battle between the flesh and the Spirit was fought three days ago, on that night that God told him to offer up his son Isaac. Since then all his acts and steps have been in the inspiring power of faith's triumph. Abraham is resolute in faith, he will obey, in love, with reverence and godly fear he will worship God as the Lord his God had told him. Amidst all the billows, all the internal commotions, this buoys up his spirit to obey God's command: he

accounted that God was able to raise Isaac up, even from the dead. When Isaac with the wood toiled up the hill it was in hope that there would be at the required moment the God-provided lamb for a burnt offering, but now when all is in readiness for the victim to be offered, no lamb for the sacrifice can be seen. Abraham lays hold of Isaac and binds him. Dreadful! Did Abraham tell Isaac all about God's commands, and of his hope that God would raise him up again from the ashes of the burnt offering? Did Isaac say, O my father, what meaneth this? Didst thou not say to me, "God will provide himself a lamb"? Has God failed to do as thou didst tell me? Hast thou deceived me, O my father? The record is silent, perhaps not a word was said. Abraham bound Isaac his son. What consternation overwhelms the lad! His expectations wither and die. Isaac is bound; the law takes hold with its condemning power, binds and brings into helplessness the guilty transgressor. Isaac is fettered and helpless, holden in the cords of affliction. As his father binds him every inch of those cords wrought in his soul afflictions indeed. Isaac is "without strength." When the ministration of death takes hold of the quickened sinner and binds him with his sins, holds him fast in condemnation, ah, then he learns how helpless and hopeless he is, a poor, vile sinner in the hands of eternal justice. Abraham "bound Isaac his son, and laid him on the altar upon the wood." A hard, hard bed—that wood, the wood that burdened Isaac as he climbed up the mountain. Sin is a hard, cruel bed to lie upon. Can you find sin an easy bed? Can you lie down in sin and find repose? O when God binds us, when he prostrates the sinner, lays him upon the wood, there can be no

comfort for him; every stick, every sin, is hard and cruel, and afflicts us sore, and we, like Isaac, are helpless, unable to get off or to arise from that hard, hard bed. Isaac cannot ease himself, he is helpless, bound. Poor sinner, do you understand? Has thy heart entered into this? Know you in any measure Isaac's miseries lying upon that wood? There lies the lad, what can he do? The fire is near by, and the knife he has seen in his father's hand; what hope is there for him? Isaac is planted in the likeness of death; death's pangs and griefs have him in their embrace. Can there be salvation for Isaac? Will he appeal to his father to release him? Will he move his father to repentance with his moans and tears? Will he cry, Dost thou not love me, O my father? Dost not my mother love me? Wilt thou not take pity upon thine only son Isaac, whom thou lovest? There he lies upon that hard, cruel bed. He looks up, yes, prostrate, helpless and bound upon the wood, he looks up to heaven, to God. Does his agonized heart cry, Hast thou, O God, no lamb provided for me? Does he cry, God, be merciful to me, a sinner? Isaac about to be slain, about to die, looks up, but where is the lamb for the burnt offering? "Abraham stretched forth his hand, and took the knife to slay his son." Isaac looks up to God, he sighs and moans and cries for the lamb for the burnt sacrifice, but instead of the lamb he sees the knife in the upraised hand of his father, and Isaac's heart cries, O, I must be slain, there is no lamb for me, and in his anguished soul he cries, God, be merciful to me, a sinner. Another moment and the knife will descend and Isaac's heart's blood will flow out, he dies, Isaac is slain, and the fire shall kindle the wood and his body shall be consumed a burnt offering unto God.

"And the angel of Jehovah called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I." No eyes of mortals have seen these transactions upon Mount Moriah, but the eyes of the Lord have witnessed it all. All the steps of their three days journey, all the emotions of Abraham and Isaac as they ascended the mountain are intimately known by God. Jehovah has watched his friend's (Isaiah xli. 3,) unfaltering obedience to his commands. Jehovah has made known, for his own glory, what a frail mortal creature can do in the obedience of faith upheld by his own omnipotent hand. "And Abraham said, Here am I." What a spectacle! There lies the lad Isaac, his son, prostrate, helpless, bound upon the wood upon the altar. Abraham his father stands beside him, and in his outstretched hand a knife, ready to slay his darling boy. O, if we have not faith's eyes we must turn away with a shudder; how could we look upon such a tragic scene? But Abraham had eyes of faith to look into the future, beyond the smitten, bleeding, dying, slain Isaac, beyond the burning sacrifice. Abraham's faith looked to see the ashes of his dear son Isaac arise, fashioned by the hands of omnipotence to human form, and thus to clasp to his bosom his beloved Isaac again. He accounted that God was able to raise him up even from the dead. This carried him on and brought him to this moment. "Here am I," ready to slay his dear son. And the angel of Jehovah said, "Lay not thine hand upon the lad, neither do thou any thing unto him." That hand holding the knife that would have slain Isaac is arrested. Let not a finger of affliction touch him. Isaac hears the voice from heaven, every word drops into his heart; they are words of life and salvation to

him, and Isaac is loosed, his bands are sundered and he arises from that hard, hard bed, that bed of the sorrows of death. What a transition! Isaac is free, and in his liberty, in joyous astonishment, in adoring gratitude, there he stands, for he knows in his heart that Jehovah has regard for him. The words with consoling, animating significance are resounding in his heart: "Lay not thine hand upon the lad, neither do thou any thing unto him." There stands Isaac beside his father in sweet amazement, with a throbbing, expectant heart. O what will the Lord do now? Will he not provide a lamb for the burnt offering? And the angel of the Lord said to Abraham, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." The fear of the Lord in his heart has been put to the severest test, and Abraham moved by this fear has triumphed over all things, and God is supreme in his soul. The almighty God, his Friend, has the unquestioned right to command him to do whatsoever seemeth good in his sight. How blessed, God-glorifying, is the fear of the Lord in a sinner's heart! Awe, sacred, affectionate reverence moves us, and the heart's fervent longings say, "Hallowed be thy name." Moved by divine power we contemplate God's attributes, his majesty and might, his holiness, justice and grace, his immutability and faithfulness, his goodness and mercy. O yes, all the beauties of the Lord, as we are led into the knowledge of them, are cherished in our hearts, and we adore and rejoice with trembling, we fall down and worship him. Sometimes we are made to sigh and to blush, to fear and quake, and we are humbled and contrite in heart, we mourn in the dust before him, and in spirit we cry out with Isaiah, "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."

"Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." From any other save the Lord he would have withheld his darling boy, but God was supreme in his heart. Do you withhold any thing from God? There stand Abraham and Isaac, before them is the altar and the wood laid in order upon it, and there is the fire, and Abraham has the knife. What will they do now? Will they return and descend the mountain to the waiting young men, leaving the erected altar, the wood and the fire without offering a burnt offering unto God? or will they proceed to worship God without a lamb for the sacrifice? Ah, this will never do, so Abraham, moved by divine power, with a yearning heart lifted up his eyes to find a victim, a sacrifice for their sins. Surely Abraham now remembers how he was made to give to his inquiring son that wonderful answer, "God will provide himself a lamb." That very power that then moved him to speak, now inspires him to lift up his eyes from the mountain top to look for the lamb. Isaac is absorbed in these transactions. Abraham looks before him, but there is no offering in sight, but his heart saith, It must be there will surely appear the God-provided lamb. This was his faith. Abraham is looking, he lifted up his eyes, there is nothing before him, he turns, "and, behold, behind him a ram caught in a thicket by his horns." This ram is a type of Christ, it is Isaac's ransom; and we, brethren, as Isaac was, are the children of promise. There is the ram caught in the thicket, a welcome

sight to Abraham and Isaac. It was Jehovah-jireh who ordered the goings of the ram as he ascended Mount Moriah; all his steps were predestinated. Yes, it was of God that he thrust his head into the thicket and was held fast by his horns, the God-provided lamb for the burnt offering. O the joy of Isaac as he catches sight of the lamb, and might he not say, My father did not deceive me, God hath provided for us? Christ was held fast, and in due time was manifest our Lamb for the sin offering. He verily was foreordained before the foundation of the world. He gave himself for us in the everlasting covenant, and he was held fast by the bonds of the covenant; his suretyship held him fast. O he was willingly holden, and in all his goings forth from everlasting until he consummated the sacrifice of himself for the sins of his people, he could ever say, "I delight to do thy will, O my God: yea, thy law is within my heart." Such were his relations unto the elect of God as the head of the church, that it "beheld Christ to suffer, and to rise from the dead the third day."—Luke xxiv. 46. "It behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." When our beloved Jesus came to the "due time" that he must needs suffer for the atonement of our sins, was he rebellious, did he turn away back, did he extricate himself from the thicket, descend from the mount and flee away from his suretyship and leave the heirs of promise to perish in their transgressions? Ah, never, O no. Thus he speaks: "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my

cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed." Christ was made of a woman and made under the law, to redeem his people who were under the law. The law held him fast until he had satisfied all its claims, magnified it and made it honorable. How willing was Jesus to die that we vile sinners might live. Precious Jesus! O how sweet to live on thee.

"And Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son." The soul of Isaac is absorbed, he beholds the ram in Abraham's hands; with the knife he is stricken, he is afflicted, and there flows the blood, and Isaac says, His blood is shed for me. O the comforting mystery of that flowing blood. O Lamb of God, thy blood was shed for the remission of sins. O for faith, for my cleansing to see the blood flow. O there are moments to this day when our hearts with ardent gaze to Jesus look; we muse upon his sufferings so intense, we look with all desire to Jesus' precious, cleansing blood, thus to hope our sins are pardoned, justified from all offences, reconciled, at one with God. Fellow-sinner, is it thus with you? Truly it is wonderful, comforting, thus to hope our sins are all put away by the sacrifice of Christ. In the flowing blood the life of the ram is poured forth unto death, and Abraham takes the body and lays it upon the wood upon the altar. With the fire he kindles the wood, the flames consume the lamb and the smoke and savor of the burnt offering ascend unto heaven. While the burnt offering is being consumed the worshippers look on. There they are, the lad and the old

man. Abraham has his dear son beside him, Isaac lives, through whom the promised seed is to come, even Christ. Who can portray the emotions of these worshipers toward God and toward each other as they look upon the burnt offering of that God-provided sacrifice? O the tears, the humility, the prayers, the praises, the gratitude of two poor sinners called by grace, formed by divine power to worship God. ("The Father seeketh such to worship him."—John iv. 23.) They are in covenant with their God by sacrifice; they worship their Maker, Jehovah-jireh. "Sitting down they watched him there." O in a better sense by faith to sit down and watch Jesus, the crucified Lamb of God.

"Sweet the moments, rich in blessing,
Which before the cross I spend,
Life and health and peace possessing
From the sinner's dying Friend.

Here I'll sit forever viewing
Mercy's streams in streams of blood;
Precious drops my soul bedewing,
Plead and claim my peace with God."

Abraham and Isaac watch the burnt offering until it is finished. The lamb is consumed, the fire is spent, the scene is ended, and they descend from the mount. How different their coming down to their going up. Isaac sighed and was heavy laden as he ascended the mountain, but coming down he is not burdened with the wood, Abraham carries no fire and the knife is sheathed; sin and wrath are no more, they have spent themselves, the lamb was the expiatory victim. Happy worshipers, they have met with Jehovah-jireh and are returning in peace, their faces are not ashamed. O Isaac, happy boy, from the fears and anguish of dying thou art risen, and welling up within thee are praises and adoring gratitude to the God of salvation. A heavy load, tears and sighs, hopes and fears were

thine climbing the mountain, but now in newness of life thou art happy in God. There was no laughter going up, but coming down thy mouth may be well filled with laughter, for God hath done great things for thee, whereof thou art glad. Happy lad, thou art well named Isaac (laughter). "So Abraham returned unto his young men; and they rose up, and went together to Beer-sheba." The transactions on Mount Moriah could not easily be forgotten; in this mountain the Lord of hosts had given them a feast of fat things. "And Abraham called the name of the place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen." Here King David worshiped God, and here Solomon built the temple. Thus in very truth in the mount of the Lord it was gloriously manifested that our God is Jehovah-jireh.

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

OREGON CITY, Ore., Dec. 29, 1910.

DEAR BRETHREN EDITORS:—I herewith inclose a letter from Elder G. E. Mayfield, written to me a few weeks ago, that I wish you would give a place in the SIGNS OF THE TIMES. My wife and I have received many good letters from the dear brother, but he has not expected us to send them to you, yet he will not care. We love to read the dear letters in our paper, and feel sure others will love to see this one. Dear brethren and sisters, write on. I am a poor writer, so will stop at once. Farewell.

With love to all, we are, as ever, yours unworthily,

J. W. S. & SARAH OWENS.

CENTRAL POINT, Ore., Dec. 5, 1910.

J. W. S. OWENS—DEAR BROTHER:—Your letter at hand, and read with interest. I am glad to hear of your good

meetings, and that dear brother Wilson and wife were with you. I esteem them as most excellent Baptists, and brother Wilson as a sound, able preacher of the gospel. I would have enjoyed the privilege to have been with you and heard the brethren preach the gospel of our salvation. Is not this a glorious theme to hear proclaimed by the Lord's called and qualified servants, and to have a hope that it is indeed the gospel of our salvation, or the good news of our salvation? Well might Paul say, "I am not ashamed of the gospel of Christ: * * * for therein is the righteousness of God revealed." A gospel that does not reveal the righteousness of God in the salvation of poor, helpless sinners is not the gospel of God, nor is it a gospel that will help the helpless, the lost and undone, the gospel that proclaims liberty to the captives and the opening of the prison to them that are bound. Here, my dear brother and sister, is a portion of Scripture our blessed Savior read in the Jewish synagogue, and said to those who heard it, "This day is this Scripture fulfilled in your ears." He was the "anointed one" the prophet had reference to, him that should come "to proclaim liberty to the captives." We must see that to have right to proclaim liberty to the captives he must remove the cause that sent the captives to prison. To open the prison doors without this first being done would be a violation of law, and that is why one of the prophets said, Shall the lawful captive be delivered, or the prey from the terrible one taken away? It would be the same as to say, How can the justly condemned sinner be saved and justified? He has been, as the apostle says, proven guilty, then how can he be justified? Here is a great mystery, my brother; in all common law the guilty one must suffer for his sins; an innocent

one cannot take the place of the guilty and suffer for him and thereby release the guilty; no, the offender must suffer, but in the salvation of God's people from the power and dominion of sin the great mystery of godliness revealed God manifest in the flesh. Well may the inspired Paul call this a great mystery, but the only way I believe that it was possible to accomplish the work of salvation, for what God hath done in the salvation of his people I do believe was the only way it could be done. "Made of a woman, made under the law," is the manifestation of this great mystery. He who was equal with God made himself of no reputation, and took on himself the form of a servant, and was found in fashion as a man, and Paul tells us, "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," so we here see to bring the many sons to glory, Christ must assume the nature of his people; to do this it was necessary for him to be made of a woman, made under the law. He did not violate the law in order to be brought under it, as did his brethren, but was made under it by being made of a woman, and this we see was necessary, for he could not suffer in the nature of an angel; so Paul says, "He took not on him the nature of angels; but he took on him the seed of Abraham." He was made manifest in the nature of his people, so was one with them under the law. "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." Not only in that life (eternal life, given the elect of God before the world was,) are Christ and they one, but now are they one in the flesh, under the law condemned to death, for "the soul that sinneth, it shall die." O the wonder he is not ashamed to call them brethren, but owns the relationship. We have here the union or oneness of life of Christ and his chosen people, so that he who is their life was one with them under the law, and as their Head and Surety was the one held responsible for the debt of his bride. Paul says, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." This is the way, the only way, in which the Just could suffer for the unjust and satisfy the demands of the law for the guilty; as Daniel says, "Cut off, but not for himself." Yes, led as a lamb to the slaughter, bearing the sins of his own loved people in his own body on the tree, suffering the Just for the unjust, and so bearing all the sins of his people, his bride, in his own body on the tree; not one sin, past, present or to come, was left out; a complete and perfect atonement was made, so that with his expiring breath he cried, "It is finished." All this the Son of God and Son of man did, not as a volunteer, but as one who in covenant with his elect people was their Surety, and "Thus it is written, and thus it behoved Christ to suffer." What wonderful things are brought to view in "Thus it is written, and thus it behoved Christ to suffer." It brings to view the oneness or unity of Christ and his chosen people, and lets us see why it is that the Just should suffer for the unjust, and how it is that God can justify the ungodly by the death of another, not merely as a volunteer, and yet more than

a substitute, for Christ is indeed the Life of his people, the Surety, the Shepherd, the Husband, in whom alone was the right of redemption. Now at last I have come to where I wanted to show Christ Jesus our Lord had the right to "proclaim liberty to the captives," because he had by right redeemed his people, had paid the debt his bride had contracted, and released her from all the obligation of a violated law. The prophet said, "The redeemed of the Lord shall return, and come with singing unto Zion." Christ paid the debt; he had the right to do so; the union or oneness of him and his bride compelled him to do so; not against his will, but in harmony with it and God's eternal purpose he should do so, for it was written of him that it behoved him to suffer and die. There is something more, if justice required the suffering of the Son of God, the Head and Surety of his bride, then justice equally demands her freedom, her release from prison; so God says, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." The ransom price is paid, so the prisoners must go free; and now I would love to show how these prisoners are made to appreciate their deliverance, which enables them to praise their great Deliverer, but I must close this long letter, for it seems to me it cannot be of instruction to you, for you know the truth better than I am able to explain it to you. I thought when I commenced this letter I would try to show the blessed unity or oneness of Christ and his chosen people, but like all my efforts it seems a failure, and, dear old brother, now in looking back over my life I can plainly see how little worth it has been, though I have tried to, and have put the best effort of my life in

-serving the church, yet it seems to be of so little worth, so poorly done, that now when nearing the close I feel to be a weak, helpless worm. While I would love to say I have fought a good fight and kept the faith, I do not feel that I have a clear right to say so, so with the poet I will say,

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

G. E. MAYFIELD.

EPHESIANS I. 11.

"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."

DEAR BROTHER CHICK:—I have felt a desire for some time to write for the SIGNS, but it is in much weakness and with a feeling sense of unworthiness that I make the attempt. I am a stranger to you in the flesh, but I have been a subscriber to the SIGNS for a short time. I love the doctrine it advocates, as it gives God all the glory in the salvation of sinners of Adam's fallen posterity. Now if the dear Lord will direct me I will try to write a little upon the above portion of the word of God, but it seems just like one launching out upon the great deep, not knowing where he will land.

"In whom also we have obtained an inheritance." The pronoun "whom" in the text has reference to our Lord Jesus Christ, as is evident from the previous verse, which reads as follows: "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." I understand the all things in heaven and on earth, to be the church, the bride, the spouse of Christ, the elect of God, who have obtained an inheritance in him, and who shall, in the dispensation of the full-

ness of times, be gathered together in one, being one body, of which Christ is the head, and every member of this body will be present with him to enjoy the inheritance obtained in Christ when the fullness of time shall come. It is God's purpose that it shall be so, he having placed every member of the body as it hath pleased him. The dear Savior said, "It is not the will of your Father which is in heaven, that one of these little ones should perish." Thus it is an uncontrovertible truth, according to the word of the blessed Savior, that it is the will of the Father that each and every one of them shall be (not may be) saved, and the text declares that he worketh all things after the counsel of his own will. It is according to God's purpose, or predestination, that we have obtained an inheritance in Christ, and it is according to his immutable purpose that all "the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: and shall obtain joy and gladness, and sorrow and sighing shall flee away." Eternal life was promised by God the Father before the world began, and this same immutable, eternal, almighty God has purposed to save all his chosen people in Christ, and so we read, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." From the foregoing Scripture it is as clear to my mind as the noonday sun that God knew just as well before he created man that he would transgress and bring condemnation and death upon all his posterity as it is that he now knows it. His omniscient eye beholds the end from the beginning; it is all one eternal now with him. "All things are naked and opened

[visible] unto the eyes of him with whom we have to do," therefore it was according to the purpose of his grace that he chose us in Christ before the world began.

What I wish to directly speak of is this, that God foresaw and knew that Adam would fall and bring death and condemnation upon all his posterity, so that all, in a state of nature, are under condemnation. Then he, by one act of sovereign grace, according to the purpose of his own will, chose a part of the human family unto eternal life through Christ Jesus before the world began, or ever the glittering orbs above began their march around the earth upon which we dwell. He also must evidently have seen the end of the nonelect before he created the first man Adam. All things are naked and open to his all-seeing eye. This included both the elect and the nonelect through all time, past, present and to come. He saw and knew before he created the first man all men that ever would exist in time, together with all the acts, both good and evil, of each and every one, both of the elect and the nonelect. Since this is so, he must have had a purpose in the nonelect, and in their sinful actions, having purposed all things according to his own great name's glory, else he created them without any purpose. But we understand him to be the God of purpose, and not only of purpose, but also of power, of grace and of glory, and who works all things after the counsel of his own will, to his own glory. "The Lord hath made all things for himself; yea, even the wicked for the day of evil." This does not signify that he forces or causes any man to sin, for he is not the author of sin. Because he created man who does sin is not ground for saying that he is the author of sin, nor the prime cause of all the wicked acts of

condemned, fallen creatures. Men sin willfully and voluntarily, without any compulsion on the part of the Almighty; their sinful acts emanate or proceed from their own depraved hearts. Sin and depravity are inherent in man ever since the fall. Now because God in his wisdom foresaw and foreknew that man would bring himself under condemnation by his disobedience, is no reason for saying that God is the author or prime cause of sin. If our God foreknew all men, and all their actions, and if he be an all-wise God, and all things are naked and open to his view, which is certainly true, it is just as infallibly certain and sure to be as he saw and knew it would be, as it is certain that the sun rises and sets just as he purposed it should do. Why men will cavil about the sovereignty of God in predestinating all things that come to pass, is more than I am able to understand. Webster defines predestination as the purpose of God respecting all things from all eternity. A thing is made just as certain by foreknowledge as by decree or predestination. How any one can believe in the foreknowledge of God, and in the election of grace according to his foreknowledge, and then dispute the unlimited predestination of God, I cannot understand. It does really occur to my limited mind that to say that God foreknew all things that should come to pass, both good and evil, from before creation's dawn, and that he had a purpose only in the good things, or in the actions of the elect only, and that he had no purpose in the actions of the nonelect, is to present him as a God of knowledge, but not of purpose. Is it not more to the glory of God to say that he created all things for a purpose, than to say that he foreknew all things, and yet had no purpose in much that he fore-

knew? He created Judas for the purpose of betraying the blessed Master, which Judas willingly did, and it was according to his determinate counsel and foreknowledge that Jesus was delivered into the hands of men, and was crucified and slain, that thus he might redeem his people, chosen in him before the world was, from their sins. In God's eternal purpose he stood before the world as a Lamb slain, to redeem his people from condemnation and death. Even before the creation of man the antidote for sin was present with the great Creator, therefore it follows that sin must have been visible to him before he created the world, as well as that which should redeem from sin. Had there been no sin, it follows as a matter of course that there could have been no redemption, and no need of redemption. Were it not in the counsel of God that there should be sin in the world, I cannot understand why the sacrifice for sin should have been in the mind of God, and decreed in his purpose. We are told that he created Pharaoh and raised him up for the same purpose that was performed in him, that he might show forth His power in the king, and that his mighty name might be declared through the earth. It was just as necessary that there should be a Pharaoh to place the children of Israel under bondage, and afflict them, and evil entreat them, to verify God's word and bring to pass his purpose according to his counsel, as it was that there should be a Moses as an undershepherd to deliver and lead them out of this Egyptian bondage and servitude, for had they never been under bondage to the Egyptian king they could not have been led out by the hand of Moses. Our God had told Abraham, hundreds of years before, that it should be so. To verify his word

to Abraham, and bring to pass his purpose, it was put into the hearts of Joseph's brethren to sell him to the Midianites, so that he was carried down into Egypt, and made a servant to Potiphar. But God was with him, and gave him favor in the eyes of the Egyptians until Potiphar's wife falsely accused him to his master, for which he was imprisoned. But God had a purpose even in this, although it was very wicked upon the part of the woman, just as it was wicked in his brethren to sell him into Egypt, for so he afterward told them, saying, "As for you, ye thought evil against me; but God meant it unto good." So likewise was it with the evil accusation of the woman; it was God's way of bringing him before Pharaoh, whom he had caused to dream dreams for the same purpose, viz., that Joseph might be brought before him, and God gave Joseph wisdom to interpret the king's dreams, and so he gained favor in the eyes of the king and became great in the kingdom, that his father and his brethren might obtain lodging in the king's domain. Then the Lord brought a famine in all the land of Canaan, so that Jacob and his family were compelled to go down into Egypt for bread, and finally became settled there. This was through the favor of the king to Joseph, all being the counsel of God according to his purpose or predestination. All this I believe was in the wisdom of Jehovah before time began. Many other incidents might be noticed to show the purpose of God in overruling the evil actions of men to His glory, and to the good of Zion, but I will have to close, as I have already written more lengthily than I expected in the outset. If this poorly written article should be published, I may some time endeavor to write again, but do with it

as may seem best to you, and all will be satisfactory to me.

Your unworthy brother in bonds of the gospel,

J. R. DENNISON.

SUTTON, W. Va., Dec. 23, 1910.

NICKEL, La., Nov. 27, 1910.

DEAR EDITORS OF THE SIGNS:—I have been impressed for a long time to write an account of my experience, but am loath to commence. I am uneducated, and have to get some one to write for me, as I was raised a very poor boy on a farm, and had no schooling. I became troubled about my condition before God, and felt that I was lost, and would go to the woods and try to pray, but found no relief, and thought that I should soon die. I was in that condition of mind for several months, when one day while in the woods trying to pray, it seemed as though some one spoke to me, and told me to go to somebody whom I had confidence in and tell them my condition, and I started to do so immediately. I had not gone far when something else spoke to me, and said, You are deceived, you cannot hold out; do not tell it to any one. Then my trouble became heavier than ever, and I was made in substance to call upon the rocks and mountains to fall on me and hide me from the presence of Him who sits upon the throne, and from the wrath of the Lamb. I was in that state of mind for a few days, and would stay all day by myself in the woods and try to pray. The same words came to me again: Go to some one and relate to them your feelings. I then went to a Missionary Baptist preacher, and when I began talking to him he fastened his eyes upon me as one astonished. When I finished telling him of my burden, it was rolled away and my heart

was filled with love. I thought that my troubles were gone, but in a few days I was filled with doubts and fears. I united with the Missionary Baptists, but knew nothing about doctrine, and knew nothing about the Bible, only as other people told me about it. I was satisfied for a short time, but it soon appeared to my mind that if I were saved at all it was by grace. Soon I was given some light on predestination and election, and I gave them my views on some of these things, and they were all against me. I thought they were all good people, and that I would say no more about these things. At our next meeting, when I saw them, I thought I saw more than I ever had before in these doctrines, and I broke my vow and talked more than ever. There were no Old School Baptists in that country. My mind all the time continued to lead me to the Bible, but I could not read, and yet could not keep my mind away from it. I could spell a little, and I commenced, and soon learned to read the Bible, and found election and predestination in it. Dear readers, I cannot tell you the joy it gave me to find election and predestination in the Bible. When I read anything it never left my mind, and if I now know anything, I did not get it from the Bible, neither was I taught it by man, for all men were against me. I kept making vows that I would not talk any more, but I always broke them. For ten years I traveled around with them, and all men where I went were against me; none of them preached what I believed; they all preached about God, and I thought about him. There is a vast difference between thinking about God, and talking about him. If the thoughts about God are right, the talk about him will be right also. Thus I traveled about ten

years with them, when one day while talking with some men, one man looked at me very closely, and told me that he knew of a preacher who was preaching just what I was talking about. I asked him what that preacher was, and he told me that he was a "Hardshell Baptist," but he could not tell me just where he lived. I went home, got ready and started. I took no money or clothes with me, only what I had on. I traveled, and inquired for a "Hardshell" preacher. I rode into a little town, and found there a merchant who told me that such a preacher lived about six miles from there. When I came to him, and approached him upon the doctrine of election and predestination, we agreed. The next day he was going to preach to a certain church, and I went with him, and I never saw such love manifested in a church before. He introduced me as a brother searching after truth. The whole church rose up and met me, and I gave them a sketch of my experience. All the church stayed where I stayed the balance of the day, and that night also. They held service that night, and I was received for baptism the next day at nine o'clock. When the time came it was raining very hard. We waited until after service, and it was still raining, but all the church went with me, a mile to the creek. When the minister led me into the creek, the water seemed precious to me. When I arose from the water I believe I received an evidence that they were the people of God, and it did my soul good to try to talk to them; it was heart and hand coming together. I then returned home. Some of the Old School Baptist preachers came into my country and began to preach, and in about a year they constituted a church near by, and, to my surprise, they chose me deacon of

the church. I did not feel as though I could fill the place, and felt that I never could be of comfort to the church in any way. I worried over it for some time, knowing that I could not fill the place. But, dear readers, mortal man can never fill the office of deacon, it can only be filled through the operation of the Holy Spirit. O that I were only fit to live at the feet of the church. The good book says, "Love thy neighbor as thyself," but it is only in and through the Holy Spirit that we can do this. You may differ with me, but I think it is that one who lives closest by us in our heart who is our neighbor, and we remember him, both day and night, at the throne of grace. Sometimes my mind seems to flash all over the world and embraces and thinks of the little ones, even in distant lands, and I desire to shake hands with all of them; I then have them in my heart.

Dear brethren, it gives me great comfort when I read the SIGNS. When I go to a place and see the paper I feel that I am with my people, my neighbors. I go about among the Old School Baptists all I can. I am now seventy-five years of age.

I leave this to your judgment; if you publish it, please correct all mistakes. I will close. If ever I have had a good thought, or have ever done a good thing, it was all the work of the Lord.

Your brother,

HARDY HILL.

MASSEY, Va., January, 1911.

DEAR BRETHREN AND SISTERS:—I wish to give a little sketch of my pilgrimage from 1851 to the present, for the last time, I am sure.

I was born January 14th, 1831, experienced the pardoning love of God, I hope,

after a desperate struggle, in August, 1851, was married to Mary E. Byrd, January 21st, 1852. I soon after was brought to see the church in her beauty under the reign of her King Immanuel, and wanted to be one with them, believing that I was under the reign of her King, so in March of the same year (1852), I, with a melted heart and a stammering tongue, was impressed to go and tell a few old people the reason of my hope and why I asked for a home among them. As I write my sight is blinded with tears while I think of the sweet and kind welcome those dear old saints gave me; my heart is fit to burst with gratitude. After my baptism the first eight years of my life are almost blank to me. I was a sailor at that time, hardly ever at home on Sunday, so heard very little preaching. In 1861 I left the water and turned my attention to other work, so I could attend meeting every month. Some time in the year 1865 I began to see with clearer light the wonderful beauty of God's plan of salvation, and so much to his honor that it demanded such praise and thanksgiving from the poor, redeemed and saved sinner that my whole mind or being was taken up and absorbed in it, and how the dear people found it out I could not tell, so that same fall (1865) it was decided that I should write the church letter. Then those dear old people, now all gone, began to urge me to talk a little in the meetings, and at their urgings I would talk perhaps five minutes, and then a little longer. My father-in-law was a licensed speaker, and he died the same year, and at the November meeting they had me go into the pulpit. I did not call it preaching at all at that time. I read a wonderful text: "For unto us a child is born, unto us a son is given," &c., and I have been trying ever since to declare nothing more or

less than what I have seen and felt and tasted and handled of the Word of life. In July, 1869, a presbytery was called, consisting of Elders Rittenhouse, Durand and G. W. Staton, to consider the advisability of my ordination, and after hearing my experience they went on with my ordination, and that same year the churches at Indiantown and Nassaongo, in Wicomico County, Md., extended such a pressing invitation for me to serve them (as Elder Geo. Staton had left and gone to the Tract churches), that after one of the greatest trials of my life I accepted their call, and have been serving to the best of my ability ever since, traveling thirty miles to each place, and when the church was organized in Snow Hill some time later, the same day they called me to serve them, so from that time to the present I have been rendering such service to the four churches as the Lord has given me: Messongoes, in Accomac Co., Va.; Snow Hill, in Worcester Co., Md.; Indiantown and Nassaongo, in Wicomico Co., Md. I have baptized between one hundred and fifty and two hundred persons, attended about one hundred and fifty funerals, and married about three hundred couples. This brings me to the closing part of this history. The 14th of this month I passed my eightieth milestone, and I spent that day in reading the Bible and letters and cards of congratulation. The sentiment of those letters brought many a tear from my eyes; they were tears of solemn gratitude. Wonder of wonders, that such a poor worm of the dust should command such respect, and commend himself to the fellowship and love of the people of God, and I do pray that the Lord will keep me near to him and his dear people to the end. I wish to extend my thanks for all the messages I received and what

they contained. I hope to continue in the remembrance of you all while I live, and hope that I may leave something for you to remember after I am gone that will be pleasant. Fare ye well.

T. M. POULSON.

PORTLAND, Ind., Nov. 26, 1910.

DEAR BRETHREN EDITORS:—Inclosed find a letter from brother George L. Weaver, of Galion, Ohio, which I think will be of interest to the readers of the SIGNS. Brother Weaver is one of the few sound ministers in Ohio who contend earnestly for the doctrine of God our Savior.

NEWTON PETERS.

GALION, Ohio, Nov. 23, 1910.

DEAR BROTHER IN HOPE:—Your letter was received to-day, and I was glad to hear from you. I have been thinking about Elder McGlade, and wondering how he was; I had not heard of his death until your letter came. Our mission is being fulfilled, and one by one God is calling his servants home. Brother Peters, I have often thought about that river which we have to cross before we can enter into the home of the blessed, and also I have been thinking about that strait and narrow way which leads to Zion, and were it not for that light which shines at the final end, we would become discouraged. But the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us, nor with the peace, love and perfect happiness which await the weary traveler who here walks by faith, not by sight. The vision of the prophet of the wheel within a wheel is typical of those who travel this narrow way. They turned not as they went; they went straight forward, and when the living creatures went the wheels went by them, and when they

were lifted up from the earth the wheels were lifted up, and wherever the Spirit was to go they went, and the prophet said, And when they went, I heard the noise of their wings, like the voice of the Almighty, and when they stood they let down their wings. We who are led by the Spirit of Christ, and are, as we hope, called by him, are living creatures, and have the appearance of a wheel within a wheel, but this is not to the world. The world sees not the inner wheel working, but we see the brethren sometimes as men only, who remain on the earth, and when the wheel runs on the earth it makes a track; we examine this track, and if it be a straight one we say within ourselves, Here is a wheel within a wheel. Then again, we see it lifted up from the earth, and our vision is lifted up with it, and in spirit we sail in the smooth promises of our God, who is immutable, and who never slumbers nor sleeps, and by faith we see at the end of the straight way the beacon light. But when the wheel is lifted up it makes no track upon the earth, we cannot trace it by carnal reason, nor follow it with enticing words of man's wisdom, nor with works of the flesh. It makes no track in the dust, but is lifted above all carnal things. It is then that "we worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." The strait way is Christ; it is by him that we enter the way. It is also stated that when the wheels stood they let down their wings. Then the curtain of vision is dropped, the clouds cover the sun, the thunders roll, darkness covers all and the beasts of prey creep forth. We are back again to earth, and our wheel is again in the dust and is making a track there. We strain our eyes to catch a glimpse of the light, but it is gone. We go to the

Scriptures to find something pleasing, and instead find condemnation. We shut the book and say, O wretched man that I am! What good am I on the earth? Did I ever taste that the Lord is gracious? Did I ever feel the power of his Spirit? Am I his, or am I not? If I am, why am I thus? Why this dull and lifeless frame? The world looks on us and calls us "Hardshells," &c., and they say, Where is your God? Now let him deliver you. They point the finger of scorn at us. But, brother, some of the best and dearest lessons are taught us while we are on earth in the prison, with our feet fast in the stocks. In such case Paul and Silas prayed, and God heard their prayer. In the darkest hour, when all our strength is gone, God hears us, and we once more arise as on eagle's wings. One thing is certain, when we do sail on high we sail higher than other birds, and by the wheel within we sail straight, and make no track on the earth. In the power of the Lord God of Israel we proclaim the wonderful works of God.

I did not intend writing all this when I began, but my mind has run on, and whether it has made a track on earth I know not; if it has, I hope that it is a straight one. I leave you to judge as to this. May God be with you and yours, is my prayer.

I am, as ever, a sinner,

GEORGE L. WEAVER.

PLYMOUTH, ILL., July 19, 1910.

DEAR EDITORS:—I received a very kind and deeply interesting, christian letter from dear sister E. L. Ross, of London Mills, Ill., which I feel sure all would like to read. She seems to have a desire to bear with patience and perfect confidence in God all the heavy burdens and severe trials of her life. She has

tasted that the Lord is gracious, and has had many feasts while reading the communications in the dear old SIGNS. This is all the preaching she gets in her loneliness and declining days, so I thought I would send her letter to you for publication if you deem it worthy. She is faithful in all things that pertain to God's kingdom. May the Lord be with her the remainder of her days, is the prayer of an unworthy sister, if one at all,

BELLE FRAZEE.

LONDON MILLS, ILL., June 16, 1910.

DEAR AGED SISTER IN CHRIST:—It is through a train of God's love and mercy that my life is spared to write you again. I am ashamed that I could not answer your good letter sooner. We have had the measles and quite a bit of other sickness in the family, though we are all better now. My health is as good as usual this summer. The extra warm weather goes hard with me. I passed through the winter nicely. I hope you are well and enjoying yourself. I write in my mind to you every day; I sit and sew and think of you, and of our association, in which we took so much comfort. I fear we shall not have another association soon. I think how much you must enjoy it, while hearing brother Frazee preach Christ and him crucified; I always loved to hear him preach. I have visited a great many associations, and have heard much good preaching. I hope that his life may be spared to you a long time to declare the riches of Christ to the church and people of God. O how I would like to be with you at your meeting. It seemed good to me when I heard that you had such a good meeting. I have not heard a sermon since the association, except in the dear SIGNS OF THE TIMES; it comes with good sermons

and rich experiences. I wish that I had more time to read and write. It seems to me that if I could only write like my dear brethren and sisters, I would not be fit for anything else. Worldly things are of very little comfort to me. I know that my time here must be short, and sometimes I desire to depart and be with Christ. I often fear and tremble as I think over my past life, how disobedient I have been. Will he forgive me? When his children go to him in prayer and in the spirit he makes his mercies known to them. He says, Be still, and know that I am God; beside me there is no Savior. At such times we fear no evil. It will be a happy change to see him and be like him; there we shall sing the song of Moses and the Lamb; bless his holy name, his mercy endureth forever. Dear sister, why do we doubt when we have such evidences? We know that our Redeemer liveth, and that he gives us grace to strengthen our faith in Christ Jesus our Savior. We trust him for both temporal and spiritual food, and he supplies our wants every day of our lives. We should praise him more, and glorify his holy name for his goodness and mercy to us.

How much I wish that we could be together and talk these things over. Give my love to brother Frazee and his wife. If you are able to write, I would be thankful to get a letter from you; they do me much good.

I remain, your unworthy sister,
ELIZA L. ROSS.

WALKER, Oregon, Dec. 23, 1910.

DEAR BRETHREN EDITORS:—We desire to know the general practice of the churches in the reception of members, or of candidates for baptism. The Coast Fork Church, in Oregon, has confirmed

the action of their pastors, with a quorum of brethren, in receiving for baptism brethren away from the regular church meetings, upon a satisfactory profession of their faith. Is this lawful, provided of course the church is in peace and harmony at home? A question arises as to the order or the disorder of this procedure. We are not acquainted with the general practice of the churches in this matter, but we hold the Scriptures and the Holy Spirit to be the only infallible guide in this and all matters pertaining to the rule and practice of the churches. In searching we find these precepts. In John xiv. 26, we read the following, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." Again, in John xvi. 13, 14, we read, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth. * * * He shall glorify me: for he shall receive of mine, and shall shew it unto you." The eighteenth chapter of Matthew is generally recognized as containing special instruction in church practice. In verse twenty the Savior said, "For where two or three are gathered together in my name, there am I in the midst of them." In Acts viii. we read, "They that were scattered abroad, went every where preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them. * * * But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." In the same chapter of Acts it is recorded that Philip met the eunuch and preached unto him Christ Jesus, and the man declared his faith in Christ, and was baptized by Philip alone. In Acts ix. it is recorded that Paul, being convicted and believing,

came to the house of Judas, and Ananias met him there by the Spirit, and laid his hands upon him, and he received his sight, and forthwith was baptized. In the tenth chapter of Acts is recorded the believing of Cornelius and his house, and of their baptism, the first record of Gentiles being baptized by the apostles. Here certainly, therefore, was no organized church. When they had received the Holy Ghost, Peter did not say to them, Go to the church, but they were commanded to be baptized, Peter first having consulted the few brethren who came with him: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" This was a new thing, and the brethren were astonished, but they certainly consented to their baptism, and it was afterwards pronounced proper by the apostles and brethren in Judea. (See Acts xi.) We do not believe that there were organized churches in any of the other places to which we have referred. Then in Acts xvi. we read of Paul, and Silas, and the jailer: "And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." We also read that on the Sabbath the apostles went out of the city by a river, where prayer was wont to be made, and they spake to the women that resorted thither, and a certain woman whose name was Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard them, whose heart the Lord opened, that she attended to the things that were spoken by Paul, and she was baptized, and her household.

Now, desiring an orderly walk in all things pertaining to the church of God,

we would be glad to have the views of the editors, and of other brethren, concerning this matter.

H. F. MORNINGSTAR.

G. O. WALKER.

J. F. WALKER.

(See editorial reply on page 118.)

GREENVILLE, Texas, Dec. 18, 1910.

DEAR CHILDREN OF GOD:—At this time I know no other desire but to comfort God's people, and be comforted. I have thought I would discontinue the SIGNS, but if you feel so disposed, continue to send it, and I will send you the two dollars after I return home, as I am away at this time; however I will not send it until after the first of January. An evidence to me that I have a little hope is that when this vile body of mine is raised, it will be fashioned like unto the glorious body of Jesus. I have traveled several thousand miles looking for a place to lay my head, that I might rest, but I am like the travelers of old; the way of the transgressor is hard; I have sinned against the Holy One of Israel; the things that I would I do not, and that I would not that I do. "O wretched man that I am! who shall deliver me from the body of this death?" I know the great God that spake and it was done, commanded and it stood fast, is able, but could it please him that a poor traveler in a strange land should rest after the toils and cares of life are ended? "If in this life only we have hope in Christ, we are of all men most miserable," but God is good. "O give thanks unto the Lord; for he is good: for his mercy endureth for ever." He has loved his children with an everlasting love. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." So, little children, remember, "Blessed are they

that mourn; for they shall be comforted." Let us remember that when we mourn it is evidence that we are blessed. He is exalted a Prince and a Savior, to give repentance and remission of sins to Israel (not to the world), that they should be preached in his name. We learn from the seventeenth chapter of John that there was an appointed hour for the Savior to be delivered for our offences; not a part, but for all of our unrighteousness, and he said, "I have finished [not tried to, or offered to, but completed] the work which thou gavest me to do," and that was to save poor sinners, and they are the salt of the earth, and they are the light of the world (the spiritual world, I understand). "A city that is set on an hill cannot be hid." The Hill is an everlasting one, and it is impossible to destroy it; it is a Rock in a weary land, a shelter in the time of storm, and the poor traveler sucks honey from the rock, and the only one ever found that contained honey for the Lord's people.

Farewell. ABEL R. BURKS.

PHILADELPHIA, Pa., Dec. 29, 1910.

EDITORS OF THE SIGNS OF THE TIMES
—DEAR FRIENDS:—Again a year has passed, so time swiftly glides along, and I inclose two dollars for another year's subscription to the SIGNS. I do not know when the first copy of the SIGNS came into my father's house, as it was coming as far back as I can remember, and I will be sixty-nine years of age next month if I live. It came until my mother's death, which was in 1897, since which time I have been taking it, and I feel as if I must continue it, and while I do not get them all read through, I like to read as much as possible, as it is comforting, consoling and edifying. I find many expressions therein that seem to describe

my own feelings and experience far better than I can myself, by which I am comforted very much. While I feel like one alone (a black sheep), as if no one upon earth is like me, no one could be as sinful, I look upon the saints of God as pure and holy. I am so vile, so sinful; yes, unworthy to even come into their presence, much less attempt to converse with them; I feel as if I were so far beneath them that they would be justified in not noticing me. But I know not where else to go to find solid comfort; the pleasures of the world are pleasant to be sure, but they cannot be compared with those received through the saints of the true and living God; that kind of pleasure is durable, lasting; you can feast upon it while alone meditating upon these things. The pleasures of the world are too contaminating, they are mixed with frivolity, vulgarity and profanity. When I am thrown into that kind of company I find I give way too much to the same kind of indulgence, and afterwards, when alone, I think what a foolish, sinful creature I have been; this causes me to grieve. But why is it? can any one tell? I suppose it is because the tongue is a very unruly member; it is not in man to direct his steps nor to control his thoughts. I am reminded that I should be thankful there is a God; that no matter how far I go astray, in his own time and own manner he brings me back and humbles me. But O how soon I forget. When I look back over my past life I see so little good that I have accomplished it makes me ashamed to think of it. I often wonder if any one else goes through so much wickedness as I feel I have indulged in, and yet attempts to acknowledge it. I suppose many would say, If you are as vile and wicked as you acknowledge yourself to

be, you should keep it to yourself, and let no one know it; but it is an old saying that "misery loves company," and I think probably if I give vent to my feelings it will be a little relief, and I may possibly come across some one who has had a little of the same kind of experience.

But I fear I will weary you if I continue longer in this strain. I hope you will pardon me for infringing upon your time and patience.

That you will remember me in your prayers, is the sincere desire of your unworthy friend,
C. S. FETTER.

PARIS, Ill., Dec. 26, 1910.

DEAR BRETHREN EDITORS:—Please find four dollars to renew my subscription and that of my sister, Mrs. Daniel R. Shields, Paris, Ill.

I want to again express my appreciation of the SIGNS, and wish that I might take each of the editors, publishers and contributors by the hand and tell them how much good each number has done me. I do not know of a magazine or newspaper in the United States so carefully edited and printed. I have been reading the SIGNS for many years, and do not remember of ever seeing a single typographical error. I sometimes think the Old Baptists do not appreciate the expense and care it takes to get out the SIGNS, not saying anything of its spiritual influence. I read several Baptist papers, and find some good things in each of them. Some I cannot fully agree with, and, at the same time, I am certain that if we could or would use a little charity and look for the beams in our own eyes, and forgive our brethren seventy times seven, instead of being offended the first time, we would not find so much difference between the Old Baptists.

I merely wanted to say a word of encouragement to the editors and publishers, and to renew my subscription.

Yours in hope,

M. C. REEVES

GREENWOOD, Colo., December, 1910.

DEAR BRETHREN EDITORS:—Inclosed you will find money to pay my renewal for the SIGNS OF THE TIMES, as I do not feel willing to be deprived of the privilege of reading such a valuable paper, for very often the reading of one communication from a dear brother or sister richly repays for what the paper costs for one year. It is my desire to know the truth and understand the Scriptures correctly. Dear christian people, I am now a little over sixty-four years of age, and do not often have the privilege of meeting with the Lord's dear people in church capacity, where we can feast our souls upon his divine word, where we can raise our voices and join in songs of praise. I do greatly desire to spend the remainder of my life in the service of my Redeemer; his service is pleasant and beautiful, and he is also crowned with the brightest glories. I read my dear paper, the SIGNS; it comes to me full of sweet messages of love, and I can hear from the dear christian friends from all over the land. I must say that it is sweet comfort, joy and consolation to me to read the dear and able communications from the Lord's people.

I must bring this poor letter to a close, hoping that what you see amiss you will please correct. Brethren, I desire an interest in your prayers, that I may live more unto Jesus, and that he may shield and guide me in my declining years, and that God may bless and comfort the humble poor of the household of faith.

As ever, your little, unworthy sister,
(MRS.) M. J. DUNCAN.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1911.

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

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

Elder H. C. Ker, Middletown, N. Y.

*All letters for this paper should be ad-
dressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***CHURCH ORDER.***(See communication on page 114.)*

WE do not see why it is needful to add anything to what our brethren have written in their letter on page 114. To our mind the Scriptures referred to and quoted fully justify the action of the church to which our brethren refer. It is not for us to speak for all the church; at most we can but speak our own judgment in this, or in any other matter. All true believers desire above all things to bow to the will of God in the order, the discipline and the faith of the church of God. The testimony of the Scriptures must settle all questions that may arise. It is still the divine commandment, "See, saith he, that thou make all things according to the pattern shewed to thee in the mount." We feel sure that if our hearts are filled with a desire to know and to do the will of God, his Spirit will illumine and instruct and show to us, as we have need, the meaning of his word, but still it behooves us all to carefully examine the word of God, and to, by all means in our power, arrive at what the words of Scripture do signify. To use a simple illustration, we mean just this: we read in the word of the obligation of all believers to be baptized in the name

of the Lord. There can arise no question in the mind of one who humbly desires to follow the Lord as to this obligation; but what does the word mean by baptism? Here it is needful to search the words of Scripture to find out what the dear Lord intended by the word baptism. Does baptism mean sprinkling, pouring or immersion? This can be known only as we examine into the meaning of the word, and into the example of Christ and the apostles. How earnestly will one who has come to know what the salvation of God means desire to know what his Lord has commanded in this word. There will be no question in the mind of such an one that he ought to keep the commandment of the Lord, but what does that commandment signify? This such an one will earnestly strive to look into, that he may do his Master's will. These thoughts apply also to the questions proposed by our western brethren, and it seems to us that they, in the above letter, as we said before, have well covered the ground. It seems sure to us that in all the times of the apostles those who were sent forth to preach the word, whether apostles or evangelists, did at all times receive and baptize all who came to them, upon their witnessing a good confession of their faith; in fact, before churches were organized no other course of conduct could have been pursued. It is manifest that no one could be received by the churches before churches were organized. It was said to the disciples, as disciples, that they were to go forth and to baptize those who believed. This rule has never, so far as we have seen, been abrogated. It is our mind that ministers called of God and sent forth to preach his gospel in any place where there are not organized churches, or an organized church, not only have the right to receive

and baptize those who witness a good confession of faith in Christ, but it is their bounden duty to baptize all such ones. "Can any man forbid water?" is still a pertinent question. But ministers of the word will not do such things hastily, or for the gratification of any spirit of pride or selfishness, but in the fear of God; they will feel as though special obligation rests upon them to examine carefully all who seek baptism at their hands to see whether they be in the faith or not, and they will feel under special obligation to carefully instruct those who come to this profession of faith as to the order and faith of the house of God, and, beside, any true minister of God will be most glad when other brethren can be with him and assist him in his work, and advise with him regarding it. The candidate received is not only his brother or sister, but is to be regarded as one with all the household of faith. That minister does not go forth in his own name, but in the name of the Lord, and as one in faith and love with all the church of God. He will desire to be sure that in the candidate he has also found one who is one indeed with all who love and serve God, therefore he will not act hastily or thoughtlessly, but with solemnity and care. It seems to us also sure that unless churches have confidence in men called to preach and baptize, that they will act soberly and with good judgment, and that they are spiritual men, able to judge the experience and the spirit of those who come to them for baptism, professing faith in Christ, they ought not to set them apart by ordination to this work at all. In setting them thus apart to this work they do declare that they have this full confidence in the qualifications of those whom they set apart. If such an one in his ministry finds himself

among those who profess to love God and to desire to serve him, and yet far from any church, he must take the responsibility of judging, and the church is bound to accept his judgment, just as much so as one church is bound to accept the judgment of another church in receiving members. The minister may indeed make mistakes, but so have churches as well in such matters; but still all things ought to be done decently and in order. It would be inexpedient altogether for any minister to go on receiving and baptizing members in the bounds of some gospel church without coming into consultation with that church; for any minister to do so, would show that he was lacking in love for his brethren, and respect for them, that would lead him to seek to be their servant for Christ's sake. To pursue such a course would be to his own harm, to the harm of candidates received by him, to the sorrow and disturbance of the church and to the reproach of the cause of Christ on earth. In this, as in all matters pertaining to the order and travel of the church, the one chief requisite, the one thing more excellent than all else, is charity, the love of God, which includes always the love of each other. If the minister loves his brethren as he ought to love them he will not think of disregarding them in his labors. He will desire to consult with them, and that they shall share in all his service; and, on the other hand, if the church loves him as a servant of God and their brother, they will feel confidence in him that he desires to do all things for their good and for the glory of God, and so they will not be captious with him, nor quick to think evil of him, nor ready to attribute wrong at slight notice to him. How good it is when ministers and churches have this mutual confidence;

with it there is blessing, without it there can be no blessing upon them.

In conclusion, we do not think that the church referred to by our brethren did wrong, but right; the ministers did not do wrong, but right. This we say here, simply upon the face of the statements made by the brethren who have written about it.

C.

GRACE AND MERCY.

IN conversation a little time ago the question was proposed, What is the difference in meaning between the words grace and mercy, or is there any difference? It may be well to say here a few things regarding these two words as used in the Bible. First, we will say that as commonly used among men there is this difference: grace is the word of larger meaning. Mercy is, and must be, all grace, but all grace is not mercy. Grace includes mercy, but it also relates to and includes other things beside. Grace is a free favor indeed, but it does not necessarily signify ill desert. Mercy, on the other hand, is grace bestowed in spite of ill desert. One may show free favor to another who may be a stranger to him, and who has never done him any harm, but yet, on the other hand, has done him no good, but mercy signifies that the receiver of the favor has done the giver an injury. Mercy means that one who has been wronged does not seek satisfaction of the wrongdoer, but, on the other hand, shows him favor in spite of the injury. Grace, then, covers more ground than mercy, but mercy is a word of more intense meaning where it applies than is grace. One shows mercy when he does not exact for the wrong done, but he may also go on to do the evil-doer good, to relieve his distress, to feed his hunger, or to quench his thirst, or to protect him from some other evil thing. In such a case it may be said that mercy

goes on to still further acts of grace. Mercy, however, no matter how far it extends, always signifies that there has been a wrong done. This is its simple meaning, as used commonly among men. In the Scriptures there is much the same distinction. Often the two words are joined together, as in this text, Grace, mercy and peace be unto you. As the apostle gave this benediction in his epistles, spiritual minds would be called to think upon the word "grace" as covering all the daily needs of their spiritual life, which needs must be supplied by grace; that is, the free favor of God. It would include all spiritual blessings bestowed upon us here through Christ our Lord. It would remind the brethren that in them was no merit; that they could pay no price for their blessings; that all were without money and without price; they would be reminded that every spiritual thing bestowed upon them was from God's favor alone. By the word "mercy" these brethren would be reminded of sin, but it would be of sin forgiven, blotted out as a thick cloud. They would be reminded of past sins which had been forgiven through the atonement, and they would be reminded that they still had daily need of mercy in the forgiveness of daily sins. We are not only dependent upon the grace of God, but we are dependent as sinners. We are not only beggars, but we are rebels. Not only would our rags forbid our entering into the presence of the King, but our rebellion still more forbids. One clothed in poverty would feel that the palace of the king, and the companionship of those clothed in apparel suited to such a place, were not for him, still more would that one feel himself barred out from such a place and from such company who remembered that he had spoken lightly of the king, and had waged war against him. It would be

great grace upon the part of the king to receive that poor man into his favor and bestow upon him all the privileges of his favorites, but it would be mercy were that king to receive his rebel into such favor. In the gospel, both grace and mercy are presented. "This poor man cried, and the Lord heard him, and saved him out of all his troubles." This is wonderful grace indeed. Can anything exceed such grace as this? But again, the Lord has said, "I have blotted out, as a thick cloud, thy transgressions." He is a God that pardoneth iniquity. He has devised means whereby his banished may be restored. "Thou hast ascended on high, * * * thou hast received gifts for men; yea, for the rebellious also." For the rebellious! Here is the deepest wonder of grace; mercy, grace intensified to the highest degree, is seen shining forth here.

Out of the experience of these two first things would grow up that other word, "peace." In mercy and grace are seen the thoughts of peace which God has to his chosen, and out of the work of atonement, and of the new birth applied to the conscience, and felt in the heart, comes a personal experience of peace of conscience toward God, and of peace felt toward others. It is the work of the blessed Lord to give peace, for he so declared to his disciples. "Peace I give unto you," he said, and this he does through the work of the atonement, and the gifts of the Holy Spirit. As mercy is a grace, so also is this peace. It is the peace of God which passeth all understanding. Only this one man Christ Jesus has ever made peace with God, and this he did through the blood of the cross, and when this great work is applied to the heart, then comes peace. There is no other way into this peace. C.

JAMES V. 14, 15.

"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."

Some time ago Elder H. H. Lefferts, of Leesburg, Va., asked that we write on the above text. We felt that he could write more to the satisfaction of our readers on the text than we could, and suggested that he give his views, but as he has not done so we shall try to comply with his request.

The epistle of James is very comprehensive, covering the whole gospel, yet in different terms of speech from all other writers of the New Testament. He presents the doctrine of election in saying, "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 is spoken in contrast with the rich of the world who have not faith and who oppress the poor. He presents the doctrine of justification before God by calling attention to the works of Abraham in offering his son Isaac upon the altar, and the works of Rahab when she received the messengers and sent them out another way. But he is very careful to say that by their works their faith was made perfect. In this is shown beyond question that those works were the works of faith; faith wrought them in every detail. He presents the righteousness of God through the visits and ministrations of the saints to the widows and the fatherless, and in keeping themselves unspotted from the world. This he calls "pure and undefiled religion." He preaches the doctrine of predestination in saying, "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his

creatures." In proclaiming the same doctrine Paul 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." After having presented these fundamental principles of doctrine he called the attention of those afflicted and discouraged to the sufferings of old testament saints, saying, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." The word "example" shows clearly that the afflictions of the saints of old did not spring out of the ground, or come by chance, but according to the will of God. The opening of the earth in the wilderness and the swallowing up of twenty-three thousand Israelites in one day was not a mere happening that might have been avoided, but one of God's purposes, and we are not left to conjecture with regard to that purpose. Paul tells us that it happened unto them for an example, and was written for our admonition upon whom the ends of the world are come. While men, finite creatures, look upon the picture and exclaim, Horror of horrors! God decreed it for the good of his people in the gospel dispensation. This is predestination. Paul, instead of saying, Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, said, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." He presents identically the same

truth and same exhortation to steadfastness as does James, though in different language. Again, James said, "Is any among you afflicted? let him pray. Is any merry? let him sing psalms." This takes us back in mind to the days of David, when these were living commandments in his heart, and one day he said, "Praise ye the Lord. O give thanks unto the Lord; for he is good; for his mercy endureth for ever." But another day came, and the merry heart of the former time was sad; the song had ceased; questionings filled his mind; a remembrance of his sin presented a great gulf between him and God, and in his "afflicted" condition he exclaimed, Has the Lord forgotten to be gracious? Are his mercies clean gone for ever? Restore, O restore unto me the joy of thy salvation. Thus we see the experience of David the same as that of the Lord's people in the days of the apostles, and it is the same experience of conflict now in the heart of every one called by grace. It is in this way that the saints of the present day come unto the spirits of just men made perfect.

In coming more directly to the text, we would say that it seems necessary often to consider the time and under what circumstances some Scriptures were written, if we arrive at their real import. Regarding this text, we should remember that it was written in an age when miracles were being wrought according to the promise of Jesus, when he said, "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." In his plan such signs were necessary to make manifest the power of Jesus of Nazareth, in

whose name all healing was done; hence James said, "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." The word "elders" does not necessarily mean ministers of the gospel, but aged brethren of the church; for instance, when Paul said to Timothy, Rebuke not an elder, but entreat him as a father, he referred to an old man; this the connection shows. The aged brethren were men of faith, in whom was the spirit of prayer and the gift of healing. Such men were to be sent for in cases of sickness, to pray for the recovery of the sick and to anoint them with oil in the name of the Lord. We understand by the word "oil" that oil was verily used in many cases of sickness, and while its effect was to soothe and allay pain, it was "the prayer of faith" that healed the sick, and it was the Lord who raised them up and forgave their sins. We wish to call special attention to the fact that those visited by the elders, anointed with oil and raised up were "brethren," hence also men of faith, and their sin inherited from Adam had been atoned for by the blood of the Lamb. We therefore conclude that the "sins" spoken of in the text were transgressions of the laws of the church or transgressions of the laws of nature, through which they had been overtaken by disease, and the healing, or raising up of the sick, was in itself the forgiveness from the Lord. The statement that, "The prayer of faith shall save [heal] the sick," was most positive and absolutely true and repeatedly demonstrated in that age of the world, but the day of miracles, in the true sense of the term, is past. Some years ago, as all well remember, Garfield, the president of the United States, was shot, and for weeks

lingered between life and death. During that time special prayer meetings throughout the entire country were appointed, and prayer was offered by the most religious and devout people in the world, so considered, for his recovery, but he died. This does not in any sense prove the statement of James false that the prayer of faith shall save the sick, but it does prove most conclusively that FAITH was not, even as a grain of mustard seed, in any prayer offered. We wonder where the Christian Scientists, faith healers, were about that time, and we also wonder why Mrs. Eddy did not heed the proverb, "Physician heal thyself." It is said of her, however, that she was in error nine days before she died; but if the Scriptures be true she was in error from the first promulgation of her unfounded religion.

As a proof of the power of prayer in olden times, James tells us that Elias was a man subject to like passions as we are, yet he prayed that it should not rain, and it rained not for the space of three years and six months. The prophet was subject to like passions as we are, by nature no better, yet his prayer was heard. Did you ever notice carefully the wording of the following sentence: "The effectual fervent prayer of a righteous man availeth much"? The word "effectual" precedes the word "fervent." The effectual prayer could not be other than fervent, nor could the effectual fervent prayer be in the heart of any man except he be righteous. It being in the purpose of God, therefore predestinated, that it should not rain on the earth by the space of three years and six months, he created in the heart of Elias a fervent desire that it should not rain, and in that desire was effectual prayer and it rained not. The Lord's predestinated purpose

in the famine was revealed at first to the prophet only in part; all that he knew of it was that the Lord meant to send sore affliction upon King Ahab and all his idolatrous followers; but the Lord's further purpose was to show his power in another direction, and through that mercy preach election. The rain ceased, the famine came, and the supply of meal and oil of a certain widow grew less and less until only a handful of meal was left in the barrel and just a little oil in the cruse. She, faint and discouraged, was gathering sticks to kindle a fire and bake the last cake and then die, when the very man who had prayed that it should not rain appeared upon the scene. The Lord had told him that this woman should sustain him during the famine; he therefore said to her, "Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go, and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." The prophet, no doubt, began to realize something more of the Lord's purpose in his prayer, and his faith was again made manifest, and he declared that the God of Israel was able of the handful of meal and a little oil to supply the needs of the

widow, her family and himself during the famine. His word was true, and there was no lack, always a handful of meal in the barrel and a little oil in the cruse. So it is in the experience of all the Lord's children, no surplus, but just enough grace, strength, bread and water as the day comes. When Jesus came in human flesh, in preaching the doctrine of election he called attention to this very thing, saying, "I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow." This brings to view further purpose in the prayer of Elias that it should not rain. At the end of the three years and six months we find the same man praying again, but how different the prayer, yet from the same source and as effectual fervent as the first. This time he prayed that it might rain, and he sent his servant toward the sea to see if a cloud were visible, and he returned and answered, No. This was repeated six times, making seven times that he went toward the sea, and each time until the seventh he returned with the same word, No. But the seventh time he said, "Behold, there ariseth a little cloud out of the sea, like a man's hand." Then the prophet knew his prayer had been effectual fervent, and he sent word to Ahab to make ready, for God would send rain again upon the earth. The cloud had the appearance of "a man's hand;" it must have been even in that dark age of the world a view of the incarnation of the Son of God, through whose hand salvation came to Jerusalem, and in whose hand are living waters, refreshing showers and healing streams.

We now feel that perhaps brother Leferts will be sorry that he did not write on this text himself. It is not too late, however, and we shall be glad to publish his views on this or any other text. We confess that the word of God is too deep for us, have never, either in writing or speaking, been able to more than hint at the profound and mysteries deep. K.

TO OUR SUBSCRIBERS.

ON the last page of each number of the SIGNS OF THE TIMES we request that all remittances be sent direct to this office, and if our brethren and friends would follow these directions they would save us much trouble and expense. Make all checks, money orders, &c., payable to J. E. Beebe & Co., Middletown, N. Y.

NOTICE.

HAVING been providentially prevented from meeting my appointment with the Woburn Church the fourth Sunday in January, I shall be there the third Sunday in February (19th), if the Lord will. Services at the usual hours.

H. C. KER.

MARRIAGES.

By Elder Benj. E. Cabbage, at Petersburg, Del., Jan. 18th, 1911, Thomas H. Williams and Miss Iola M. McGinnis, both of Kent County, Del.

By the same, at the home of the bride's parents, near Henderson, Md., Jan. 18th, 1911, Benton W. Raughley and Miss Edith Cooper, both of Kent Co., Del.

CONTRIBUTIONS TO AID IN SENDING THE "SIGNS" TO THE POOR OF THE FLOCK.

"A Friend," N. J., \$2.00; Mrs. M. J. Miller, Ill., \$1.00.

OBITUARY NOTICES.

Elisabeth Richardson Moulds was born in Ramsay, Huntingtongshire, England, July 8th, 1838, died at her home Jan. 3rd, 1911. She was the daughter of Fryer and Elisabeth Rose Richardson. She came to America in May, 1853, with her parents, brothers John, Thomas and Fryer, sisters Mary and Martha, settling at Evansville, Ind. The family moved to Nebraska township, this county, in 1855. She was united in marriage to Henry Moulds, Feb. 6th, 1862 living on a farm near Flanagan until the spring of 1881, when they moved to Eylar, Ill., where they resided until January, 1892, at which time they moved to Flanagan, Ill., where her husband died June 13th, 1892. Mrs. Moulds came to Pontiac in 1894, where she had resided ever since. She was the mother of eight children, three girls having died in infancy. Those surviving are William Emery Moulds, of Lake City, Iowa; Henry Noble Moulds, of Eylar, Ill.; Mrs. Mary Martha Sands, of Cornell, Ill.; George Thomas Moulds, of Pontiac, Ill., and John Fryer Moulds, of Chicago; also two brothers, John Richardson, of Pontiac, Ill., and Thomas Richardson, of Flanagan, Ill. The children were all present at the bedside of their mother with the exception of William, of Lake City, Iowa, who arrived too late, on account of the severe storms. Mrs. Moulds was a lady highly respected in all of the communities in which she had resided. She was a firm believer in the Old School Baptist faith, a lady of strong christian character and a mother greatly beloved by her children. She had been in poor health for some time, but had been able to be around some until within the last few days, when she contracted a heavy cold, which developed into pneumonia, resulting in her death. She was conscious until the very end, talking with those around her and expressing her willingness to go when her Master called.

The funeral was held Jan. 6th, 1911, first by a short service at the residence, conducted by B. W. Tate, of Pontiac, while the extended services were held following at Flanagan, conducted by Elder S. H. Humphrey, of the Old School Baptist Church, Galesburg, Ill. Interment in Mt. Zion Cemetery.

GEORGE T. MOULDS.

Lewis Robey, our beloved brother in Christ, departed this life Jan. 2nd, 1911, at his home in Herndon, Va. He had but lately passed his 72nd birthday, the date of his birth being October 29th, 1838. For forty-three years he lived an exemplary, christian life with his dear companion, Charlotte Huntt, to whom he was wedded Jan. 1st, 1868. To that union were born six children, three sons and three daughters, five of whom survive their father, together with their widowed mother, who very keenly realizes her loss, and is filled with grief therefor. Brother Robey

was baptized by the late Elder E. V. White the second Sunday in August, 1889, in the fellowship of the Frying Pan Old School Baptist Church, of which body he remained a faithful and consistent member to the day of his death. For some weeks prior to his death he felt he was not long for this world, and so expressed himself on more than one occasion. I last saw him a month before his departure, sitting up in a chair. The doctor in attendance then said he saw no reason why brother Robey should not recover, but our brother himself said his final sickness was upon him, and his end could not be far off. A few weeks later proved he was a better judge of his condition than any one else, even the physician. He was a spiritually-minded man, and this grace was with him to the close of his life. Verses from hymns he loved and fragments of prayer escaped his lips those latter days of his, and bore evidence to the sorrowful and waiting ones at his side that his Savior was near and very dear to him. We can truthfully say of him he was a kind and loving husband, a patient and tender father, one who walked humbly with his God and blamelessly with his brethren. His outward life evidenced that the fear of God was in his heart; not that slavish fear which gendereth to bondage, but that godly fear, the hatred of evil and love of righteousness, that frees from sin and death and hell whosoever soul it enters. Our hearts go out in tenderest sympathy to our beloved sister Robey, and to the sons and daughters in this bereavement, for in addition to this loss, one daughter is at present laid up with a lame foot and one son with an injured leg, the result of a car mishap, so we feel this family is especially tried just at this time.

The funeral services were held in the meetinghouse at Frying Pan, and burial in the yard close at hand. The writer tried to speak to the comfort of all assembled from John xiv. 18. May the consolation in Jesus Christ abide with the widow and all who mourn.

H. H. LEFFERTS.

LEESBURG, Va., Jan. 16, 1911.

Joseph Bartley died at his home in Jasper County, Ill., Jan. 16th, 1911, and was laid in the old churchyard near Brockville, there to await the time set apart by his Master to be raised a spiritual body, to ever dwell in that haven of sweet repose. He was born in Shelby County, Ind., Feb. 5th, 1834. A comforting funeral discourse was preached by Elder W. A. Pinkstaf. His early life was spent in his native State. When nearly twenty years of age he emigrated to Illinois with his parents. A little hope being given to him, Saturday, Dec. 6th, 1856, he united with the Primitive Baptist Church at Hickorycreek, this county. May 5th, 1862, he was married to Catherine Jones. Ten children blessed that happy union. His companion, aged seventy-three, and five children, two daughters and three sons, survive him, who will

greatly miss him, but they realize that their great loss is his eternal gain. He was a true antinomian; in that faith he lived and died, believing that nothing is based on conditions; God cannot in anything he does be unjust; he is under no law. Brother Bartley was an unselfish, earnest laborer in the Master's vineyard; by his pious and studious life he gained much knowledge of the holy Scriptures. He was a believer in God's foreknowledge and purpose pertaining to all things; to him religion meant service. We can truly say that he faithfully worked while it was day. The writer was bound to him in the bond of fellowship. His age was 76 years, 11 months and 11 days. Honored and loved by all, quietly and gently as the slumber of an infant this good man fell asleep in Jesus. On Wednesday before the summons came he and his wife were talking on the subject of religion, and he said he would not give his little hope for ten thousand worlds like this. Thursday morning he was stricken with paralysis of the left side; five days later the end came, and his spirit took its flight to be with God.

F. STRETCHER.

HUNT, Illinois.

Delilah Jenkins Hitt died at her home in Fleischmanns, N. Y., Jan. 16th, 1911, in the 74th year of her age. Sister Hitt was married to Albert Hitt, Feb. 17th, 1853, and to them were born three children, two sons and one daughter. Sister Hitt was received in the fellowship of the Andes Old School Baptist Church in August, 1866, and baptized by Elder J. S. Hewitt. She lived a faithful and devoted life to the church, and their home for many years was a welcome place to her kindred in Christ; she delighted to welcome them to her hospitality. The larger part of her married life was spent within the bounds of the Andes Church, at Union Grove, N. Y., but about sixteen years ago they moved to Fleischmanns, where she spent the remaining part of her life. Sister Hitt was held in high esteem by all who knew her. Her life had been an exemplary one, abounding in uprightness and integrity from early womanhood until the day of her death. Some four years ago she was stricken with a paralytic stroke, leaving her in a helpless condition, and was confined to her bed the larger part of that time, yet she endured all her afflictions without a murmur; her faith and confidence in her blessed Lord never wavered, feeling assured that he would not leave her in the trying hour. She was blessed with a reconciled mind, which remained clear and calm to the very last. Several times during her last hours she repeated the nineteenth verse of the thirty-fourth Psalm. Sister Hitt leaves her husband, two sons and one daughter, beside other relatives and friends to mourn their loss.

Her funeral was held from her residence; interment in the Clovesville Cemetery.

J. B. SLAUSON.

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H. SEWARD, Clerk.

SHILOH Old School Baptist Church, of Washington D. C., holds meetings the third Sunday in each month, in Lewis Hall, 1502 Fourteenth St., N. W., at 11 a. m. and 3 p. m.

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This little book has been published for some time, and orders for it have been received from near and far, even to the most distant States. All from whom I have heard have spoken to me very highly of the book. For forty years it has been upon my mind to publish these poems and the experience of my brother, together with the account of his last hours, and have wondered why I did not do it. I felt sure it would be for the comfort of many, and the many expressions I have already received assure me that it is so. Elder P. D. Gold writes: "I have read the poems and experience of your brother with much pleasure. How wonderful was the view of divine things given to him. Surely to be absent from the body and present with the Lord is far better." Elder S. Hassell says: "I shall have a commendatory editorial notice in April. I hope you may dispose of several thousands for the comfort of the Lord's scattered people." Elder H. C. Ker writes me: "Your little book, 'Songs in the night,' was duly received, and has given me more comfort than any reading I have done for months. Surely every lover of truth should have it." The price of the second edition has been reduced to thirty-five cents.

I have also on hand a few copies of "Reminiscences and Letters of Mary Parker." Price 75 cents. All orders sent to me.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 79.

MIDDLETOWN, N. Y., MARCH 1, 1911.

NO. 5.

CORRESPONDENCE.

I JOHN IV. 1-3.

“BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.”

DEAR BRETHREN EDITORS AND READERS OF THE SIGNS:—The above portion of the holy Scriptures has been on my mind more or less for the past few days, and now I will try, if the Lord will, to pen a few thoughts relative to it for your consideration. False prophets, actuated by the spirit of antichrist, were liable to disturb the peace of the brethren and cause them much trouble, and so the apostle warns them, as did also his beloved Master before him, and so he exhorts them to “believe not every spirit, but try the spirits whether they are of God,” and laid down the rule by which to try them. The spirit that is not of God can be but dangerous to the children of God, dangerous to their spiritual welfare, though those actuated by that spirit,

professing to be teachers of good things, may manifest very much interest in the welfare of the church, and even profess to believe in God and his Christ, for Satan, that archenemy and deceiver, has his ministers, and we are told that his ministers are transformed as ministers of righteousness, hence their liability for a time to deceive even the Lord's little ones. It certainly has been needful for the believer all along the line, from the time this was written until now, and is as needful for the church now to “try the spirits” as ever it was. Every believer has a double rule, so to speak, by which to try them. This same writer, John, tells us, “He that believeth on the Son of God hath the witness in himself.” Jesus said, “Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.” The experience of every true believer, that “by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works,” is abundantly corroborated by Scripture testimony, so both the Scriptures and his own experience contradict every spirit that seeks to divide the honors of salvation between Jesus and man, or works, means

or instrumentalities. Faith in the believer accepts all the testimony of the Scriptures concerning the salvation of God in Christ Jesus. A man may say, I believe in Jesus Christ (as I think thousands do to-day), and yet deny all that the name signifies. Every such one is possessed with and actuated by the spirit of antichrist. The name Jesus means Savior, one who saves, Christ, the anointed of God. The essence of the teachings of thousands upon thousands of teachers to-day, who claim to believe on Jesus and profess to be his servants, is that all that Jesus did saves no one; he only made it possible for the sinner to save himself, or the salvation of sinners is made possible through means and instrumentalities. This certainly is antichrist, but this antichrist has many forms and ways of presenting himself, and some far more subtle than this. The angel said to Joseph, "Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." I conclude that one is just as much antichrist if he disbelieves either one of these three positive "shalls," as if he should disbelieve all of them. Peter declared of this Jesus, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Scripture testimony abundantly proves that there is no partner with Jesus in the matter of salvation; he alone is Savior, as it is written, "And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me." "Whosoever believeth that Jesus is the Christ, is born of God." In

this the negative is as clearly taught as is the affirmative, i. e., He that is not born of God does not believe that Jesus is the Christ, the only God-appointed, promised and anointed Messiah, Savior and Redeemer, without a partner in the work assigned him by his divine and holy Father. He who teaches that will power in the sinner, money or preacher, or work of the law, or any other creature or thing, is entitled to a division of the honors of salvation with the Christ of God, is not a believer in Jesus Christ as the Scriptures set him forth, and to the extent that he takes from him the honor which is his due, and seeks to give it to another, he is antichrist. Faith in the believer is that through which he accepts as true the things taught in the Scriptures concerning Christ. This faith is said to be born of God, and overcomes the world; it accepts as true and rejoices in the things which carnal reason cannot comprehend, and even says cannot be. It should never be forgotten that the manifest children of God still possess all the principles of corrupt Adamic nature, hence their susceptibility to the suggestions of the spirit of antichrist, both by the tempter within and the false prophet without. But to his children God giveth more grace, grace according to their time and need. Even the children of God here in the world sometimes (and I might say truthfully often) manifest by their conduct the rulings of the spirit of antichrist, but I believe that sooner or later they are every one delivered from it, and before they quit this stage of action have to confess in their hearts, if not outwardly, that Jesus "is all, and in all." "That at the name of Jesus every knee should bow * * * and that every tongue should confess that Jesus Christ is Lord, to the glory of

God the Father." It is the truth that Jesus Christ is Lord (God ever), and the only name that figures in salvation from eternity to eternity, so to speak, whether we believe it or not, and when by faith the children of God realize it they rejoice in it "to the glory of God the Father."

"And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God." There seems to be a variety of evil spirits mentioned in the Scriptures, all of the same nature, all coming from the same source and all antichrist; many kinds of devils, but all closely allied to the one devil, the father of lies. There was that "certain damsel possessed with a spirit of divination * * * which brought her masters much gain by soothsaying," (flattery, I presume), and Simon the sorcerer, deceiver, and the unclean spirits, &c., the dumb devil that Jesus cast out of the man, the Gadarene that was possessed with a legion of devils. But Jesus had power over all of them, as did also the apostles, and all to whom he gave the power. There was also "the prince of the power of the air, the spirit that now worketh in the children of disobedience." None possessed of these devils could deliver themselves, nor could any man deliver them, nor any power except that of God in Christ, and his disciples, to whom he gave such power. The persons who besought Jesus and were healed had faith in him. The devils also believed (knew he had power over them) and trembled. I have thought that "the prince of the power of the air," or "that old serpent, called the devil," was the embodiment of the whole family of devils, and was and is that spirit which ever opposed Christ and his people on earth. The works of the devil are ever made manifest in the conduct of men. Under the influence of that evil spirit men are

combined together to compass the destruction of God's people on earth, as the rulers of the Jews, the scribes, Pharisees and Sadducees, combined together to compass the destruction of the Lord and Savior. In all this they only fulfill the purpose of God and the prophecies, but of this they are utterly ignorant. Men never could have taken and crucified the Savior had it not been God's determinate counsel and foreknowledge to deliver him into their hands; neither could Satan gather together his forces and persecute the church of Christ, as has been done all along down the line of its history, were it not according to God's will. Satan has the power (when it is God's will) to gather and combine his forces together; he is "the prince of the power of the air, the spirit that now worketh in the children of disobedience," and, as before stated, he has the power of transformation, that he may appear as an angel of light, and of transforming his ministers to ministers of righteousness, and such they appear to be to men, but when God's dear children remember to apply the rule they are enabled to detect them. They will not confess that Jesus Christ is come in the flesh, i. e., that he is a full and complete Savior, and wrought a full and finished salvation. This class (antichristian ministers) have always been by far the most numerous; as it was in the days of Elijah the prophet, so it is now. They bear a close resemblance to their ancient predecessors the Pharisees, and to-day they are as numerous as the frogs that covered Egypt. They love the uppermost seats in the synagogues, and to be called of men Rabbi. In our day they are ever scrambling for the fattest positions in the (so-called) churches, and have taught the people to call them "Reverend," "Doctor of Divinity," &c. They

have always made it an important point to manufacture and manipulate public sentiment, and teach the people to ignore the truth and to ostracize the man or body of men who stand for it. Thus for gain the truth is perverted and ignored, and the true ministry of Jesus Christ and his church through misrepresentation are brought into contempt and derision, and thus the spirit of antichrist is made manifest in the world. But amidst all this the poor and afflicted, tempted and tried, despised and rejected people of God, knowing that they are as their Master was in the world, and knowing that he himself came in contact with Satan and all his forces, and gained a complete victory, and in due time the victory will be manifested over all the powers of darkness, to the final deliverance of every heir of promise, rejoice in the truth. The apostle Paul said, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." When the blessed Lamb of God was crucified, antichrist was exulting in the zenith of his power and glory. On that day Pilate and Herod, who had been at enmity, were made friends. It seems at this time that the world was enjoying a universal peace. Worldly wisdom, governmental power and religious zeal were the three grand elements combined, and under the influence and control of "the prince of the power of the air, the spirit that now worketh in the children of disobedience." The coming together of these elements, dominated by religious fanaticism, has always been a time of persecution of the church of Christ. In all this the word of God to the serpent (Gen. iii. 15,) is being manifested and developed: "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." It was the same spirit, "prince of the power of the air," antichrist, that developed the Roman Catholic hierarchy, that ruled the world through the dark ages and sought to exterminate the believing children of God from off the face of the earth, and in its vain efforts to establish and uphold its religion by law put to death its millions, and by its merciless rule of tyranny and oppression reduced the human race to the most abject condition of poverty, ignorance and superstition. But through all this dark period of the world's history, from all we are able to learn and which we believe is in strict harmony with the prophecies of the Scriptures, God and truth were never without witnesses; fast as they were mowed down others were raised up, and when they seemed to be exterminated in one place they would spring up in another. Now for a season, so far as controlling and wielding the sword of civil power is concerned, Satan has been bound; he can no longer forbid the church worshipping as the word of God teaches them and punish them for non-conformity. How long God wills that this shall last no man can tell, but to those who have observed the tactics and maneuverings of antichrist through past history, and who know something of his nature, the signs of the times are ominous, and it seems that Satan is again about to be loosed for a little season. He that observes cannot fail to see the disposition increasing at a rapid rate that has been more or less manifest for several years past on the part of "the clergy" to unite church and state. Of course such a course is not openly avowed, nevertheless preachers of different denominations combine together

and manipulate their churches and auxiliary institutions to compass a certain end, always seizing upon some plausible pretext, something that appeals to the sympathy and moral sentiment of the people. To compass the end designed they must manufacture public sentiment; to accomplish this the pulpit, the press, the religious school, and often the secular press, and the literary school, with all the above named, are brought into requisition. Thus power over the consciences of men and women is gained, and when one point is carried it is much easier to carry the next. The habit of priestly domination once established is hard to shake off. The people are taught in this day that the preacher is as the oracle of God, and instead of judging the preacher by the Bible they judge the Bible by the preacher. In other words, they take what the preacher says the Bible teaches for granted, without investigating for themselves, and thus they are taught. For years before the great civil war of 1860-1865 antichrist was doing his work as above mentioned; some forty years or more the preachers and their agents were engaged in manufacturing public sentiment, in making the government of the United States a tool in their own hands. It cost many thousand lives, and made thousands of widows and orphans, to say nothing of the enmity and hatred between generations that followed, but after all the churches gained their point. So much for church and state united. Elder Beebe said some years before the war that abolitionism was a child of new schoolism. Every one who has read the history knows that the idea originated with the preachers and churches. Whether as a result of the sequel, conditions are better or worse with the slave or his owner, is a question, the race problem is

perhaps as far from being solved as ever it was, but the lesson was repeated, that whenever the preachers combine to gain control and dictate the policies of state, or, in other words, whenever church and state are united to accomplish certain ends, no matter how plausible the end designed may be, the sequel is always the worse for the people. Jesus Christ, the great Head of the true church, said, "My kingdom is not of this world." Acting ever in accord with this principle, the true church has never sought the aid or recognition of governments of the world; so to do, no matter how plausible the pretext to men may be, is proof of antichrist, and certainly it is always to the best interests of God's children never to bid Godspeed to such a spirit. All that the church can rightfully ask of the governments of this world concerning religion is to allow us our Bible and the free exercise of our belief of what it teaches. Our revolutionary fathers, the founders of our (United States) government, as it were, were fresh from experience with the bondage of priestcraft, hence the constitution that protects us in the right to worship according to the dictates of our own conscience. Had its principles been strictly observed and adhered to we should ever, in many respects at least, have remained a united and happy people. But that ever-restless and industrious spirit of antichrist can never enjoy peace, especially to see the church of Christ free to enjoy their worship, so are continually creating disturbance, contentions, enmity and strife, ever seeking more power. In these days temperance is the foremost pretext of antichrist to dominate legislative bodies. To promote temperance (pretendedly) legislation is sought to prohibit the manufacture and sale of spiritous liquors. To secure this

the various popular churches are joined hand in hand, and systematic organization is the procedure of the clergy, and everything is brought to bear to influence and intimidate and coerce legislation; but first a sufficiency of public sentiment is manufactured, and thus voting strength is secured. Every man who is opposed to their methods, and especially who has the courage to lift up his voice against the principle, or even cast his vote against it, is branded from the pulpit and the press as being a promoter of intemperance, in sympathy with the liquor interests. All the believing children of God are believers in temperance, not only in the use of spiritous liquors, but in every blessing that the great Creator of all things has conferred upon his creature man. It is any and every man's privilege to abstain entirely from the use of intoxicants if it is his wish so to do, and perhaps for many it is best. It is the duty of all who believe in and love the name of Christ to walk worthy of the vocation wherewith they are called, and to this end the grace of God which bringeth salvation teacheth us that denying ungodliness and worldly lusts, we should live godly and righteously and soberly in this present world, and, walking charitably, we would shun every course that would or might lead our weak brother to offend or stumble. The popular churches of to-day, in harmony with their general course of being "wise above what is written," have thought it best to leave off the use of wine in their communion services. In a recent issue of the Fort Worth (Texas) *Record* I find exception taken to the phraseology of the proposed amendment to the constitution providing for state-wide prohibition, as it has been introduced by the prohibitionists into both houses of the thirty-second legislature.

The objection lies in the fact that the proposed amendment provides that the manufacture, sale and barter of intoxicating liquors shall be prohibited in Texas, except for medicinal and "sacramental" purposes. Discussing the matter further it is said, "This phraseology puts the church in an entirely improper attitude, for all the churches of to-day use unfermented wine in administering the sacrament of the Lord's supper, and it is not at all necessary that an exception to state-wide prohibition be made on their account. Long since the majority of the churches have used only unfermented wines, and now all of them follow this course. It is an unjust reflection, though doubtless a perfectly innocent one, upon the churches to have them exempted from the operations of the law on this account, especially in view of the fact that the churches as a rule will support the cause of prohibition more than any other organization of people. For the cause of prohibition, and to redeem the good name of the churches, I believe the prohibitionists of the legislature should correct the language of the amendment which they have introduced." This lengthy quotation substantiates my contention above as to the workings of anti-christ, i. e., the clergy and their churches relative to legislation, &c. Either ignorance or willful misrepresentation is clearly manifest in the statement that all the churches now use the "unfermented wine," &c. Unfermented grape juice, or any other juice as to that matter, or even water, might very fitly symbolize the idea of the atoning blood of Christ as held by the various branches of the anti-christian connection, but that which fitly symbolizes the atoning blood of Jesus is genuine wine, which is, I understand, the fermented juice of the grape. The fig-

ure chosen to this end by the Holy Ghost can never be substituted by something else with the church of Christ. As the literal wine stimulates and invigorates the natural organism, so when by faith the true believer realizes a personal interest in the blood of Christ he is spiritually stimulated and invigorated. I am aware that this daughter of antichrist was born many years ago and falsely named temperance, and we might say is a twin sister with abolitionism, at least has the same mother and father, and may be one of triplets, "woman suffrage" being the other. But time and space forbid that I pay my respects to the last named miss at this time; suffice it to say that the three remind me of the "three unclean spirits like frogs" that the apostle John saw "come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."—Rev. xvi. 13. I am not claiming that all the workings of antichrist are confined entirely to the world, for the doctrine of antichrist had made itself manifest among the true believers even before the apostles had passed away, hence they all taught more or less along this line, and rebuked, reprov'd and warned. Hence the necessity for John to warn and caution his brethren, "Beloved, believe not every spirit, but try the spirits whether they are of God," and then give them the rule as before mentioned. The spirit, whether in the church or out, that refuses to give all the praise and honor and glory for salvation, and every gift we have, to Jesus, is antichrist, whether it is the evil suggestions to the mind, suggesting a possible part something else may have to do in the matter, or by our own brethren that at least some of the benefits in some sense of the atonement are hinged upon some kind of con-

tingencies, or out in the world with whom religion is a science, or with whom Jesus is only a small factor in that which goes to constitute salvation. It is Jesus who hath "delivered from so great a death, and doth deliver: in whom we trust that he will yet deliver us." "According as his divine power hath given us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."

H. B. JONES.

WINNSBORO, Texas, January, 1911.

CANNON, Del., Jan. 8, 1911.

ELDER H. C. KER:—I am now attempting to do what I once thought I would not do again, that is, to write concerning the things which I now hope have been the dealings of the Lord with one so unworthy as I feel myself to be. I have not heard you preach since you were at the association at Indiantown, in 1900, I believe it was. Now I am considering whether it would be profitable to either of us for me to write you, and it seems that I see so little in myself that I feel as though it would be unprofitable, yet at the same time when I consider how merciful the Lord has been to me, and how I have been disobedient, it seems that I would like to talk to some one concerning the mercies of the most high God, who speaks and it is done, who commands and it stands fast. I feel too ignorant to write or speak of these precious things, yet feel the Lord is able to direct my mind if so be that it is his will.

My mind goes back to the years that are past and gone, to the time when, I trust, it was the voice of the Lord that spake and said, "Come out from among them, and be ye separate, saith the Lord." I am referring now to the time when I was brought from out the M. P. denom-

ination in Delmar, which you know about, and I remember now how you did seem to encourage me at that time, for if you remember, I would try to get a chance to get to your place of business when no one else was around, to hear you speak of the way in which the Lord had led you; and I remember on a certain afternoon you came into the store where I was then employed, and told me Elder Ritzenhouse would preach in Hastings Hall at night, and asked me to go if I could get off. I did go, and remember well the hymn he announced (No. 116): "Lord, how secure my conscience was, and felt no inward dread," &c., and I remember, too, how those words seemed to be spoken to me, and his sermon which followed, and how, I hope, I was made to love that doctrine. I remember the time when I had almost given up, when these words came into my mind: "Bless the Lord, O my soul; and all that is within me, bless his holy name." My burden was gone. O those joyful moments! "On the wings of his love I was carried above." I remember that you were the first one I mentioned this to, and I remember the remark you made; you said those feelings would come and go, and I have found it so. I have found it necessary at times to retire from company to keep from letting any one see me weep.

I have tried to tell you about rejoicing, and now I must tell you some of the dark seasons I have passed through, some severe trials, but will not mention all of them, as it is not in my mind to do so now. You perhaps know of some of them. There seemed to come a time when I was not interested in the things which I first spoke about in this letter; it seemed as though I did not have that strong desire to mingle with the saints that I had at first (I mean when I was

first received by the church); something seemed to say that I had been mistaken, that I had not been taught of the Lord and was laboring under a false impression. This was a peculiar experience, and I reckoned there was no one like me, and it seemed that I had been mistaken. I could read the Bible, but could not see anything in it, and I have to say with shame that I did not go to meeting when I might have gone, but would fix up some trivial excuse. I am ashamed of this, but it is the truth, and I feel it a duty to confess it. I continued along in that way until the summer of 1908, when I was taken sick with what the doctor called a low type of typhoid fever, and during that time I had some strange feelings that I will not mention at this time, only I thought how disobedient I had been, and could not expect the Lord to raise me up again, but felt he had a right to do with me as it might please him. I remember how I felt a strong desire to hear a gospel sermon, and how I believe it was made known to me that I should hear the gospel preached again. These words seemed to do me good: "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God," &c. I remember how I desired to mingle with God's people. Forsake not the assembling of yourselves together, as the manner of some is, would often come into my mind, and as soon as I was able to ride I hired a team and drove to Broad Creek one Tuesday in October to hear Elder Francis, and if I ever did rejoice at hearing the gospel preached it was at that time. He took for a text these words: "Now know I that the Lord saveth his anointed: he will hear him from his holy heaven with the saving strength of his right hand." This is the sixth verse of the twentieth Psalm. He

preached a wonderful sermon; it seemed that his words remained with me for several days.

I have in mind to tell you of a severe trial which I passed through, yet I am almost afraid to mention it. I seemed to get in a strange condition, and could not understand my feelings. It seemed as though something told me there was no supreme Being, and O the trying days I endured for a time. This feeling seemed to leave me, and then I felt my littleness and nothingness in the presence of the just and holy God, and I thought of this Scripture: "What is man, that thou art mindful of him? or the son of man, that thou visitest him?" I would repeat these words often: "Restore unto me the joy of thy salvation." It seemed that I had no strength, and often these words seemed to suit my case: My bones are out of joint, I am like unto a man whom wine hath overcome; and many other passages, and then wicked thoughts would creep into my mind. I continued in that condition until I almost gave up in despair. I went out by myself where no one could see me, and I remember the words that were in my mind; whether I said them or not I can hardly remember, they were these: Lord, thou knowest the condition of my mind; thou knowest that I am cast down, and that I have no strength, and that I cannot do anything that would merit thine esteem, and I ask for mercy, for if justice is meted out to me I cannot stand before thee, for I have sinned against thee, and have done the things which I ought not to have done. Amid these feelings I still seemed to have a little hope that he would remember me, or that he was leading me in a way that I could not understand, and I remember saying in my mind, Lord, if thou hast

known me, if I am an object of thy love, wilt thou not make it known to me in such a way as it may please thee? A peculiar silence came over me, and this came in my mind: I am not far from thee; when thou wast in thy mother's womb I knew thee; I have called thee with an holy calling, and with an everlasting love have I drawn thee, and other things that I will not mention now. Dear brother, was this the Lord's work? I wanted to tell you this. In my mind I talk to you often. I have written this letter because I had a desire to do so. There are many other things in my mind, but I will stop, for your time is taken up with matter more important than reading these wandering thoughts. I wish to say that I enjoy reading your editorials in the SIGNS, also Elder Chick writes beautifully; in fact, all the letters in the SIGNS are written by those who have been taught of the Lord. I was interested in Elder Durand's letter of January 1st, headed, "Thoughts about predestination."

Yours unworthily,

A. T. BENSON.

CANNON, Del., Jan. 29, 1911.

ELDER KER:—On the 8th of this month I wrote you a letter, but did not send it, because I felt it would be of no interest to you; something seemed to suggest that if I sent it to you it would only be manifesting more of my ignorance. Today I have read the SIGNS for February 1st nearly through, and have rejoiced in reading the testimonies of the saints. O how it seems to me I can see the hand of the Lord in their downsittings and uprisings; it seems to me if I could only see the evidence in myself that I see in others that they are subjects of his kind

providence and tender care, that I would take great delight in writing, but I am ignorant and unworthy, and therefore try to be content with reading the testimony of others. I cannot tell why I have had a desire to write you, but it seems to me I have a love for you that I cannot explain; in fact, I hope I love all Old School Baptists. Sometimes I am troubled for fear I do not love them as I ought. I often think of those long drives we used to take when you went to Millsboro, Del., and how the Lord directed you then, and how we were all sorry to have you leave us, and yet at the same time felt it was the Lord's work, and were reconciled. I wish to say that it is the hand of God that has led you thus far, and he will continue to lead you.

Now just a word about that experience which I passed through, and I will stop. As I said before, I was in great distress of mind; "burdened with a load of sin, harassed with tormenting doubt," seemed to suit my case at that time, and, as I said, almost gave up in despair, and when I had repeated those words over that I told you about, if I did repeat them, I did feel that the Lord was not far away, and that I was in his presence, and I trembled, but when these words came in my mind, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee," it seemed that all fear left me, and I trust I was made to rejoice with joy unspeakable.

Now I will stop. Dear brother, if you have time to write me a few lines some time I would be glad to hear from you, but do not neglect your other duties for me, for I am unworthy, and do not see how any one can have fellowship for me.

Yours unworthily,

A. T. BENSON.

WOODSTOCK, Ontario, Dec. 2, 1910.

DEAR BROTHER CHICK:—It is a long time since I wrote you, though often thinking of you. If I could write anything of interest I would gladly do so, but my leanness, or barrenness, in spiritual things is such that I often fear I have no part or lot in the matter, and often do I feel that I have no right to meddle with spiritual things. I fear that I am a deceiver, and being deceived, and often do I think that if my brethren knew what a wicked sinner I am they would not only spurn me from them, but despise me for trying to pass myself off as a child of God. Many, many times I have thought that if I could only go away and dwell alone it would be far better for me, for then I would not have the warfare about going to meeting and hearing the gospel preached and meeting with those whom I sometimes hope I love, yet I often fear there is no real love, for I am so easily offended, and fear that I have very little forbearance, while the apostle says that charity, or love, suffereth long, and is kind, and not easily provoked, but beareth all things. But poor me, I seem to be the very opposite, easily provoked, and cannot bear anything. But there is one thing that consoles me a little sometimes, and that is that I know my failings and shortcomings, and hope that I do mourn over them continually, but I find myself falling into the same pitfalls every day of my life. You say that you have fellowship for me and like my company, which I must believe, or you could not have visited my home as you have done. This makes me glad, and sorry, too, for I hope that I enjoy your company, and feel that it is pleasant indeed, yet I cannot help having the feeling that if you really knew me you would not come. I

know I have never tried to make you feel that I am good, neither have I been permitted to show my wickedness openly before you. I hope that I am in some measure always kept from open wickedness, yet I know that in my heart dwells no good thing, and every evil is there by nature, such as envy, and hatred, which is murder, for it is declared in the word that he that hateth his brother is a murderer. There is also malice, and many other evils; God knows them all. I can hide nothing from him, and I am glad that I cannot, for how could he forgive if he did not know? Sometimes I am permitted to pour out my whole heart to him and tell him how vile I am, and to plead with him for mercy and forgiveness, and I hope that sometimes I have had an answer of peace, which has come as a balm to the wounded heart. But O how seldom and how very far apart are these seasons of rejoicing, and how very short they are, but they are not quicker or shorter than the lightning, and the dear Savior said that his coming should be like that. So also the prophet said, "Here a little, and there a little." There are just little tastes by the way. I know that if ever we have been given a knowledge of our lost, sinful condition, it is because we have been quickened into divine life, and this life is eternal life, and the recipient of it can never die. If a sinner is ever quickened, he will surely come to the birth, for there are no stillborn children in the kingdom of God. It seems to me that there is a difference between being quickened and being born, but perhaps I cannot define the difference, but to me it seems that when one has been brought to know that he is a sinner before God, this is the quickening, and when he is made to feel that his sins are forgiven, this is the new

birth. Quickening is not birth, but the birth will follow the quickening as surely as there is a God in heaven. There can be no failure, no disappointment, no shortcoming with the Lord in his work. The quickening is not a change of any part or principle in the man, but an implantation or a new principle put within the man. There is no change in the old nature; if so, then I am not a subject of that life, for I find within me the same lusts after the low, depraved things of the world that were in me before, but I hope that there is a life or principle implanted within me that subdues and in some measure controls the old sinful nature and keeps it in subjection, yet the old nature is in nowise different from what it ever was, and is just as prone to evil. Some are constantly saying, What is born again. It is the man? He is the subject of a new development or life. Birth does not change the nature of the thing born, but it does bring forth something. The dear Savior said, "When a strong man armed keepeth his palace, his good are in peace," and it is so with sinners. The goods of the sinner are in peace; he thinks of nothing but the world and the things of the world; all with him is peace. But if one is a child of God there come times when all is not peace; something stronger than the world, stronger than all the sinful depravities of nature, has come in. What is it? It is life that has entered into his soul, and war is the consequence. The stronger man has entered the lists against all the evils which the man before this did not know were in him, and the issue of the fight is not doubtful. The poor soul often thinks it is doubtful, and often cries out in fear and trembling. Sometimes the stronger man so subdues the strong man, the old man, that the poor

soul cries out with joy, and thinks that he will ever go on his way rejoicing, but, after all, the enemy is not dead, and the warfare will continue until death is swallowed up in victory. When we are left to ourselves, and the old man grows strong from being left alone and allowed to have his way for a time, alas, we find that we are still sinners, the same as ever. Well is it for those who are kept by the power of God. Do they boast? Ah no, they are humbled in the dust, and cry out, or rather sing, "Not unto us, O Lord, not unto us, but unto thy name give glory." I think that if ever I am so happy as to reach eternal glory there will not be one who will have more reason to praise God for his wondrous love and mercy that saved such a dreadful sinner as I.

Now, dear brother, I have wandered round, but I hope not away from the truth; if I have, please correct and forgive. Our fall meeting was very pleasant and enjoyed, as I hope, by all lovers of truth. Elders Ker and Lester preached the gospel, I believe, with power from on high, to the comfort of many. One lonely wanderer found her way home to the flock, or rather, she was led home, and narrated a clear relation of an experience of grace, and was received with joy. All was peace at the meeting, but we were made sad by learning that Elder Ker had decided to decline the call of the church to be our permanent pastor. The church gave Elder P. G. Lester a call, which I suppose he will answer soon. He preached at all the appointments, and was well received and well liked by all. If the Lord sends him to us, I hope that he may be a blessing to us as a church. I think him a very gifted man, and sound in the truth. He is a much better

minister I believe than we deserve, but not better than we need.

We both send love to you and all your family.

Your unworthy brother,

R. SCATES.

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TRENTON, N. J., Jan. 24, 1911.

DEAR BRETHREN:—I have been meditating upon things of the Scriptures, and thought I would pen a few thoughts. I have been thinking of the promises, which have been of much comfort to me, and the consequences of breaking the law. The laws of our country demand the punishment of the offender according to the offense. If the law demands that the offender go to prison he must go and serve the time allotted to him, and until that sentence is fulfilled he must remain, but after the fulfillment of the sentence, and justice is satisfied, he can again enjoy liberty. Dear brethren, so it is with me. I have been in prison and in darkness, with no light, no liberty, and have been longing for the time of my deliverance, the time that I might enjoy the presence of my Savior, but I must wait his appointed time, then he will appear, but it will be as with the prisoner after he has served his time and is again a free man. When the light is again revealed I can rejoice, and say the Lord is just and good to me, although darkness covers the earth, and gross darkness the people, as it is with me when I cannot see the hand of the Lord in my travels. I cannot feel that I am one of his, but the promises of God are good. He says, "I will be their God, and they shall be my people." Glory be to his holy name, these things were all fixed in eternity, and when he died on the cross, and cried, "*Eli, Eli, lama sabachthani*?" something not understood, we marvel, but after

light is given we can cry with him, "My God, my God, why hast thou forsaken me?" and when he said, "It is finished," his love for his people was made known, and we rejoice in the finished work that leaves nothing for us to do. O such love the Father has bestowed on us. O that I could praise him more. In thinking of his finished work is joy indeed for me, although I doubt sometimes and wonder if that work was for me, one so vile and sinful, no soundness in me. I am full of wounds and bruises from the crown of my head to the soles of my feet, but still I have a little hope when I call to mind the mercy or goodness of God that has been shown to me, for I do feel at times that he has led me in green pastures and beside the cooling stream, and made me to lie down and rest, trusting all to him who careth for the sparrows, and although I travel in darkness I know that his people are led in ways they know not, in paths they have not seen; he leads them in the waste howling wilderness and instructs them. I do sometimes come to an oasis in the desert, and am made to rest and drink from the cooling streams of God's promises, then do I remember his goodness to me in times past, and it gives me hope that he is still with me and will give me strength enough for one step more. What more can a poor wanderer through darkness need than this? The shalls and wills of our heavenly Leader are stepping-stones for the tired wanderer across the dark waters of the unknown. For the future we know nothing, it is ever an eternal now with the Almighty. I hope the Lord in his mercy will ever be with me, and that I may be made to sing his praises and trust in his power and finished work, and may he keep me, a poor sinner, and at last bring me home to himself.

I have been thinking about the building of the tower of Babel, and have a few thoughts which I will submit to you. Does not this come under the law? When they all taught one another, saying, Do this or do that, and then we will be safe if the floods come; we will have a way of escape from the danger without. I think it is now as it was then: men think that by their own good works they can furnish brick and stone to build a way to the eternal city, and thus they gain favor with the great men of all countries and feel safe from the wrath of Him who is just in all things. Woe unto them when he confounds their language that they cannot understand one another, then all will be confusion until they are taught the language of Canaan, which declares that all things are in God's hand, and that man must flee to him for help and comfort. After this revelation we are unable to think or do aught of ourselves, but must look to him for safety from storms and floods which sweep over all our own works and ways, and when the storm is past we are made to rejoice in the light and smiles of his countenance, like a poor traveler in a foreign land where he does not understand the language, but if he hears one speak in his own tongue he rejoices and longs to speak to that one. Amid all the confusion of the world we know the voice and language of our Friend, our Shepherd, and look to him from whom all our help cometh.

Dear brethren, I hope you will pardon me for taking your time, but a few more thoughts come to my mind. It is recorded in God's word: "I am the rose of Sharon, and the lily of the valleys." I think that the word "Sharon" means a plain. Now this plain, as it seems to me, is God's love for his people; to them he

is the Rose of Sharon, the chief attraction. They bask in the sunshine of his countenance, then we travel along the flowery way on the plain of love. When I have the blessed Rose in view my path seems smooth and easy, but alas, in my poor, sinful nature I often lose sight of the goodness and mercy I enjoyed when I had the Rose in my view. Then it is I go down in the valley and wonder why it is that I have no more sweet communion with my Savior. Then again he shows himself, not as the rose of Sharon, but the Lily of the valleys, pure and white, and I feel humbled; I long to be like him, meek and lowly; thus I travel on. O my sins and backslidings plunge me down to the depths, and I find there are many pitfalls and false guides, so I know not which way to go. The mountains are on either side of me, but I cannot of myself reach the summit; then I am almost in despair until deliverance comes. I must be like Jonah, for I cry, "I will pay that that I have vowed. Salvation is of the Lord," and with the poet I sing,

"Out of the depths of woe,
To thee, O Lord, I cry;
Darkness surrounds me, but I know
That thou art ever nigh."

Glory be to his holy name: he is able to deliver us from all our troubles and place our feet upon a rock.

I have written, I hope, as the Lord directed my mind; if I am wrong, then look upon me as a poor, ignorant one, for I feel that I am nothing; I walk in darkness and have no light. I have written more than I thought I could, and if there is nothing in it, cast it aside and all will be well with me. May the Lord ever be with you and all the dear ones, is my prayer. I am a sinner saved by grace, if saved at all.

GEORGE M. LEEDOM.

OAK LANE, PHILADELPHIA, Pa., Jan. 1, 1911.

DEAR ONES OF THE HOUSEHOLD OF FAITH:—Once more my desire to write you is so great that I have taken up my pen, and with inward fear and trembling I make the attempt. I desire that the Father will guide my pen, for if guided by myself I fear that I should write bitter, sarcastic things, and in judgment of others. As I think of this undertaking these words come to me: O wretched one that I am! who shall deliver me from the body of this death? O this warring, this worrying of sin, this continued commotion and confusion, surely it is death to all peace and contentment and comfort. But how comforting is the next verse: "I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law of sin." For myself, I seem much of the time to be sowing to the flesh, and find much reaping of the flesh; it is all corruption and death, and I am made to cry out, "My leanness, my leanness." O what evil thoughts! O that they might have no dominion over me, but they just weigh me down, and I seem helpless to escape their grasp, therefore I cry, O wretched one that I am. If I could only have the strength that was the blessed Lord's when he said to Satan, "Get thee behind me." But I have no strength; I seem as one in the mire, and it would swallow me up, I cannot see my way out. I see others going on, and all seems well with them. They do not seem so rebellious and so stubborn as I am; all seems to be peace with them; they seem to have no petty troubles, no wretched thoughts, all seems joyous. I wonder if they have ever been caused, as I have been this afternoon, to cry out with the apostle, O wretched one that I am. I seem to be

so selfish. I am so unwilling, unreconciled to the ways of others. I am bothered over all things, and on all sides with fashions and manners of others. Why am I so? Why do these trifling things annoy me so much? I see that with the flesh I serve the law of sin, and the fruits of the flesh are of various kinds: hatred, envyings, wrath, strife, and so on. These things surely do distress me almost beyond endurance, and now I feel to say, O that my sins and my iniquities might be remembered no more; and He has said that he will remember them no more forever. But O that the Lord would rebuke them as he did the stormy sea. O then, what a great calm! One time when I was so saddened and distressed about my vile heart I was reading the Scripture in Isaiah, and the twenty-second verse of the forty-fourth chapter came as a great promise to me: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee," and O what a calm. How my house was set in order then, and how I wish that it might be so again. Somehow as I write I am questioning whether there are any of the dear ones who know anything about this indwelling sin in the flesh, as I have been writing about it. There are so many apparently trifling, petty sins. Does my mind really serve the law of God at all? Does my mind rise any higher than the flesh? I do feel at times comforted with the thought that it does, for with the mind do we not know the things of the kingdom? Do we not know of love, joy, peace, long-suffering, gentleness, goodness, faith? Are not all these fruits of the Spirit? Do they not come down from the Father of mercies, with whom there is no variableness nor shadow of turning? I do feel at

times that I know of this mind that serves the law of God. I do desire to do for the dear ones, and to give a cup of cold water often to the needy, but we can do this only in the pleasure of God. I do desire not to murmur at the will of God; I know that he doeth all things well, and that he knoweth our needs, and that he giveth us according to his infinite wisdom; he is all-wise. "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." I have no strength in myself, and cannot trust in the puny arm of man. I do want to be wholly submissive and obedient to his will; I want to serve him better, and give glory only to him. I hear some say how wonderful it is that man has invented, and is inventing, so much all the time, and they seem to be giving all the glory to man, but I cannot help feeling that He made all that is made. What has been or can be made without him? Even what men call inventions are of Him. He alone gave the knowledge and the power; he imparts all from year to year, yea, from moment to moment; he gives us strength as our day, and will never leave nor forsake us.

Now I wish for you all a happy new year. As I write this I can see that true happiness can come only from the great Father above. Some of you may be languishing upon beds of affliction, some may be mourning over the departure of loved ones, some may be in such straitened places that you know not which way to turn, but I am sure that if his Spirit is with you, prison will prove a palace to you. Some of you may be hungering and thirsting after righteousness; if so, it is sure that you shall be filled, for that is his promise to you, and his promise will not fail. Some of you may be inquiring the way, feeling that

you are not in it and that you do not know it, but it is sure that if you will look along the way your feet are treading you will find some of the waymarks, every one of which hath a "thus saith the Lord" for it. The Master said, "If ye love me, keep my commandments;" so let us not remember the commandments of men. He said, Leave all and follow me. Does not that mean all the works of men? He said, "I am the way, and the truth, and the life." Let us search the Scriptures and learn their testimony of him. He is meek and lowly, and in him we shall find rest.

I desire to say to the editors of our dear paper that I hope you may not grow weary in well doing. May you be blessed with the pen of ready writers, as you formerly have been. How often you have comforted the dear children, oftentimes lining out the path to some poor, weary one, and sometimes deciding the mind of some upon some portion of the Scripture which they could not know unless some man guide them.

But I fear I have written altogether too lengthily. As I read it over I fear there is so much self in it that it will prove tiresome, but I leave it to your judgment, to do with it as you think best.

MARY HILL TERRY.

ROMULUS, Okla., Aug. 28, 1910.

DEAR BROTHER CHICK:—Again I have an impression to write you. I have been so impressed before, but have put off writing because of poor health, but the impression comes this morning with such force that I am trying to write. My family is away and I am very lonely. The editorial which you had in the SIGNS for August 1st, upon the Sabbath, did me much good. You told my belief much better than I could myself. Many times

I find you dear brethren in the east in my mind, and I seem to be talking to you as though you were near; then could I tell you how the blessed truth shines forth to me I would be relieved indeed, but I am of a stammering tongue, and it seems that when I attempt to write the subject leaves me. The blessed Sabbath is on my mind this morning, that eternal day. Dear Jesus is the trembling child's day of rest; when he speaks to the poor, weary soul, that soul finds rest; it is rest the world knows nothing of, for the natural mind does not discern the things of the Spirit of God, because they are spiritually discerned. Christ is in us the hope of glory, and he is the witness that testifies to these things. But, dear brethren, it seems to me that my walk comes far short; I do not live as I wish to live. I fear the attempt to claim relationship with the dear ones of the Father, yet at times I believe my greatest evidence is the love that wells up in my heart for the children of God, and my longing to be with them; if not deceived, it is love that prompts me to write. This love is a three-fold cord, and it is stronger than death; it cannot be broken, for it is written in the word that there is nothing that can separate us from the love of God, and if we love God we also will love him that is begotten of God. This is wonderful love, it conquers death, hell and the grave; there is nothing to compare with it. I often think of the deliverance given poor sinners because of this love. Many times I cry out, O wretched one that I am! who shall deliver me from the body of this death? But when we come to meditate upon these wonderful things, that there is deliverance waiting for us, deliverance from every trial where all is dark and cloudy, and that by and by the clouds shall roll by and the Sun shall

shine upon our poor, benighted hearts, then indeed we shall realize the sweet morning of rest. We sometimes feel that it is good to be chastised and brought low, for if we could see ourselves perfect we could not have the blessed evidence that Jesus is our true Sabbath. He did not come to save self-righteous people, but those who have no righteousness of their own.

Dear brethren, I do not want to weary you with reading this poor letter, and I do not want to crowd out other matter from the SIGNS, but it was my mind to write and let you hear from me. I thought in days past that I would grow in knowledge and in grace, but I find it very different, yet I desire to be reconciled to the will of God. It is enough to have the assurance that Jesus has given me hope in him. I am not ashamed to speak his dear name with the ability that he gives me. "He is the way, and the truth, and the life." He is our rest. He is the Day-star, the bright and Morning-star, our Redeemer, our Priest, our King, our Savior, our Rock of defense, the Water of life, the Lily of the valley, the Chiefest among ten thousand and the One altogether lovely; he is all in all.

My health is very poor now, and this may be the last time I shall write, but that is secret with the Lord. He knows what is best for us, and I hope he may keep me reconciled to his will, and that it will be so even in death. May the Lord be with you in the future, as in the past, and may he spare you many years for the good of his cause, and when we are all done with serving our time on earth may we be prepared to meet him.

I send you with this a letter from brother Vail, which I received a short time ago.

From a little sister, if one at all,
ELLA DAVIS.

WAVERLY, Pa., Aug. 16, 1910.

MRS. ELLA DAVIS—DEAR SISTER IN CHRIST:—Jesus is our Mediator, Advocate, Shepherd, Husband, King, Elder Brother, Salvation, Resurrection and the Life; more than this, he is the chiefest among ten thousand, and altogether lovely. Why do we love God's dear chosen people? Because this wonderful character is seen in them by faith. Yes, it is Christ in them the hope of glory. We could not know them and love them if Christ were not in them and in us the hope of glory. John says, "We know that we have passed from death unto life, because we love the brethren." Again, "Every one that loveth him that begat, loveth him also that is begotten of him." "For 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." What wonderful things, and how cheering and comforting at times to poor, sinsick, doubting, fearing, self-loathing, ungodly, hell-deserving sinners like we feel ourselves to be. There is not one good thing in the flesh to commend us to God or to our brethren, all is bad, bad, bad, from the crown of the head to the soles of the feet; inside and outside all is defiled and polluted with sin. Dear sister, you would not have a hope in Jesus Christ if you did not know that this is your true condition. Then we should thank God that he has not only made us to know our great need of salvation, but has also revealed unto us the Savior, who is able to save even such great sinners as we are. Only an almighty God can save such mighty sinners, and such we feel to be. May you realize the power of his sustaining grace to the end of your journey, is my prayer, for Jesus' sake.

Your poor, weak, erring brother, I
hope, in Christ, D. M. VAIL.

PLYMOUTH, Ill., Nov. 15, 1910.

DEAR BRETHREN EDITORS:—As it is time to send in my remittance, I will try in my weakness to write a little, if the Lord will, to the dear readers of the good old SIGNS. I have read and reread the November 1st number, and find it good reading; all seem to be of one mind. I am always glad to get the SIGNS. I have read many soul-reviving editorials since I have been a reader of this dear paper, and have been much solicited to write for it, as I have many dear friends and brethren and sisters who have no other way of hearing from us except through the good old SIGNS, as it is the only paper they take of its kind, and they, like us, indorse the doctrine it advocates; it is food to their hungry souls; but I feel too sensibly my inability to write anything that would edify or comfort the saints of the Most High, who feed only on the pure word of life, for nothing else will do them any good. I feel sure that this is truth, and feel ready to ask, Am I worthy to touch the hem of the garment of one of God's little ones? There are many of the writers more able and more gifted than I. O how little and insignificant I feel to try to write to such as I feel they are, and I beg all who may read this imperfect letter to pray for me, that my feeble efforts may redound to the glory and honor of God. I have not words adequate to express my feelings as I enter upon this solemn task. Already this simple and imperfect letter is blotted with tears, and I fear that it will not meet the approbation of my dear kindred in Christ, but I want to let them know how we are. My husband and I are still contending for the faith once delivered unto the saints, if we know our own hearts, believing that he is the God of purpose and power, whose counsel shall stand, and he will do all his pleasure, without consulting his creatures, and, as the poet says,

“He loved them of old, and he loveth them still;
Before the creation he gave them, by will,
A portion worth more than the Indies of gold,
Which cannot be mortgaged, nor wasted, nor sold.”
Eternal life is their inheritance. O what a theme is the love of God; it laid the foundation of the christian's hope in the ancients of eternity. The glory of God was manifest when the morning stars sang together and the sons of God shouted for joy. A babe was born in Bethlehem of Judea; the government shall be upon his shoulder; he shall be called, Wonderful, Counsellor, The mighty God, the everlasting Father and the Prince of Peace. So then, dear readers, what manner of people ought we to be? Yet we are poor, ignorant worms of the dust, and cannot do one good thing or think one good thought without He abides with us. We are in all things rebellious. In my afflictions I find it hard at all times to say, The will of the Lord be done, yet I believe it is his will or it would not be thus with me, for he doeth all things well. He said by the mouth of Isaiah, “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.” So it seems to me that we ought to be submissive to his will, knowing that our light affliction here “worketh for us a far more exceeding and eternal weight of glory.” Feeling that this is true, and all his ways are just, yet in the face of all this I sometimes call on him to do my will instead of his. As in my deafness, I could not help asking him to open my ears, and can hardly be reconciled that it is not his will to do so, but would rather have my will in the matter. O, dear brethren and sisters, are any of you so in your sad afflictions that you call upon his name for your good and will to be done and not his? How awful I feel about it. But I have some consolation in the thought that he chose his people in the furnace

of affliction; they are to be tried as by fire. It is for the trial of our faith; but I am so disobedient to his will that I sometimes fear I have no faith. I bear little fruit, if any.

But I must close, or you will tire of my letter. Dear brethren Chick and Ker, I submit this to you to do with as you think best. Hoping that the Lord will keep your feet upon the solid rock in the future as he has in the past, and asking an interest in your prayers, I remain your sister in much affliction,

BELLE FRAZEE.

FARMINGTON, ILL., Dec. 31, 1910.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—This being the last day of the year 1910, I thought I would write you and send in my remittance for 1911, and wish you a happy new year, and a prosperous one, both in temporal and spiritual things. I have received and read the last number for the year, and enjoyed it very much. I enjoyed brother Fisher's article very much, on the text, "And it shall turn to you for a testimony." Elder Keene's letter to a sister was excellent, and all the rest of the articles were comforting to me. I now have been a reader of the SIGNS for more than sixty years, and it has never changed. It contends for the true faith. About sixty years ago, in my first exercises, I wrote a letter for it that was published, and signed my name as "a helpless worm." Since that time I have written many letters which have appeared in the SIGNS, and I feel now that I would like once more to write something to the dear saints scattered in this wilderness, and it may be, so far as I know, the last time. If the good Lord will enable me to write in the spirit, I will try not to do so much murmuring as I generally do. Yet we find that the people of God in old times murmured in the wilderness, even when the bread was in their mouth; they

traveled forty years in that wilderness. I have now been sixty years with a hope in Christ, and am about the oldest, or nearly so, of the readers of the SIGNS, and the Lord has given me much comfort in reading the same, lo, these many years. I ask of every reader, Has it not been so with you? I feel to love every one with that love which I trust the Lord has shed abroad in my heart. This love the Father has bestowed upon me. The Lord has ever been mindful of me; my lot has been cast in pleasant places, in a goodly heritage. While traveling these many years, and passing through many sore trials, the Lord has ever been mindful of me, and I have seen no end to his goodness and mercy. I surely believe in a revealed religion that can be felt. "God is a Spirit: and they that worship him must worship him in spirit and in truth."

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

Grace has led me safe thus far, and grace will lead me home. I often think of those valiant soldiers that are gone; though dead, they yet speak to our hearts. The world has lost its charms for me. All flesh is grass, and the glory of man as the flower of the grass. The grass withereth and the flower thereof fadeth away, but the word of the Lord endureth forever.

Dear brethren editors, I have written something of what I feel I have tasted, though what I have said does not amount to much. Do as you think best with it, and all will be well in my view. I send a draft for four dollars: two for myself, and two for my son, Bennett, as a New Year's present. I wish him to remain a subscriber after I am gone. I desire the SIGNS to be kept up after my departure, and for the name Varnes to continue on your subscription list. I am now past seventy-six years of age.

Your brother, E. D. VARNES.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1911.

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

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

Elder H. C. Ker, Middletown, N. Y.

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IMPORTANT QUESTIONS.

A BROTHER has written us, asking some questions regarding the order that ought to be maintained in the churches of Christ, and desires that we reply through the SIGNS. Often when such questions are proposed the first thought with us is as to how little we know, and how little we are prepared to advise or counsel in such matters. It is so with us now, but we feel it is our duty to give to those who ask, such thoughts as we have regarding these matters. We surely do not need to say that our judgment is weak, and that we do not claim in anything that we may say or write more than to express what seems wise and scriptural to us. Moreover, in any such writing we do not seek to enter into the consideration of any local trouble which may have given rise to such questions when they are propounded. Such matters one at a distance cannot be prepared to judge, and were we to assume to do so it would but betray rashness on our part. But, speaking in a general way, it seems to us that there are some things presented in the word of God, and which have been commended to our judgment by our observation of affairs in the churches in past years, that it is right to

speak of and urge upon the consideration of our brethren.

The substance of the first question proposed by our correspondent is this: Has a part of any church of believers, when matters of variance have arisen among them, and the sentiment of the church is divided concerning those matters, a right to separate themselves from the church, appointing separate meetings, setting themselves up as the regular church, when the regular pastor is serving the church, as he has been for years, upon the time of their regular appointments? It is not possible to answer this question by a simple yes or no; it seems to us that all would depend upon what the matters of variance were. If the church and their pastor are walking in gospel order, and still holding the faith of the elect of God, no matter what other matters may cause uneasiness or friction among the members of that church, it seems sure to us that no portion of the members have any right to withdraw from the church, in the sense of nonfellowship. In the division between the Baptists, which came at the Black Rock convention in 1832, there were matters of faith and gospel order involved, and there could be nothing done by those who still held to the old order, the scriptural order, and to the old faith, but in the end to withdraw from the others. In so doing they were but obeying the commandment of the Lord to come out from among these scorners of the right way of the Lord, and be separate. There was separation in faith, in practice and in feeling already, and there was but one thing to do then, viz., to make that separation known by public withdrawal, refusing to any longer walk with those who had departed from the old faith and practice. No doubt similar cases have

occurred among some of the churches since then, and in each case it was duty to withdraw, and set up churches of those who had withdrawn. We do not need to add to this what all who fear God feel and know, viz., that even at such times as these there must be due effort to restore those who have departed before withdrawal can be justified. This the Scriptures abundantly enjoin upon all the churches of Christ. But when any church is still holding to the doctrine of the cross, and is still following the old ways, with regard to receiving members, or excluding if needful, and where their pastor is not a heretic, but preaches salvation by grace, with all that that doctrine involves, though there may be some things which give dissatisfaction to some, it is their duty to bear with those things, holding the peace of the church and the communion of saints and the worship of God as being infinitely more important than any personal feelings of their own can be. That one who will sacrifice his privileges in the church, and who has so little regard for the peace of Zion as to allow some personal unpleasantness to cause him to withdraw from the church, shows very little regard for the honor of his Savior, and very little regard for the welfare of his brethren. While we are in the flesh there will constantly be things occurring that may jar upon our feelings and which make the flesh angry, and Satan is such a deceiver that we may mistake the anger of the flesh to be the grieving of the Spirit. But the anger of the flesh drives us away from the house of God, while the grieving of the Spirit brings us to come before God in humble prayer for ourselves, and for the blessing of God to rest upon all the church. In the anger of the flesh we think of our own hurt; in the grief of the Spirit we

think not of our own hurt, but of the hurt of Zion, and of the loss which those who do wrong suffer, because they have forsaken their own mercies. If through these little words or little deeds of wrong we are led to withdraw from the church, ours is the loss, first of all, and then through our wrong the church will also suffer. We none of us live to ourselves, nor die to ourselves. In any event, or for any cause, there ought not to be any hasty action. It is a solemn thing to withdraw from those who are walking in the order of the gospel because we are displeased with some things which may be done. No church is perfect in her order; no church ever has been perfect. The churches addressed in the New Testament were none of them without fault, and some of them had great faults among them, yet so long as they were holding up the truth, and striving to maintain the order of the gospel, they were regarded by the apostles as still being gospel churches, and upon them, in spite of their faults, the blessings of God rested. In the case of these churches it is manifest that had any among them said, We cannot bear with these faults, and we must withdraw from the churches because of them, the church would have still remained the church, and they who withdrew would have been as heathen men and publicans to it. The same is true to-day. This does not of course mean that evils ought to be winked at; no, all manner of evil ought to be protested against, because to tolerate it is to the harm of the church and to the reproach of the cause of God. But it is not for every evil that one is justified in withdrawing from the church, nor is it for every wrong step that one is to be excluded from the church; brethren ought to exhort one another, loving each other

and loving the name of the Lord above all things. But perhaps we have already said more than was needful regarding this one question.

Has this withdrawing body a right to set themselves up as a church, or as the church in that place, and hold services as the church? Considered in connection with the things which we have already said, that is, unless they have withdrawn because of unsound doctrine or unscriptural practice, they would have no scriptural right to do so, and they could not be recognized as the church of Christ in that place by other orderly churches. This seems manifest. If they desire to be held in fellowship with those who are regarded as churches of Christ there is but one thing for them to do, viz., to return to the church from which they have departed. In the ordinary difficulties that day by day will arise in all churches there is but one thing that can be followed safely, and that is for the minority to yield their judgment to the mind of the majority, and, on the other hand, the majority must not be harsh in expressing their judgment when some differ in any matter. Let all be done in brotherly love and with brotherly kindness, is the one imperative rule. This we say, let it be again remembered, when there is no charge of unsound doctrine, or that there has been a departure from the established order of the church in her administration of the ordinances, or of the discipline.

The third question is, Has any minister of the gospel a right to serve these withdrawing members as their pastor? We would not dare to say that no minister should go among them and preach the gospel; this each called servant of God must settle in his own conscience before God, but it does seem clear to us that no minister would have a right to recognize

them as a church, and administer the ordinances among them as though they were properly organized as a church. We think that those who might come among them ought to advise them to return to the church and to bear with the things which were unpleasant to them, until the Lord should show the church what is right in the matters involved. Certainly that spirit in us which makes us resentful if we cannot have our way in anything, is of the flesh. "Charity suffereth long, and is kind," and if such departing members do return, the church ought to be kind, and receive them lovingly. Any of us may do wrong hastily, but it is a mark of grace when the wrong is repented of, and it is a mark of grace when the one doing wrong is helped to come back, rather than held at arm's length.

We have been thinking while writing these things how much easier it is to break the bond of love than to reunite it when it is once broken, therefore we ought to be slow to act, and to weigh long and well all that would seem to lead to such a break. It is far better for any of us to keep our sore hidden within our breast, if it be possible to do so, than to plunge our brethren into trouble by telling it abroad. Above all things, we ought to be sure that we do not tell these things because we have some spite against another and are seeking to belittle him in the estimation of others. Let us be sure before we speak that our motive is to heal the sore of another, and not to irritate it. Generally sores heal much faster if kept hidden and bandaged than if the cover is being constantly removed. Will what we say be likely to cause anger to arise in the bosom of our brother? then let us not say that thing. It is an awful thing to cause another to offend.

But "behold, how great a matter a little fire kindleth," and often our words are the coals of fire that set on fire the very course of nature. How careful then should we be in all matters of difference that may arise in the churches. To withdraw from the church of God is the very last resort, and, on the other hand, to exclude a member from the church ought also to be always the very last resort. The apostles have spoken of many wrongs existing in the churches to which their epistles were addressed, but while they re-proved, warned and rebuked the churches for those wrong things, in very few instances do we find any direction given to withdraw fellowship from the one in the wrong, and the apostles never said once to any of the churches, Unless you repent we shall drop you from our fellowship. The rebukes were plain and clear, and there was no concealing the fault, or seeking to make it out to be a small thing, but still the motive in all was to heal, not to destroy; the evil thing was to be put away from them. But in very few instances were they commanded to put away the wrongdoer. The exhortation of the apostle was that those who were spiritual were to restore those who had sinned, considering themselves lest they also be tempted, and we have understood this temptation to be not only temptation to do wrong also in some way as the other had already done, but temptation while endeavoring to restore the erring one, lest spiritual pride should creep in, saying in our hearts, I am better than this brother who has erred; and lest this spirit should make itself manifest in our words and our manner towards him. This would be to his hurt, and still more to our own hurt, and under such a spirit God could not be glorified in us.

Our brother asked some other ques-

tions, but we think that we have practically answered them in what we have already written. We hope that we have made our thoughts plain. No doubt we have omitted many pertinent things, and perhaps we have said needless things in what we have written, but it has long appeared to us that the things we have tried to present were right, and such as the word of God commends and commands.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

MARK XV. 38.

BROTHER BEEBE:—I wish you would favor me with a short sermon on Mark xv. 38: "And the vail of the temple was rent in twain, from the top to the bottom." I requested your views on a passage of Scripture last year, but did not receive them.

Brother Beebe, pray for me, that I may be resigned to the will of God, who doeth all things well.

ELIZABETH BRICE.

JUNIUS, N. Y., March 13, 1864.

We have many more applications made to us for our views on the Scriptures than we are able to comply with, sometimes because we have no satisfactory views to present, and sometimes for want of time to write, or space to insert such views as we have. We feel a pleasure, however, in receiving the applications of those who are searching after the truth, and in doing the best we can to edify and enlighten our readers to the extent of such ability as the Lord may bestow upon us, and truly without him we can do nothing.

The subject proposed by sister Brice for consideration is full of solemn and thrilling interest to all who hope for salvation through the atoning blood of our Lord Jesus Christ. The miracles wrought by our Savior in the days of his flesh gave unquestionable outward demonstration of his Messiahship; as Nicodemus frankly acknowledged, "We know that

thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."—John iii. 2. So also the amazing display of divine power in the convulsion of nature when Jesus was crucified caused even his murderers to cry out in astonishment, "Truly this was the Son of God." The quaking earth, the rending rocks, the opening graves, the rising dead, the darkened skies, as well as the rending veil, appealed most irresistibly to the intelligence of mankind in vindication of the divine character and commission of the Redeemer. While the faith of the children of God looks not on the things which are seen, but on things which are not seen, the credentials of the Messiahship of the Son of God to the world lying in wickedness were made tangible to the natural intellect of men who are destitute of the vital principle of faith, by outward and visible things. The faith of those who have the faith of the Son of God does not live on the visible things which are seen and comprehended by natural men, but they by that faith endure as seeing him who is invisible. (Heb. xi. 27.) Jews, legalists and Arminians require a sign, or visible evidence, but the faith of the Son of God is to all who possess it the substance of things hoped for and the evidence of things not seen. As an exposure of the deep depravity of fallen man, the miracles were performed that their true state and condition might be demonstrated. "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father."—John xv. 24. That is, they would have had no exposure or conviction of their sin, but now they have no cloak for their sin.

It is worthy of our serious reflection

that Christ frequently, in his contentions with the unbelieving Jews, referred to the demonstration that should be given of his identity as the Son of God when he should be put to death; as, for instance, John viii. 28: "When ye have lifted up the Son of man, then shall ye know that I am he," &c. This saying was so fully verified that they were constrained to acknowledge, "This was the Son of God."

But among the fearfully grand and convincing evidences given at his crucifixion, or when he was lifted up, we are called now to consider that of the veil being then and there rent in twain from the top to the bottom. Without any reference to the sacred character or figurative significance of the veil, the remarkable phenomena of the parting, rending or separation of the veil by an unseen power, was of itself astounding, and the mystery was deemed worthy of classification with the rending of the rocks, opening of the graves, rising of the dead and darkening of the midday. But we are persuaded that there is in each of these wonderful displays of divine power a lesson of spiritual instruction to the children of God far, infinitely far beyond what filled the hearts of the carnal Jews and Romans with such consternation and fear.

The temple was itself a divinely recognized emblem of the house, or church, of the living God, and all its parts were designed to represent some corresponding part, place or thing of or in the church and kingdom of our Lord Jesus Christ. While the darkness which prevailed from the sixth to the ninth hour set forth the eclipse of the Sun of Righteousness, when Jesus bowed his head in death and entered the dark dominion of death and the grave, the opened graves and rising dead showed the bringing of life and immor-

tality to light; the rending rocks, the breaking up of the legal dispensation, the abolition of death and destruction of him that had the power of death, so the rending of the vail signified the removal of the wall of partition which had concealed from the view of the temple-worshippers the most holy place. In the epistle to the Hebrews a description of the temple is given, and the signification of the several departments. In the ninth chapter we read: "Then verily the first covenant, [that of the old dispensation] had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second vail, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat: of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as yet the first tabernacle was standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until

the time of reformation." 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." From what is here presented explanatory of the figurative design of the first and second vails of the temple, we learn that the vails were designed to separate, first, the outer court worshippers from the holy place consecrated within the first vail for the priests of Israel to perform the divine service of the worldly sanctuary. But within the second tabernacle, curtain or vail, was concealed from the gaze of the people the most holy place. None but the high priest, and even he not without sacrificial blood, was allowed on pain of instant death to go within this vail, and that but once a year, in consecrated garments, with hallowed blood, bearing the names of the tribes for whom he officiated engraved on his breastplate, and with golden bells between the pomegranates on his garments, to sound while he appeared before the mercy-seat, and between the cherubims of glory, to signify that he lived to represent and intercede for them within the vail, thus signifying that the way into this holy place was not as yet made manifest. The first vail, or tabernacle, must first be fulfilled in all its jots and tittles before the way into the glories of the gospel could be made manifest. But in Hebrews x. 8-10, we read: "He said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; 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." By the offering of this one sacrifice, which was accomplished by our Lord Jesus Christ at the time when the vail was rent, the obstacle which concealed the way of life and salvation from our view was effectually removed, and the intervening vail being rent in twain from the top to the bottom, all the glory which it had for ages concealed was at once made manifest. The ark of God appeared, the mercy-seat was clearly seen, the cherubims of glory, with all the consecrated furniture of the holiest of holies, are no longer hidden from our faith. Now in the gospel, the vail of the covering which was over all flesh is taken away, except from those who still read Moses, or look to the law, or to their own legal works for acceptance with God, for to all such the vail still remains to this day untaken away. But all those who have had a view by faith of their crucified Lord, and have felt the sovereign efficacy of his atoning blood, and are clothed in his spotless righteousness, can say with the spouse, "The keepers of the walls took away my vail from me," and they all with open face (having the vail removed), beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. The impending vail removed, life and immortality are brought to light, the heavenly Jerusalem appears, the King of glory mounts his mediatorial throne, death is destroyed, hell is vanquished, Christ is victorious, the church of God is safe. Only through the death of Christ could these triumphs be achieved; it was therefore meet that the vail should be rent and the way into the most holy disclosed, when Jesus put away the sins of his people by the sacri-

fice of himself. By himself Jesus enters the holy place not made with hands, even into heaven itself, and having obtained eternal redemption for all his members, they with his dead body arise, for he hath raised them up together, and made them to sit together in heavenly places in Christ Jesus. The faith that now beholds the sacrifice of Calvary looks also within the vail, and reads the title clear to mansions in the skies.

This mystic vail was not rent from the bottom to the top, for the work did not begin on earth, it was not performed by us, but it was rent from the top to the bottom.

"'Tis thy own work, Almighty God,
And wondrous in our eyes."

(To be continued.)

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OBITUARY NOTICES.

John R. Cubberly departed this life suddenly at his home near Hamilton Square, N. J., Monday morning, Nov. 28th, 1910. The circumstances of his death are as follows: on Sunday preceding, he, with his aged companion, had been at the meeting at Hopewell, where both of them have held their membership for many years. Both seemed in their usual health, especially our brother expressed himself as being glad to be able to meet in the worship of God once more. Their home is more than twenty miles from Hopewell, but they have been faithful attendants upon the meetings of the church whenever it was at all possible. They returned by trolley to their home Sunday afternoon. About two hours after arriving home sister Cubberly was stricken with slight paralysis. From this she has rallied so as to be up and around the house somewhat. The next morning brother Cubberly arose early and started to go downstairs, and in some way that will never be known, fell against the railing upon the upper floor and broke it loose, and fell to the floor below. When found he was unconscious, and remained so until nearly noon, when consciousness returned, so that he recognized his daughter and her husband, who came as soon as possible to his side, but he was unable to speak more than a word at a time, and about 1 p. m. passed away from earth. Our brother's age was 81 years, 3 months and 2 days. He died in the house where his father had lived before him, and where he had lived most of his life. We do not know just how long he had been a member of the First Hopewell Church, but it must have been for more than half a century. In the past fifteen years we knew him well, and can say that we have never known a more faithful member of the church, nor one whose whole heart was more devoted to the service of the sanctuary than he. The Lord had given him great decision of character naturally; in the truth he was firm and unwavering always. He loved to extol and magnify the exceeding riches of the grace of God in election, special atonement and effectual calling. He counted outward forms of but small value when compared with vital godliness. He had spent most of his life among neighbors who did not rejoice in the truth embraced in the preceding sentences, but still he did not waver, and was always outspoken in the expression of his faith. No one needed to be in doubt as to the faith that was in him.

On the following Thursday afternoon it was our sad privilege to attend the funeral service, and to speak of the riches of grace to a large company of friends and neighbors who had gathered for the solemn occasion. The interment was at Hightstown, N. J.

Our brother leaves to mourn, one daughter and her family, beside the dear aged companion of his life.

They have the full sympathy of all who knew the husband and father. The church will sadly miss him in every way, for though he lived so far away he was always helpful, and a source of comfort to them. The grace of God which he loved was magnified in him.

ALSO,

Miss Phoebe H. Leigh, fifth child of Albert S. and Mary A. Leigh, who were formerly long time members of the First Hopewell Church, died suddenly at her home in this village Wednesday evening, Dec. 21st, 1910. The cause was apoplexy. She was in the 79th year of her age. She was born at Cedar Grove, near Princeton, N. J. During more than forty years of her life she lived with her sister and husband, Mr. and Mrs. Florence Relyea, in Jersey City, N. J. All the rest of her life was spent in the vicinity of her birthplace. She was baptized in the fellowship of the First Hopewell Church by the late Elder Philander Hartwell, who was for twenty-five years the pastor here. About three years ago she, with her sister, Miss Julia Leigh, and her brother-in-law, Mr. Relyea, moved to Hopewell, so as to be near the church of her membership. This briefly presents the outline of her life here. In her membership with the church for more than fifty years she had walked steadfastly and lovingly with her brethren. The Lord had given her a rich experience of his grace in early years, and kept her steadfast in hope and faith in the blessed Lord. She was one of those who could always say, "I was glad when it was said unto me, Let us go into the house of the Lord." On the Sunday preceding her sudden death Elder John McConnell filled the pulpit at Hopewell, and it was her privilege to be present, and to be favored with special delight in hearing the word. After getting home she read the chapter which he had used as a subject, and spoke of her great joy in what she heard. It was the last time for her to assemble with the people of God on earth, but we believe that she is now assembled with the glorified in heaven, who worship God day and night, and praise him with tongues that never weary. Our sister was kind and lovely in her life. None knew her well but to love her. Her disposition was to show kindness and attention to all to the utmost of her ability, and she was faithful in the obligations resting upon her as a member of the church. On the evening of her death she was assisting her sister in the preparation of supper when she fell, and only breathed two or three moments afterward. We can but feel that ours is the loss, while hers is the gain.

The funeral service was held in the meetinghouse in this village on Saturday afternoon. A very large concourse of people were present, thus testifying to the esteem and affection in which she was held. The interment was in the cemetery adjoining. Brothers and sisters remain to mourn their great loss, yet

they are not overwhelmed, for they believe that all is well with her, and that she has but gone a little before. The church feels bereaved indeed, but still they feel to be submissive to the will of God in calling his children home.

ALSO,

Daniel Stout passed away from this life suddenly at his residence, near Hopewell, N. J., on Friday, Nov. 18th, 1910, in the 75th year of his age. Brother Stout had for some months been feeble in health, through weak heart action, but still was able to be up and to be busy about his work most of the time. That day he had been assisting some workmen who were threshing at his home, and came into the house at about four o'clock in the afternoon and said to his wife that he felt faint, and asked for some stimulant. When brought to him he seemed hardly able to take it, and complained of great oppression in breathing. A physician was at once sent for, but before he could reach the home brother Stout had passed away. Thus ended an unblemished life in the presence of his fellow-men. He had been a member of the First Hopewell Church for more than forty years, and in all those years he was known as a kind, faithful member. For a long time he had been one of the trustees of this church, and his judgment in all business affairs that needed to be considered had great weight with all his associates in that office. Paul exhorted his brethren to study to be quiet, and to do their own business. This exhortation was exemplified in our brother at all times. He was faithful and quiet in every relation in life, as well as in his connection with the church and her affairs. Such members are a blessing to any church; in them the grace of God is magnified.

As evidence of respect, a very large company assembled at his home to attend the funeral. It was our sad privilege to speak for a time to the friends concerning the riches of God's grace and the hope which is set before us in the gospel, by which we are forbidden to sorrow concerning them that are asleep, as those who have no hope. The interment was in the cemetery at Hopewell.

Our brother leaves the companion of many years, also several children, who have the comfort of knowing that it is their privilege to rise up and call their father blessed. They have the full sympathy of all who know them. In our meetings there is a vacant place. As we come together for worship we can but remember that a little while ago he was with us, and that his presence was always a source of pleasure to us all, but we believe that he is at rest. The faith which was his, and which he held so steadfastly for many years, and which sustained him in many trials and conflicts, we may be sure was not a vain faith. He had the victory that overcomes the world, even our faith, while he lived, and we doubt not that he triumphs in the regions of unsullied glory now.

ALSO,

Mrs. Ellen Miranda Drake, daughter of Johnson and Mary Ann Titus, who were for many years members of the First Hopewell Church, died Dec. 14th, 1910, at the home of her daughter, Mrs. Morgan D. Blackwell, in Hopewell, N. J., in the 72nd year of her age. For two or three years she had been slowly failing in strength, sometimes rallying a little, until she was compelled to take to her bed, a few days before the end came, which was peaceful and quiet. She was the widow of Enoch Drake, who preceded her to the grave about thirteen months, and who was, with her, a long time member of this church, and it can be truthfully said of them both that they adorned their profession by a godly walk and quiet conversation. They possessed the ornament of a meek and quiet spirit, which in the sight of the Lord is of great price. She was married to brother Drake in October, 1861, and was baptized by Elder Hartwell about the year 1861. It had been our privilege to know her for twenty or more years, the last fifteen intimately, and heard her speak many times of the hope she had in the Lord Jesus. She always spoke very humbly of herself, and of how great a wonder it was that such a sinner should be chosen and saved. All who know her will bear testimony to her steadfast, humble, quiet walk before her brethren, and before all men. Much of affliction in various ways had fallen to her lot, but it was all borne without murmuring and with a confession often from her lips that all was working for good. We could say much of her in this way, but her family and her brethren among whom she lived so many years know it all better than any words can tell it. She would often in our conversations speak of the services at the meetings, and of hymns which had been blessed to her. One special favorite of hers was, "Wait, O my soul, thy Maker's will." Within one year three members of that family were removed by death, first the husband, then shortly afterward a son, and now the dear mother. All these to the family were sore bereavements indeed. Two daughters and two sons are left to still bear the burdens of life, and they feel that the hand of the Lord has been heavy upon them. Sisters and brothers also remain.

The funeral service was held on Friday, Dec. 16th, in the meetinghouse where she had so long and so often worshiped with her brethren. We were called upon to conduct the sad service. The interment was in the cemetery adjoining. The church in her repeated bereavements of late is still comforted, believing as the apostle testified, that all them that sleep in Jesus will God bring with him.

ALSO,

OUR aged sister, **Mrs. Barbara Grafton**, wife of brother Nathan Grafton, passed away from earth at her home, near Forest Hill, Harford Co., Md., Jan. 14th, 1911, aged 82 years, 4 months and 24 days. We

have not learned the cause of death. She was baptized by the late Elder Rittenhouse in September, 1858, and received in the fellowship of the church October 17th following, by the late Elder Wm. J. Purington. She was married Dec. 26th, 1850, to Nathan Grafton. Their married life was sixty years, two weeks and five days. She is survived by one daughter, sister Mary L. Henderson, one son, Wm. O. Grafton, seventeen grandchildren and six great-grandchildren. The funeral service was conducted upon the 17th inst., by Elder John G. Eubanks, who spoke comforting words to the friends from Job vii. 16.

We have been furnished the above particulars by brother Eubanks, who requested that we prepare the obituary notice for the SIGNS. In addition to the above we desire to add a little with regard to our long time acquaintance with the deceased mother, wife and sister. Our acquaintance extended to more than forty years. In former years we were quite often at their pleasant home, and from the first we felt much attached to all the family. Our sister was never a woman of many words when we were at their home, but she was settled in her love for the truth and faithful in her relations to her family and to the church. The dear Lord spared her to her husband and family much longer than is the case with the majority of men and women, but now the tie is broken, and we know that sorrow and loneliness must be the portion of the bereaved husband. We do not need to say that he has the sympathy of all who know him. Much affliction has fallen to the lot of both husband and wife during the past twenty-five years, but the Lord sustained them, and we are well assured that the same gracious goodness will be with our aged brother to the end. How greatly she will be missed by the church at Harford. May the comfort of the Holy Spirit be with all who mourn her departure. There is full assurance that all is well with her. C.

John W. Maddock was born Jan. 6th, 1857, and passed away Dec. 24th, 1910, aged 53 years, 11 months and 18 days. He was the eldest of the late William and Mary Maddock family, and had resided in Brooke township all his life, and his family now resides on the farm he started for himself some thirty-three years ago, just after being married. There was a family of nine children, two dying in infancy, and one daughter was killed by lightning on her twenty-first birthday, four and a half years ago. It seemed greater than our poor, bleeding hearts could stand, but God was merciful and sent us thoughts of comfort and peace. My husband was a member of the New-School Baptists for six years before the Lord made him realize his lost condition and know that salvation rests entirely with the Lord. It is nearly twenty-four years ago since he joined the

Old School Baptists. To attend the meetings or converse with those of like faith was of the greatest pleasure to him. For over a year his health was not good, though we were hopeful that it might be God's will we should find some means whereby he might be restored to health; instead God took him from this world he did not love. He was only confined to his bed about a month, and did not seem to be getting worse until Dec. 22nd, when he had a stroke, and from that time he kept sinking until he passed away. He spoke very often in his last sickness on religious subjects, and would repeat many passages from the Bible, which we enjoyed for the truth's sake.

Elder D. M. Vail was called to attend the funeral, and spoke words of comfort and love to all the mourning ones. Many neighbors and friends came to pay their last tribute of respect to the departed.

HIS WIDOW.

INWOOD, Ontario, Jan. 20, 1911.

John Currie died at his home in Lloydminster Sask, Canada, April 25th, 1910, aged 79 years. He was married Dec. 28th, 1858, and, with his wife, was baptized by Elder Beebe in the fellowship of the Old School Baptist Church, in which he continued a faithful member to the end. His widow, three sons and three daughters survive him. His last illness was short, and he passed peacefully away, surrounded by his family. He was born in the district of London, province of Ontario, Dec. 7th, 1830. In 1883 he moved with his family to South Dakota, where he lived on his farm until 1901, when he moved to the Canadian west and there remained until his death. About eight years ago he had a partial stroke of paralysis, from which he never fully recovered, and the last years of his life he was an invalid.

The funeral service was held at his home, where a number of friends and relatives assembled, after which the remains were removed to the cemetery, there to await the resurrection morn.

A. D. CURRIE.

Mrs. Sarah J. Gainer, daughter of Levy and Mary Coberly, was born May 5th, 1868, in Randolph Co., W. Va., was married to Jefferson D. Gainer, October 25th, 1886. In the year 1896 they moved to California, and moved from there to Drain, Oregon, in 1906, and moved to their present residence, Lebanon, Oregon, in 1908. Sister Gainer's illness was pneumonia, with a weak heart, and finally death claimed the victory Feb. 6th, 1911, her age being 42 years, 9 months and 1 day. She was the mother of twelve children, eight boys and four girls, one pair of twin boys and one pair of twin girls; two boys preceded her in death. She leaves ten children, six boys and four girls, also two grandchildren and a loving companion to mourn their loss. Sister Gainer professed a good hope through grace in the crucified and risen

Savior, in Randolph Co., W. Va., and went down into the water with her husband, and were both baptized in the fellowship of Tygarts Valley Church, in October, 1890. They moved their membership to Bethel Church, at Tallman, Oregon, near their home. Before she passed away she requested that the writer preach her funeral, and selected the hymn, "O sing to me of heaven when I am called to die." She tried to sing it, but was too weak. She passed away without a struggle. The writer spoke to a large and attentive congregation of sympathizing friends, using as a text Isaiah xxvi. 19, after which the remains were taken to the Masonic Cemetery. Four of her sons and son-in-law, assisted by the son of a neighbor, acted as pallbearers.

May the Lord in mercy be with and lead and comfort her dear ones, enabling them to realize that he doeth all things well.

A. HORNER.

WATERLOO, Oregon, February, 1911.

Hannah Risler Rittenhouse died Jan. 13th, 1911, aged 72 years. She was the daughter of Samuel and Eliza Kugler. She was married in 1859 to Stacy Risler, who died in 1874, leaving her with five small children, all of whom survive her. In 1898 she was married to Richard Rittenhouse, who died in 1904. Since his death she had lived with her youngest daughter, Mrs. Elizabeth Core, in Frenchtown, N. J. Sister Rittenhouse was baptized at Kingwood, N. J., in 1858, by Elder Gabriel Conklin, and adorned her profession by a godly walk and conversation, and was beloved by all who knew her. She was stricken with paralysis some four months before she passed away, and was unable to speak. I called several times to visit her, and would read a chapter or speak upon the things of the kingdom, and I knew she realized what I said by the expression she would give us. Surely a hope in Jesus is above all things of this earth.

Elder Coulter conducted the services, using as a text John v. 24, speaking to the comfort of those who mourned, and whose hope the Lord is. Interment was in Rosemont Cemetery.

J. M. FENTON.

PHILADELPHIA, Pa.

Christian Hartenbower died Jan. 2nd, 1911, at the home of his daughter, Mrs. Albert Grant, one mile north of Tonica, Ill., aged 85 years, 10 months and 28 days. Brother Hartenbower was born in Westenburg, Germany, Feb. 4th, 1825. He came with his parents to this country in 1838, and stayed one year in New York city, then to Putnam Co., Ill., where he lived until after his marriage to Miss Jerusha Hiltabrand, in 1848; they then settled in Lasalle Co., where they lived the rest of their lives. To them

were born seven children, one dying in infancy; the others are Henry, William F. and Catharine Grant, of Tonica, Ill.; George F., of Bloomington, Ill.; Emily E. Williamson, of Minneapolis, Minn., and John E., of Chicago, Ill., besides three half-sisters, twenty-five grandchildren and eight great-grandchildren. Brother Hartenbower joined the Sandy Creek Church of Old School Baptists and was baptized by the writer forty-two years ago, his wife being a member at the time, and in all my travels in the ministry for over fifty years I have never found a better home for Baptists than was theirs. They were great readers of the SIGNS OF THE TIMES, faithful, true, always standing for truth, peace and right. Being blessed with plenty of this world's goods, his hand was always open to the poor. "Uncle Chris," as he was called, was a trustee of the church, and was always ready with his means to help in every way. Surely a good brother has gone to his reward. For some years his health was not good, and a year ago he suffered a stroke of paralysis, from which he only partially recovered. Three weeks before his death he suffered another stroke, and from that time until the end his strong constitution gradually surrendered, and he passed away without a struggle. Thus ended the life of one of the best men in Lasalle Co., Ill.

The funeral services were held in the M. E. meetinghouse, conducted by G. H. McClung, assisted by T. R. Edgerton, of Tonica, Ill. The remains were laid in the Tonica Cemetery.

W. A. THOMPSON.

WICHITA, Kansas.

Elsha Rittenhouse died in the 83rd year of his age. He was the youngest brother of Elder E. Rittenhouse, deceased. As a son, brother, husband and father he was one of the kindest and most affectionate men I ever knew, conscientious and upright in every way, patient in all his sufferings, which were very great, as he died of gangrene in his feet. He was not with us in sentiment, but joined the N. S. Baptists when quite young, and remained with them to the last, a devoted, zealous follower. He could tell a good experience, and was always ready to converse on the Scriptures, so I feel to hope that all is well. He surely was one who "thought upon His name." Of the family, Elder Rittenhouse was the oldest of the six children; all lived to grow up and marry, and three couples of them lived together to celebrate the fiftieth anniversary of their wedding day, which is quite unusual; this brother was one of them. He leaves a widow, one son and three daughters.

Written by his sister, the youngest and last of the family.

M. R. LAWSHE.

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H. SEWARD, Clerk.

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"SONGS IN THE NIGHT."

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This little book has been published for some time, and orders for it have been received from near and far, even to the most distant States. All from whom I have heard have spoken to me very highly of the book. For forty years it has been upon my mind to publish these poems and the experience of my brother, together with the account of his last hours, and have wondered why I did not do it. I felt sure it would be for the comfort of many, and the many expressions I have already received assure me that it is so. Elder P. D. Gold writes: "I have read the poems and experience of your brother with much pleasure. How wonderful was the view of divine things given to him. Surely to be absent from the body and present with the Lord is far better." Elder S. Hassell says: "I shall have a commendatory editorial notice in April. I hope you may dispose of several thousands for the comfort of the Lord's scattered people." Elder H. C. Ker writes me: "Your little book, 'Songs in the night,' was duly received, and has given me more comfort than any reading I have done for months. Surely every lover of truth should have it." The price of the second edition has been reduced to thirty-five cents.

I have also on hand a few copies of "Reminiscences and Letters of Mary Parker." Price 75 cents. All orders sent to me.

SILAS H. DURAND.

Southampton, Pa.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 79. MIDDLETOWN, N. Y., MARCH 15, 1911. NO. 6.

CORRESPONDENCE.

ALVINSTON, Ont., June, 1910.

DEAR ELDER DURAND:—We expect you, if it be in the providence of God, to attend as usual our June meeting at Ekfrid, and, my brother, I feel like taking this opportunity to tell you how I have been strengthened and encouraged from time to time with the reading of many articles from your pen. I am a poor, weak, helpless sinner, one who feels wholly dependent upon God for everything, and realize deeply my nothingness and inability to perform one good act. I want to trust the Lord with all my heart, and not lean upon my own understanding, but I am so vain I grow faint and weary at times in traveling this toilsome road, but have the desire that grace, mercy and truth may follow me all the days of my life. Last fall sister McPhail, of Dunwich, loaned me the book you wrote on the trial of Job, and, dear brother, words fail to express what good it did me; it just seemed suited to my peculiar need. I received much instruction, as well as comfort and consolation, and oftentimes (if not deceived) my heart went out to you in love and fellowship,

and hope has sprung up that the same Spirit that influenced and directed your mind to write had prepared me (as well as many others) to receive it with gladness of heart. Your communication in the SIGNS on the virtuous woman was delightful to me, and now I feel I want to read it all again, though I may not be able to derive the same benefit from it as then. It was rich food for my soul. What a most wonderful theme, the love of God for his bride, the church. Your “Meditations” have also been blessed to my comfort.

Many thoughts have been presented to my mind of late as to a christian’s daily life, both in regard to business and duties toward God and man. In some of my past experience I have been given faith to believe that “God will provide,” for in a most wonderful manner to me he has thus far provided everything needful and that was for my good, though it was a thorny path my burdened heart had passed through to reach this land of rest. What rebelliousness, what murmurings and humiliation I felt while the dark cloud overshadowed my pathway; but it was all needful to show me from whence cometh my help. What weak

creatures we are, and so prone to follow the evil of our nature, seeking carnal ease, mistaking it for spiritual comfort; but thus we find reproofs in instruction are the ways of life. That communication from Elder Coulter on, "Keep thy heart with all diligence; for out of it are the issues of life," was of much satisfaction to me, and I felt built up afterward, and it led my mind to other portions of Scripture, and I feel to ask you to write upon them should your mind seem so inclined. The first is Proverbs xxii. 29: "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." I feel to have no heart to be diligent, but I trust I have the desire to be. Second, 1 Thess. iv. 11: "Study to be quiet, and do your own business, and to work with your own hands." Third, Eph. iv. 28: "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." Has any one so worked, or is it manual labor that is meant here? Jesus answered his mother on one occasion, "Wist ye not that I must be about my Father's business?" It will be difficult perhaps for you to grasp my line of thought, as my expression is not good I know, and the question is in my mind whether it is the right spirit that has thus led me to write, but I am sure you will throw the mantle of charity over my imperfections, knowing I am a poor, weak worm of the dust, but one who wants to know the truth.

From your sister in hope of a better life,
(MRS.) W. C. YOUNG.

SOUTHAMPTON, Pa., Feb. 15, 1911.

MRS. W. C. YOUNG—DEAR SISTER:—
When I received your good letter last

June I replied at once, but do not think I referred to any one of the portions of Scripture upon which you asked me to write, as I did not feel that I had any special light upon them. I have just read your letter over again, and I have an inclination, as I did when I received it, to send it to the editors of the SIGNS for publication, if they think best.

I will try to express some thoughts upon the first text you mention, which is in Proverbs xxii. 29: "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." To be diligent is to be interestedly and perseveringly attentive to whatever subject or work one has in hand; to have steady and earnest application to one's business; not careless. A diligent man will succeed in his business, and will become so thoroughly accomplished in it that his advice and services will be required by all who have special interest in that business. Kings require for their ministers and advisers in the different departments of their kingdoms those who are most thoroughly accomplished in the particular department they are engaged in. Those who are thus called into the king's service are said to stand before the king. It is a high honor to be found fully qualified to stand before the king, waiting upon him and counselling him with regard to the things that pertain to his kingdom. There must be no lack of knowledge and skill here, no carelessness or inattention. Only true worth, the result of diligence, can be allowed in one who is to stand before the king. One who has neglected his business, who has been careless and inattentive, and is therefore poorly qualified for his work, would not be called to this high place, but would have to stand before mean men (men less honorable).

These Proverbs, like all the rest of the Scriptures, have a spiritual meaning, and illustrate things in the church of God. It is in the gospel church that we see the true use and need of the word "diligent," and there we find its full and exalted force and meaning. To be diligent is to be devoted and painstaking in attending to any work or pursuit that we are engaged in, as I have already said. If this is necessary in regard to natural things, in order that we may be prepared to stand before kings, as their recognized helpers and advisers, how much more in the church of God. Those who compose the church are called "kings and priests unto God," and those who are brought into the church, though they are beggars raised from the dust, are now made to sit among princes. (1 Sam. ii. 8.) These kings and princes are the great men before whom this man, who is diligent in his business, shall stand.

When one is first given a hope in the Lord he is, in most cases, made to rejoice with joy unspeakable. The spiritual things brought to his view when he can say, "Whereas I was once blind, now I see," are wonderful. His mouth is filled with laughter and his tongue with singing; he wants to be constantly hearing or talking of the glorious works of the Lord and the wonders of his grace; also he is ready to ask, "Lord, what wilt thou have me to do?" Though he will be feeling his great unworthiness to do anything in the Lord's house, yet he desires to be doing something, not to help the Lord in the work of salvation, but to serve the Lord's dear people in any way that he can, and to tell of the goodness of the Lord and speak of his wonderful works. But after awhile there will come times of darkness and gloom; trials and afflictions will be experienced; then the world will

begin to make claims upon him, and will allure him by its attractions that have much power over the flesh. The lustings of the flesh against the Spirit, and the Spirit against the flesh, give him much trouble. Then come the various exhortations and admonitions, which begin to be much needed. "The law of the Spirit of life in Christ" is over him, and he finds much to do in attending upon the order of the house of God and the doctrine and ordinances. Now the apostles are frequent and earnest in their exhortations to "maintain good works," to "provoke unto love and good works," to be "fruitful in every good work," to "be rich in good works," and often the prayer is expressed concerning these children of God that the Lord will "make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Christ Jesus." One says to the young preacher, "Meditate upon these things; give thyself wholly to them." Those who are saved by grace are "created in Christ Jesus unto good works." Here is their all-absorbing business, to walk in those good works, "which God hath before ordained that we should walk in them." How it becomes them to be diligent in this business, not careless, but attentive, devoted; "not slothful in business; fervent in spirit; serving the Lord." The dear Savior says, "Seek ye first the kingdom of God, and his righteousness." What a wide field the Lord's laborers have here to work in, and what a deep interest they have in this work of the Lord when they are spiritually minded. These laborers, having received the victory as a gift through our Lord Jesus Christ, are affectionately urged by the apostle to be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your

labor is not in vain in the Lord." Those who are thus given to be diligent in this gospel business shall stand before kings and great men; they shall be of value in the church, in the place where God hath set them, as apostles, prophets, teachers, miracles, gifts of healings, helps, governments and the like. As kings depend, in a certain sense, upon those men who by special diligence have become fitted to give counsel and direction in a certain department, so the church may be said to depend, in a certain sense, upon those who have manifested a certain gift, and have proven diligent in the exercise of that gift. The church needs every gift which the Lord has given her in any of her members. There is a variety of these gifts, but all by the same one Spirit. That one whose mind is much upon spiritual subjects will have much upon his mind and in his heart which the brethren need to hear. He will be very likely to feel backward about speaking, feeling himself too unworthy and too ignorant to speak, but the gift belongs to the church, and it will be required of him, and he will be called in that line of business before them. "Seest thou a man diligent in business? he shall stand before kings; he shall not stand before mean men." This appears to me now as a great gospel field, which I have hardly entered upon, but I will not try to write any more upon it at present.

The next Scripture to which you call my attention is in 1 Thessalonians iv. 11, where Paul admonishes the brethren to "study to be quiet, and to do your own business, and to work with your own hands." We can more readily see the reason for this peculiar admonition of the apostle when we refer to what he says in his second letter to this church, iii. 11: "We hear that there are some which

walk among you disorderly, working not at all, but are busybodies." Also in writing to Timothy (1 Tim. v. 13,) he speaks of some widows whose behavior is unbecoming, who "learn to be idle, wandering from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not." The apostle Peter also, in his faithful and loving admonitions to the brethren, says, 1 Peter iv. 15, "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters." Here we see the reason for this admonition of the apostle Paul to the brethren to be quiet, and to do their own business; not by the hand of another, upon whom they might be inclined to throw the burden of work which properly belongs to them, but with their own hands, and this will apply not only to the business of this world which is laid upon them to do, working in the field or in the house to earn what is needful for their support in this life and for the support of their families, but it also applies to their calling and work in the church of God. This is a most solemn and important matter. A gospel church is a most sacred place, and the responsibilities resting upon each member of the church, in the place in which he is set in the body by the Holy Spirit, are very great and of the utmost importance, for the Spirit divides "to every man severally as he will," and appoints to each his place and gives the gifts, and no one can do another's work, but each must do his own work. "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him

do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness."—Romans xii. 6-8. We all know of some who have tried to intrude upon the sacred obligations which the Spirit has laid upon another in the place and office assigned him by the Spirit, and we know that we ourselves, each of us, have sometimes found ourselves moving toward the work of another, and have been more or less gently reprov'd by the Spirit for what we thought was zeal, but we found it to be self-confidence, or self-seeking, instead of true zeal. We had been trying, more or less consciously, to do the work which had been given to another to do, and were in danger of being busybodies in other men's matters. What a sacred relationship there is between a church and the one whom the Lord has called and appointed as pastor of that church. Sometimes in visiting a church a ministering brother has forgotten or overlooked this solemn and responsible relationship, and has been in danger of trying to do the pastor's work; sometimes a visiting preacher has thus done harm instead of good. This is one thing in which the Lord has been pleased to make me very careful, not to overstep the true lines of responsibility, but to always insist, at home and among sister churches, that the pastor do the pastor's work. If at any time it becomes necessary for a brother minister to do that work, both the church and their pastor will be made to know it, and both will be so directed by the Spirit that brotherly love and peace will not be disturbed. Always, "Let brotherly love continue." Also those who are placed by the Spirit in the office of a deacon have their work to do, and the benefit and goodness of that relationship to the church to maintain, and "they that have used the office

of a deacon well, purchased to themselves a good degree, and great boldness in the faith." But I can only hint at this great and important subject of the church as a body, with all the members in place, and in working order, and all the various members and gifts directed by "that one and the selfsame Spirit, dividing to every man severally as he will."—1 Cor. xii. 11.

The third Scripture you write me about is in Eph. iv. 28: "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." It seems that both Peter and Paul knew of some who had been especially addicted to stealing while in their natural state, and it is true that temptations assail one more readily in the evil things to which he was most addicted before he was called by grace. These servants of Jesus Christ, always faithful and diligent in the Master's business, both speak of theft in such a way as indicate that they believe a child of God may be left to do this, and other wicked things, and so bring terrible guilt upon his own soul, and bring reproach upon the cause of truth. The warnings and solemn admonitions reach far beyond the one sinful act of stealing.

What I have written will cover this last Scripture, so far as my weak understanding goes. I only call attention to the peculiar presentation by the apostle of the cause of the poor and needy, and of our obligations to help them, and of the one object assigned, which should induce and urge this man who has in former life stolen to supply his wants, now to work with his hands, "that he may have to give to him that needeth." This has reference to natural work. He is to labor with his hands, not only to supply his own needs, but also that he may have

for this purpose of charity. If this is so peculiarly enjoined upon him, how much more is it incumbent upon those members of the church who have abundance of this world's goods.

Your brother in hope,

SILAS H. DURAND.

PINSONFORK, Ky., Jan. 24, 1911.

DEAR BRETHREN EDITORS:—I inclose a wonderfully good letter, written by Elder J. E. Thornbury, of Ratcliff, Ky., and it is so God-honoring, strengthening and encouraging to the household of faith, the Lord's humble poor, that I would much like for as many of them to read it as can conveniently do so. It seems too wonderful to me to keep to myself, and I should like to share it with others of like precious faith.

Yours in love,

WM. J. MAY.

RATCLIFF, Ky., Jan. 7, 1911.

ELDER WILLIAM J. MAY—BELOVED BROTHER:—If the Lord will, I will try to write you. My mind is so finite, my tongue so stammering and my understanding so dark that I fear to write to one like you, who seems so deep in spiritual understanding, and who has been given of the Lord to see the depths of the mysteries of the gospel as revealed by the Holy Spirit to the Lord's servants in his own time and way, yet trusting that the Lord will give to you the spirit of forbearance and love, that you may be willing to throw the mantle of charity over the poorest and weakest of the flock of the Beloved, if indeed I am one, and hoping that my only desire is the honor and glory of God, and that I may comfort the household of faith and yourself with the same comfort wherewith I have been comforted of God, and that

the excellency of the power may be of God and not of myself, I will try to write. The Scriptures plainly teach that our dear Savior from the beginning saw every need of every one of his chosen, both as individuals and as a church collectively, hence provision was made in Christ their Savior in full sufficiency, both for time and eternity. They were chosen in him before the world began, and grace was given them in him, and this grace was made manifest in time to them as sons of God and joint-heirs with Christ. They are, through his righteousness and life given them by the Father, heirs to all to which his dear Son is heir; that is, they are heirs to all of the glorious inheritance of heaven. This inheritance is not divided, and each heir given his portion to keep for himself. This is well, for they could not keep it. They cannot keep themselves, but must be and are "kept by the power of God through faith unto salvation, ready to be revealed in the last time." God for his own glory has reserved this wonderful inheritance in heaven for them, hence both they and it are in the hand and care of the Lord, so that they cannot fall short of it, and, being brought to realize what they are by nature, they have come to know the total depravity of the heart by reason of the sin of the first man Adam, and that they must be quickened by the Spirit of God and made alive. The man must be born again; not just a part of him, but the whole man. In this birth he is delivered from the power of darkness and translated into the kingdom of God's dear Son; all this is the work of God. The sinner, though saved by grace, was and still is passive; his faith, love and obedience are all of them the covenant blessings and gifts of God to him, a sinner saved by grace. None are saved any

other way. This sinner can claim none of the honor, glory or praise of this salvation, for he knows that none is due him. What a mercy, yea, what a blessing, is this. A knowledge of these blessings humbles the poor and needy at the feet of the dear Savior, and fills the heart with love and thanksgiving to God, who for his great love, even when we were dead in sins, hath quickened us together with Christ.

As for my position upon the doctrine of election, I will state it very briefly. Election, all must admit, is taught very clearly in the word of God. It is a choice between individuals, and can be but personal. God's choice was in Christ anterior to time, hence it is eternal, and not according to our works, so is unconditional. Therefore I have and do believe, and in my weak efforts at preaching have contended for, eternal, personal and unconditional election of the whole redeemed family of God, which is the Lord's portion, and the lot of his inheritance, and I have contended that they are an innumerable company of Adam's fallen race, and were by Christ their sacrifice redeemed unto God from under the curse of the law, out of every kindred, tribe, tongue and nation under heaven, and he has made them kings and priests unto God, and they shall in God's own time and way be brought into the blessed enjoyment of the glorious inheritance unto which they are begotten and predestinated. Though through the lusts of the flesh they may wander away in the bogs of sin up to their very necks, yet God by his love shed abroad in their hearts can humble them and bring them back into his banqueting-house, and his banner over them shall be love. Then they love him with the same love wherewith he loved them. This is not their love, my

dear brother, but it is the love of God, pure and holy. But poor, wretched man that I am, who am I that God who is holy should love me or take notice of me? Often I am made to loathe myself because of my waywardness, yet I trust that God remembers me in love and mercy. In viewing Christ as the great Shepherd of his sheep, and his care and watchfulness over them, I have used these words: His love and tender care are so great that he never leaves his flock, and while his little, weak and trembling lambs are wandering in a barren desert, or on the rugged mountain, his ever watchful eye is over them, not to see what will befall them, or see them go to destruction, for he knoweth their every step, for he hath purposed them all, and has set their bounds that they cannot pass, but by his Spirit he leads them in their journey, which he has marked out for them in his providence. In his love he keeps them as the apple of his eye; he goes before them, as well as watches over them. There is not a sigh, or a groan, or a cry of anguish or despair, uttered by such weak ones that he does not know the depth of, and when they reach the end of their journey and can go no further because their strength has failed, and they fall helpless and cannot rise again, then in his love, pity and mercy, and for his own glory and honor, he flies to their relief, and gathers them in his arms, and carries them in his bosom, and brings them to the fold, where they are gently and lovingly received and cared for. There we are fed upon the sincere milk of the word until we are of age. He commands his shepherds to feed his sheep and his lambs, to feed the church of God, which he hath purchased with his own blood. He says, "Feed the flock of God which is

among you." Ah, my brother, what a solemn command, what a sacred charge, what a holy place to occupy. Preach Jesus the bread of life, the wine of the kingdom, the only food upon which the hungry and thirsty children of God can feast and live. There is no substitute for it, nor can the saints be persuaded to believe that there is, for they have tasted that he is gracious. Brother May, I have not doubted that you are called to feed the flock of God, the evidence is your able defense of the doctrine of God our Savior, but I often doubt myself in this matter, yet I have been comforted in meditating upon the above. This to me is the truth of God our Savior. May you also find some comfort in what I have written. Now may the grace of God be with you, and may you long be spared and blessed to comfort the Lord's poor, hungry and thirsty children with the gospel of his rich grace.

Yours in gospel bonds,

J. E. THORNBURY.

WASHINGTON, D. C., Jan. 23, 1911.

DEAR ELDER CHICK:—I am forwarding you a copy of a letter just received from a very dear friend of ours, Mr. E. Littleton, pastor of Forest Fold Primitive Baptist Church, of Crowborough, Sussex, England, which if agreeable to you we would like published in the SIGNS OF THE TIMES at your convenience. Mr. Littleton was well known to us for a number of years before we left England for America, in 1885, as pastor of the above church, and we have had the pleasure and profit of correspondence with him from that time until now. We have a very vivid recollection of our first meeting you at Ebenezer Church, Baltimore, Md., in 1888, when we heard you for the first time, and your visit to our

home, when you gave us such encouragement, we being strangers in a strange land, but you soon made us feel at home among the brethren. We now look back on the time when you served the Washington Church, until you moved to another sphere of labor. In the year 1899 our present pastor, Elder J. T. Rowe, was called as pastor of the Shiloh Church, whose ministry it has been our comfort and privilege to sit under to the present time. It is indeed a great blessing to have the gospel preached to us as we do here in Washington, and find comfort and encouragement, and we are made to feel grateful to the Giver of all good things.

You will note Mr. Littleton thanks us for the SIGNS OF THE TIMES; it is loaned to him by our dear sister, Mrs. Hinckley, to whom you have been sending it for some time, and who often expresses her interest in reading it. Mrs. Hinckley has been a member many years, and is a sister-in-law of Mrs. Walker.

JOHN T. WALKER.

CHAPEL HOUSE, CROWBOROUGH, England, }
Jan. 7, 1911. }

DEAR BROTHER AND SISTER IN THE LORD:—I thank you for the SIGNS OF THE TIMES, and am glad to learn from your letter that you have cause to remember the place of your natural and spiritual nativity, and glad also on account of your continuance and steadfastness in the faith; as it is in nature, so it is in grace, the nature of a thing is known by its endurance.

I like the beginning of Philipians, and I like the end. The apostle says in the beginning, "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," and at the

end he says, "But my God shall supply all your need, according to his riches in glory by Christ Jesus." "Thou shalt remember all the way." That is not an exhortation, but a divine declaration, meaning that we shall have cause to remember; past experience is helpful, and when the Lord shines upon us it is a present power.

"Should poverty and loss
Of every kind of good,
Conspire to make our weighty cross,
Our helper still is God."

All the way, that includes the beginning; it is well to remember our extraction: Ye who sometimes were enemies, and alienated, now hath he reconciled, and in the end will present you holy and unblamable in his sight if ye continue in the faith, &c. Continuance is a proof of reality. All real saving religion is personal "if ye;" others may have faith, but their faith will not save me; I may have faith, but that will not save them. A saint may pray for a sinner, but a sinner must pray for himself. Abiding in Christ by his abiding in us, is proof of union with him. None can satisfactorily know they have life in Christ but by receiving life from Christ, as cause and effect. "If ye continue." If, on the other hand, there is a departure from profession, a giving up, abandoning the things of God and truth, of one who has professed to love, and returning again as the dog to his vomit, what does this manifest? That saints can fall from grace and perish? No, but that they are not saints, for Peter declares concerning the elect, the foreknown, the begotten to a living hope, the sanctified, that they are kept (sweet word), and that by the power of God, through faith unto salvation, ready to be revealed in the last time. To this agrees the testimony of David: "For thou hast delivered my

soul from death; wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?"—Psalms lvi. 13. "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice."—Psalms lxiii. 7. Thou art my strong refuge whereunto I continually resort. So that experience tallies with the doctrine. Continually resort; this is descriptive of the maintenance of divine life. God will take care of his own life, and of those who have it, "therefore in the shadow of thy wings will I rejoice." Then we have an acknowledgment, "Because thou hast been my help." Then divine reasoning, "Therefore in the shadow of thy wings will I rejoice;" gracious resolution also is in the "therefore." These acknowledgments, arguments, reasonings and resolutions are much exemplified in Scripture. God has no wings, yet the image helps one to understand the character of our God; but he has perfections, he has wisdom, power, goodness and truth; he has made with us an everlasting covenant, and given us promises and providences, too, and performeth all things for us. The promise is the writing of God that faith pleads; it is a reasonable request, do as thou hast said. David knew how to handle the promise, so did Jacob when he wrestled with the angel, who was the man, the God-man, God in the nature of the church; he said, "I will not let thee go, except thou bless me." Again, the psalmist said, "Remember the word unto thy servant, upon which thou hast caused me to hope." This is prevailing pleading indeed. Here is a double argument. First, it is thy word, wilt thou not keep it? Then thou hast caused me to hope in it; thou canst not disappoint a hope which thou thyself hast begotten. The last letter the late

dear Mr. Hawker wrote in this world was to his daughter, in which he says, "My dear, such have been the goodness of God and his divine interpositions to me, that it is too late to doubt now." You and I at times have been caused in our measure in the same faith to say the same.

"After so much mercy passed
Will he let me sink at last?"

I have been cast on the Lord from birth, and have feared the Lord now seventy years; have preached Christ's gospel nearly sixty years, and am now in my eighty-first year, and, as you know, have been the pastor of the Strict Baptist Chapel, Crowborough, England, nearly forty-five years.

You will be pleased to know we have three chapels; I preach five times a week; and also glad to know that last November I baptized thirteen, and three were added to us from other churches, making a total of sixteen added to the church. "O magnify the Lord with me, and let us exalt his name together."

I have gotten out my autobiography; it is published at one shilling and nine pence. I would send two or more at one and six pence each to any address given me in America. It is nicely bound, gilt edges, and in the opinion of friends would do for presentation to young or old.

Yours sincerely in the gospel,

E. LITTLETON.

BLOOMVILLE, Ohio, April 20, 1910.

DEAR EDITORS:—I will try and tell what I hope and trust are the dealings of the Lord with me. In October, 1877, I went to meeting at Honey Creek, and while Elder Sherwood was preaching I felt I was a lost and helpless sinner in the sight of the just and holy God, and I

realized for the first time that I was without hope and without God in the world. My sister went forward and told of her hope in Christ, and was received, and baptized the next day. O how I wished I was as good as she. I went home weeping bitterly, and thinking of my awful condition; my trouble was so great I could not sleep, and I arose in the morning with a great burden on my mind. With a heavy heart I went to see my sister baptized; I thought every one could see I was a guilty, condemned sinner. After baptism we went to meeting; I thought the preaching was good, but not a word of comfort for me. I tried to pray, but my prayers did me no good; the words were with me continually, "What must I do to be saved?" My trouble lasted all the week, and I could hardly work, for it was on my mind all the time. I had a desire to read the Bible, but wanted no one to see me read it. I wanted to go to meeting, but when I went I had to weep all the time, and was ashamed of myself. Sometimes my trouble would wear away for awhile, then return worse than ever. I never told any one my trouble except mother; she asked me what was the matter, and I said I was such a great sinner. She said Jesus came to save just such sinners. She always tried to comfort me, but it seemed there was no comfort for me. January 20th, 1881, father died, and I thought if I could be as well prepared by grace when I was called to die as he was I would be satisfied. Mother lived with us until June 2nd, 1888. She was stricken with paralysis in May, and only lived three weeks. I can never tell the trouble I was in the night after she died; I thought we were parted forever; I thought all father's and mother's children could meet them except me, that I was a cast-

away, forever lost. All that summer my trouble was greater than ever; I felt as if I had no friends, and a heavy burden of sin was weighing me down. I thought God was angry with me on account of my sins, and felt there was no hope for me, yet I could not help begging for mercy, it was my daily plea. O how I longed and prayed for the Lord to reveal himself to me as my Savior. My trouble gradually passed away. I expected when my burden left me I would feel happy, or some portion of Scripture would come to my mind, but that was not the way. I cannot tell of any time when my burden left me, which makes me fear my experience is not of grace. I know there was a change, but fear it was not the Lord's work. I would sometimes get a little comfort in listening to his word, in reading the Scriptures or in hearing the brethren talk; I would feel like praising his holy name, I had such a desire for the love of God. The forty-second Psalm expresses my feelings exactly: "As the hart panteth after the water brooks, so panteth my soul after thee, O God." I thought I would give anything if I could have that love in my heart that I heard others speak of. Sometimes I think it is all well with me, and sometimes I am in the dark, but I never feel like I did when I felt I was lost. Surely if I ever met with a change I was brought in a way I knew not, and led in paths I had not known. Baptism was presented to my mind, but I tried to banish the thought, for I felt I had no evidence and was not fit, but the more I resisted the stronger the desire was; it was on my mind continually, and became a burden. I spent many sleepless nights, and my prayer was, O Lord, what wilt thou have me to do? I told my brother my troubles, and to my surprise he advised me to go to the church,

which I did the next meeting; I felt as if I could not stay away longer. I could tell very little, but was received, and baptized the next day by my brother, Elder A. F. Dove (in November, 1900,) uniting with the Honey Creek Church. My burden was gone, and I rejoiced; it was a happy day; but in a few days I felt I had deceived the church, and was myself deceived.

Do with this as you think best.

MARTHA E. DOVE.

BLOOMVILLE, Ohio, Dec. 18, 1910.

DEAR EDITORS:—I have often felt like writing what I sometimes hope are the Lord's dealings with poor, unworthy me. I was raised by Old School Baptist parents, and always thought they were good christians, but I thought the Old Baptists were very selfish, and used to tell mother I did not like them. When I was eighteen years old I first saw myself a condemned sinner before the just and holy God. With father and mother I had gone to meeting one Saturday in October, and Elder Vanhorn was there, and preached; he took for his text James i. 2, 3, and while he was preaching I hope I was made to see how vile I was. I thought I was the greatest sinner that ever lived, and that the preacher knew all about me, and all he said was meant for me. O how guilty I felt I was, and thought there was no mercy for me. I did not want any one to see me shed tears. When we arrived home I went into mother's bedroom, got the Bible and read as long as I could see, for it was nearly dark when we got home. I did not want any one to see me reading the Bible. It was too stormy to go to meeting on Sunday, so they all stayed at home. I did not want to go to meeting, I wanted to read the Bible, but could find nothing in

the good book that did me any good. I tried to pray, but it did not seem to go higher than my head. At times the burden would be greater than others. So it went on in that way for about fourteen years, when in the spring of 1891 I was sitting alone in my kitchen one Sunday evening, feeling cast down, when I picked up the hymn-book and opened to the hymn, "How firm a foundation, ye saints of the Lord." I thought, What precious promises to all who can claim them, but they are not for poor, sinful me. Then something said, They are for you; your sins are all forgiven. O what sweet peace. I was very happy, and was made to rejoice and sing his praise. Jesus I felt was my Savior; he had died for me, my sins were forgiven, and the hope of eternal glory was mine. But this did not last long; I thought I was deceived, that it was a delusion, and I would not tell any one, for I did not want to deceive any one, but things were changed, what I once loved I then hated, and what I once hated I then loved. I then loved the Old Baptists and wanted to hear them preach, wanted to be with them. I would think, I will go before the church the next opportunity, but when the time came would feel too sinful, too unworthy, and could see no good in myself; the good I would, I did not, but the evil I would not, that I did. So it went on until the latter part of the winter of 1908, when I was in trouble, but did not know what was the matter with me. I wrote to my dear sister, Martha Dove. I do not remember what I wrote, some of my feelings no doubt, for when she answered my letter she told me I ought to go to the church. I thought if she knew me as well as I knew myself she would not think that way. I wrote to my dear brother, Elder A. F. Dove, and he wrote

me such a good letter that on the second Sunday in April, 1908, I went before the church and was received, and baptized by him. That was a happy day to me, but I have had many dark, dreary days since, and am in the dark much of the time; I am so ignorant, so cold, that I am often made to cry,

"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?"

I love to read the dear SIGNS OF THE TIMES. My sister, Martha Dove, takes it and lets me read it. May God give you health and strength to continue feeding the flock with true bread. Forgive me if I seem forward in writing you or you think it out of place. Do with this as you think best, and all will be right.

Your unworthy sister, if one at all,
(MRS.) SUSAN WATSON.

LANHAM, W. Va., Jan. 14, 1911.

DEAR BRETHREN:—It has been months since I attempted to write anything for the SIGNS, but having been confined to the house for some time on account of ill health, and having no one to talk with save my family, I get very anxious to speak to some of my kindred in Christ, so by request of brother W. C. Pennington, a young brother, whom I had the pleasure of baptizing a few years ago, and who is now living in the city of Cincinnati, Ohio, and who is a reader of the SIGNS, and a member of the church at Hopewell, W. Va., where I also have my membership, I will try to write once more. I am nearing my sixty-second birthday in this world of sin and trouble. It has been my lot through life to be very poor as to this world's goods, but I hope rich in faith, and an heir of the kingdom of heaven. By solicitation of the brethren in Indiana, Ohio and my

own State, I have traveled and tried to preach Jesus the friend, lover and Savior of sinners with such liberty as it has pleased God to give me. The brethren have always been kind to me, seeing that my traveling expenses have been paid. In this way I have been able to go far and near among the brethren; otherwise I could not have gone. I have never felt that I was a big preacher, but have felt to be the least, if one at all. I have met many able preachers, of whose gift I felt glad and thankful to God that he had been so mindful of us poor worms of the dust as to call and qualify such men to preach the gospel of the Son of God to the comfort of those whose hearts he had prepared to receive it. We are told that "the preparations of the heart in man, and the answer of the tongue, is from the Lord." I have often thought how wonderfully the preacher was blessed when he knew how to begin and when to stop. Though the discourse may have been short, yet a short something is preferable to a long nothing. Again, I have seen a few in my time who were very anxious to get into the stand, and also anxious to be in the lead, who would take a great big text, then perhaps compare themselves to Jonah, and their call to the ministry to Jonah's call to preach to Nineveh, and then put in from an hour to an hour and one-half in repetition, and the congregation all worn out, and not a crumb from their lips to feed upon. Churches ought not to call for the ordination of any one unless he can interest a congregation. His preaching should be comforting to them at least. The best evidence that one is called to preach is that he does preach to the comfort of those of like precious faith. How natural it is for us to look upon the outward appearance of

a minister, judging perhaps from his deportment that he surely can preach. But sometimes in this we have been deceived, looking for something and finding nothing that would be nourishing to the poor, hungry soul. But, on the other hand, we have been deceived by some whom we have met, of whom from an outward appearance we should never have thought of their being possessed of the gift of the ministry, but who have proved themselves to be called of God afterwards. Such men are always humble, possessing the spirit of meekness, and they trust in the God of Abraham, Isaac and Jacob. They are stripped of self-confidence, and their dependence is in him who has said that he will be with them alway, even unto the end of the world. How convincing to the child of grace is the proof that God has called and qualified these humble servants to preach the unsearchable riches of Christ, to a people called out from the world, the Lord's chosen and anointed ones. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Such ministers as these are meek and humble; they go in the name of the Lord of hosts, the God of the armies of Israel. But limited predestinarians are defying this God, saying, Pick you out a man to debate with us on the doctrine of predestination, and as champions we will give you unto the fowls of the air, and to the beasts of the field, by declaring nonfellowship for you because of your steadfastness in the doctrine of unlimited predestination, and also because you will not recommend our doctrine of conditionalism, which we think would help the church to grow in numbers, so that the quantity would be considerably greater, if the quality should not be so good. But the humble servant

of God must stand firm and declare the word of truth to be the man of his counsel, "for the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."

This may be the last time I shall ever write for publication, and as I must soon close I will say that I believe all things work together for good to them who love God. Yea, the wicked hands that were gratified in putting Jesus to death did the righteous will of God in behalf of His chosen family, who were to be redeemed by the blood of Christ. Yea, the wicked are a sword in the hand of the Lord, and when the hour and power of darkness had fully come we hear the prophet Zechariah saying, or rather the Lord by the pen of the prophet, "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." The purposes of God are never thwarted by man.

Your brother,

J. W. McCLANAHAN.

MASSEY, Va.

DEAR BRETHREN EDITORS:—The enclosed letter from brother Purris, a stranger in the flesh, but not in the Spirit, I have read over and over again, and the oftener I read it the more interesting it becomes. It certainly has a clear ring of the sovereignty of God and his predestinated and unalterable decrees, and so much to my satisfaction and comfort I want to share it with others. It is wonderful when we receive the testimony

from one in Ohio whom we have never seen that there should be such oneness of mind and understanding of the Scriptures as to bring two so close together. This proves that the Lord teaches his people the same important lesson everywhere; blessed truth. I have not the consent of brother Purris, but I will take the risk that it will be all right with him if you publish it.

As ever, yours to serve,

T. M. POULSON.

ATTICA, Ohio, Feb. 15, 1911.

ELDER T. M. POULSON—DEAR BROTHER IN CHRIST:—Your last letter in the SIGNS has impressed me to write you a few lines to say to you that we have always read your communications with comfort, and to me your letters have for many years added much to the value of that paper. I have always desired, if it were the Lord's will, to meet you and hear you preach Jesus, but thus far the Lord has not so ordered, and considering your age, as stated in your last letter, I have little expectation of ever seeing you in time. I have often felt a desire to write you and let you know that the dear Lord has made your labors with your pen a blessing to me in spiritual comfort, and wrought sweet fellowship for you as one who worships God in spirit, rejoices in Christ, having no confidence in the flesh. In all probability you have about served your generation, and we who are younger in years will perhaps have to meet the conflicts and trials in the kingdom of our Lord after you have fallen asleep, but that eternal God and ruler over all things who has kept and guided your feet will also be the light and strength of his people while time endures, whose praise will continue to be their highest aspiration. Nations will rise and empires decay, but

the kingdom of our Lord shall endure when all things else cease to be. Not a subject of that kingdom will ever be lost, for it is God that justifieth; the blood of Jesus canceled their debt, and "there is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Dear brother, I do not know your impression, but I am apprehensive that Zion is now nearing that time when there shall be a falling away, when men shall turn away from the truth, and shall be turned unto fables, and many shall follow their pernicious ways, by reason of which the way of truth shall be evil spoken of. There are many now saying that God's decrees make him the author of sin and destroy man's accountability. It seems to me that Luke xxii. 22, would satisfy those who sincerely desire to know the truth upon this matter. But the Scriptures must be fulfilled. I refer to this verse because affirmed by Him who was anointed to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives and to preach the acceptable year of the Lord. He is the greatest of all preachers, the infallible expounder of the gospel of salvation, to whom, and to whom only, we must appeal in dividing the word of truth. The apostles preached what Jesus preached; they were inspired, and being filled with the Holy Ghost spake as the Spirit gave them utterance. It is the same to this day, and will continue while man lives upon the earth. The man called of God to preach the gospel is not likely to tell his friends to make room for his gift. If he has a gift, that gift will make room for him and bring him before great men, men who judge angels. This does not mean room in the church-house, or in the pulpit, but room in the hearts of God's

dear people, who know the joyful sound. The Lord's people love to worship God; they love to think upon his holy name; they love to think of him as having all power, both in heaven and earth, working all things after the counsel of his own will. Not a sparrow shall fall without him; even the hairs of our head are numbered. He does not count them one by one, but he knows all things, and does not have to find anything out. What he knows now he always knew, and what he determines now he always determined. To deny this is to deny his immutability, impeach his wisdom and reduce him to a level with finite man. As for me, I have never felt to find fault with any part of the Scriptures; when fault appears it is all in me; that is, I am not able to understand unless the Lord enlightens my understanding. If there is a Scripture we do not understand, we must admit it is true; ignorance furnishes no excuse to dispute it or find fault with it and say it is too strong for the church. If the doctrine of God's determinate counsel is too strong for the church, then the fault is with the church, and not in the Scriptures. When the doctrine that God inspired the apostles to write in the New Testament Scriptures is too strong for the church, it is awful, especially when affirmed by those who profess to adore him as all-wise. Some have contended that these are deep things, and should not be mentioned, especially to the young members; they do not know anything about these things. Preaching is teaching, so then, according to their idea, the most successful way to teach the Scriptures is not to say anything about them. Dear brother Poulson, we who are younger than you will have to meet sore trials, and "who is sufficient for these things?" I know I am not, unless sustained by the

power of God. He has promised that he will never leave us nor forsake us. We are to teach them all things, preach the word, "whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." May you realize His dear presence in all the journey.

Your most unworthy brother in the bonds of the gospel,

H. E. PURRIS.

CEMENT CITY, Mich., Jan. 5, 1911.

DEAR EDITORS:—I have seen the communication from Elder Pittman to Elder Ker asking about the words used by the apostle Paul, who wrote as moved by the Holy Spirit, and so pointed out the great apostasy, as found in 2 Thessalonians ii. Paul there warned the brethren not to be deceived by the workings of the man of sin, the son of perdition, the mystery of iniquity, which was already working, and was only hindered until pagan Rome, called in Revelation the dragon, should be removed. The apostle told the brethren that this was all that withheld the development of this mystery of iniquity, and when God's time had come the dragon should give his seat and power to the great whore, which was called, and still is called, the christian church by the world, and which was developed when Constantine, an emperor of Rome, passed an edict that the Roman empire should be christian, and set the bishop of Rome up as pope, with power over all the world, to dictate to the consciences of men from Rome, the former seat of the dragon, or pagan power. That power drenched the empire with blood, the blood of saints, and this man of sin, under the name of the christian church, has since then done the same. This great whore is called in Revelation

a beast, which rises up out of the sea, having on the head popes, bishops, cardinals, the names of blasphemy. This great whore is also called the mother of harlots.

Now this brings us to the development of the second beast which rises up out of the earth, who is to exercise all the power of the first beast, having two horns like a lamb; that is, he is very lamblike in appearance. This beast has good words and fair speeches; he uses the Scriptures a little as a dead letter, though subverting them. He is grasping for political power, and if, in the purpose of God, he should gain it, he will then speak as the dragon did, by persecuting the true church. He does great wonders, making them that dwell upon the earth believe that he can bring fire (the Holy Ghost) down from heaven, as the men who have his mark do now think. But it is really just the reverse; instead of coming down from heaven, the fire comes up out of the bottomless pit of man's wisdom, backed by the prince of darkness. I believe that we are living in a time in which the number of the second beast is fast developing. This beast, as said before, is to exercise all the power of the first beast. This beast is grasping after the young in every way, trying to gain control of the public schools, not being satisfied with their Sunday Schools, teaching the children their lying wonders. All the religion of the world has a persecuting spirit. The souls under the altar, which had been killed for the word of God and the testimony which they had borne, "cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" They were told that they should rest a little season, until their fellow-servants and their

brethren should be killed as they were. I think this beast now rising up out of the earth is destined to fulfill this, and this is what I understand to be the development of the man of sin, the son of perdition, spoken of by the apostle. This lamblike beast it is said shall compass about the camp of the saints, and the beloved city, the church of the living God, and by good words and fair speeches deceive many. But read the book of Revelation concerning the fire that came down from God out of heaven and devoured them. This I understand to be their end. These Scriptures are given for our learning, and are profitable to us. My mind has been exercised upon this subject for a long time, and I have been led to compare Scripture with Scripture. With John, when I saw this great Babylon I wondered with great wonder, but now I can say at times, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Our God will get to himself renown in the destruction of his foes, and avenge the blood of his servants.

I submit this to the editors of the SIGNS.

Your brother,

DAVID TITMUS.

LEESBURG, Va., Feb. 9, 1911.

MRS. I. S. BAIRD—DEAR SISTER:— Since reading your good letter in the SIGNS, I have felt a desire to write you, but, as you say of yourself, I have never been given the power to write or to express myself as some can; I wish I could. My heart goes out to you, and the whole Warwick Church, for I know it was a trial to give up Elder Lefferts as your pastor, but the Lord can make us willing in the day of his power. I believe we all here in Virginia love him, and would be

grieved very much to have him leave. I do hope he and his family will be taken care of, and that they will be satisfied to remain here. I often think of the love we have for the brethren, how it draws us together; it is wonderful. But I think of myself, and doubt I am a child of God, I am so far from what I should be. My father was an Old School Baptist, and it was always a pleasure for me to wait on the Baptists and prepare for the meetings, and I have wondered if that is why I loved them. After my marriage I was thrown with the Missionary Baptists, and many inducements were offered me to join them, but I could not, their preaching was no comfort to me. When a schoolgirl I would see them saying their prayers, and thought, Why should I not say my prayers? While in the act of doing so one night these words came to me with much force: The prayers of the righteous availeth much, but the prayers of the wicked availeth nothing. I was shown how vile and sinful I was before the just and holy God, and my prayer then was, "God be merciful to me a sinner." Father took the SIGNS, and I would take them to my room and read. Often the letters therein would express my feelings better than I could, but I did not want any one to know I was interested in those things. Not until after I was married did I think any one knew what I was enduring. I went to an association with my father, and dear Elder White came to me and began to talk, and I could not help showing my feelings. Then I thought, What made me do that? I have deceived Elder White and all there. It was quite a burden to me. Time passed on and I came to Leesburg to live, and felt a desire to be numbered with those people I loved. A desire to be baptized burdened me all the

time. After dear Elder White passed away I felt I never could talk to any one else, but I trust the time came when I had to go, and was received. It was a relief that no one knows except those called to pass through the same experience. I was baptized one Sunday, and there was a burden lifted and such peace given that I never can forget. Since then I have had many doubts and fears about myself, but I know there is a God who can save without the help of man.

I do not know why I have written this to you, but felt a desire to do so after reading your letter in the SIGNS.

With love, sincerely your sister, I hope,
ROSA C. GARRETT.

LIBERTY, Mo., Dec. 12, 1910.

DEAR BRETHREN:—Brethren I hope of one faith, one hope, one relationship and one Lord. If we have been born of God, born of that incorruptible seed, by the Word of God, which liveth and abideth forever, then we must surely be of one family, therefore we ought to be of one mind, striving together for the welfare of each other, and keeping the fellowship of the household of faith in the bond of love, thus fulfilling the word of Christ when he said, "Peace be unto thee." If I know my own sinful heart I do thank our covenant-keeping God that he has kept me from falling in with the heresies of the day gotten up by men to draw away others to follow after them instead of following Christ. Christ said, "I am the way, and the truth, and the life," and Paul said, There is "one Lord, one faith, one baptism." Again, Paul said, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." I do not feel willing to be espoused to any other man or husband so long as Christ, my husband,

lives, for there is no other name given under heaven among men, be it man or angel, by which we must be saved. The help of men or angels joined could never reach my case, neither could I find release in any other thing than his boundless grace.

In sending my subscription to the SIGNS to-day I feel very lonely, as I have heretofore almost always sent with it that of a very dear old brother to me, Mr. T. Knight. It was seldom that I ever saw him, but it was a comfort to know that two of us were still left here to stand in the front of the battle. He has quit the field, and has laid his armor by, and, I trust, gone to a far better world than this vale of tears. Now he is freed from all the fiery darts that men or devils could cast at him, and I sometimes feel, like one of old, "I am left alone, and they seek my life." But thanks to the God of both heaven and earth, we hear him saying, "I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." I do thank God that he has given so many sweet and precious promises to his people here, to comfort and strengthen them, that they may be encouraged while in this vale of tears, surrounded by foes, yet not forsaken, cast down, yet not destroyed. "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God." O how precious is this God, and what precious promises are these that God's people have to comfort them.

"Ye little flock whom Jesus feeds,
Dismiss your anxious cares;
Look to the Shepherd of your souls,
And smile away thy fears.

Though wolves and lions prowl around,
His staff is your defense;

Midst sands and rocks your Shepherd's voice
Calls streams and pastures hence."

And we hear him saying, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." What soul-comforting words to this little flock whom Jesus feeds. But often the question with me is, Am I one of that number who have come up out of great tribulation, and have washed their robes in the blood of the Lamb?

From a lone brother,

RICHARD WALLER.

CINCINNATI, Ohio, Oct. 31, 1910.

ELDER F. A. CHICK—DEAR BROTHER:—I feel unworthy to call you brother, and it is true that a sinner like me should feel unworthy to claim kinship with the children of God. I have to-day received the SIGNS for November 1st, and it has seemed to me like a shower of rain on a dry and parched land. I have also read your reply to brother Z. Ward, of Bear Wallow, Va., and it seemed so good and true that I felt like trying to write you a few lines. In your closing remarks to this aged brother occurs what seems especially to bear upon my mind, as I am in a place where I have to do with a great many Romish people. I see them by the hundreds going into a great building which seems from the looks of it to require at least five hundred thousand dollars for its completion, and I do not doubt that they have buildings in the world that cost much more than this. I have talked with those people, and they say that the priest takes the place of God, and they enter into this great building and confess to the priest, calling him father, and asking him to forgive their sins. How plain it is that their way is false. They call him father who is not

their father, either naturally or spiritual-ly. How plain it is to see, as you say, that they are the synagogue of Satan. What a great consolation it should be for those who have hope in Christ that they have been given a mind that is in harmony with the Scriptures, and call no man father upon earth, as they are bidden in the Scriptures. This was spoken to the children of God, and they do obey; they do not pray to any man, nor call him father. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." These sons know their Father, and know that no man on earth is their father in spiritual things.

But I must bring this letter to a close. You have given the brother a clear answer.

From the least of saints, if one at all,
W. C. PENNINGTON.

BRANTFORD, Canada, Feb. 21, 1911.

ELDER H. C. KER—DEAR FRIEND AND BROTHER:—The few friends here wish me to write the SIGNS to the effect that arrangements have been made with Elder D. M. Vail for him to preach here the second Sunday in each month, unless otherwise arranged, and would like if you put a notice in the SIGNS something like the following: Elder D. M. Vail will preach (God willing) in Brantford, Sunday, March 12th, and the second Sunday in each month following; all welcome. We have rented a hall, where we meet every Sunday evening. There are, I have learned, some readers of the SIGNS within a few miles of Brantford, and we would be pleased to entertain any who may come to the meetings to hear Elder Vail. I had a Mr. P. Galbraith call upon me to-day; he is going to live in Hamil-

ton; the late Mr. Leitch's brother lives there and, I think, two others, and one friend in Drumbo, a few miles away, and brother Scates and wife in Woodstock might like to come; we would give them all a welcome at any time. We should also be glad if you would mention the fact that we in Brantford would be pleased to have any of the Elders coming to Canada give us a visit. We would willingly write and ask them, but have no means of knowing who they may be unless they write us, which sometimes they might feel would be thrusting themselves upon us. We are hungry, though poor folk, for the truth once delivered unto the saints. If you could let this be known through the SIGNS, along with the notice given above, you will confer a favor upon us.

Yours for the truth,

FRED. SIMMONS.

FRANKLIN, Tenn., Dec. 5, 1910.

DEAR EDITORS:—I feel at times when I look over the turbulent sea of life, and in my mind's eye review my past life and see nothing but an endless round of labor, toil and care, that life is hardly worth battling, now in my seventy-second year, health fairly good, still worrying with life and its conflicts, a poor sinner, too, with no righteousness to plead, yet this is a part of the heritage of God's people. "In the world ye shall have tribulation." It takes tribulation to work patience; patience, experience; experience, hope, and hope maketh not ashamed, for the love of God is shed abroad in the heart by the Holy Ghost. "For I reckon," says the apostle Paul, (not that he doubted it) "that the sufferings of this present time are not worthy to be compared with

the glory which shall be revealed in us." Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man (the natural man) to conceive the good things which God hath prepared for them that love him, but he hath revealed them unto us by his Spirit. I trust that my lot may be cast with this people, though a weak and feeble remnant comparatively, scattered about over the world here and there, a little flock, a poor and afflicted people; it is written of them that they shall trust in the name of the Lord; these he came to save; his eye is over them, and his everlasting arms underneath them. The Lord has promised good to them, and though the earth be removed and the mountains cast into the sea, nothing is to overtake them but what has been provided for in the person of the Lord Jesus Christ. O what a glorious heritage have all the saints. May the blessed Master keep us all close to himself, close to his word and close to one another. Apart from him we have nothing, are nothing and can do nothing, but with him we have all things and abound.

I regret to learn of brother McGlade's death. A good man in Israel has fallen.

Your brother, I hope, in the Lord,

J. W. HARVEY.

GREENVILLE, Texas.

DEAR BRETHREN:—I wish to say to those who subscribed for the Sikes-Thompson discussion, that the discussion will not be published, and as soon as this has time to reach all the subscribers, so that they will understand the matter without my writing a private letter of explanation to each one, I will send their money back to them.

Yours in hope,

J. C. SIKES.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1911.

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

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

Elder H. C. Ker, Middletown, N. Y.

All letters for this paper should be addressed, and money orders made payable, to
J. E. BEEBE & CO.,
 Middletown, Orange Co., N. Y.

ISAIAH IX. 6, 7.

ELDER S. B. Moffitt, of Oregon City, Oregon, writes us that he has recently been to visit Elder J. P. Allison, who is confined to his bed and is suffering much, and that Elder Allison requested him to write us asking that we write upon the words recorded in Isaiah ix. 6, 7, which read as follows: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this." The opening sentence is especially named. Our dear, aged brother Allison has long been known to our readers as a very interesting, spiritual correspondent. Personally also it has been our privilege to hold some correspondence with him, always to our profit and edification. We feel sorry to learn of his illness, and desire that the comfort of the Spirit be his strength in all his affliction. It is our desire always to

respond to such requests from brethren when we can do so, and especially do we feel willing to comply with the request of Elder Allison, yet the theme is vast, and we are limited in ability. The text is lengthy, and so in the limits of an editorial it is manifest that we can at best only glance at the things contained in it.

Our attention is called especially to the first clause, and this is indeed the life and substance of the two verses. It is of a child born and a son given that all the rest of the text was written; all that follows but speaks forth the praise and glory of him who is named in the first clause. There will be no question in the minds of any who are spiritual, and who believe in the Lord Jesus Christ, that he, our Savior and Redeemer, is the theme of these two verses. Reading carefully the chapter, or that portion of it preceding the text, it will appear that the prophet blends together the vision of that deliverance, of which he had prophesied, of Israel from their oppressors, with the coming of the redemption which was promised to all who believe through our Lord Jesus Christ. This instance of passing from the prediction of temporal blessings to the declaration of the coming of Him who saves from sin and death is not a solitary one. These temporal deliverances are but emblems of that other and greater deliverance through our Lord Jesus Christ declared in the gospel. This one truth belongs to and explains many other prophecies in which that which is of a temporal nature is blended with the future hope of the redeemed. If inspired prophets were given to see peace, rest, prosperity, deliverance, or any other good thing which God would give to that literal Israel, often they were also given to see and to prophesy at the

same time of the coming of Him who was always the promise and hope of Israel, the Messiah, in whom and by whom all that can be called blessing, both for this life and for the life to come, should be bestowed upon those who believe in him. This will appear to be true of this connection if it be read carefully. In this, as well as in all the Old Testament Scriptures, Jesus is the chief testimony. The testimony of Jesus here, as well as in all prophecy, is the spirit of prophecy, as we are expressly told by the apostle.

We suppose that brother Allison had in mind, when he spoke especially of the opening clause of this text, the question as to what difference there is in a child born and a son given. Of course there can be no difference in the person meant; the child born is the son given, and the son given is the child born. Two names are given to one person. First, Jesus is a child born, and the same Jesus is a son given. The last expression, "a son is given," is the more definite. This we would note in the first place. It was not enough to say, "Unto us a child is born," it must be definitely understood that this child is also a son. Our Jesus was not only a child, born of the virgin Mary, but he was also "the Son of God" and "the Son of man." Second, we must note the difference between the words, "child is born" and "son is given." Mary gave birth to this child, according to the declaration of the angel to her, but it is not said that she gave this child to men, or unto us, but the Lord of heaven and earth, our Creator, Preserver, Lawgiver and King, the Creator of all things, and against whom we had sinned, gave his Son. It appears to us that the word "child" emphasizes his earthly nature, his manhood, while the word "son" emphasizes, on the other hand,

the truth that he was divine, that he came down from heaven, and that the Son of God came into union with flesh and blood, or took part of the same, as did his chosen people. How wonderful and mysterious this union. What deep consolations are in the name "Emmanuel," "God with us." All is summed up in this one expression: He was Emmanuel, God with us, that we might be with God at the last forever. He came into living, loving union with us in our flesh, that we might come into living, loving union with him in the Spirit. He "made himself of no reputation," or, literally, he emptied himself of his glory, that we might be filled with the same glory. He who knew no sin, was made sin for us, that we might be made the righteousness of God in him. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." These are but a few of the expressions used by inspiration to set forth this one great truth of his oneness with us in the flesh, that we might be made one with him in the Spirit. The declarations of this truth are plain, but the truth thus declared is far beyond the grasp of any human mind. It is to be received, and to become our hope and our consolation, by faith. It is the height of presumption to seek to know how the human and the divine nature dwelt in the one man, Christ Jesus, but it is the victory of living faith to believe it, and to find in this truth our hope of salvation. The two expressions, "Unto us a child is born," "unto us a son is given," contain just what the apostle declared: "Great is the mystery of godliness: God was manifest in the flesh," and this declaration means more than any manifestation of that which is Godlike in any redeemed sinner. Our God has never been manifest in any

being in earth or heaven as he was manifest in our blessed Savior. There are sons of God, but he was THE Son of God. No other child has ever been born as Jesus was born; no other man has ever been holy, harmless, undefiled and separate from sinners, as was our Savior. In an incomprehensible way God was manifest in Jesus Christ; he was the divine Son of God and he was the child of Mary. It would be arrogating to ourselves equality with the blessed Son of God to say, God is manifest in our flesh. Though Christ dwells in us the hope of glory, yet we are not thereby entitled to say, God is manifest in our flesh. This one solemn declaration in the word is reserved to the use of the blessed Lord Jesus. If we are sons of God it is because of our union with the Son of God; our sonship is in his sonship and is secured to us by virtue of it. Union, by living faith, with the Son of God, entitles us to call God our Father. We are the children of God by faith in Christ. There is no other way of entering into this sonship.

It may be that our dear aged brother had also in mind the expression in the text, "Unto us." The preposition "unto" has the force of coming toward, or, to another. The thought expressed here is that Jesus came for us, or for our benefit. We will say, first, that the simple truth taught here is that Jesus came in the flesh for the redemption of an elect people; it was to redeem sinners from their sins that he was born. The reference is simply to his coming in the flesh in the days of Herod. Precious and full of comfort as is that other truth that there comes a time in the experience of every chosen vessel of mercy when Christ is formed in them and becomes to them the hope of glory, yet this is not

the special truth taught in this text. In our preaching or writing, after presenting this first glorious truth that God was manifest in the flesh, and walked and talked with men in Jerusalem and Galilee nineteen centuries ago, there can be no objection (indeed it is well) to speaking of his coming by the Spirit to our hearts, and dwelling there by faith, but yet this is not the meaning of the text at all; the simple reference is to the coming of Jesus in the flesh, to die for sinners and to rise again in glory. Here is the gospel of the Son of God declared. Paul summed up the whole matter of preaching the gospel when he said to the church at Corinth, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." The doctrine of the atonement, and of justification by the resurrection of Jesus Christ from the dead, is the gospel. It was for this that a child was born, a son given, and in this is redemption completed, and the work of Jesus in it is finished. But still, let us remember that it is not until one has been born of God, and has come by faith to believe in our Lord Jesus Christ, that he or she can in truth say this which the prophet said. It becomes a most solemn question to all who are convicted of sin and righteousness and judgment, Did the blessed Savior come for me? Did he die for me? Did he rise again for my justification? The Spirit alone can bring the answer to such a soul, and when that answer is brought and assurance is given that Jesus died for "even me," then these words, "unto us," and all similar declarations of the word of God, become living words, and the soul is permitted to eat of them, so

that they become the joy of his heart. Then he can exultingly say, Unto me was this child born, this son given, and for the atonement of his sins he looks back to Calvary and sees a bleeding, dying Savior, a man like himself dying for him, and then coming to the sepulchre he hears the words spoken to his soul, "He is not here; for he is risen, as he said. Come, see the place where the Lord lay." Here is an experience of the power of that salvation which was finished for him when Jesus died and rose again.

It is not our mind to undertake here to write of each of the expressions that follow; they all set forth wonderful things concerning the name, office and work of the dear Redeemer. Such names and such works could belong to none save the blessed Redeemer, yet there have always been men who have seen nothing in all this sublime language save a description of some king or ruler, great among men or great in Israel. Surely divine light could have never shined upon minds thus benighted and besotted with their own vain imaginations. Such names as The Mighty God, The everlasting Father, The Prince of Peace, cannot belong to men, and cannot be ascribed to them without blasphemy against God, and the very fact that these names by inspiration are ascribed to the dear Savior shows that he was indeed God manifest in the flesh. How completely the first name of all, "Wonderful," covers all that follows. Every name of him is wonderful. All that he was and is, all that he did and said while in the flesh, yes, all that he speaks by the Spirit to saved souls now is wonderful. Sometimes that one word "wonderful" is all that the soul can say when given to view anything of the work of Jesus or any-

thing of his character. Not only do these names belong to him, but wonderful things are said of him beside in these two verses. This child, this son, our Prince, our God and our Father, upholds the government of his people; the government is upon his shoulder, therefore it is stable, and shall last forever. It is a righteous government, for he is the King of Righteousness; it is full of peace, for he is the Prince of Peace; it is a loving, paternal government, for he is the Everlasting Father, and wonderful things are shown them that dwell there, for his name is Wonderful. "Of the increase of his government and peace there shall be no end." The word "increase" is, rather, abundance. All that is for the welfare of his kingdom, and of those who are its subjects, shall abundantly dwell there. He abundantly blesses her poor with bread. No one dwelling there has ever found any failure. Sufficient to each one has been the grace provided. As their days, so has their strength been. There never has been any lack. There can never be any thought of need. The word "increase" does not signify that at the last there shall be greater abundance than was in this kingdom provided for former saints. All that was needful the saints in the olden time had. The saints to-day have no more than this. There always has been enough. But, as said before, the word rather means abundance. Of the abundance of his government and peace there shall be no end.

"The zeal of the Lord of hosts will perform this." This is the summing up of the whole matter. The word "zeal" simply means earnest desire, intense purpose. Who can measure the zeal of the God of Zion in behalf of his people? One measure is given in the word of God

in the text itself: the son given. All through the Scriptures the giving of Jesus Christ, the Son of God, is presented as the measure of the love of God, and an apostle testifies that "he that spared not his own Son, but delivered him up for us all," will not withhold from us any good thing. Having given him to die for us, much more shall we be saved by his life, and it all depends, not upon our zeal, but upon his zeal. Here is our safety and assurance; here may we safely rest. Our aged brother in his sickness finds support here, and this support shall never fail, the Lord has promised it.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

MARK XV. 38.

(Continued from page 154.)

IN addition to what we have written on the figurative import of the vail of the temple, and its being rent asunder, we will offer a few thoughts in regard to its application directly to the sacred person of our divine Mediator. The most profound and glorious mystery presented in the whole volume of inspired wisdom and truth is that of God manifested in the flesh, and so vitally important and fundamental is this mystery that the apostle John has denounced as antichristian every spirit that denieth that Christ is come in the flesh; while Paul by the same Spirit affirms that, "Without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." The fleshly body of our Redeemer, which was made of a woman and made under the law, is very appropriately called in Scrip-

ture a vail, or tabernacle, within which dwells all the fullness of the Godhead bodily. The eternal Father, with all his attributes and perfections, was embodied in him, and in him so completely hidden that no man can come unto the Father but by him. While he is in the Father, the Father is also in him, and so entirely that all who come unto God by him must come by and through the new and living way which God has consecrated for us through the vail, that is to say, his flesh. That flesh in which the Godhead dwelt, like the curtains of a tabernacle, concealed from human perception all the glory of the invisible God, and he was only seen in the fashion of a man and in the form of a servant. His flesh veiled the glory of his eternal Godhead from human scrutiny; neither Jews nor Gentiles could see any beauty in him to admire or to attract. To men he was as a root out of dry ground, and we hid, as it were, our face from him. Men could see his fleshly person as the Israelites could see the external curtains of the tabernacle in the wilderness, or the vail in the temple intervening between them and the ark, the mercy-seat and the cherubims of glory. Men knew him, or supposed that they knew him, as the son of the carpenter, and regarded him as a despised Nazarene, but no man knew him in his true character save those to whom he was revealed by the Father. "Whom do men say that I am?" They entertained a variety of opinions, but none of them were right. "But whom say ye that I am?" was demanded of the disciples, from whom the vail had been removed. Simon Peter declared the faith of the saints correctly, but he had not learned it of flesh and blood, but it was revealed to him by the God and Father of our Lord Jesus Christ. As the vail of the temple then

pointed to the flesh of the Son of man, and that veil concealed the glory of the holiest place of all from the outer court worshipers, so the flesh of Christ conceals from the understanding of all natural men the light of immortality which he alone hath, for he is the only and blessed Potentate, who only hath immortality dwelling in the light, whom no man hath seen nor can see, whom no man can approach unto. Indeed, it was not lawful for any one to look within the veil while it remained, only the high priest; even so the law of God forbids a revelation of the unsearchable riches of Christ, the light of the knowledge of the glory of God, to any of the sons of man until all the requisitions of the law are fulfilled and the veil lawfully removed. In applying the rending of the veil to the redemption of the children of God, we shall see that as the veil of the temple was rent in twain from the top to the bottom, so the letter and the spirituality of the law of God, so far as it related to the family of God, were separated. The righteousness of the law was fulfilled in us who walk not after the flesh, but after the Spirit, while as a law of commandments having dominion over God's people it was taken out of the way, and as a separating wall or partition it was no longer to obscure the way of life and salvation from the heirs of immortality. The trembling, guilt-stricken Israelite, conscious of his uncleanness, with his hand upon his mouth, dared not to look within the veil. He knew full well the terror of the law, and when Moses as the bearer of the holy law came down the mountain from the presence of God the carnal tribes could not steadfastly look upon his face, for it shined with insufferable glory, but when God removes the veil of the covering which was upon all flesh, it is by the

presentation of a new and living way into the most holy place. It was death to the carnal Israelite to look within the veil, but the way into the holiest of all is in the gospel found to be a new and living way. Not only is Christ the way a living Christ, but those who by and through him approach unto God, instead of death, are delivered from death, quickened and made alive, and come boldly to the throne of grace. They draw nigh unto God with a true heart, in full assurance of faith by this new and living way which God has consecrated for them through the veil, that is, his flesh. The rending of the flesh of the Son of God has opened the way of life and salvation for all who come unto God by him. Neither can any other than those for whom he was pierced be saved in this way, for it is consecrated, set apart and appropriated to them alone who shall be the heirs of salvation. But it is a blessed thought that this consecration of the way to God by Christ includes all who feel their need of just such a Savior, and truly desire to be saved in and through this consecrated way, while all who look for salvation or access to God by any other way will find that the end of their way are the ways of death. This is a new, as well as a living and consecrated way; not new to God, for known unto him are all his works from the beginning, but it is new, first in distinction from the ceremonial law, in which carnal men who were born in Abraham's house, or bought with his money, looked for remission of sins and acceptance with God by the deeds of the law, and through the flesh and blood of victims which were offered continually on Jewish altars, for the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God. The carnal sons of Jacob

who had never known the law, only in its letter, had no idea of any other way to God, or to draw nigh unto God, than through the blood of bulls, goats, heifers and the flesh of such offerings as they were presenting, therefore the way through the vail of his flesh, who was made flesh and dwelt among us, was new, opening the way to God and into the holiest of all, which the law could not present, and that was never made manifest while as yet the old tabernacle remained.

Secondly, in an experimental sense; those who come unto God in this way never had any conception of this way until it was revealed to them. Hence when by the light of the quickening Spirit of God they see the purity of the law, which as a dark and gloomy vail is upon them, they try to approach God by their prayers, tears, reformations and resolutions, and failing to advance they sink in hopeless despair, give up all for lost, and verily think that even God cannot save them without tarnishing his justice; and when this living way is revealed to them it is altogether new. A new light from the eternal throne of God reveals it, and a new life in their hearts perceives it, and a new faith, as the fruit of that new life, lays hold firmly upon it; they find themselves brought to God in this new, living, consecrated way. They are in Christ, and Christ is in God; they are one with Christ, as Christ is one with the Father.

But our sister may ask, How is this to be understood as being through his flesh? As we are identified with Christ by receiving of his fullness, and grace for grace, identified with him in that spiritual, eternal life which was with the Father and was given to us in the Son, so he has fully identified himself with us in taking on him, not the nature of angels, but the seed of Abraham, and if ye be

Christ's then are ye the seed of Abraham, and heirs according to the promise. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." The relationship is reciprocal; he takes on him the seed of Abraham and imparts to them that eternal life which was with the Father and was manifested. In giving to us this immortal life he bestows on us the righteousness of God, without which we cannot be saved; and in taking on him our flesh he takes on him our infirmities, carries our sorrows, bears our griefs, the chastisement of our peace was upon him, and with his stripes we are healed. Our flesh is his flesh, and he is not ashamed to call us brethren, and within his flesh is life, and the life is the light of men, the life and immortality of the body, the church. Through this relationship the consecrated way is opened. The high way is here, and the way, and it is the way of holiness; no lion shall be there, nor any ravenous beast shall go up thereon, for it is consecrated through his flesh, and the wayfaring man, though a fool, shall not err therein. By this way all the ransomed of the Lord shall return and come to Zion with joy upon their head, and sorrowing and sighing shall flee away. This immortality, or life of God, which Christ is to the body, his church, shall triumph over and finally swallow up the mortality of the seed of Abraham, and death shall be abolished, and these mortal members shall put on immortality, and these corruptibles shall put on incorruption, and the saying which is written shall be brought to pass, that death is swallowed up of 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."

MIDDLETOWN, N. Y., October 15, 1864.

CHURCH LETTERS.

In August, 1908, Elder Charles Meads, of Weekville, N. C., and Elder Joshua T. Rowe, of Baltimore, Md., with deacons John T. Walker, of Washington, D. C., and C. C. Aydlett, of Elizabeth City, N. C., organized a Primitive or Old School Baptist Church in the city of Norfolk, Va. Elders Meads and Rowe served them until they secured a pastor, in May, 1909. Said church was received into the Kehukee Association in October, 1908, and soon began plans to build them a house in which to meet for the worship of their Lord and Savior. Their efforts were crowned with success, so that they have a neat, substantial brick house 30x48 feet, which cost them two thousand dollars. By request of said church the following Elders, to wit: P. D. Gold, Charles Meads, George D. Roberson and Joshua T. Rowe met with their pastor, Elder J. A. Shaw, on Sunday, Jan. 29th, 1911, to hold the first meeting in the new house. There was a good congregation present. Elder Gold opened the services by singing and prayer, then he preached from Hebrews i. 1-3. Elder Rowe followed from Matthew xxviii. 18-20. Gave one hour for lunch, after which Elder Meads preached from 1 Corinthians xiii. 13; followed by Elder Roberson, from Isaiah xxxiii. 20. Elder Shaw closed with a few appropriate remarks.

At the close it was suggested by one of the Elders present that as the church is in debt to about half the amount of the cost of it, that they appoint some one to write an account of this meeting, also making a statement of the indebtedness of the church, and send a copy to each of the following papers: SIGNS OF THE TIMES, *Zion's Landmark* and *The Gospel Messenger*, signed by all the visiting

Elders, asking its publication as a means of recommendation of said church to the kind consideration of the brethren and friends everywhere, asking all who feel able and willing to do so to help them. Contributions may be sent to (brethren) A. H. Temple, 220 Thirty-fifth St., Newport News, Va., or W. S. Bodwell, 214 Granville Ave., Norfolk, Va., and we guarantee that it will be applied to the purpose for which it was contributed.

The meeting was indeed a pleasant one; the preaching was, we feel, according to the word of God, and the little church and her friends seemed very much alive, and we do most sincerely hope that they will be generously remembered by all who love the truth of Jesus.

Signed,

P. D. GOLD.
CHARLES MEADS.
G. D. ROBERSON.
JOSHUA T. ROWE.

ORDINATIONS.

A PRESBYTERY composed of Elders Baxter Hale, W. R. Dyer, S. A. D. Sanders, W. A. Chastain, C. C. Melton, J. A. Modlin, James L. Dobbs, deacons Calvin Ore and Henry Sutton, having been called by Springfield Church of Regular Predestinarian Baptists at her regular meeting, on Saturday night before the first Sunday in July, 1910, do certify that on Saturday night before the first Sunday in August, 1910, in the presence of said church, did examine Stuart Flanigan, member of said church, on his experience and call to the ministry, and after due deliberation set him apart to the full functions of the gospel ministry wherever God in his providence may cast his lot, by prayer and laying on of hands by the presbytery.

WILLIAM DYER, Moderator.
JAMES L. DOBBS, Clerk.

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THE "SIGNS" TO
THE POOR OF THE FLOCK.**

Mrs. N. C. Ratliff, Ky., \$1.00.

OBITUARY NOTICES.

Mrs. Katie Purnell Baker departed this life Nov. 27th, 1910, at her home in Baltimore, Md., after a short but painful illness. She was taken sick the 26th and died the 27th. She was born near Snowhill, Worcester Co., Md., in 1871, but grew up in Snowhill, her mother having moved there when she was a girl. The writer was intimately acquainted with Katie from her childhood, and, as many Baptists can bear witness, she became the very life and light of her mother's home, having such an excellent tact for making every one feel at home and happy that visited her mother. She was baptized in the fellowship of the Old School Baptist Church of Snowhill by the writer twelve or fifteen years ago, and lived a devoted life to the cause of God and truth, ever ready as a burden-bearer with the church, financially and otherwise. She was lovely in every walk of life. After her mother's death she sold her home in Snowhill and went to Baltimore, Md., and there met Mr. Davis Baker and they were married April 9th, 1910. The last time she was at meeting she seemed bright and happy; she loved to talk about her home and business. The news of her death came to us all like a shock; we miss her much, and are sure that her dear companion feels lonely and heartbroken, realizing that the beautiful light has gone out of the home. We would point him to the God of infinite wisdom, who rules all things according to his will. The Lord gave the jewel, and has taken it to himself. The apostle said that for him to die was gain. May God help us all to apply this truth to Katie, and see that we grieve only for ourselves. Will the family accept our sincere sympathy?

Elder J. T. Rowe, pastor of the church in Baltimore, officiated at the funeral, much to the comfort of the bereaved I am sure, after which all that was mortal of her was laid to rest, undisturbed until the trump of God shall sound and the archangel's voice is heard, then the grave shall give up its dead, and that which was sown in corruption shall be raised in incorruption like unto Christ's glorious body. This is the fullness of the hope of all the people of God. It is enough. Amen.

T. M. POULSON.

MASSEY, Va.

Eliza Grafton Watkins, daughter of Martin and Hannah Grafton, and sister of the late Elder William Grafton, was born Oct. 16th, 1821. She was baptized in the fellowship of the Harford Primitive Baptist Church in her seventeenth year, by Elder Eli Scott. She was married to John Watkins Oct. 2nd, 1865, who was for several years a deacon of the Harford Church, and died August 2nd, 1884. Sept. 13th, 1909, sister Watkins had a stroke of paralysis, and was from that time to the day of her death helpless, which occurred Jan. 7th, 1911. Sister Watkins was

throughout her long life a very lovable woman, bright and active, a true Old Baptist, and very much in love with her church (Harford). It was the privilege of the writer to visit her once during her long illness, and although her mind was not so bright that day as some other days, she talked about her past comfort in the church, and how she would love to go there again. Her niece, sister St. Clair, says that in all her long illness she never murmured or complained of anything, but seemed to feel that every one did all they could for her, and all they did she felt was right, and she much appreciated it. What a beautiful life from youth to advanced old age, about seventy-three years a member of the church of Jesus Christ, and ever adorning her profession of the name of her Savior with a well ordered life. Sister St. Clair says: "We do miss dear aunt so much, but how sweet the perfect confidence that she enjoys that sweet rest prepared for the children of God. O that my life could be as sweet as hers."

The writer attended her funeral on Jan. 10th, speaking of the blessed hope of the resurrection of the dead. Sister Watkins was buried in Harford cemetery.

Written at the request of her niece, our dear sister, Mrs. David V. St. Clair.

JOSHUA T. ROWE.

Mrs. Walter Reed, of Hammondsport, N. Y., was born May 6th, 1828, and passed away Feb. 15th, 1911. She was married to Walter Reed about sixty-three years ago, and lived about forty-six years in the home in which he now remains. They had six children, five of whom are still living. It was my privilege to baptize them at Burdett, N. Y., July 30th, 1876. The relation of their experience on the Saturday before was heard by the church with deep interest and much spiritual emotion. I can never forget the deep feeling I experienced as sister Reed told of the way the Lord had brought her. On Monday they returned to their home, a distance of about thirty miles, in the rain, and she wrote me that it was a wonderfully pleasant ride, and the falling rain seemed to be making music for them and praising the Lord all the way. Brother Reed's name is somewhat familiar to the readers of the SIGNS, as he has occasionally sent letters and some verses, which have appeared in its pages. May the Lord continue to comfort him in his loneliness. We have had pleasant visits together, both at his home and mine. It is not likely we shall meet again on earth, but I hope we shall meet in glory. Sister Reed was dear to our family, and to the brethren and sisters of the old Chemung Association, and is well remembered by those who remain. She was highly esteemed by all who knew her, and will be greatly missed by her children and friends.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Feb. 27, 1911.

Hiram M. Nichols died Friday, Nov. 4th, 1910, at the home of his daughter, Mrs. George T. Wilkin, near Winterton, N. Y., of heart failure. He was born in the town of Wallkill August 15th, 1827, and was therefore 83 years of age. He was the son of Allen Nichols and Matilda Moore. He was married Nov. 17th, 1853, to Jane E. Eggleston, of Dutchess County, N. Y. Three children survive: Mrs. Henrietta G. Finch and Mrs. Wm. M. Wilkin, of Middletown, N. Y., and Mrs. George T. Wilkin, of Winterton, N. Y. There are also nine grandchildren and five great-grandchildren surviving. He spent nearly all his life on his farm near Fair Oaks, N. Y., and three years ago he went to live with his daughter, Mrs. George T. Wilkin. He was a member of the Old School Baptist Church of Middletown.

The funeral services were held Sunday, Nov. 6th, at 11 a. m., at the home of his daughter, conducted by his pastor, Elder H. C. Ker. Burial was in the family plot in New Vernon Cemetery.

[THE above was sent us by Mrs. Wilkin, a daughter, and we will add that brother Nichols was for many years a member of the Middletown and Wallkill Church. He was a firm believer in salvation by grace and the sovereign power of God.—K.]

Stephen P. Cary was born March 30th, 1831, departed this life Feb. 9th, 1911, aged 79 years, 10 months and 10 days. He was married at the age of twenty-four to Ann Eliza Turk, to which union were born four daughters, all living, as are also a number of grandchildren. His aged companion is left to mourn the loss of a faithful husband. Brother Cary united with the Old School Baptist Church about sixteen years ago, and lived a faithful member until called home. The neighborhood has lost a good citizen, but we humbly hope our loss is his gain. Brother Cary was a subscriber to the SIGNS for a number of years, and was ever ready to contend for the doctrine therein contained to the best of his ability, feeling himself to be a poor sinner, and if saved it must be by sovereign grace, through the redemption that is in Christ Jesus. Peace be unto him until the trump of God shall sound and the dead in Christ shall rise with the glorified body like their Redeemer; therefore let us comfort one another with these words.

Elder Pittman preached the funeral sermon from the words, "All flesh is grass."

DAVID TITMUS.

CEMENT CITY, Mich., Feb. 20, 1911.

Alfred L. Leatherdale died Jan. 13th, 1911, aged 22 years, 9 months and 15 days. He was my baby boy, and I loved him dearly. He suffered for several months with pains across the abdomen. Four doctors called it appendicitis, but we could not think it was. Poor boy, he would often say, "There is some-

thing about this that the doctors do not understand." We called the fifth doctor from a distance, and he located the trouble. He said it was a growth of a cancerous nature, and that he could not get well. My heart throbbed, as I had now given him up. The fifth doctor said an operation was the only chance, and my dear boy was willing for the operation. The doctor said he might be able to help him for a time. There was a continual breathing of prayer, O Lord, if it is thy will, do spare him. The day of the operation I kissed my boy several times and said, "My child, I have done all I can do for you, now I am going to leave you with the Lord and the doctors." He said, "I am all right." I went to my son's house and stayed all alone for five hours. My dear boy came through the operation, but only lived sixteen hours, in great suffering. I said to him during his sickness, Well, you are wholly depending upon the Lord, we can do nothing.

(MRS.) THOMAS LEATHERDALE.

DRESDEN, Ontario.

Mrs. Sarah M. Crosby died Feb. 15th, 1911, at the residence of her son, J. A. Crosby, Ackley Ave., Lestershire, N. Y., after an illness of two weeks. She leaves a husband, Alvah F. Crosby, one son and one grandson, all of Lestershire, N. Y.

J. A. CROSBY.

LESTERSHIRE, N. Y., Feb. 24, 1911.

CHANGE OF ADDRESS.

ELDER William L. Rogers, having changed his address from Blum, Texas, to Cleburne, Texas, Route 4, Box 20, desires his correspondents to address him at the latter place.

M E E T I N G S .

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.

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I have also on hand a few copies of "Reminiscences and Letters of Mary Parker." Price 75 cents. All orders sent to me.

SILAS H. DURAND.

Southampton, Pa.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 79.

MIDDLETOWN, N. Y., APRIL 1, 1911.

NO. 7.

CORRESPONDENCE.

SOLOMON'S SONG IV. 16.

“AWAKE, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out.”

I have had some thoughts upon this passage that I have not heard expressed by others, although the passage is a familiar text to those who have heard much gospel preaching, and we would suppose that most preachers would make the same general application of it, if the word “general” can be used in regard to a passage that refers to certain and definite things. What I have to say is particularly addressed to brother A. W. Rounds, who has been a very precious brother to me in times past, and I hope others may find something of interest in it.

A garden, the property of the king, securely walled to protect it from storms, winds, wild beasts and men, where the most tender plants may grow in safety, and this garden, his especial pride and delight, would of course contain very choice plants; no care or exertion would be spared in bringing together the rarest specimens. It is especially stated that there were many very choice, spicy or

perfume-bearing plants there, as well as plants that bare the most delicious fruits. If we look at the last sentence of the Song of Solomon we see that these plants were found growing upon the mountains; they had to be searched out and taken one by one from among other wild plants and transplanted in the garden by the king's servants. Now if there were any cabbages in King Solomon's garden the Scriptures do not mention it, and we would hardly think a coarse vegetable, destined for the dinner-pot, would seem to be in its proper place among very precious spices, grown for delighting the king's finer senses and filling the air round about the garden with fragrance. If the gardener in charge did allow any such plants to be placed in the part under his care, we know that they did not give out any fragrance to delight King Solomon, the queen of Sheba or any other of the king's guests. Again, there are many plants that give out a disagreeable and some even poisonous odor. All such had to be carefully avoided, because one such plant would have worked ruin. These plants all had their natures when found in the wild, both good and bad; how they came by their nature each

reader may spend as much time in searching out as he or she wishes, I have not found out. In seeking valuable plants by the streams and in the woods I always found them having certain characteristics already in them, "as the apple tree among the trees of the wood." I only have to say of the theory of evolution, the Bible does not teach it, nor does our experience or work of grace teach it. The plants must be diligently sought out and brought into the inclosure, carefully watered and shaded until they become established. The perfume of these plants must have aided very much in finding them in their native wilds, mingled with other wild growth, often surrounded with briars and thorns, for choice plants are not as plentiful in the wild as those having little value, nor are they of as rank growth. But how different is their condition after they become established in the king's carefully cultivated garden, where the fragrance of all the varieties of choice plants are mingling together and rising up in the garden; but this is not enough, the king calls for the north wind and the south wind, probably the prevailing winds in that country, that the spices may flow out. The plants are stirred by the breeze, their cups of nectar moved and the perfume fills all the country round about; it would be likely to reach even to some of these wild places, where some of these plants came from in far greater volume than came from the individual and isolated specimens. These winds, north and south, in another country and a different climate, do not necessarily represent the same that we understand by them at State Road, Del., or Middletown, N. Y., but it did require winds to blow from different directions, that in the vicinity about the garden the air should be charged with the delicious fragrance of

the plants in the walled garden. The King is the great Head of the church. The church, the bride, his special delight, is represented in this figure as a garden, wherein are gathered many choice plants. There are many more just as choice in the world, who never yet heard the doctrine of God's love and mercy, but only of his vengeance to be meted out to the ungodly. Others have been transplanted to the garden of grace, but need water and shade until they bud and bloom, for no plant, either in nature or grace, will attain its highest perfection if suffered to wilt and remain half dead, yet when all are thriving, and no bitter roots among them, there is still something required to bring out the fullness of spiritual life, otherwise this text would not have been written. If we talk of fragrant flowers and spicy plants we must talk of sweet perfumes, for that is the object in view, the end to be obtained, and this perfume will not permeate the air around, nor even be noticeable in the church, without something stirs up the spiritual life. The King calls for the wind; even the winds obey his voice. The gospel breezes, from whence do they come? They have no visible source. There is no science that can tell why a passage of Scripture, or thoughts of spiritual things, should come to a person's mind when employed at something that is entirely foreign to such things. It was said of the late Elder Joseph Staton before he became a minister, that he did not live long in any place before he had preaching there; he searched out the precious plants. Forty-nine years ago I was spending the winter with my grandfather, John T. Risler, and attended prayer meetings held at the houses of the members on Sunday afternoons, and last summer I visited the neighborhood and found a little of the

perfume of those meetings there yet. I live about seventy miles away, and for aught I know that perfume may be lingering at still greater distances in some other directions. How different is all this from the gatherings of men about some of our village stores; those gatherings sometimes leave a poisonous stench that takes years to get from our nostrils. A very dear brother, who is a laborer in the garden, told me that at one time in his home church the prayer or conference meetings became so interesting as to attract more attention than the regular meetings. In that case either the south wind was stirring up a very rich perfume, or the north wind very little. In the text there is no preference given to either of the winds, so that the object is accomplished: "that the spices thereof may flow out." If the winds blow so as to bring out all the fragrance that such choice plants are capable of producing, certainly the influence will be felt far outside of the visible church, and who will dare even suggest that there will be less fragrance (or spiritual enjoyment) in the church for what has gone out? Will there not rather be much more, and sweeter? Furthermore, the newly transplanted plants need especial care. What is shade and water to plants of nature is encouragement and instruction in doctrine to the plants of grace, and this does not mean that they should be snubbed and given to understand that their place is near the door and on their knees. The sweetest flowers are often borne on the most tender plants, and a dash of ice-water will destroy their fragrance forever. If the preacher did not have like experience with his people, or was not among them enough to know anything of their trials and burdens, he would not be likely to reach far down into the spicy

beds; it requires a penetrating wind to bring out all the sweetness. The capable gardener knows all the plants by name, and the needs of each one, even the least. "Unto me, who am less than the least of all saints." The strong need sustenance to keep them up, the weak need encouragement. There are some conditions that should be taken account of with these thoughts. Most of our houses for public worship here in the east were built by people who have passed away; our membership is now much scattered; our ministers often serve three or four churches, so that our meetings are frequently a month apart, and it is a long time between the breezes. In the stifling heat of a tropical climate the king called for the wind. Our members are lamenting like conditions. "Awake, O north wind." I sometimes think we would do well to get nearer to primitive conditions, that meetings be held every Sunday, keeping the one object in mind: "that the spices thereof may flow out." It would not be necessary that a preacher always be present, so that some one capable of bringing out the spices take the lead and keep good order, the object not being the eloquence of the speaker, or to raise money, or whether he represents the north wind or the south, but that the spices may flow out. Sometimes some person who is not a member gets interested in a sermon, gets a full breath from the garden, and thinks he has taken something that did not belong to him, so he slips around on the other side, only to find that the wind has changed, the south wind is blowing, and all the air about him is charged with the presence of the Savior's love. Some fault was found with my father in his early ministry because he corresponded with so many people who were not members but who

came to meeting and seemed to be interested, yet in the mouth of many witnesses his work stood the test of time. We can meet in little companies of two or three families, sing our favorite hymns and have little talks, without any formality, and we can read the beautiful stories of Ruth, Esther, Moses, David, Samuel and Solomon to our children, and explain them to them in a natural way, and all the while we will be unconsciously becoming more familiar with the Scriptures, and enjoying their beauties ourselves, and the spices will flow out. Too many of us know the Bible only as the big book on the parlor table; too many of us know the preacher only as the great and good man that cannot be approached. We would like to enjoy more of the fragrance of God's blessings. Awake, O north wind, that these blessings may be with us, around us and belong to us, and flow out to all who delight to mingle in the company of the people of God.

A. E. RITTENHOUSE.

STATE ROAD, Delaware.

2 CORINTHIANS IV. 18.

"WHILE we look not at the things which are seen, but at the things which are not seen."

DEAR BRETHREN EDITORS:—If you will bear with me, I desire to offer a few thoughts upon the above Scripture for your consideration; at the same time, however, I acknowledge my own weakness and insufficiency to write upon this or any other portion of Bible truth. This is the language of the apostle Paul. He shows in the context the ministration of the gospel, and speaks of his diligence and faithfulness in the gospel, of the hardships and persecutions he endured in defense of the truth, and of the comforts and benefits of the Holy Spirit to the church in all her tribulations and adver-

sities, which she must endure in her militant state. Quite recently this subject was brought to my attention in a very peculiar manner. I have heard from the pulpit that after the final resurrection of the dead we would know and recognize each other's features in heaven, even recognizing father, mother and children, while still we would not love these relatives any better than other children of God. Such a conclusion, to my mind, is as farfetched and untenable as the theory of James Arminius, or any other theory based upon human supposition and conception. Such an idea is preposterous, and cannot be sustained by Bible testimony. Arminius, in order to get up excitement in their revivals, invariably resort to this sentiment of future recognition of father, mother and other relatives, presenting them as looking over the battlements of heaven, and seeing their kinsfolk coming to the glory world; hence the conversion of sinners by these means, appealing to the passions of depraved humanity. Doubtless many of the Corinthian brethren had imbibed the error that they would know each other in the spirit world as they knew each other on earth, being drawn to this theory by natural attraction, which is so congenial to the carnal mind and to earthly attainments. The resurrection of the dead has always been a great mystery, and will ever be fraught with mystery until the end of the world, when death shall be swallowed up in victory, and hope shall end in fruition, through the Lord Jesus Christ. But the subject is of vital importance to the poor, afflicted children of Zion, because it is the foundation-stone of the temple; it opens the joys of heaven, our refuge, and is the rock of our salvation in Christ. The theme is a vast ocean, and never exhausted or diminished. It is a very

fundament principle of Bible truth, and has been published exhaustively in the SIGNS. I heartily concur in the view of Elders Durand and Ker touching the resurrection of the dead, and say amen to it. The apostle said, "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed."—1 Cor. xv. 51. I believe and maintain the doctrine of the resurrection of the bodies of the saints, from a Bible standpoint. The apostle said again, "Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you." All that we can know of this sublime subject as pertaining to the kingdom of heaven and the glory of immortality beyond is what is revealed to us by the Spirit of the Lord Jesus, and sealed to us with the Holy Spirit of promise. I think that this is fully designated by the apostle in the language of the text at the head of this article: "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

When Christ came in the flesh he suffered in obedience to the Father's will as the sacrifice for sin, and is the Mediator and Intercessor of all his elect or chosen people, for whom he atoned and whom he represented on the cross in fulfilling all the demands of the law against them. The humanity of Christ endured the fury of the law, while the divinity gave the sacrifice worth, and merited our discharge. The old temple service of divers washings and carnal ordinances was fully met in the antitype. Christ magnified the law and made it honorable, and then with all its rituals it was fulfilled and vanished. In view of the finally triumphant glorification of the justified saints in

heaven the inspired John said, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." No other writer of the New Testament conflicts with John. If all Primitive Baptists could see these declarations in the same light of spiritual significance there would not be so many differences of understanding among brethren, but all would be drawn together in love and in the unity of the doctrine of sovereign grace. The Sadducees, who denied that there was any resurrection, thought to ensnare and confuse the Savior with the law of Moses concerning the marriage of seven brothers to one woman, one after the other, all dying and leaving no children. Last of all, they said the woman died also. Wherefore in the resurrection whose wife of them shall she be? For, said they, all seven had her to wife. Jesus answering said unto them, "The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Here the heathen idea of the Sadducees of a fleshly indulgence and of earthly identification is put to silence, and wisely refuted forever. To know Christ is eternal life, which is all we need to know. Here in the church militant "we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also

I am known." Some resort to this Scripture in 1 Corinthians xiii. 12, to sustain the fallacious idea of recognition in heaven, but I do not understand Paul here to mean that the children of God in the resurrection will know each other's faces, as they have known each other literally on earth, but the apostle's argument conveys the idea, to my mind, that as newborn babes in Christ, by virtue of the change from nature to grace, they know each other as believers in Christ, therefore with the same spiritual knowledge they recognize each other in the higher order of divine life as being perfect and complete in the great Head of the church. What we see in this world is temporal and must pass away, but the things which are not seen are eternal. I hold that those who advocate the theory of knowing each other's relatives in heaven, separate and distinct from the rest of the saints, according to the marks of the flesh, are surely in palpable error, yet he or she who may thus see is welcome to it, but I cannot receive such a notion, because it is without scriptural foundation. The church of the beloved, the chosen heirs of the whole elect family, will be as one in Christ, the great Fountain of peace, of glory and of everlasting felicity. The whole church, in her militant state, lives by faith; all see through the shadowy veil, or a glass darkly, as Paul affirms. He says, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Now I have here given a brief sketch of my views upon the subject. I have tried to condense in as small a compass as possible, notwithstanding the vastness and inconceivable depth of this profound principle of Bible truth. Any communi-

cation from the higher order of eternal things to this lower world must be by revelation. I feel that I have written in the spirit of brotherly love, and with a desire toward the good of the cause, the welfare of Zion, the peace and perpetuity of the Old School Baptist cause, even to the end of the world, praying for the special blessing of God toward his people in their preservation and protection from the towering clouds of iniquity and false doctrine flooding the world to-day. I desire also, that, if it please God, he will prosper the SIGNS, and give strength, courage and wisdom to the managers and faithful editors. I wish you all a pleasant season, and that the precious fruit of the Holy Spirit may appear in all your labors, crowning them with success throughout the new year. The grace of our Lord Jesus Christ be with you all. Amen.

Yours in hope of a glorious reality beyond the grave,

ASA HOWARD.

KELLER, Texas, Jan. 25, 1911.

Bow, Wash., Jan. 6, 1911.

DEAR EDITORS OF THE SIGNS:—I feel like writing to the dear children of the heavenly King; yes, all of them, for they are all, under whatever circumstances they may be placed, dear to me. If some of them do not understand all things just as I do, I do not set myself up as a judge of the measure of light which has been given to them. I am not superior to them in spiritual knowledge and righteousness, and have no knowledge that was not given me of the Lord, if so be that I have the right kind of knowledge. Then, dear brethren and sisters in Christ, we are born of the same Spirit, and that Spirit is Love. If we set up a certain standard of knowledge in

the Scriptures in order to be eligible to membership in the house of God as one of his children, are we not lording it over God's heritage, and causing much grief and sorrow to those whom we are commanded to comfort? "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." This would seem like trying to pick sour grapes from a sweet apple tree, instead of enjoying the sweet, luscious fruit that it bears. The only bar to fellowship, as I understand it, is the absence of the fruits of the Spirit, which an unbeliever cannot possess, because they are the fruits of the Spirit.

It is said in the word of God, "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," which is the Spirit of Christ, who cleanseth us from all sin, and let us consider one another to provoke to love and good works. Is this not done by following the precepts and examples given us by our blessed Savior? If we follow him we must be meek and lowly, esteeming others better than ourselves, and praising God that we are even permitted to bow at the feet of the saints and be claimed by them as kindred; we have nothing to boast over our brethren before God. In the church we must be judged of the deeds done in the body, and there is no respect of persons; those born of the Spirit will manifest the fruits of the Spirit, and they who are not thus born cannot manifest those fruits. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

He has been merciful to us indeed in forgiving our sins when we were disobedient, and if the rest are like me they are still very disobedient. I try to obey God, but there is a disposition in me that always gets in my way. Since he has been so merciful to us, ought we not to love every one of the heirs of his kingdom with a pure and holy love? and if one differs from us with regard to the meaning of any portion of the word of God, while we know that there is but one right meaning, let us remember that we are fallible, and liable to be mistaken in our interpretation of it; then we should not say to that one, If you do not believe as I do I cannot fellowship you. Would this be letting brotherly love continue? Would this be esteeming others better than ourselves? Would this be showing forth the fruits of the Spirit, which are love, joy, peace, &c.?

Now by what I have written I do not want to be understood as saying that we ought to fellowship every kind of doctrine, but when we have reason to believe that one has tasted the good word of God and the powers of the world to come, and has shown by his walk the marks of grace, we ought to be long-suffering, kind and gentle to that one. It is said, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." Again, it is said, Grow in grace, and in the knowledge of our Lord Jesus Christ. Again, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Is this not preaching Christ crucified, as the only way of salvation? Let us comfort the children of God with the great and precious promises which he left on record for all who love him, and let us not contend about words to no profit.

What would it profit me, or those who heard me, even were I right, if I contended in such a domineering manner as to destroy that precious feeling of fellowship, that holy love which none but our God and his dear children ever can know or feel, and which is too precious to be marred just for the gratifying of the vanity of our fleshly mind? But it may be said we are commanded to contend earnestly for the faith once delivered unto the saints. Jude does not command, but he exhorts us thus in the third verse of his epistle. Note the endearing word with which he begins the exhortation, "Beloved." We ought also to be just as kind and loving in our addresses to those who are born of the same Spirit, then how much joy would be felt, and how much sorrow and grief would be avoided. I was going to give Jude's exhortation, but my anxiety for the peace of Zion has overcome me, and has made me forget everything else; now I will give the exhortation to show that it was not a command, but an exhortation, and I will later call attention to the fact that we are not to contend, but to avoid contention, or strife. Jude says, "Beloved, when I gave all diligence to write unto you of the common salvation [which as I understand it is that salvation which is of the Lord and is common, or alike, to all who receive it], 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." Why? Because, as he shows in the next verse, there were "certain men crept in unawares." This is just as it is now, and as it always will be. But Jude says of them that they were "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." The rest of this epistle goes on to describe and define this class of men better than any words of mine can do. In the eighteenth and nineteenth verses he says that "there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, not having the Spirit." I do not mean to give the idea that all those who have separated themselves from our churches are included in this description, because I believe that many precious brethren and sisters have been deceived by believing that the doctrine of predestination of all things makes God the author of sin. But if this be so, then he was the author of the greatest of all sins when he sent his beloved Son into the world to be crucified and to die as the ransom for us, even while we were enemies, for our God predestinated his betrayal and death, and there could not well be a blacker crime committed, looking at it from a human standpoint. He, as a man, had done no wrong, but always did good; he had spent his life ministering to others, and in him there was no guile. When men could find no fault in him, in order to justify themselves in the sight of men, they brought false witnesses, trying thus to prove him worthy of death, and then when they could prove nothing against him they took him, and through envy brutally murdered him, the Lord of life and glory. All this was done in just the way or manner in which it was predestinated of God. But, after all this, is it not true that instead of being the author of sin he is the author of unbounded mercy and grace? There was nothing in man to recommend him to God, and therefore he sent his only begotten Son to die, the Just for the unjust, and he "hath made us kings and

priests unto God and his Father," to whom be glory and dominion forever and ever. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." "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."

Your brother in the precious hope of Christ,

DAVIS BURCH.

[BROTHER Burch has presented in the above letter many precious and profitable thoughts, which we all should do well to regard carefully. One thing is especially in our mind to mention, viz., that we ought not to present even truth in a lordly or domineering manner or spirit. Truth is truth in whatsoever way it is preached, or with whatsoever spirit we may at the time be animated. This applies to every principle of the doctrine. It applies to predestination no more than to any other principle. It has been our desire, and we doubt not it is also the desire of all who are truly called of God to preach his word, to do so with meekness and with such words as are commended in the word of God. On the other hand, that which is false must not be allowed for a moment. Untruth presented in the pulpit by able men, among those who for many reasons love the preacher, will have great weight, and as a general thing find rapid reception. How carefully then ought the ministry to weigh well what they teach. There should be indeed kindness and love in the heart in preaching the word. First, love to God, to the Savior, to the truth, and then to

all who are called by grace to whom we preach. But the love of the brethren when it reigns will lead those who minister to them to be careful to minister no untruth. There must be no wild gourds of false doctrine, for if once admitted there will be death in all. That minister is truly blessed of God who finds in his heart, first, a desire to hold forth the doctrine of the Scriptures, and then finds that he does so through love and in love. It is but a poor kind of love that will give a child a serpent instead of a fish, even though he looks upon the serpent and desires it. Rather let the servant strive to show that this is a serpent instead of a fish. Let him do this faithfully, and here will he manifest in the best way the love that is in his heart to God, his truth and his people. It is a great gift from God to be able to preach the doctrine that is in the experience, and then preach the experience of the doctrine. That minister is blessed of God who can in meekness instruct them that are captivated by error. Error will always do harm. Truth will make free. The wisdom which is from above is first pure. Let us desire the pure doctrine first, and then let us desire to present it in love.—C.]

SOUTHAMPTON, Pa., Feb. 15, 1911.

DEAR EDITORS:—Inclosed is a letter received from sister Lawshe, of Trenton, N. J., not long since, and it seemed so good that I have obtained her consent to send it for insertion in the SIGNS. I am sure it will be read with much interest by others as it has been by me. I will copy a few lines of her reply to my request.

"My dear sister, it was an agreeable surprise receiving a letter so soon in an-

swer to mine, sent a few days ago. I was surprised that you want it published, and that your brother thought it worth printing. You know that charity covers a multitude of sins, and errors, too, sometimes, but if you all think it might give comfort or pleasure to the least of the flock, perhaps it would not be right to withhold it. I was alone, and felt it was just the time I wanted to write to you. I would have written more, but my letter was already lengthy and the hour was late. One thing yet I want to tell you is, that I left the school soon after I was baptized, and commenced teaching. I boarded with an uncle and aunt, who were members with us. I took the SIGNS at that time (and have taken it ever since), and enjoyed very much reading it to my uncle and aunt, who seemed to understand better and enjoy it more than if they read it themselves. How I did enjoy the whole season with them. I read and sang hymns much of the time when home from school. I had quite a good voice then, Elder Conklin said. He was such a singer, I learned many tunes from him and his family. So the time passed happily away, while the dear old people seemed to love me as their own daughter. They had four children grown up, but not one believed with them and did not attend their meeting. I went with my uncle and aunt to Harbourton, and the members were all so nice and pleasant I loved them, though acquainted with but few. Now all are gone; a generation soon passes away."

I feel that nothing is more interesting than to hear or read how the Lord brings his people out of darkness into his marvelous light, causing them to sing praises to his most holy name.

With love to the dear household of faith, I am, I trust, though unworthy, your sister in sweet fellowship,

BESSIE DURAND.

TRENTON, N. J., Feb. 1, 1911.

DEAR SISTER BESSIE:—As you have often spoken about the little experience I told you of one time, perhaps you would enjoy looking over some more of the particulars of my early thoughts and feelings. You know, I think, that my parents were both Old School Baptists; my father was a deacon. I cannot remember him, as he died before I was two years old. Mother was firm in the doctrine, always attended meeting, taking her children with her as long as she lived, but she died when I was but little over ten years old. My oldest brother (Elder E. Rittenhouse) and my two sisters were grown up; they still lived on the farm and went to the same meeting. Brother was a great reader, and liked to read aloud to the family, and would read the SIGNS to my sister, who was a member. I did not understand much, except the experiences, which I thought about considerably sometimes, especially sister Mary Carey's. She told of her great trouble on account of sin, and that her pillow would be wet with her tears. I felt that I wanted to be a christian, but could not repent, as I could not think of any sins to grieve over. I was taught to be truthful and obedient, was always ready and willing to run errands for every one, was careful and conscientious, with a happy disposition, so I had no trouble, which I tried in vain to find; but I felt uneasy, and thought I ought to pray. No one had taught me, but I felt sure it would be right. I slept alone, so no one

would know it, and I made an effort on my knees every night and morning for a long time, and depended upon it very much to help me through my school work, and was becoming very good in my own estimation. I wondered if my brother and other members of the family did as well as I. My sister had married and moved five or six miles from our home church, near the German Baptist church-house. Her husband attended there, so my sister and I went sometimes. I did not notice what they preached (though I was sure the Old School Baptists were right), but sister did not like them at all. I was about thirteen at that time, and we still lived together. My brother taught school and boarded in my sister's family. My two brothers who lived from home joined the New School Baptists, which worried my sister very much; she would argue with them and with her husband, quoting one passage after another of Scripture to them, yet I was so dumb I could not see the difference, except in the outward form, but I felt that our home church was right. My brother, the Elder, joined about that time, also my other sister who was married, and in her own home, but it made little impression upon me. My prayers were of no account any more, and I had no trouble like others. I felt cast down and gloomy when alone, but it was only because I had no trouble. I was lively enough in company, then more cast down when alone. When I was about sixteen they sent me away to boarding-school. My broodings followed me in a measure, although I was kept busy, also had many lively girls for associates, yet I often longed to be with the home people and go to the home church. I felt that I

loved them and wanted to be with them. I wanted to be a good christian, not one in name only. Then I read, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." O, did I hunger and thirst? was that for me? No, no, I had never had trouble. Others had great trouble they could not throw off, but I could be cheerful, even lively, with my schoolmates any time; still there was a longing for something better than this world could give. Then I thought again, Do I hunger and thirst? No. I felt condemned to think of it, that promise was not for me; I was too eager to claim promises; I was like the thief and robber, trying to climb up some other way, while a vile sinner, filthy, polluted and condemned. O that I could hide myself from the frown of the great Almighty; I even envied the beasts and insects that could not fear his frown. I dared not try to pray, but the groanings of my heart were for mercy. I was still at the school and had a room to myself, when one night the gloom and darkness of mind weighed me down so it seemed more than I could bear. I could do nothing; then I thought, Why do I worry? God is just; he cannot do wrong. What he does is right. I cannot change anything, and would not if I could; so peace seemed to rest upon me and I went to sleep. I hope I then entered into the great sabbath rest. I had no more toil nor worry. The morning came, my burden was gone, and O the rest, joy, peace and love that were in its place. It seemed the Savior came with the light of the morning. I knew him, I knew him; he made darkness light. I looked back at the darkness I had come through, and could see it was the way I had been led;

then the Scripture came to mind, He brought me by a way I knew not, a path I had not known. Then I could sing:

"Amazing grace, how sweet the sound,
That saved a wretch like me;
I once was lost, but now am found,
Was blind, but now I see."

The teacher always read a chapter in the Testament mornings, and made a prayer; we looked on our books while she read. Now the promises were all for me; I could not keep the happy tears back; so many good tidings for me, and all so unexpected. That joyful morning may I never forget. After that when the teacher made prayers I kept my book open to read; the word was so precious, it seemed as though I had never read or heard it before. If I could get an excuse I would stay home Sundays to read my Bible, but it was the rule for all to go to meeting. They went to the New School Baptist, so we went with them, but some way I did not care for the preaching there, and did not know why either, as I had not yet noticed much difference in preaching from my home church, the Old School Baptist, but I soon did notice a decided difference; instead of giving God all the glory, they were taking the crown from the Savior to put on their own heads, it seemed to me. Sometimes the tears would trickle down my cheeks while I listened. I wrote to my sister of the happy times I had been passing through. She wanted me to come home for a visit, which I did, after telling her of the wonderful change that I felt had come over me. She asked if I would not like to go and tell the church what I had told her, but I had not thought about it, and was sure I could not say anything much, or if I did I might deceive them. She said they would judge about that, just tell them what I told her. Well, I felt drawn toward them, and decided I

would go and let them judge for me, as I was anxious to know if it were a christian experience. So we went one Saturday, and many were there. I was young (not eighteen) and bashful, and could say but very little. Elder Conklin, who was the pastor, asked me several questions. I was so glad he did, it was easy to answer. Then I withdrew, and to my surprise they received me. I was baptized the fifth Sunday in February, 1852. There were many members at Kingwood then; many were aged, and all were much older than I, and all have long since gone to rest that were there those days to welcome me into the fold. I felt very dull the day I was baptized, but during the spring and summer following all was joy and peace.

"Gathered into the fold,
With believers enrolled,
With believers to live and to die."

I seemed to feel at all times that I could sing the Savior's love with all my heart. I was married not long after this, and a little family soon gathered about me, and I became more worldly minded, and often since then have had to look to the rock whence I was hewn, and to the hole of the pit whence I was digged. I have not had the doubts and darkness that many speak of, though so worldly minded, unworthy the least of His blessings, yet I cannot throw the assurance away that was given me so long ago. I feel that my Savior is near, though the clouds be heavy between. All through my life I have felt his presence near me in every sorrow and sore affliction, which have been many. How could I have borne up had he not been my Staff, my gracious Redeemer, to lean upon? May he continue with me yet a little longer until I go hence to be here no more.

Yours most unworthily,

M. R. LAWSHE.

HEBREWS XIII. 16.

"But to do good, and to communicate, forget not: for with such sacrifices God is well pleased."

This is one of the exhortations of the apostle, and I feel that there is much sweetness in it, and often have felt that I would be glad were I able to heed the same, but how can one who often fears that he knows nothing as he ought, do these things? They are too sacred for a poor, vile one to presume anything of himself, and is made to tremble at the attempt; yet notwithstanding all this feeling of littleness, vileness and nothingness I find a yearning in my heart to let others know something of my exercises. for I often feel to be alone in mind and feelings, and often think it best to keep myself to myself, but there are times when I cannot do this, but am made to inquire, and seek a kindred spirit. With all my ignorance there are some things I do know, and there are times when I am fixed and established in the knowledge I have, all the powers of men and devils cannot move me from this knowledge of myself, that is, I am a sinner, and I know it, and I know it differently from what I once knew it, for there was a time when all the knowledge I had of this was head knowledge, and while in that state of mind I was not so seriously concerned about the matter; I did not feel that I was such a great sinner but what I could mend my ways and all would be well, and while in that condition a time came unexpectedly to me and I was struck in the heart, and the wound I received killed me. I had been alive without the law, but when the commandment came sin revived and I died; I died to all hope of mending my ways and all things being well; I found that the law kills, but never makes alive. None but those who have passed through the same know any-

thing about my misery. Then the truth was revealed; yes, I say revealed, for man does not teach after this sort. In the first place he does not want to, and in the second he could not if he wanted to. Men teach such things as are pleasing to men, such things as are held in high esteem among men, but such things are abominable in the sight of God; God alone is true, and there is no man in nature loves truth, for he has no knowledge of it. But God is pleased to reveal his Son (the very embodiment of truth) in his chosen ones, and when he makes himself manifest in their flesh they are made to abhor themselves and repent in dust and ashes. It is he that is exalted a Prince and a Savior to grant repentance unto Israel, and that is a repentance not to be repented of, for they are continually made to turn away from their own ways, they are made to turn away from their own works of righteousness, for they find such things vain to trust in. While it is true they have been made to love the law, for the law is good, just and holy, and all these things they are made to love, and to hate evil, yet they have been made to see themselves carnal, sold under sin, and, being carnal, they are made to see that they cannot keep the law, nor hope nor comfort from it draw, but they hate sin and love righteousness. Herein is true repentance, and it is a gift, although men tell us the sinner can repent if he only will, not seeming to know that it is impossible for a man to turn from that which he is in love with (sin) and cleave to that which is good, which his entire nature is averse to, and, being ignorant of these things, while they have a form of godliness, they deny the power of God to give repentance and forgive sins, and they never will know anything about

God's power to do these things as long as they feel to have the power in themselves to remit or put away their own sins. But there is a time appointed of God the Father that all he gave his Son in the covenant of redemption shall be made to see that they cannot put away their guilt or hide their own shame. Then they are made to cry for forgiveness and for mercy, although they cannot yet see how God in his infinite justice could extend mercy to such vile sinners; but mercy could not be extended to any except undeserving sinners; for just such Jesus came and died; the work is already done, and in due time it is made manifest to each one for whom he paid the debt that they could not pay. He redeemed them from under the curse of the law, he being made a curse for them. He who knew no sin was made to be sin for them, that they might be made the righteousness of God in him. He only had the right of redemption; he is their Shepherd and rightful owner; they had all gone astray and had committed trespass, he paid for the wrong they had done, and it was his lawful right to bring them back. He, the Husband, must pay the debt of the bride, the Lamb's wife; then she is free, the law now has no claim upon her, for he satisfied the law and made it honorable. By the one offering he hath forever perfected them that are sanctified (set apart) by God the Father, and they are made to rejoice in Christ Jesus, having lost all confidence in the flesh. God himself is their Savior; this they are made to know in due time. He is their Savior now, henceforth and forever; this they are witnesses to, for in this time state it is he who must deliver them out of their straits and difficulties. Some are often brought to their wits' end, not knowing how or what to do, for after do-

ing all they may they see themselves no nearer their desired haven than at the first. Such is the case with this poor one at present, for I have been in a strait for more than four years, getting farther and farther each day from what I desire, and nearer and nearer to that which I so much dread; all the hope I have is in that God who rules the destinies of all men. If it is his purpose to deliver he will deliver, for I know that he does all his pleasure, or purpose, in heaven and on earth. Of this thing I say I am confident, but as to what his purpose is in the present case I know not, but there are times that I am made to hope in his goodness and mercy, yet there are times when that hope gets to a very low ebb, but if the hope claimed is God-given it will never fail until swallowed up in fruition. Previous to this, in every strait that I have been brought into, when there was no way of escape for me, that is, in myself, I was made to hope in God's goodness, and his goodness and mercy never failed. God "is not slack concerning his promises, as some men count slackness." Often when brought exceedingly low, without any visible prospect of escape, my curious nature would inquire and imagine and speculate how the deliverance could and would come; but I have only found confusion instead of rest in my speculations and imaginings, all the rest I had was when I was enabled to look away from the things which are seen and cease from trying to find out how such things were to be; but after being lifted up in God's own way I was satisfied, I felt that I knew it was God that cast down and God that lifted up; he kills and he makes alive, the one follows the other. There is always death before resurrection, and the same power that brings about the

one brings about the other, and our natural mind is prone to speculate as to how these things are to be, but it is a mystery that mortal man can never solve; when we attempt such a thing confusion is the result. We believe in the resurrection, our faith lays hold of it, we rejoice in the hope of it and are persuaded that we shall be satisfied. Is not this enough?

MARTIN D. FISHER.

JAMAICA, N. Y., March 11, 1911.

A TALK ON PREDESTINATION.

DEAR BRETHREN CHICK AND KER, AND ALL THE HOUSEHOLD OF FAITH:—After seeing and reading Elder Durand's talk on predestination it created within me a desire to write a few thoughts upon the same subject. In the first place, I wish to say to brother Durand that I indorse his ideas, and would love to give him my hand on his thoughts, and not only him, but all who teach it. I wish to say to all who may see or read this that thirty-five years ago (before I ever heard of the expression, "predestination of all things,") by a careful reading of the Scriptures I saw, or thought I saw, a principle that was taught therein that involved the necessity of all things. I did not know what to call it, but after I began to read the SIGNS OF THE TIMES I saw predestination was the same principle I had found in the Scriptures, consequently I have always cherished the SIGNS, and wish that every Baptist in the United States would take it and let us all move along in peace. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Now as to what predestination is, Webster defines it as "the purpose of God from eternity respecting all events." He says it is the foreordination of all

events, or a doctrine that all events are foreordained of God. Dear brethren, just let me ask a few questions; if it is a fact that I am wrong in my views I would like to get right before I go hence. If predestination is the purpose of God from eternity respecting all events or things which come to pass, how could that purpose make some things certain and some things uncertain? Again, how could a thing be foreknown of God without something to make it certain? If you answer me that God's foreknowledge makes it certain, then I ask, What have you gained? you have taken it from one of God's attributes (the will) and charged it to another (his foreknowledge), consequently, it seems to me, you have gained nothing. I want to call your minds to one declaration of Scripture which seems to unfold the idea of predestination of all things to my mind beyond a doubt; it is Isaiah xiv. 24: "The Lord of hosts hath sworn [decreed], saying, Surely as I have thought, so [in the same manner] shall it come to pass; and as I have purposed [willed, designed or intended], so shall it stand [continue to be]." You might ask me, What did the Lord think of? I say, I do not know all he has thought, but if he is all-wise, and ever has been, I would suppose he thought of all things whatsoever come to pass, both good and evil. Yet God never authorized Adam to transgress his command given to him, neither did he influence him to transgress the law, but I do believe that God thought of the serpent beguiling Eve, and through her influence Adam ate of the tree of the knowledge of good and evil, and so I understand (if I am alone in it) that Adam transgressed the law, or command, of God knowingly, God telling him not to do it, and what the result would be when he did it. I

understand that the effect of Adam's transgression is a carnal nature, with all belonging thereto, and is the immediate cause of all other transgression, and inasmuch as it is said, God works all things after the counsel of his own will, I believe God governs all worlds, beings and events in such a mysterious way or manner that nothing ever has or will take place in this time world but what was embraced in the purpose, will, design and eternal counsel of God, and is declared to his children in the Scriptures, and God has decreed they shall work together for good. Dear brethren, I wish to say to all who may see or read this (if published) that I cannot see how God can work all things after the counsel of his own will, and yet many things take place contrary to his will and counsel. Again, if it is a fact that many things take place in this time world contrary to the will and purpose of God, how can God assure us that all things work together for good to them that love him? I wish to suggest one more idea in conclusion. I do not believe that God ever did or ever will suffer or allow anything (from the least to the greatest) to take place in this world but what was purposed, willed, designed or intended of him in eternity. God purposed the entrance of sin into the world through the disobedience of man without influencing him. To say that God allowed or suffered sin, with its destructive nature, to enter this world and to remain here so long as time lasts, and that all this takes place contrary to the will, design, intent or purpose of God, would seem a little bit strange to me. Would it not involve the idea that there was a power somewhere that compels God contrary to his own liking?

I am getting this letter too long, but I

want to give the brethren one more thing that I have been made to believe by a careful reading of the Scriptures for the last forty-two years, that God did from all eternity (while as yet there was nothing existing save himself) choose a definite number of Adam's family to an eternal inheritance beyond this world, reserved in heaven for them, and God did decree the way they should travel from nonentity to that home beyond this world, and not only did he decree the way, but he decreed all things that are in the way necessary to their eternal happiness and his glory, such as the fall of Adam, with all its effects, the crucifixion of Christ and all the persecution that Jesus and his people undergo in this world, and God, who has all power in heaven and earth, governs all worlds, beings and events in such a mysterious way or manner that nothing has ever occurred in this world, nor will occur, except that purposed of God before time began.

I will close. Your brother, I hope,
P. N. MOYERS.

GOIN, Tenn., Jan. 10, 1911.

NASHVILLE, Tenn., Jan. 31, 1911.

DEAR BROTHER:—Through the mercy of our all-wise God I am spared to see the close of another year. This new year finds me still in these low grounds of sorrow, with doubts and fears. I know that there is nothing good in the body of clay, and at God's appointed time we must return to our mother earth, from which we were taken. In my distressed condition, with so many doubts and fears on account of the plague, sin, which is in my flesh, I am often forced to cry out, "Why hast thou forsaken me?" I know that all affliction, of whatever kind, proceeds from God. Through the prophet he

has said, "I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things." These are the appointments of an all-wise God for the good of his creatures, which should be our first reflection and support. It is he who gave us our being, who gave his Son for our redemption, who is boundless in love and who calms all our distresses. Our heavenly Father loves us with an everlasting love; may we bow our heads in submission to him, and acknowledge that he is supreme in the salvation of our souls. He, the Father of our spirits, is wise in his love, and whom he "loveth he chasteneth, and scourgeth every son whom he receiveth." These afflictions are signs of our adoption. It is through much tribulation that we enter the kingdom of heaven; we must be made like our blessed Redeemer, and he was a man of sorrows and acquainted with grief. He was the Son of God, and all the elect must travel the same road with him. This is my lot at this time, and the way is rough, but hope that I am in the hand of God, who makes no mistakes and who sees all events to the end. He is the great Physician and the health of our countenance and our God. Afflictions make us long for the happy mansions where all tears are wiped away. Afflictions tend to bring us to Christ with all unspeakable and everlasting blessings. These the world cannot give, and neither can it take them away. When oppressed with the great burden of sin and misery, and a feeling of our nothingness, we are made glad to find rest in Christ; in him there is pardon for sin and deliverance from death. As we come to know our dependence upon him we feel a desire to approach unto God, that he may fulfill in us all the good pleasure of his will. We find that the flesh profiteth nothing, and

we desire that his truth may be more and more established in us, that we may fear no evil that may befall us. I feel my leanness very much. All his people feel their unworthiness much, and so desire his precious grace to comfort them; often they feel condemned in his presence, and fear and tremble lest they have been deceived, but knowing their imperfections, and that they are not able to fulfill any part of his laws, they are driven to look to the great Shepherd of their souls. O may it please God to keep us at the feet of Jesus; there we shall experience the power of the word that says, "My doctrine shall drop as the rain, my speech shall distil as the dew." O what precious promises! O for living faith! I feel to express myself here as did the psalmist: "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. * * * Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." Looking at myself when in the dark I am left in deep despair, but I hope that I have felt the presence of his countenance in my soul with rapture and delight; I hope that he has revealed himself to my broken heart and contrite spirit. I trust that Jesus has borne my sins in his own body on the tree, that I, being dead to sin, should live unto righteousness; by whose stripes I trust that I have been healed. My desire is to be kept humble at the feet of Jesus, and to praise him for all his love and mercy. It is good for us to be afflicted. The divine Spirit alone is able to put the fear of God in our hearts; this is the gift of grace. I have the desire that the Spirit of Christ may dwell in my heart. The greatest comfort when I am in heaviness is the prom-

ise of the holy Comforter. I love to think upon God, his unbounded goodness, his unlimited power, and that his ears are ever open to all who cry unto him for mercy in their affliction. When the psalmist was distressed on every side the grace of God was his refuge. I feel that this grace is all the refuge I have in this life, and my hope for the life to come. I am nothing but a poor sinner, saved by grace alone. My prayer is, if it be the will of God, that my name may be found in the book of the blessed Lamb.

My mind being so troubled, and so much in the dark, is the reason I have written this, and I hope that something in it may bring relief to some poor sinner who feels as I do. May we be able to rejoice together in giving God all the praise, and in confessing that he worketh all things after the counsel of his own will, and that he works in us both to will and to do of his good pleasure. Remember one who feels the need of the prayers of the children of God.

Your brother in hope of his saving grace,

O. B. HICKERSON.

SANTA CRUZ, Cal., Jan. 10, 1911.

DEAR BRETHREN CHICK AND KER:—
Just a line from this far away State to let you know that your labors are not in vain in the Lord, for I read your articles in the SIGNS yesterday, and when I had finished them exclaimed aloud, How beautiful, how wonderful, how convincing, how consoling! How I wish I could make known to you how God helped me to understand and enjoy all of which you wrote, how he gave me to feel true fellowship with you, and how firm I felt in the faith once delivered unto the saints. It was not mine to question anything you said, nor to differ with you, but to

worship Him, saying, Of a truth thou art the way and the life; the way is the only one by which sinners must be saved, and the life is eternal. I cannot get over, under or around predestination, and do not want to, but if I could, would of all persons be most miserable, for I am so sinful, so unworthy, so helpless, that there would be no hope for me. One thing that upholds me is, that Jesus came into this world to die to save sinners, and surely there can be no greater one than I, yet with that knowledge before me I cling to the cross, hoping, trusting, believing, and at times have a foretaste of that satisfied condition which is promised us when we shall see him and be like him. It seems a wonderful transformation, too, that we who claim so much unworthiness should or could be made as pure as he is, but the book from which you preach, and in which we believe, says so, and our hearts are tuned to further attest to it by the indwelling of his Holy Spirit. Another cause for rejoicing is the fellowship I have with you all, though absent in body, and, as you say, it is something that I cannot withdraw nor destroy. It draws me nearer and nearer my people, until it does not seem possible that there are thousands of miles between us; but those miles are traveled over and over again by loving thoughts, under holy influences, until I stand in your very presence, until I see your faces and hear your voices, and how little I feel then after all my longings. In imagination I am ready to hide from you, that you may not know me as I know myself. Then the thought arises, How could you stand in the presence of the Redeemer? Only in his strength; then I think, only because I would be clothed in his righteousness. But why should I attempt to write a letter to you? What

can I say when he has said so much? What can I write when others do so beautifully and so instructively? Why try to hold to view my poor little talent, when to you has been given a hundred-fold more? And it fills my heart with joy to know that it is so, for you have been chosen by him to feed his sheep, and your need is greater than mine, even as your joy must be in serving him, in making known to the sons of men the glorious majesty of his kingdom. But I merely wanted to say that I enjoy hearing from you through the SIGNS, that I love you in the Lord, and that I pray he may abundantly bless any and all further efforts. I wanted to encourage you, too, and would if I knew how, even though he has promised never to leave nor forsake you. To say I love you for the truth's sake might seem to those who do not know me like idle words, but brother Chick, who knows that I loved him and his church in the dark days of long ago, can understand something about the fellowship I had with God's dear people at that time, though they could not see their way to accept me as one of their number. It was something strange to me; any other people would have received me willingly, but by the grace of God I did not rebel, and could not withdraw this wonderful fellowship; all those people seemed higher, holier and dearer to me than ever before; they wanted to tread softly before their God, and it meant more to me than I can tell you. It proved to me that he had a chosen people, and that I had found them. It taught me what loving for the truth's sake really meant. It revealed to me that fellowship was a synonym for love, for charity, for forbearance, and that it was something enduring, not to be put off and on like a garment.

Believing though that I am getting tedious, I will close by wishing that the new year may hold in store for you many blessings, both temporal and spiritual, and that you may be spared a long time yet to sing of his righteousness and to declare his greatness.

I wrote to brother Badger during the holidays, and while I had no special message for him, know he has one for me, and there was no other way to get it.

I do not desire that either of you should take one moment of time from your many duties to reply to this, only remember me sometimes when you feel very close to the Giver of all good things, that he may continue to be merciful to me, that he will hedge me about with his loving care in my extreme loneliness. That you may continue preaching and teaching those things which concern the Lord Jesus Christ with all confidence, is the prayer of your unworthy sister,

(MRS.) B. E. WRIGHT.

SCHOHARIE, N. Y., Jan. 29, 1911.

BRETHREN EDITORS SIGNS OF THE TIMES:—The journey of the wise men from the east to Jerusalem accords with the Scripture that "the law was our schoolmaster to bring us unto Christ." That city stood for all the law and the prophets, and from these the wise men found a clue which led them to Jesus. The star did not lead them to Jerusalem, for after they saw it in the east there is no mention of their having seen it again until after they left Jerusalem, or the law, and then "it went before them, till it came and stood over where the young child was." This means that with a child of God in the journey from nature to grace the way to the law is more or less dark and full of inquiry, but having once seen the star it is bound to appear

again. The wise men after seeing it are next heard of at Jerusalem, as the result of having seen "his star in the east," but are yet ignorant of his whereabouts, and must remain so until the law gives further direction, but this direction is incomplete, which is to show the weakness of the law. The chief priests and scribes could mention Bethlehem, but this was not definite, for the wise men were in search of a certain young child called Jesus; their interest was in him alone, and their worship was for him alone, regardless of any other young child there; and here we discover the office of the star, that never-failing spirit or guide which lights the way for all sincere seekers of Jesus who honestly inquire after him, with the desire to open their treasures and present their best gifts, and while the gifts of the wise men are never spoken of as being necessary to his comfort, nor accepted, nor rejected, (his Father alone knows of their disposition, or how they may have ministered to those dear to him,) yet those gifts were an evidence of the sincerity of their worship, and all who loved Jesus could rejoice in seeing them bestowed. There is nothing in the narrative to indicate whether the number of wise men was three or three thousand, more or less, for it is not for man to know the number of those who "have seen his star in the east," or who "worship him." There must have been two at least, as "men" is recorded, but no number at all is given. We are told that after they heard the king and departed from Jerusalem that the star (the same star which they had seen before) was their guide. No further inquiry was made of man, for the law had been satisfied and fulfilled, as their guide now there was light from above, and they never returned to the law or Jerusalem

again, as commanded by Herod, this to show that the law has no dominion over those who worship Jesus, and that having seen him they are freed from it, and that the mandates of no earthly ruler are above those of King Jesus, even though he were but a babe in a manger. Let us therefore as wise men be "warned of God" that even though we may feel to be departed into our own country from the presence of Jesus, let it be by another way rather than to Jerusalem to confer with the arm of flesh, which, like Herod, is a deadly enemy to Jesus and to all the children who are born with him.

EVERETT R. KINNEY.

LANCASTER, Ohio, Oct. 2, 1910.

DEAR EDITORS:—I am tardy in sending on my renewal of subscription, but please have charity for poor, unworthy me. Why the good Lord has spared my life, unprofitable as it is, to this time, is best known to himself. I was taken sick the first of March, and was quite ill until the middle of July, and am able now to sit up only a portion of the time, but I have desired to be submissive to the will of God. I cannot be thankful enough that he has given me a good memory, and sight so that I can read and write, and as long as I can read I shall want the SIGNS continued, for I should feel very lonely without it and the Bible and hymn-book. Good songs of Zion are as sermons, and sometimes are very reviving. It is good to meditate upon God's wisdom, and to know that he rules in heaven and in earth, though many deny it. "The earth is the Lord's, and the fullness thereof," and he made all things for himself. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." I

am still looking to him as the author and finisher of my faith. I am nothing but a poor sinner at best, and if saved at all, it is alone of grace. My hope is that I have been born again and made a new creature in Christ Jesus, the precious Redeemer.

As ever, a lover of the writers and editors of the SIGNS,

SARAH B. PEARCE.

LAUREL, Miss., June 4, 1910.

DEAR BRETHREN IN CHRIST:—I hope it is my right to use this title, if not deceived. It is through the mercy of the all-wise and covenant-keeping God that a few of his children around here, composing the church at Palestine, are in a prosperous condition, and in peace with each other. The Lord is still adding to the church, and surely he has blessed us with a precious gift in our minister, Elder Easley. He is kind and watchful over us. I sometimes think we do not appreciate him as we ought. He certainly advocates the doctrine of election and predestination. I am at a loss to see how any of God's people can see any other way, yet it seems that it is not given to all to see that way. I believe in a perfect and complete Savior, who has covenanted with his Father to save his people, and redeemed every one that his Father gave him, and he will raise them all up at the last day, without the loss of one of them. It is just as impossible that he should lose one of them as it is that one should be saved who was not embraced in the covenant of grace. All that were in the covenant were in it forever, and all who were out of it were out of it forever. It is not with us, but with God who sheweth mercy.

Find check inclosed, for which please continue sending the SIGNS to me. I do not see how I could do without it, for it

surely does advocate what I believe. Remember me at the throne of grace.

Your unworthy brother, if one at all,
THOMAS J. KNIGHT.

TOUCHET, Wash., Dec. 28, 1910.

DEAR BROTHER KER:—Inclosed you will find money order for four dollars, two dollars to renew the subscription to the SIGNS another year for Elder W. R. Storms, of Seattle, Wash., and two dollars for my own subscription. I have read the SIGNS since 1850, and have been a subscriber since 1852. I was agent for it in this State (Territory then), and also in California. No other one of our publications has been, or is yet, as close to me as the SIGNS. I have taken a number of our other publications, but have dropped them all except the SIGNS, and expect to continue to take it as long as I live and am blessed of the dear Lord with enough to pay for it. While I have not at all times been able to see as I understand the writers to express their views, yet it is seldom I find anything in the SIGNS, either from the pen of the editors or correspondents, that does not appear to me to be in harmony with the Scriptures and my own experience. This may be my last subscription, as I am now half-way through the eighty-first year of my unprofitable life in this world of trials, and while I am still blessed with reasonable health, I am aware that I am not to be here many years longer. In that I am not finding fault, but rather feel to rejoice that the end is near at hand. I have written very little for publication in the SIGNS during the sixty years I have taken it, because I felt the writings of others were so much better to fill the wants of the readers.

Yours in hope,

R. CUMMINS.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1911.

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

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

Elder H. C. Ker, Middletown, N. Y.

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J. E. BEEBE & CO.,
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ROMANS X. 13.

DEAR BROTHER CHICK:—Please give us your views upon the thirteenth verse of the tenth chapter of Romans: "For whosoever shall call upon the name of the Lord shall be saved."

Your unworthy brother,

S. B. MOFFITT.

NEWBERG, Ore., Feb. 27, 1911.

First, we will say that the word "Lord" in this Scripture refers especially to our Lord Jesus Christ. This will appear, as it seems to us, if we compare this verse with verses four, six, seven and nine, where it is evident that the apostle is speaking of the blessed Redeemer, and of faith in him. If the theme of the apostle in this connection relates especially to the Jewish believers at Rome, as the first three verses of this chapter would seem to show, it must be remembered that they did believe in and call upon the name of Jehovah. They believed in one God, in contradistinction to the many gods of the Gentiles around them. Jesus, as recorded in the fourteenth chapter of John, said to his disciples, who were Jews, "Ye believe in God, believe also in me." This belief in God wrought conviction of sin in them, but did not bring any assurance of forgiveness or redemption, but rather condemnation. In this belief there could be

no peace wrought in the soul, in this belief there could be no salvation revealed, but when Jesus, the Son of God, was revealed salvation was revealed, for in him is salvation. This seems to us to be the theme of the apostle in this immediate connection, and, in fact, in the whole epistle. There were those who waited for the consolation of Israel all the way along in their history, those who desired to see this salvation, and died without the sight. Simeon was one who not only looked for this salvation, but to whom was given to see it, and he said, "Now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." Some among the Gentiles also had come to believe in the one true and living God, and were devout men, as was Cornelius, but they had not come to know and believe in the Lord Jesus Christ. When the appointed time had come, however, the Lord sent the word concerning Christ by his servants, and the Lord opened the hearts of men who were devoutly seeking this salvation, as he did the heart of Lydia, that they, like her, attended to the things which were spoken. So the eunuch evidently was a proselyte to the Jewish faith in one God, and he was also a devout man, and a seeker after true knowledge. He desired to know what the prophecies concerning Christ meant, and Philip was sent to preach to him that Jesus was the promised Messiah, and he believed, and became a follower of the Lord, being baptized after his command and example. In these instances we see fulfilled what Paul says in the two following verses: "How then shall they call on him in whom they have not believed; and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they

preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Paul's reasoning is clear, and we know that it is correct, because it was inspired of God. We learn from these two verses that the gospel is summed up in Christ, and that to preach Christ is to preach glad tidings, and that none can preach him except they be sent of God; that none can hear without a preacher; that none can believe in him of whom they have not heard, and that none can call upon one in whom they do not believe. Christ first preached his own gospel, and many heard and believed on him, having heard him themselves, and so knew that Jesus was indeed the Christ, the true Savior. Since his ascension none have seen him in the flesh, yet many have believed and loved him and now rejoice in him. Many poor sinners, distressed and confused, have been asking, Is there any way of salvation? and to them, in some way and at some time, the blessed Lord has sent some servant of his to proclaim that there is salvation in Christ, and in none other, and the blessed Lord always accompanies such preaching by his Spirit, and seals it to the hearts of these seeking ones, and their mourning is turned into gladness and their sorrow into rejoicing. It is sure that the dear Lord has set his love upon each and every one who mourns because of sin and desires righteousness. For purposes of wisdom and mercy he is pleased, in some cases, to allow his seeking ones to seek and ask long, before he reveals Jesus as not only the Savior of sinners, but as their own Savior. For ourself we can recall that from childhood we believed, from the teaching of the word as we read it, and as we heard it talked about by our par-

ents and by preachers in the pulpit, that Jesus Christ was the only Savior, and that there was salvation in no other name under heaven; but while we thought that this was glorious, yet we did not have any assurance that this Savior was our Savior. We can remember that we looked upon those whom we believed to be christians, as they would speak of the joy of hope in Christ, with almost envy, and often we wondered if we should ever come to know what they knew. We trust that the time did come when we could say not only, He is a great Savior, but also, He is mine. Paul speaks of his brethren, his kindred after the flesh, declaring that he had great longing for them, and that his prayer was that they might be saved, but he says, "Being ignorant of God's righteousness, and going about to establish their own righteousness, they have not submitted themselves unto the righteousness of God." That is, as we have always understood him, they were ignorant of what He did really require of them in his law, and supposed that mere outward forms of righteousness were sufficient. This being so, they went about to establish themselves in those outward rituals and works, and so when Christ, the true righteousness of God, was proclaimed, they did not receive him, but rejected him, and did not submit themselves to him. Had they known what the real righteousness of God meant they would have ceased from their own works, and they would have despaired of salvation by those works, and would have come to rejoice in the truth that Christ was the end of the law for righteousness to all that believe. But why need we multiply words with regard to this? The whole connection of the text suggested by our brother is plain in the setting forth of

Christ, and so it is Christ whom he means in the text.

“Whosoever shall call upon the name of the Lord shall be saved.” We do not understand this language to be used as though the apostle had set before his brethren a condition of salvation, but only an evidence of it. It is not as if he had said, If you will call upon the name of the Lord you shall be saved; but there is here a description of one who is an heir of salvation. Calling upon the name of Jesus is not an act of the will, or from any decision of the will, as though one should sit down and decide after much deliberation, pro and con, that it was wise to do this or that for his own good. No man ever truly followed God or his Son in that way. The calling on or praying to God is always the voice of need. The soul perishing for thirst does not deliberate about the matter at all. There is but one thing that he can do; he must have water; he must call, and the call is real; not in word, while the heart is far away. The call is in the heart, and from the trouble that dwells there. It may be in some faint, small way expressed in words, but far oftener it is voiceless. It proceeds from the knowledge that all other help has proven vain. There is no other way of salvation. So Peter cried, Lord, save, I perish; and the disciples upon the sea said, “Master, carest thou not that we perish?” The dying thief said, “Lord, remember me when thou comest into thy kingdom,” and David filled his Psalms with personal applications from a heart that often was sore broken. Many who may read these words have known what it is to be compelled to call upon the Lord Christ. The calling implies trust and faith. The soul has come not only to know his need, but also the fullness there is in Christ. He

has found his own emptiness of righteousness and strength, and he has found the fullness of that wisdom, righteousness, sanctification and redemption in Christ. This calling is then a confession of Christ as being all and in all in the matter of salvation and of daily help. We cannot call upon one in whom we do not believe. If a poor man in his need comes to another for help, it must be because he knows something of that other that encourages him to come; that poor man must have some sort or degree of faith in that man to whom he comes. So the poor soul has heard and learned something of Christ that gives him confidence that he is able to save him. It certainly was so with those who came to the Master for healing in the days of his flesh; they said, If thou wilt, thou canst make us whole. It is faith indeed to believe that he is able. The testimony is, “Whosoever shall call upon the name of the Lord shall be saved.” We believe this includes all that we need here, and all that salvation means in eternity. In one sense that man who calls upon the name of the Lord is saved. It is a great salvation to come up out of death in sin, and death to God, unto a knowledge of our need, and to have life out of which alone can come pain or pleasure. Is not hunger, thirst, suffering, pain, weariness or desire as much an evidence that one has passed from death unto life, as is the supply of any of these things? There can be no calling upon the name of the Lord unless one is living unto God, and to those to whom eternal life is given, death can never come; none shall pluck them out of the hand of the Lord; we have his own word for it. Living unto God, and having his love shed abroad in their hearts, none shall ever pluck them hence. They shall be kept by the power of God

while they live on earth, yes, shall be kept unto salvation, ready to be revealed in the last time. "They shall be saved" contains the promise of grace and glory. No earthly power shall ever separate them from their Lord, and the gates of hell shall not prevail against them.

"Tis sovereign grace that wings our prayer,
 'Tis Christ who hears our cry,
 'Tis he doth each petition bear
 Before the throne on high."

C.

GENESIS VI. 2.

DEAR BROTHER CHICK:—I would like for you to say something through the SIGNS upon the words found in Genesis vi. 2, which read as follows: "That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

Your brother, Z. WARD.
 BEAR WALLOW, Va., Jan. 24, 1911.

Not long since brother Ker wrote along the line of the subject of this Scripture, so we do not feel that it is necessary to say more than a few words with regard to it now. We do not doubt that the "sons of God" here signify the children of Seth, in whose time it is said men began to call upon the name of the Lord, (Gen. iv. 26,) and by "the daughters of men" it has been our mind that the descendants of Cain, who was of the wicked one, are meant. The fifth chapter is occupied with the genealogy of men from Adam to Noah and his sons. It is our mind that the sixth chapter is connected in the narrative with the close of the fourth. Soon after Seth was born men began to multiply upon the face of the earth, and daughters were born unto them. Cain was an enemy of righteousness, and so were his descendants. The sons of God, or those who were not of Cain, began to marry among the daughters of men, for it is said "they were fair." Fair in appearance, but not fair in heart,

and before God. The result was wickedness spreading and increasing upon the earth. We read that God saw this, and said, "My Spirit shall not always strive with man," and he declared that their days should be one hundred and twenty years. This was the time in which Noah preached righteousness, while he was preparing the ark, in which eight souls were saved. Even those, who were called the sons of God, were drawn away from their faithfulness and steadfastness in the service of God, and their children grew up perverse, becoming still more and more so as generations went on. The result was that God was angry with mankind, and destroyed them by the flood. In all this God was dealing nationally and providentially with mankind; afterwards he dealt in like manner with Israel as a nation. All these things show that our God is a God of providence, and rules over all men, punishing wicked men and nations, or blessing them when they walk uprightly. All this does not relate at all to the hope of salvation through Christ, that has always been through grace alone. The same principles rule in the temporal affairs of men yet. Nations rise and fall, the one through the possession of virtues, and the other because of the possession of vices. Natural men differ in the integrity and general uprightness of their lives, as they have always done, and those who are industrious, frugal and honest, and who forsake rioting and drunkenness, are blessed in temporal things. Those who pursue the opposite course fall into disrepute and poverty, and their names are cast out as evil. But this is not salvation, in the sense of justification before God. These things are in the providence of God, and in them what men sow they also reap.

We have no doubt that in this Scripture is presented in a figure, that which also applies to the church of God, but as brother Ker wrote much along that line we will not say more. C.

THE UNPARDONABLE SIN.

HAVING been requested not long since to write on the above subject, we shall now try to do so, and as a foundation for such thoughts as we may present will name Matthew xii. 33, which reads as follows: "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit."

It will be seen by reading the chapter that two classes of men were manifest when Jesus uttered the words of the text and those preceding in immediate connection. Because of the great miracle of healing the man who was both blind and dumb, so that he both saw and spake, many believed on Jesus and said, "Is not this the son of David?" or the promised Messiah. But the other class believed him to be an impostor under the influence of Satan, therefore said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." Prior to this Jesus had given his disciples power to heal the sick, raise the dead and cast out devils, and that power had been demonstrated in the very eyes of some of those who said, He casteth out devils by Beelzebub, the prince of the devils. Hence Jesus asked them the following question: "If I by Beelzebub cast out devils, by whom do your children cast them out?" He then declared, "They shall be your judges." Not only did he mean that the apostles should be the judges of the twelve tribes of Israel, but they, knowing that they had received power of him, and not of the devil, to

cast out devils, and therefore were not under the influence of Satan, should judge then and there the Pharisees who accused Jesus of being in league with the devil. To show their ignorance of him and the fallacy of their argument, Jesus said, "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?" The Pharisees knew that Satan was Satan, and that all he did was like himself, evil, and in favor of his kingdom. They also knew, by the law and the prophets, God was God, and that his kingdom was a righteous kingdom, established forever and entirely distinct from the kingdom of darkness. But they did not know that Jesus was "the King of glory" manifest in the flesh, but those who said, This is the son of David, knew him and worshiped him. Before going further into the subject we will state that the Pharisees (unbelievers) were the ones guilty of the unpardonable sin, and that it is impossible for a child of God (a believer) to be guilty of that sin. The Pharisees did not, could not deny that devils were cast out by Jesus, but they ascribed the power and work to the wrong source, saying Satan did it; therefore instead of saying as believers did that Jesus was the son of David or the Lord, they said he was a devil and did the works of Satan. We all know that a house divided against itself cannot stand, it has been proven time and again, and unto all who believe that Jesus by the Spirit of God casts out devils the kingdom of God has come nigh. This we are taught in the very work of breaking down the man of sin within ourselves, spoiling his goods and keeping him

bound. "If the Son therefore shall make you free, ye shall be free indeed." In the matter of belief and unbelief, righteousness and sin, the Savior made a clear, definite and final distinction. There is no middle ground to be occupied; it is either God or Satan, righteousness or sin, salvation or condemnation. If men are for him it is absolutely so; if against him it is completely so that way. "He that is not with me is against me; and he that gathereth not with me scattereth abroad. 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." It matters not what the character of the sin or blasphemy may be, even the crucifixion of Jesus was included, all shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven. Shall any speak a word against the Son of man it shall be forgiven him; yes, anything said against him as a MAN, was and shall be forgiven; but to speak against the work of the Father in the Son shall not be forgiven, "neither in this world, neither in the world to come." The Father sent the Son because of his eternal purpose which he purposed in himself before the world was. In that purpose were included certain works to be performed by the Son, yet the Father in him did the works. Prophecy declared that when he should come the blind should see, the lame walk, the deaf hear and the tongue of the dumb sing; and when in fulfillment of that prophecy Jesus did those very works, for men to say they were the works of the devil was blasphemy against the Holy Ghost. Remember we have already said the Pharisees only, and not one believer in Jesus as the Son of God, said, He casteth out devils by Beelzebub,

the prince of devils; hence that special sin not forgiven then, in the legal world, nor now in the gospel world (dispensation), belongs entirely to those guilty of it. Prophecy also declared complete and glorious redemption through the Son of God. Salvation for time and eternity was the most important work Jesus came to accomplish. "He shall save his people from their sins." And when he said on the cross, "It is finished," all that Moses and the prophets had declared of him was fulfilled: salvation wrought for all the children of God, and each one of this great and spiritual family believes that God was in Christ reconciling the world (Jews and Gentiles) unto himself, and that by the one offering he perfected forever all them that are sanctified—set apart. Believing this glorious doctrine, each child of God can see for himself and herself how utterly impossible it is for them to commit the unpardonable sin. To deny God, to make him a liar and credit his work to some other source, instrumentalities of men and women for instance, is blasphemy against the Holy Ghost, or the unpardonable sin. Whosoever says the work of Christ was in any sense incomplete, makes God a liar and his word is not in him. He who asserts that God wants men saved but cannot save them without the help of man, denies the power of the "Almighty." Whosoever says that Jesus Christ was not divine, infinitely so, denies "the God-head," hence is antichrist. All this is blasphemy against the Holy Ghost NOW in the gospel world or dispensation which was to come. Some one may want to know more fully our authority for asserting that "the world to come" referred to the gospel age, and for their benefit will say that preceding forgiveness there must of necessity be transgression, and every

sane man will acknowledge that in the realms of glory there is no such thing as SIN, which "is the transgression of the law." In heaven, where there is no law, there can be no transgression; therefore the term, "world to come," had no reference whatever beyond time and time things. All who reach heaven are pure, holy and undefiled; without holiness no man can see the Lord. Blasphemy against the Holy Ghost is to-day broadcast over the land, and how would the children of God know it except for the fact that they, like the apostles, "judge the world"? Try the preaching of men, and it will readily be seen that it does not make the Tree good (give glory to God), but the preaching of the Spirit of God through his servants makes the Tree good, glorious and complete, having all power in heaven and in earth, who died for our offences and was raised for our justification. Do the children need more? No.

Now, in summing up the matter, according to the text the tree must be made (pronounced) either good or bad. Jesus was therefore either a "perfect man" or the worst that ever lived; he was either the Savior of sinners or not their Savior; the works he did were either the works of the Holy Ghost or the works of Satan. How shall we decide? The following is the infallible rule: "The tree is known by his fruit." K.

NO MORE LARGE HYMN BOOKS.

WE are very sorry to announce that the supply of our large Hymn Books is exhausted, and we will not be able to fill any more orders for same, but can furnish any number or binding of the small Hymn Books.

MARRIAGES.

By Elder J. M. Fenton, at Schoharie, N. Y., March 14th, 1911, John Dittmar, of Middleburg, N. Y., and Miss Laura M. Bailey, of Schoharie, N. Y.

OBITUARY NOTICES.

William Sleadd was born in Shelby County, Ky., he departed this life Saturday, Feb. 11th, 1911, in the 88th year of his age. Our aged brother was well known to many brethren and friends who have been entertained at his home. He was given to hospitality; as long as he kept house his door was open to his brethren and friends; few entertained more. It is sad indeed to us as one by one the faithful old soldiers are passing away. Brother Sleadd united with the church at Bethel, March, 1840, and was baptized, I suppose, by Elder John Holland, who was then pastor of the church. In all those (nearly seventy) years he was a faithful, active member, and in all the more than twenty years I have served the church can attest to his liberality in all matters that pertain to the church. He was a Bible reader, having read it through from beginning to end more times by far than any one I know. Some time after the death of his wife (I think in 1900) he gave up housekeeping and made his home with his children. In January he was taken to the hospital at Shelbyville and underwent a slight operation, from which he seemed to rally, but from his advanced age and other infirmities he began to sink, and soon lost consciousness and passed from this stage of mortality into the full fruition of that blessed immortality beyond this vale of suffering. Brother Sleadd leaves two sons and three daughters (one son and three daughters having preceded him to the grave), with grandchildren, neighbors and friends, as well as the church, who feel the loss.

The funeral was largely attended at the Grove Hill Cemetery chapel, Sunday, the 12th. After services the casket was borne by six of the grandsons to its last resting-place beside his devoted wife, who had gone before. May the Lord in his tender mercy remember the living, to bless, guide and keep them.

P. W. SAWIN.

SHELBYVILLE, Ky.

Mrs. Elizabeth Leachman died Jan. 28th, 1911, at the home of her nephew, Joseph Johnson, near Manassas, Va., at the ripe age of about 90 years. She was the widow of Elder R. C. Leachman, who died in 1870, I believe. For many years she made her home in the family of her sister, sister Emily Johnson. She was married to Elder Leachman in 1842, and as long as her husband lived she was a

faithful and devoted wife. In old age, having no children, she found a welcome and quiet home in the family of sister Johnson, who bestowed every needed care, and ministered to her necessities and comfort with loving patience to the end. She was baptized by Elder Lauke, in Fauquier County, in early life. After the trouble among the churches, resulting in forming two parties, known as the "Clark" and the "Beebe" Baptists, the two sisters cast their lot with the Bethlehem Church, near Manassas, Va. Sister Leachman remained a faithful and much esteemed member until called home at a ripe old age. She was constant in filling her place in the meetings of the church until prevented by the infirmities of age, although by reason of deafness she could hear but little of what was said. A quiet, unobtrusive and lovable christian, like a shock of corn fully ripe she has been gathered home to her everlasting rest. If the spirit which animates these bodies of ours leaves its impress upon this moldering clay, and I sometimes think it does, I am sure it marked the countenance of sister Leachman, for I never saw a more peaceful nor sweeter expression on any face I ever looked upon as she lay in her coffin ready for burial, beautified and lovely in death.

J. N. BADGER.

MANASSAS, Va., March 9, 1911.

Caroline Waring Hait, widow of Deacon John L. Hait, died at her home in Middletown, N. Y., Jan. 18th, 1911, aged 85 years and 7 months. Sister Hait had been in failing health for several years, gradually declining until the end came and relieved her of all her sufferings. She and brother Hait, at the time of his death, last May, had lived together nearly fifty-eight years, and she never seemed to rally from the shock of his death, constantly grieving after him. She was a substantial Old Baptist, and while kind and pleasant to all classes, she had no use for any other doctrine than that of salvation by grace through the blood and righteousness of Jesus Christ. She had many friends because of her genial disposition and repeated deeds of kindness. The home had for many years been a pleasant resting-place for their kindred and friends. No children and very few relatives are left to mourn her departure, but the church feels keenly the loss.

The funeral service was held at the home Saturday morning, Jan. 21st, when the writer tried to preach the gospel she so much loved, from the words, "Work out your own salvation."—Phil. ii. 12, showing their application in the life she had lived in the church, ever manifesting by her works that God had wrought "a good work" in her. Her works therefore were not for salvation, but because of her possession of it she worked out with fear and trembling what God worked in her. We shall ever miss her, brother Hait and the pleasant home, but all is gain to them.

K.

Elder Jonathan Gillis Ford was born in Warren County, Ohio, April 28th, 1823. Eleven years later he moved with his parents to Putnam County, Ohio, where he resided until his death, Dec. 28th, 1910. He was married to Marinda Hicks, Feb. 12th, 1846. To that union were born seven children, six sons and one daughter. Mrs. Ford died July 15th, 1862. Elder Ford was married to Sarah Ann Rohrer in September, 1863. To that union were born twelve children. Fifteen children, fifty-two grandchildren and twenty-two great-grandchildren live to mourn their loss. His last sickness was unaccompanied by pain, and when the end for which he had long hoped arrived, it was as passing into peaceful sleep. Five weeks before his death he had a vision, the beauty of which he loved to tell, which was evidently a great comfort. Deceased joined the Old School Baptist (Sugar Creek) Church in June, 1856, was liberated to preach January, 1862, and was ordained to the full work of the ministry in June, 1864. His two faithful companions were also of the same faith and members of the same church. May the same hope sustain the surviving one as it has in the past, as is characterized by her unflinching love and patient endurance. Their home had always been an Old School Baptist refuge, because they loved the brethren.

The funeral discourse was delivered by Elder Silveus, who spoke very ably on the resurrection, the doctrine which the deceased hoped God's children would earnestly contend for.

PERRY FORD.

COLUMBUS GROVE, Ohio, March 6, 1911.

Henry Watkins was born in Tennessee, Sept. 28th, 1835, came to Iowa with his parents in 1849, departed this life March 9th, 1911, aged 75 years, 5 months and 9 days. He never married, and lived alone the most of his life after reaching his majority. He made several trips to the far west and south, but came back to Mariou County, Iowa, where he lived until his death. Henry Watkins united with the Primitive Baptist Church called Little Flock, in Mariou County, Iowa, several years ago. He leaves two brothers and two sisters, to wit: Isham, of Knoxville, Denis, of Oregon, Elizabeth Rose and Hannah Smith, both of Pleasantville, together with a large number of nephews and nieces and a host of friends, to mourn his departure, but we mourn not as those who have no hope, for we are satisfied that he is now with our dear Savior.

Funeral services were held at his brother Isham's home March 10th, conducted by Elders J. M. Arlege and W. M. Rose, using the text in Isaiah xxvi. 19, from which Elder Arlege preached to the comfort of the relatives and friends, after which the body was laid in the Watkins cemetery, there to await the resurrection morn. May the God of heaven bless the bereaved ones abundantly, is our prayer.

By request.

W. M. ROSE.

Mrs. Elenor G. Demott departed this life Thursday night, Dec. 22nd, 1910, aged 96 years, 6 months and 8 days. She had been confined to her bed only five days. She was conscious and could talk to the last. She asked me to read to her, and as I opened the Bible the twenty-third Psalm was before me, and as I read she said, "Dear Lord, how good." I said, "Is your Savior near you?" She said, "He is right here; he said he would never leave us nor forsake us." She said she would be better off when she could see Jesus. She passed away like an infant going to sleep, that blessed sleep from which none ever wake to weep. She was the mother of seven children, only one of whom is now living. One grandchild and five great-grandchildren also survive. Her husband passed away about fifteen years ago. It can truly be said of her that through much tribulation she entered the kingdom of heaven.

Elder Fenton was called to attend her funeral, and spoke words of comfort and love.

Her daughter-in-law,

(MRS.) E. J. DEMOTT.

NOTICE.

If the Lord will we expect preaching in the Old Baptist meetinghouse in Woburn, Mass., by our pastor, Elder H. C. Ker, the third Sunday in April (16th), instead of the fourth, as is usual. Services at the usual hours. All brethren, sisters and friends welcome.

L. B. FORD.

MELROSE HIGHLANDS, Mass.

INFORMATION WANTED.

We are in receipt of a letter from Elder H. H. Loefferts, of Leesburg, Va., asking if there are any of our faith and order in or near Galveston, Texas. He also wishes to know if there is an Old School Baptist Church in Galveston. If any of our readers know of such please advise Elder Loefferts.

I would like to correspond with some Primitive Baptists in Washington and Oregon, as I would like to know something about that climate and the price of land there. (MRS.) M. E. KUNS.

GLENDALE, Arizona, Box 53.

CONTRIBUTIONS TO AID IN SENDING THE "SIGNS" TO THE POOR OF THE FLOCK.

T. G. Harris, Nebr., \$1.00; W. B. Ennist, N. Y., \$6.00.

MEETINGS.

The churches of the Roxbury Association will hold their fifth Sunday or quarterly meeting, the Lord willing, with the Second Church of Roxbury, Saturday and Sunday, April 29th and 30th, 1911, commencing at 11 o'clock a. m. Saturday. Trains will be met at Roxbury Saturday morning. All lovers of the truth are cordially invited to meet with us.

J. B. SLAUSON.

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

SHILOH Old School Baptist Church, of Washington D. C., holds meetings the third Sunday in each month, in Lewis Hall, 1502 Fourteenth St., N. W., at 11 a. m. and 3 p. m.

JOSHUA T. ROWE, Pastor.

JOHN T. WALKER, Secretary.

E B E N E Z E R

OLD SCHOOL

BAPTIST CHURCH,

IN

NEW YORK CITY.

Meetings every Sunday in the meeting-house, corner Intervale Ave. and Home St., Bronx.

11:00 A. M.

2:00 P. M.

To all who are seeking the truth, a cordial invitation is extended to meet with us.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m., in Kimmy Hall, No. 12 Third St., in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 79. MIDDLETOWN, N. Y., APRIL 15, 1911. NO. 8.

CORRESPONDENCE.

THOUGHTS ON MERCY.

(AROUSSED BY READING EXODUS XXV. 17-22.)

TRANSGRESSION is the occasion of mercy, for without the former the grace of the latter cannot prevail, and while man is not justified in doing evil that good may come, God is perfectly honorable in all he does, even in creating the wicked for the day of evil, and in pre-determining the death of his Son at the hands of wicked men. Without sin there can be no manifestation of grace; without transgression, no revelation of mercy. Is it not true then that the Almighty's plan of creation as it was conceived in the divine mind in eternity embraced in its purpose the entrance of sin into the world, and death by sin? Evidently so, for He chose his Son and anointed him High Priest and Savior before ever the earth was, and elected unto the salvation and glory the church in him. Why all this exhibition of divine wisdom in securing the welfare of the church against all odds if he did not foreknow the threatening of that welfare by the entrance of sin into the world? And if the fore-knowledge of God to this extent is grant-

ed, then it must follow that the jeopardizing of the welfare of man by the entrance of sin was beforehand certain, since an uncertainty cannot be absolutely foreknown, and that the foreknowledge of God is absolute we know, because he declared the end from the beginning and from of old things that are not yet done. This certainty of things foreknown carries unavoidably with it the foreordaining of all foreknown things, and since there is only one God, supremely sovereign over all worlds, he it is who ordained as well as foreknew the entrance of sin into the world, and all its consequences. This does not at all make God the author of sin, for sin is the transgression of law, and God, being under no law, cannot therefore disobey it. Whatever God does is right because he does it; he can do no wrong, let him do what he will. His very superlative nature, sovereignty and supremacy make it impossible for him to be the author of wrong. For a human being to take human life is criminal, because he outrages the laws of God and man in doing so, but for God to send a shaft of lightning across a man's path and strike him with death is all right, because in doing so he outrages no law to

which he can be held accountable. The plan of redemption is gloriously wonderful, reaching as it does from eternity, before time, down through all the ages of time and throughout eternity beyond. In this plan are many items hard to be understood in themselves, but when faith views them all as one comprehensive and extensive whole, it becomes a plain path, with no crooks in it. Sin, with all its horrors, is embraced in this wonderful plan to make way for grace and mercy, and the revelation of the fullness of the Son of God. Without a sinner there can be no Savior; without Adam, no Jesus, since without the total depravity of the one there is no occasion for the perfect righteousness of the other. God is equal and coextensive in all his attributes; he is as just as he is merciful, and as merciful as just. Neither will he exert any one of his attributes at the expense or sacrifice of any or all other attributes. Mercy is seen in the election of the church in Christ before the foundation of the world and in the divine anointing of him as the High Priest, Redeemer, Surety and Head of the church. Justice is displayed in the banishment of the man and woman from Eden after the transgression, in the cursing of the ground for their sakes, and in passing the sentence of death upon Adam and all his posterity as the consequence of his transgression. God will not alter the thing that has gone forth out of his mouth; it is never revoked, and no commandment of his is ever annulled. Hence when God placed Adam under law to him, and Adam disobeyed, justice demanded his death, since death was the penalty named in the law for disobedience, and the changing of the penalty to any lighter punishment would not have been just, and would have ill consisted with the na-

ture of the Godhead. In this disobedience are included both elect and non-elect, and since the sentence of death is irrevocable, has justice outwitted mercy? Has the adherence of God to his justice prevented his achieving the covenant of mercy? Perish the thought. But God will not be merciful at the expense of his justice. Rather his mercy will be exhibited so as to magnify and carry out the ends of justice. How? The church being included in disobedience through Adam's transgression was dead in trespasses and sins, and so utterly without ability to make good her breaches of the law and thus bring herself into favor with God. Neither can God extend mercy to her in such a state so long as the breaches of the law are not repaired, without dishonoring himself. Therefore the necessity for Christ to suffer, he being the Surety and Head of the church, and as such responsible for all the obligations of his body, the church, so he takes upon himself the likeness of sinful flesh, and all the sins of the church are imputed unto him. He fulfills the law in every iota and every fine point, so that the law is not revoked to make way for mercy, but is satisfied, exalted and honored, and passes not away only as it is fulfilled, repaired in all its breaches. So great is God in justice that, his people being unable to satisfy it themselves, he condescends to clothe himself in flesh and manhood to carry out every purpose of justice in order to open the way for the coming of mercy to those too destitute to achieve anything for themselves. Herein is mercy seated, and here is the mercy-seat. The Lord Jesus Christ is the seat of God's mercy, its base and resting-place. He is the ark or container of the covenant of grace; in him is the fullness of the Godhead bodily. The ark of the

covenant as prescribed by the Lord to Moses in Exodus, twenty-fifth chapter, held the stones of the law, the pot of manna and Aaron's budded rod, thus signifying that in Jesus Christ, the spiritual ark of the new and better covenant, is kept the law of God, and only in and by him is it kept. In him also is kept the spiritual manna of the church, grace sufficient for every need, for the nourishing of every part of the body. In him, too, are the life and safety of the church, for he is the spiritual Aaron or High Priest, who alone can prevail with God to remit the sins of the church. Upon this ark of the covenant is founded the mercy-seat of God. Mercy flows to the sinner through the mediatorial work of the Redeemer, never through any merit or effort of the creature. Upon each of the two ends of the mercy-seat was a cherub, or angel. The faces of the cherubs looked inward toward the mercy-seat, hence they saw eye to eye, and with their wings they overshadowed the mercy-seat. Now angels are ministering spirits, sent forth to minister unto them who shall be heirs of redemption. So these cherubs each represent ministry; on the one end, that of the old or legal dispensation, and on the other, that of the new or gospel dispensation. All holy men of old spake as moved by the Holy Ghost, and to testify beforehand of the sufferings of Christ and the ensuing glory. The work of the Holy Ghost in this gospel age is just as much the testimony of Jesus, of his pain and of his glory. Thus these cherubs looked toward the mercy-seat; the law and the gospel both look to Jesus and testify of him. They also see eye to eye, because Moses and the prophets looked to the gospel age, while the apostles and the ministry of to-day round out prophecy, interpreting it and the law so that

there is accord between both dispensations, and the messages or wings of both overshadow the seat of mercy. Here is where God meets and communes with his people—from above and from between the cherubim. Between the two dispensations is Christ and his work of propitiation. It is in this man Jesus, his life, death and resurrection, God and his people meet, are reconciled and commune sweetly together. Throughout the experience of the child of God every new sense of the preciousness of Jesus is a renewal of communion with God. The cherubs and the mercy-seat were all of pure gold; so through the fiery furnace of severe trials, persecutions and afflictions was purification wrought, and the seat of mercy reared, and the testimony of the cherubs rises out of the depths of woe, whither were led to descend the saints of God, that they should sound forth the testimony of Jesus, looking toward the mercy-seat. This was all of beaten gold, gold that had been scourged. So we see the mercy-seat is not reared save through sore agony on the part of Him who was a man of sorrows and acquainted with grief. He was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace being upon him, with his stripes we are healed. So was the faith of Moses, of the prophets and of the apostles sorely tried; hence even the cherubs were of beaten gold. Now the cherubs were not made of separate pieces of gold and then attached to the mercy-seat, but the seat and the cherubs were all of one piece, beaten out together. The same faith that was in Moses was in the prophets, was in Jesus, was in the apostles and is in the church to-day, and the same Spirit runs through and animates the whole, so they are all one piece of gold; perfect

unity throughout, and vital, too. Again, not only is the work of Jesus the seat of God's mercy to his poor, lost sheep, but the ministry of the law, the spirit of prophecy and the ministry of the gospel are all of mercy. Throughout the darkness of the ministry of condemnation which the church justly deserved, God in his mercy placed the moon (law) and the stars (prophets) in the firmament of the legal heavens to shadow forth the coming of a better day, so the church was not without a glimmering of hope even then. So, too, it is by the mercy of God the church in this age is given the gospel ministry and the comfort ensuing from the liberty of the gospel. The seat and the cherubim are all of mercy, all one piece. It is all of mercy from first to last. Amen.

H. H. LEFFERTS.

LEESBURG, Va., March 21, 1911.

HOPEWELL, N. J., Feb. 17, 1911.

DEAR BRETHREN EDITORS:—Once more I take my pen to say a few words through your valuable paper, the SIGNS OF THE TIMES, which contains my meat and my drink. The Savior said, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me." They that are whole need not a physician, but poor, trembling creatures such as we are need the great Physician to heal all our ills. Job said to his friends, Miserable comforters are ye all, forgers of lies, physicians of no value. He was made to see with us, that there is but One in whom to trust, and that salvation is of the Lord. He can turn the hearts of men as the rivers of water are turned. His ways are not our ways, neither are his thoughts our thoughts.

As the heaven is high above the earth, so are his ways and thoughts above our ways and thoughts. He declareth that as the rain and the snow cometh down from heaven and returneth not thither, but watereth the earth, making it to bring forth and bud, that the sower may have seed and the eater bread, so shall his word be that goeth forth out of his mouth: it shall not return unto him void, but shall accomplish that which he please, and prosper in the thing whereto he sends it.

The blessed Lord warned his disciples to be humble and harmless, to avoid offences and not despise the little ones. He taught them how we are to deal with our brethren when they offend us, and how often we are to forgive them, and when they came asking who should be greatest in the kingdom of heaven, he called a little child unto him and set him in the midst of them, and said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," and we have the promise that he will never leave nor forsake one of these little ones. A mother may forget her child, but he will not forget us. We are bidden to forsake father, mother, brother, sister, husband, wife and child, and take up our cross and follow him, and whosoever shall offend one of these little ones, it were better for him that a millstone were hanged about his neck, and he drowned in the depth of the sea. On another occasion a certain scribe came to him saying, "Master, I will follow thee whithersoever thou goest." But Jesus said to him, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Another said to him, "Lord, suffer me first to go and bury my father. But

Jesus said unto him, Follow me; and let the dead bury their dead." On another occasion he entered into a ship, and his disciples came unto him, and a storm arose, and a great tempest was on the sea, insomuch that the ship was covered with the waves; his disciples came to him as he was asleep, and awoke him, saying, "Lord save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the wind and the sea; and there was a great calm. But the men marveled, saying, What manner of man is this, that even the winds and the sea obey him?" Great and marvelous are his works. At another time the disciples were on the sea, "and in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid." Then Peter said unto him, "If it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me! And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" The children of God are poor, but they have eternal riches in him, and he has an everlasting supply for all the weary ones. We are poor, helpless creatures, and we need his help all the days of our lives, and we love to praise him for all his blessings, both temporal and spiritual. How true are the words,

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

We are as prone to err as the sparks are to fly upward, and when we would do good, evil is present with us. "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." The psalmist said, Blessed is the man that putteth his trust in the Lord, and not in man. And, "We love him, because he first loved us." And, "We know that we have passed from death unto life, because we love the brethren." It is written, "If God be for us, who can be against us?" "It is a faithful saying, For if we be dead with him, we shall also live with him." "If we deny him, he also will deny us: if we believe not, he abideth faithful: he cannot deny himself." "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." How precious is the assurance that the Lord God will come with a strong hand, and his arm shall rule for him, and he shall feed his flock like a shepherd, and gather the lambs in his bosom and carry them on his arm, that he is too wise to err and too good to be unkind. O that I could be submissive to his will. I know his ways are just, but my nature is rebellious. I know that his will must be done in earth as it is in heaven. The psalmist said, "Before I was afflicted I went astray; but now have I kept thy word. Thou art good, and doest good." "O Lord, teach me thy statutes." Again, "The proud have forged a lie against me: but I will keep thy precepts with my whole heart." "I will run the way of thy commandments, when thou shalt enlarge my heart." I feel to say with the psalmist, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" 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." And, "He that believeth on the Son hath everlasting life." He said, "It is the spirit that quickeneth; the flesh profiteth nothing," and the words that Jesus spake were spirit and life indeed. But he said, "There are some of you that believe not. For Jesus knew from the beginning who they were that believed not." The Lord alone buildeth Jerusalem, and gathereth together the outcasts of Israel. He healeth the broken-hearted and bindeth up all their wounds. He telleth the number of the stars, and calleth them all by name. Great is the Lord and greatly to be praised, and great is his honor.

Your unworthy brother,

DAVID BLACKWELL.

THE OLD TESTAMENT SCRIPTURES.

In what way do the Old Testament Scriptures profit us? We have the New Testament Scriptures, the substance, of which the Old Testament Scriptures are but a pattern. "We have also a more sure word of prophecy," the living word in our heart, by which we walk in the light of the gospel day. We have the reality, why do we need the pattern? We have Jesus, need we go back to the law and the prophets? Do we not continually go back and search the Old Testament Scriptures for instruction in righteousness to the upbuilding of our most holy faith? Having Jesus we yet realize we are weak and full of infirmities. We are not strong as we were when we lived under the law. Jesus we have realized is our strength, our hope, our salvation, but we are weak. Our hope is that we abide in his strength, not our own. We are not strong, because we have spent our strength in entering into gospel

liberty. Having the reality within us, we go back again to the pattern, because of our weakness. We know that the law is and has been a ministration of death. We never did live under the law, it was a time of perishing, a time of dying, but now, as we hope, death having been conquered by our gracious Redeemer, and having entered into the possession of the reality, we do believe the truth as it stands in wondrous contrast to the sinfulness of our flesh, showing us on the one hand life, and on the other death. I employ an architect to draw a plan or pattern of a building which I desire to occupy, and he comes to me, saying, Sir, here is your building all complete (on paper), now go and live in it and enjoy it. Why, I say, it would not be possible to live in that, I would starve to death; that is no abiding place. Now I have the building made of which this is a pattern, and exactly according to the pattern. This is what I want, this is what my heart is desiring and seeking for; I want the reality, I want something in which I may abide, in which I may have enjoyment and pleasure. The reality is brought to me, and has become my abiding place, and I am satisfied with it for a while, but because of my weakness I become dissatisfied, not because of imperfection of the abiding place. The garment of righteousness which Christ has woven for us is perfect in every part, but because of our weakness we become dissatisfied, and want to go back to the leeks and onions of Egypt. The garments of the children of Israel never wore out in their forty years travel in the wilderness, although they were traveling a greater part of the time. With all the blessings on their heads they murmured, and said, This manna has become insipid to our taste. We

are looking back to that time when we had variety. Is not this encouragement to you right away, when you go back and see how weak they were? We are constantly looking back for consolation, looking to the pattern. Suppose I take this building or clothing back to the maker, and say, This does not suit me. He never destroyed that pattern; (every architect and, I suppose, every dress-maker, puts in a safe place every pattern,) he gets the pattern, and says, There it is, just as you ordered it. Immediately we see that it is not in the building where dissatisfaction arises, but in ourselves. It is because of our infirmities that we become dissatisfied with the house in which we live, or with the garment we wear, because we are weak, because we are infirm. We look at our brethren and they appear to us perfect in Christ Jesus, we look at ourselves and see depravity, we see weakness, and ourselves as nothing and less than nothing and vanity. Both the Old and the New Testaments are the testimony of what Jesus accomplished in our salvation, and when we come into the presence of the Judge of all the earth we bring the evidence of our deliverance from death, the evidence of our entrance by a new birth into the light of the liberty of the gospel of Christ. The Scriptures testify to the truth of the word which is written and engraven in our hearts, therefore are they convincing and consoling. "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." This is the object and use of both Testament Scriptures. How wonderfully well equipped we are with all the armor of God as we press toward

the mark for the prize of our high calling of God in Christ. The Scriptures embrace and cover all our travel from nature to grace. We must first pass under the rod of divine justice in order to learn our helplessness. Under the condemning law of God we continually strive to extricate ourselves from its clutches; we yet retain confidence in the flesh. Like Jacob of old, we wrestle all the night with the angel of God's presence, and at the rising of the Sun of Righteousness we cling to the angel, crying for a blessing from heaven. We set up false gods in our heart, and say, as in real idol worship, These be the gods that brought us up out of Egypt, by these we will accomplish our object, by these will we attain unto salvation. We make great clay promises, as strong as Goliath, but one of the spiritual stones from the sling of our spiritual David is sufficient to break in pieces the great clay structure which we have erected. All this time we are wading deep in Arminian waters, and know not the way that we take; that which worketh in us and moveth us to opposition we do not understand, so we swim against the tide, the waves of the sea press hard upon us as we struggle against them, and finally we sink and are lost to sight, and the seaweeds are wrapped about our heads. As we read the Old Testament Scriptures convincing evidences of these exercises are plainly pictured in our minds, and we exclaim, Yes, that is my experience. If these are the exercises of a child of God, then have I good reason to hope, and the hope is a good hope through grace. Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." At that time only the Old Testament Scriptures were upon record. Jesus is the Sun of Right-

eousness, and his light is reflected as the light of the moon, throughout all the night dispensation, and this is our hope, because his life is our light, and it is by that light we strive to reach our heavenly home. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Yet we must travel all through the night in order to arrive at the morning light, and when the morning light dawns upon us we find old covenant promises in new covenant fulfillment. Our self-righteousness in creature works having failed us, we enter into that rest which remaineth to the people of God, grace becomes our watchword and the emblem of our hope. Whereas we were blind, now we see that Jesus is our life, and that he is "the end of the law for righteousness."

May it please our dear heavenly Father to continue to guide us in the way of all truth, to establish us upon the Rock Christ Jesus, that we may receive the testimony of the Scriptures with meekness and fear, yet in much assurance.

B. F. COULTER.

PHILADELPHIA, Pa.

BALTIMORE, Md.

DEAR BRETHREN:—I inclose a letter from sister Georgia England, which I feel sure will be of comfort to the readers of the SIGNS, and if you agree with me in this you may publish it. I heard from her a few days ago and she was then in good health for her. The members of the churches I serve are in their usual health, and are looking forward to the coming association. Our meetings are good, and there are plain signs of spiritual interest in some who are outside of the church, as well as in those who are inside.

Your brother in gospel bonds,
JOSHUA T. ROWE.

HAMPSTEAD, Md., Nov. 11, 1910.

MY DEAR PASTOR:—I have been thinking of writing you, and seeing you for only so short a time has increased the desire to do so. I forgot to ask that you drop me a line to let me know how your daughter was. I hope that ere this she is enjoying that greatest of earthly blessings, good health. O how pleasant it would have been to have gone home with you and had some conversation concerning the things which, as I hope, we both love to meditate upon, and to have heard you and your family sing the good old songs of praise. Not being so situated as to meet with the people of my choice, and, as I hope, of like precious faith, has been to me quite a cross, and especially so as I am somewhat stronger, and am so near such privileges. I saw in the SIGNS that brother Yeoman's prayer had been answered, and I am more than glad. But I know that all is for my good and God's glory, if indeed I am his and he is mine. I never thought about the last preaching day until a remark was made that brought it to my mind. Now what do you think of such indifference, or whatever else you might call it? Such unkind thoughts come into my mind and seem to annoy me more when I am alone and desire that my meditations may be sweet than when I am mingling more with the family I love; but still it is not an evil heart of unbelief, I believe, for then I cry unto the Rock that is higher than I to save me from this evil, for in that he himself hath suffered being tempted, he is able to succor them that are tempted.

This fall, while at my niece's, one morning when I arose the thought occurred to me, What do I live for, when so unfit for the duties of this life? Surprising to me was the answer: You

live for the Lord. Perhaps you know what follows: How can I live for the Lord when I live so far from him? Nevertheless I have found comfort from these words, and I hope that while my natural life is decreasing my spiritual life is increasing in love, trust and faith. Just think of it, what is not of faith is sin. Truly sin is mixed with all we do. Great is the mystery of godliness. "It is high, I cannot attain unto it." "O the depth of the riches both of the wisdom and knowledge of God." While I cannot understand the deep things of God, I can rejoice in the hope that I possess that which passeth all understanding. The young man at the sepulchre told the sisters to go and tell the disciples and Peter. Why was not Peter's name included in the first word, "disciple?" You know that the evil one is always trying to make us believe that we are castaways, and although he never quite succeeds, I like to speak of these doubting points to those whose spiritual understanding is far above my own, and thereby gain comfort.

Sunday, 13th.--I have thought of you to-day as comforting God's people, and I hope he has blessed his word to pastor and sheep and lambs. Thus you see that just your presence for a few moments has stirred up the pure mind by way of remembrance. I still feel as though I were but a lamb in understanding, although it has been nearly a quarter of a century since I believed Christ to be my special Savior, and that the everlasting arms were round about me. On the night of October 11th I was touched by the finger of God, and by the latter part of November I could say, "Weeping may endure for a night, but joy cometh in the morning." I felt I was blessed that my sorrow was so soon turned into joy.

But, as you know, such rejoicing cannot last, into each life some rain must fall, and some days must be dark and dreary, but behind the cloud the sun is still shining. As the things of nature need rain to keep them alive, so it is in our experience, and in my weakness I am made to cry to the all-sufficient Savior, who hears the feeblest cry, and here comes in the thought of prayer. Some will say, If God knows all, why pray? Daniel had his stated times of prayer. Why did our Savior pray himself, and teach his disciples to pray? Because "it is God which worketh in you both to will and to do of his good pleasure." There is no life in us if we do not desire to go to our Father in prayer. He said to his children, "Seek, and ye shall find; knock, and it shall be opened unto you." And when we receive it is just for the present; it is like the manna, nothing is left over. I have thought much upon prayer, and have enjoyed the writings in the SIGNS upon it. It is my habit before retiring for the night to try to thank my heavenly Father for his goodness and mercy, and to ask him to keep me near him. While bowed before him one night in a cold and lifeless state, as is often the case with me, the question came, Why attempt to pray in this state of mind? The answer came, God is just as near you as if his presence were felt by you. Is this not so? As Elder Durand said in one of his fragments, It is the same mind, the same heart, the felt presence and power of Jesus has made all the difference with me. After reading that from Elder Durand I felt that we were brother and sister in that high and holy calling, but I do not feel that I am a vessel unto honor, as he is. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

I was glad to see your writing again in the SIGNS. Yes, it is true that whom he justifies, them he glorifies, and them which sleep in Jesus will God bring with him. O what a blessed thought! What a glorious hope! When we awake we shall be like Jesus. I will never forget the comfort I received when you spoke from Heb. vi. 19. The substance is still with me. Dear old brother Kelly was living then. It always seemed to do him good to take me to the meeting. If you remember, he did not feel able to be there that day. I heard from the family last week. They were all as well as usual. I was also glad to know that you had been made to rejoice because of the coming of some of the Lord's people into the fold. What a blessing to be with believers enrolled. "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father."

I recently had a Primitive Baptist paper sent me; the first article was entitled, "The Missionary," and on Sunday morning I handed it to Mr. M. to read, and after he had read it he brought it to my room and gave quite a little talk. I told him I would have to tell you that as I could not hear you, I had a little sermon from him.

I have written you a long letter, but as it has been a year since I wrote last, I believe that you will have charity, and that if you see anything wrong you will tell me. I think that you are always glad to hear from us, as we are always glad to hear from you. I hope that soon you and sister Rowe may get to spend the day with us. May God's choicest blessings rest upon you and yours. Love to all.

GEORGIA D. ENGLAND.

TOUCHET, Wash., March 14, 1911.

DEAR BROTHER KER:—Inclosed you will find a copy of a letter I received from Elder G. E. Mayfield, of Elgin, Oregon, a short time since. It has been a comfort to me, and to the brethren here who have read it, and being upon a subject not often written upon in the SIGNS, I shall be glad to have you publish it if it meets your approbation. He did not write it for publication, but since receiving it I wrote him I should copy and send it to you, and I am sure it will be all right with him. He was the first minister I met on my arrival in this western country in 1882, and a strong attachment has kept us close to each other since then.

Yours in hope of a better world,

R. CUMMINS.

ELGIN, Oregon, Feb. 24, 1911.

DEAR BROTHER:—Your letter received in due time and read with interest, and now I have in mind the words of the apostle to the Hebrews: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."—Heb. x. 26. There is no text to my mind in the Bible that teaches the apostasy of God's people more than this text, provided God's people, who are "born again," can sin willfully, for if there can be a sin committed that there is no sacrifice for, then I do not believe that sin can be forgiven, for without the shedding of blood there is no remission of sin, says Paul. So if the apostle here teaches that God's people do "sin willfully," he certainly teaches that such a sinner shall never enter heaven, for none shall enter heaven with the least stain of sin attached to him, for there in that blessed world they must stand before the throne without fault. Now I want to notice some things that

the word of God teaches, and are believed by some people, and then I want to try to show what I believe the apostle here means by his language, and if I am wrong I shall be glad if you will point out to me my mistake; but I will have to be brief in what I may say.

The angel to Joseph said, "Thou shalt call his name Jesus: for he shall save his people from their sins," and you know it is our people's faith that he will do this. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief," and you know it is our belief that He accomplished just what he came to do. "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." "Lo, I come to do thy will, O God. * * * By the which will we are sanctified [set apart], through the offering of the body of Jesus Christ once for all." "For by one offering he hath perfected for ever them that are sanctified." "And their sins and iniquities will I remember no more." "Now," says Paul, "where remission of these is, there is no more offering for sin." All this shows the complete and perfect sacrifices made for sin, and that the salvation of those for whom this sacrifice was made is perfect and complete, so much so that God said, "Their sins and iniquities will I remember no more." Does it not seem clear by this testimony that there could be no sin committed by this people that was not remembered and covered by the atonement? Let us not forget that Paul says, "For if we sin willfully." You remember I quoted that Jesus Christ came into the world to save his people from

their sins; now I am going to take the position that God's people, who are born again, called with an holy calling, do not "sin willfully." While all men are dead in trespasses and in sin, God's people when called from this death in sin by the voice of the Son of God are killed to sin and the love of it. "What shall we say then? Shall we continue in sin [willfully], that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Does not the apostle here show that the idea of willful sinning is abhorrent to him? And is it not equally so to all God's called people now? Do God's people sin now because they love and choose to do so? My own experience says no; I hate sin, and would flee from it if I could. Peter says, being dead to sin we should live unto righteousness. In this I think we are plainly taught that God's called people are dead to sin, and that they cannot now live in sin, though as the apostle says, "The creature was made subject to vanity." This is the christian that is thus subject to vanity, though not willingly; it is not his choice, but it is God's will he should be. For this creature "shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Paul shows us in his own experience the evil works of sin in his own nature: "If then I do that which I would not, I consent unto the law, that it is good. Now then it is no more I that do it, but sin that dwelleth in me. * * * 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." Paul shows here in his own experience that the sinning he did was not willful, nor do I believe Paul's experience differs from the experi-

ence of the Lord's people now; all who are born of God hate sin, just as the apostle did; they are dead to sin and cannot live in it.

Now let us come back to the text: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." The apostle here, to my mind, presents a supposition: "For if we sin willfully after that we have received the knowledge of the truth." We could and did sin willfully before we received this knowledge, but now, after having been taught the truth by the Spirit of God, and having been made to see and feel our lost and undone condition, made to see and feel the sinfulness of sin and our just deserts, we say, "God be merciful to me a sinner," and then God in mercy gives us grace to see that Jesus was made to be sin for us, that we might be made the righteousness of God in him, and in the shedding of his love in our hearts we are made to say with the prophet, "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." He has lifted us out of the horrible pit, placed our feet upon a rock and established our goings, and put a new song in our mouth, even praise to his name. After receiving the knowledge of the truth, would it not seem horrible that such a favored one could sin willfully? Well, if such an one could, then let us have the result, as the apostle here gives it. Since all that the Son of God hath done has failed to save such an one from willful sin, there can be no more sacrifice for sin; there can be no other who would accomplish more if Christ hath failed, and now of how much sorer punishment suppose ye

shall he be worthy who hath trodden underfoot the Son of God (that is what the willful sin would do) and hath counted the blood of the covenant wherewith he was sacrificed an unholy thing, and hath done despite unto the spirit of grace? Here, I say, is a supposed case, and the apostle shows what the result would be, and he teaches us a truth by contrast, as it were. This little word "if" the apostle uses where he says, "If Abraham were justified by works, he hath whereof to glory; but not before God." We do not believe the apostle here meant to teach that Abraham was justified by works. Again, "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." Now here in this we have the same truth taught by contrast: If they shall fall away the result would be to crucify the Son of God and put him to an open shame, and who but an Arminian believes that such a thing is done? Paul here teaches that such would be so did they fall away. So in our text, "For if we sin willfully," we also trample underfoot the Son of God, and we count the blood of the covenant an unholy thing, and do despite to the spirit of grace, and I do not believe that Paul means to teach us that they do. We are not of them that draw back into perdition, but of them that believe to the saving of the soul; so those who are born again, dead to sin, are not those who "sin willfully." The nominal professor may, and I do not know but he does. Like the dog and the sow Peter speaks of, and as John says of some, They went out from us, that it might be made manifest that they were not of us. The apostle warns his brethren to examine themselves to see whether they be in the

faith. "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

Now, my brother, I must close these hastily written lines, and hope I have done no violence to the truth, and that they may prove of interest to you, at least pay you for the trouble of reading them. I feel I have not expressed myself as I would have liked.

Yours in gospel bonds,

G. E. MAYFIELD.

RUTHERFORD, Ontario, February, 1910.

DEAR BRETHREN IN CHRIST:—For some time past I have had a desire to write a few lines to the pilgrims and strangers scattered abroad through the east, west, north and south, many of whom I have met personally, and others through reading the SIGNS. I have had great pleasure in reading their experiences, and the writings of the Elders whom I have heard preach. I have been down in the valley, and their powerful explanations of holy writ have raised me to the top of the mountains and brought me back to my experience, where I once tasted of the divine power of Jesus Christ. In March, 1887, I was brought to know the state and condition in which I stood before my Maker. It was on Sunday; I was reading a storybook or novel, and was very much interested to find out how it ended. A friend who was visiting at my home at the time remarked to me that I was not keeping the Sabbath as it should be kept, and if I did not read the Bible it would be better not to read anything. At the time I made rather light of such an idea. I was brought up morally, as far back as I can remember going to meeting and Sunday School, and very often ministers talked to me about the condition of my soul. However I con-

cluded to put the book away until I could read it some time when alone. The first opportunity I had I went for my book, but as soon as I laid my hand upon it I was quickened; the veil was removed from my eyes, and I could see what a sinner I was. I put the book down, as I could not read one line. I got the Bible, and it happened to open at Luke xiv., so I began there and read to the end of Revelation. I can never forget the pleasure I took in reading those chapters and comparing them with myself. I then read from the first of Matthew to Luke xiv. Then I started to read the first of Genesis and went to the end of Malachi. That was the first time I ever read those chapters that I could see anything in them. I did not seem to care for anything else but reading the Bible and comparing God's word with myself, and the more I read it the more I was condemned. I would read thirty or more chapters at a time, stealing away by myself, for I did not want any one to know that I was reading the Bible. I would then try and pray, but all I could say was, Lord, be merciful to me, a sinner. There was a hymn I used to know, it read thus:

"Are you weary, are you heavy laden?
Tell it to Jesus, tell it to Jesus.
Have you sins that to man's eye are hidden?
Tell it to Jesus alone."

I would repeat this hymn over and over, but got no evidence that He heard me. I could see I was sentenced for the judgment, still I felt God was good and just, and I was deserving of all that he showed me. I would not give up works, and would say, Lord, have mercy on me, a sinner, although I felt I was the lump of clay, the vessel that was made unto dishonor. I would think of Romans ix. 18: "Therefore hath he mercy on whom he will have mercy, and whom he will he

hardeneth." After I was married we always attended the Presbyterian meetings, but at that time there was no preaching in the winter months, so thought I would go to hear what others had to say, and perhaps they would give me some comfort. There was a meetinghouse two miles either side of us, so on Sunday I went, but did not find any comfort there. The next Sunday I went to the other, but could get no comfort there, and had no desire to go back again. During that week one of the Presbyterian Elders came to our home and told us there was a minister from Toronto coming to preach for six months. I went out to hear him, and sat in the back seat. I did not want any one to see me, as I felt I had not a friend on earth. When the minister got up to preach I thought he set his eyes on me and knew everything I ever did, by the wonderful things he told me. It made me think of John iv. 29: "Come, see a man, which told me all things that ever I did: is not this the Christ?" I was very anxious to hear him again. The next Sunday a friend came to visit us from Duart, who was a follower of the Old School Baptists; I insisted upon his going with us to hear this man, so he went. After the sermon was over the minister asked if there were any who would like to join the church; if so, to remain, as he would like to talk with them before the next Sunday, which was communion. I thought, If I were only one to remain, and yet I knew I was not worthy; I felt to be the least of all there. When we got home my friend from Duart, who was a subject of grace, saw I was deeply exercised, and asked me if I were a sinner. I decidedly told him I was, and that there was no person created like me; that I was like the lump

of clay made unto dishonor. He told me Christ had begun a good work in me, and would perform it. He said this with tears dropping from his eyes, and they were the most comforting words I had ever heard. That was the first time I could see my works as filthy rags. For Christ beginning a work in me showed me plainly that our works are as filthy rags. I could see it is not of works, lest any man should boast. The rest of the day my mind was at ease, and thinking of Christ beginning a work in such a sinner as I, could see him in all his beauty. The next day my mind rested on baptism. I thought it the right way, as Christ went down under the water. I thought if I joined the church I would like to be baptized. This troubled me a great deal, as it was not the mode of Presbyterians. In my deepest thoughts these words came to me: Stand still, and know that I am God. At that moment I saw by faith Christ nailed to the cross, and out of his side poured blood and water, and these words were spoken to me, "It is finished." Everything around me was praising God, and I was very happy. I thought I would always remain in that condition, as nothing seemed to mar my happiness, but it was not long until the thorn returned to the flesh. Then I was shown 2 Corinthians xii. 7: "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." I have seen the thorn in the flesh many times since, and it brings me down into the valley, and while I am wrestling there the Lord picks me up and shows me the blood of Jesus Christ, which was shed for me. Then I am brought to the top of the mountains,

where I can taste of the divine power; there I can look back to where I saw Christ nailed to the cross, and feel that his blood was spilt for me. I feel I have some part with him, for in his blood, his crucifixion, burial and resurrection I see his finished work, and the last day, which was called the sabbath. How thankful we should be when we can see his work so complete, and that we know we have a supreme God ruling over us, that he can do all things for us. The doctrine of salvation by grace is foolishness to the unbeliever, and what a mercy it is to the believer, to be kept by the power of God, 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." If I did not believe this I would be without hope in the world. My trust is in God, not in man, for if it were in man I would be most miserable. It is fourteen years since my brother asked me to go to the February meetings at Duart. He was a member with the Old School Baptists, and said he knew I would understand them. I went and heard the full, complete and finished salvation by grace. I am a member of the Presbyterian denomination, but hold to the faith of predestination according to the purpose of Him who worketh all things after the counsel of his own will. A year ago last February, at the Duart meetings, I heard Elder Ker with such comfort I have had a desire to write my experience, and hope I have said some comforting word to some one who feels as weak and unworthy as I.

Yours in hope of eternal life,

SARAH J. CAMPBELL.

EUGENE, Oregon, Dec. 21, 1910.

DEAR BRETHREN EDITORS:—I just received a letter from my brother in the flesh, and I hold a little hope that he may be in the Spirit, but when I look within something whispers, Do you dare hope spiritual relationship with one of God's shepherds? The letter should belong to the family of our belief, and I submit it to you. A great many of the western Baptists know of my brother's late enlistment in God's cause and long to hear from him, and by sending you this letter (if you see fit to give it space) many will read from his pen who otherwise would not. I especially have in mind such dear old Elders as J. P. Allison (and wife), Silas Williams and many others who have known him from a mere boy, and again as leader in the ball-rooms, but now by the help of God a very humble but earnest minister of the Primitive Baptist Church (chosen pastor of Coast Fork and Oak Creek churches). I have seen him many times rise before us as white as mortal man can grow, with tears streaming, voice trembling, entirely robbed of every earthly hope of strength, asking his brethren, "What can I say?" When it seemed to me we could see the glory of his Master pass over his poor scarred face (he was very badly burned while in infancy by the hand of the unworthy writer), but I want to say to his brethren, that face grows more than beautiful as God speeds His words from his lips, even faster than they can be uttered. He at all times asks an interest in our prayers. Now, dear brethren, I in turn ask an interest from all the household of faith, that our church be supported by God's hand, that every one of God's dear chosen children may meet with blessings in this closing and beginning of another year of life. To those

who are afflicted by any kind of illness, may God grant strength to say, "Thy will be done." May God grant the dear editors of our paper, and all the writers, strength to uphold the principles of the Old School Baptist doctrine.

Your very unworthy sister,

(MRS.) J. B. POWRIE.

DRAIN, Oregon, Dec. 16, 1910.

DEAR SISTER:—I have been thinking all the evening that I would write a few words to you, but fear that I cannot write anything of comfort or cheer, as so much of my time is spent in the valley that I do not feel worthy to write any one, whether natural or spiritual kindred. Sometimes I feel that I cannot praise the Lord enough, and forget the old man for a season, but O how soon am I cast down again and grovel with the beasts of the earth, and see myself as the most miserable of all human beings, covered with putrefying sores without, and ten thousand times worse within. Once when I was trying to speak at brother Burges' last summer, I thought I had never seen a purer congregation; they had come long distances to be at that meeting, some coming over eighty miles, when suddenly I viewed myself in a large mirror. O what a horror it brought upon me, and I could not keep from glancing often to view myself and ask myself if it could be possible that any good could come from such a creature, and after all it seemed that they were much comforted, but you know, dear sister, it pleased the Lord to speak through me. O how dumb I seem to be, and unfit to take the name of Jesus upon my sin-polluted lips, or to carry a message of peace to the household of God, but it gives me some courage when I think of the words of the prophet Isaiah, saying, "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." Is it possible we have seen the innocent Lamb that gives us the knowledge of our sins, or are we like Herod and Pilate, who were enemies of long standing, until they met the meek and lowly Jesus, when the same day they became friends? or are we like Peter, who denied his Lord and Savior thrice in the hour of affliction? or is it that God has given us the knowledge of sin? Do we hunger after righteousness? and if so, who gives us the appetite? and then if we have the appetite who gives the food? This the world is trying to claim the honor of to-day; so would have the Egyptians had not God sent his governor before, so the sons of Jacob did not have to go to the Egyptians to secure food, but went to their own kindred, in the person of Joseph, who had full possession of all the fruits of the land. So, dear sister, as God provided for the children of Israel, so does he provide to-day; and as Joseph would not accept their money, neither does God accept it to-day, but gives freely by grace, and not of works. But am I worthy of any of this free gift? No, not any. If I could be like Elijah of old, and hide myself away in a cave, away from the sight of man, I feel it would only be a relief. I know that I am not hid from God, but leave myself in his care, knowing that his will is done in earth as it is in heaven, so I am always in trouble in mind and body. "O wretched man that I am! who shall deliver me from the body of this death?" Must Jesus bear the cross alone, and all the world go free? No, there's a cross for every one, and there's a cross for me.

But now, dear sister, you will tire of

my writing, so I will bring this to a close, hoping that you will pardon me for writing you my feelings. May God bless you all, is the prayer of your unworthy brother,

C. F. MORNINGSTAR.

“HIMSELF HATH DONE IT.”

(Isaiah xxxviii. 15.)

KING Hezekiah was brought low, and was sick unto death. In this affliction our gracious God wrought very mercifully with him. He turned his face to the wall and cried unto the Lord, Happy is the man to whom affliction is sanctified, so that he is moved to pour out his soul's perplexities into the bosom of God. Hezekiah turned his face to the wall. He was turned from the world; he turned from all that it could afford him; he turned away from all creature aid; he wept sore, and turned unto his everlasting, almighty Friend. Like a poor, sick, fretful, much indulged child he poured forth his complaints. God heard his cries, saw his tears, recovered him from his sickness and granted him fifteen years more to live upon the earth. God gave him a sign, such as no human power could give, that he should recover of his sickness and go up to the house of the Lord. “Behold,” saith the Lord, “I will bring again the shadow of the degrees, which is gone down, in the sundial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.” “Himself hath done it.” God is ever doing marvelous things. His unceasing providences, extending to all the universe, declare his omnipotence, wisdom and goodness, and yet comparatively few of the human race acknowledge his eternal power and Godhead. O to worship him, to fall down and kneel before the Lord our Maker. His counsel

shall stand, and he will do all his pleasure; whatever he hath promised he is able also to perform. “Job answered the Lord, and said, I know that thou canst do every thing, and that no thought can be withholden from thee.” “Is there any thing too hard for the Lord?” If we have been mindful of the dealings of the Lord with us, in how many deliverances, timely helps, in the crooked being made straight and the darkness turned to light, in putting off our sackcloth and clothing us with gladness, we trace the kind hand of the Lord, and in adoring gratitude we say, “Himself hath done it.” Many a time in our straits we could not see how it could be done; our way was all hedged in, we were shut up and could not come forth, refuge failed us, and all the arms of flesh that we attempted to lean upon could not sustain us. We found every staff to be a broken reed that failed us in our extremity, and pierced our hand when we leaned upon them for support. Like the dry bones in the open valley we cried, “Our bones are dried, and our hope is lost; we are cut off for our parts.” But though our ways be inclosed with hewn stone, there never can arise such conditions of conflict, oppression and want but that our God can and will bring his elect relief, bring them out of their graves. (Ezek. xxxvii. 13.) He will in due season pardon their iniquities, deal in all new covenant bountifulness with them, heal all their wounds and bring them into the goodly land, to delight themselves in the sure mercies of David, and they will gratefully acknowledge that, “Himself hath done it.” The works of the Lord are great, sought out of them that have pleasure therein, and nowhere are his works so transcendently great and glorious as in his works of redemption,

regeneration and the eternal glorification of his chosen people. When he chose them in Christ before the foundation of the world, and blessed them with all spiritual blessings in heavenly places, and predestinated them unto the adoption of children by Jesus Christ unto himself, truly we must say, "Himself hath done it." It was all according to the counsel of his own will. (Eph. i. 3-5.) Contemplate that wondrous act of God, the most glorious, the most transcendent act of Jehovah. "God was manifest in the flesh." "The Word was made flesh, and dwelt among us." Jesus Christ is in verity Emmanuel, God with us. In this act our nature, our manhood, is exalted to infinite heights, to infinite, eternal glories. Here again we must sing with the multitude of the heavenly host, "Glory to God in the highest."

"Himself hath done it." Let us go to Calvary, there behold the crucifixion of the incarnate Son of God. Here was the culmination of all Christ's sufferings for his body's sake, which is the church. He gave himself for it, an offering and a sacrifice to God for a sweet-smelling savor. Wounded, bruised and stricken, he poured out his soul unto death. O what agonies! O cruel sin! O precious, suffering Lamb of God! In agonies and blood he made atonement for our iniquities, he put away sin by the sacrifice of himself; he made peace for us with God by the blood of his cross. There was none to help him, none to uphold, therefore his own arm brought salvation unto his heritage, for the year of his redeemed was come. "Himself hath done it." Do we name the name of Christ? Are we his? Have we looked upon him whom we have pierced? O, more and more to know Christ and him crucified, to be given sweet moments musing upon the

love of our suffering, bleeding, dying Savior.

"Calvary's summit let us trace,
View the heights and depths of grace,
Count the purple drops and say,
'Thus my sins were washed away.'"

O ye who have named the name of Christ, was Jesus crucified for our sin? Can we then think sin to be a trifle? Can sin be no burden, never give us grief and shame? Surely we have not so learned Christ. If Christ is our Foundation, then we are eternally secure. Wicked professors, who hold the truth in unrighteousness, (Romans i. 18,) ungodly men, turning the grace of our God into lasciviousness, (Jude 4,) may assume they have license to continue in sin, but thus it is written, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." That work of God in calling us by his grace, and revealing his Son in us, in bringing us with humble, contrite hearts at his feet, in imparting to our sin-bruised souls the consolation that our sins are all forgiven through Emmanuel's blood, and raising up in our hearts the hope of righteousness, of eternal life and immortal glory, of it all we are ever singing, "Himself hath done it." "By the grace of God I am what I am." And when all the work of redemption is consummated, and all the ransomed church of God brought home to glory; when in the resurrection, at the last day, the last 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") then we shall be conformed to the image of Christ, we shall be like him, we shall see him as he is and be with him forever, dwelling in everlasting

bliss, and Hezekiah's words will still be a note in our grateful, immortal song, "Himself hath done it."

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

WILMER, Ark., Jan. 29, 1911.

DEAR BRETHREN EDITORS:—I have many times in the past few years expressed my sentiments freely as regards the SIGNS OF THE TIMES, our family paper, for I feel that it belongs to us, the children of God. I have my doubts seriously as regards the christianity of any one claiming to be an Old School Baptist who does not indorse it fully. The older I grow the richer it seems; its columns are full to overflowing with the doctrine which I believe: the predestination of all things. Not some things, or a part of some things, but all things in the highest, deepest, broadest sense, along with unconditional election, which goes hand in hand with predestination. Anything less than this I consider an impediment in the way, or a detriment to the cause of truth and to the comfort of God's dear children.

I have just returned home from a little meeting, where a few of us met together at Liberty Church and listened to the preaching of Elder J. P. Baker, and Elder G. W. Meece. It was a treat, a comfort, a feast, for two days. We enjoyed ourselves; just a few gathered from the cold world of business. We mingled together in love and fellowship, and with tears sang songs of praise and gratitude unto our great Redeemer's name, and only a day or two ago I had another feast, an hour or two of pleasure: a sister from Illinois came to my home; she was a stranger indeed in a strange land, but from our first greeting I saw that there was a manifestation of love and fellow-

ship. Such moments the world can never know. These Old Baptists are the only people on earth that I can really love. We sat and talked together of the goodness of God, and of his wonderful power. I soon learned that her heart had been touched and made tender by the grace of God; she possessed a meek and quiet spirit, and would rather suffer affliction with the people of God than enjoy the pleasures of sin for a season. How pleasant are such meetings! They do not come often, but when they do come my heart leaps with joy and my soul is full to overflowing with the mercy and glory of God; I am lifted up until sometimes I do not know where or what I am. The presence of this dear sister was like a refreshing shower after a long, hot summer's day. I gave her a copy of the SIGNS to take home with her, and hope that we shall soon meet again.

I had a presentation of some things lately that I had not thought about for nearly forty years. We Irwin boys went to Sunday School one day. They had Sunday School teachers then, and they have Sunday School teachers now. I was then quite young, having been born in 1857, and like most boys and girls of certain age, I thought myself very smart. As I said, we went to the Sunday School one day, and I remember as well as if it were yesterday the slick, smirky smile of the teacher as he walked along among the little boys and girls. I also remember what he said: "If you will be good little boys and girls you will go to heaven when you die. If you do not, you will go to Hades." One of us said, "What does that mean?" In a low tone of voice, almost a whisper, he said, "Hell." Now then let us draw the contrast, not for argument's sake but for the truth's sake. Let us call upon Paul for a witness and hear

his testimony. How is it, Paul? "By grace are ye saved through faith; and that not of yourselves; it is the gift of God." It is not, If you will be good little boys and girls you will go to heaven when you die; if not, you will go to hell. Is that the testimony of the learned apostle Paul, or is it not? How great the contrast, how rich the testimony. Which will you believe, the Sunday School teacher or the apostle Paul? The teaching of the Sunday School teacher was no worse forty years ago than it is now; in fact, taking the Bible as our guide, it seems even worse now.

Your brother,

C. G. IRWIN.

WINNIPEG, Manitoba, March 8, 1911.

DEAR BROTHERS EDITORS:—We know that in ourselves, that is, in our flesh, dwells no good thing. We cannot of ourselves, of our own merit, present any acceptable offering to God. We are but earthen vessels, created in weakness. Our flesh is enmity against God, and cannot produce any good or acceptable fruit. A corrupt tree cannot bring forth good fruit. But if we are born again of that incorruptible Seed, then we possess, even in this earthen vessel, a treasure without price. We are grafted into the good Tree, and partake of his goodness, so through his righteousness good fruits are manifest. "The tree is known by his fruit." Out of our evil, fleshly nature can proceed only all manner of wickedness, while out of our spiritual nature can proceed only righteousness, and in this we cannot glory, save in the Lord, for, "What hast thou that thou didst not receive?" No man can see God and live, but we can see the manifestation of his works in his people, through Jesus Christ. Such works give witness of his people;

if these be lacking we have no evidence of that spiritual life. Therefore the apostle James says, "Shew me thy faith without thy works, and I will shew thee my faith by my works." The first is an impossibility, for works are evidences of faith; by spiritual works is living faith made manifest. We who are in Christ Jesus are new creatures, created unto good works. How then shall we live in sin? He who lives in sin is the servant of sin. We cannot serve two masters. Truly one in whose heart God has written his law is of a very tender conscience towards sin, and beholds his own iniquity as a mountain, and it is hateful to him. He cannot abide in sin and say, I have peace. Nay, through his own weakness he is made to cry out daily unto the Lord. He cannot behold another's sinfulness as he beholds his own, nor would he judge any man as worse than himself. He realizes, "By the grace of God I am what I am," a sinner saved by grace. "If we say we have no sin, we deceive ourselves, and the truth is not in us." We are blind, and have never seen the light. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Can we who have professed faith in Jesus for the remission of sins lightly defile the temple of God? What though the world makes light of sin and sanctions iniquity? "Come out from among them, and be ye separate, saith the Lord."

My dear brethren, I send you these few thoughts to do with as you think best. May God prosper your work of love and bless you with his peace, which passes understanding.

Your unworthy brother, in hope,

GILBERT B. McCOLL.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1911.

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

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

Elder H. C. Ker, Middletown, N. Y.

All letters for this paper should be addressed, and money orders made payable, to
J. E. BEEBE & CO.,
Middletown, Orange Co., N. Y.

WORSHIP.

AMONG the many things spoken concerning God in the Scriptures, this one thing, viz., "worship," is among the most prominent and most frequently mentioned. It is often spoken of as relates to the outward forms of it, especially the forms commanded to be observed by all those who seek to approach into his presence, both in the Old Testament and in the New, but especially is it presented as that which must be felt in the heart of all who come to God. First of all, it signifies a reverential spirit, and then it includes the words and forms of devotion, by which this reverence in the heart may find expression. Connected with this reverence are love, fear, humility, gratitude, adoration, praise, prayer and all other emotions of the soul which may be animated by that knowledge of God which his Spirit imparts to us. In its outward expression it signifies that worshipers ascribe to God all that belongs to him, both as regards his essential attributes and the things which he has done and continues to do. It is worship to declare his mighty acts, to speak of all that he has said, and it is worship to ascribe to him omnipotence, omnipresence, omniscience, wisdom, truth, holiness, jus-

stice and mercy, and to declare that these things are all his in the highest degree. But that worship which is acceptable to God in the highest sense is, that from our hearts we confess to him that all these things are true of him, with reverence and godly fear. Our words of worship amount to but little unless we speak with awe, and lowliness, and humility, and fear of his name, and if these feelings dwell in the heart this is sweet incense indeed, acceptable to God through Jesus Christ.

It is not worshipping acceptably, with reverence and fear, to make any or all these attributes of Jehovah the subjects of debate, but it is worship to bear witness to them, both in our own heartfelt devotions, and then before men. It has been our feeling, from the first of our thoughts about these things, that if any deny that these attributes, any or all of them, belong to God, it is not ours to enter into debate about the matter, but simply to declare what the Scriptures say, and leave the result with God. We have never felt we could admit that any of these things were debatable at all; we could not consent to regard them as the subjects of debate, as though they were doubtful, or as though anything could be the subject of question among them all. If any man, for instance, denies that our God is omnipotent, we have no more contention with him; he knows not God, and all we could say would not impart that knowledge; that man's controversy is with God, not with us. He must be left to the dealings of God, who alone can convince any one of the things that belong to himself. We do not mean by this that we would not think it our duty to seek to instruct any one who came, not as an opponent of the truth, but as one who felt the need of instruction in it.

There is certainly a vast difference between the two attitudes of mind; and neither do we mean that any man can comprehend what any one of the infinite attributes of Jehovah embraces. We may, and do indeed in some small measure, apprehend what such words as omnipotence, omnipresence or omniscience signify, but we cannot comprehend them. All of us have an infinity of truth still to learn concerning any of these things, no matter how much may have been shown us already, and it is sure that heaven alone will fully reveal our God, and then we shall worship him, seeing as we are seen and knowing as we are known. It is not worshipping God when we attempt to fix a limit to any of his attributes. It was one of the sins charged against Israel in the former times that they limited the Holy One of Israel. To believe and to contend that there is a limit to the power, or wisdom, or sovereignty of God, is to incur the same reproof that was urged against Israel. It is a solemn thought with any one who knows the plague of his own heart, that wherein any one is guilty before God, his own soul is also guilty. There is not a believer of any length of experience who will not confess in his own heart and before God, that he has been guilty of limiting the God whom he desires to serve and worship, and the fear to do what the Lord has commanded him, or to go where he has commanded, is the proof of unbelief in the perfect wisdom, the absolute power and the unlimited sovereignty of God. In the course which he has pursued, and in the fear of his heart, such an one can but confess that he has limited God. But yet this is not any proof that he is among those who deny and contend against God. Where there is shame and sorrow of heart, because of

these evil thoughts within, and because of failure to do the will of God, there is full evidence of the indwelling of the Spirit, which lusts against the flesh. That man is not of the ungodly world, though he does recognize that the ungodliness of the world makes its presence felt in his heart. The world loves its thoughts against God, but he hates them and desires to be rid of them; to him these things are as a body of death against which he cries out. There is a vast difference between weakness of faith and no faith at all; there is a vast difference between unbelief that is complained of and unbelief in which one is satisfied; it is the difference between life and death.

It was in our mind when we began writing to speak especially of one attribute of our God among all the others, and we speak of one, because manifestly it would be impossible in the limits of an editorial to set forth all that is embraced in the worship of God. The one attribute that was in our mind is embraced in the word "omniscience." While this word is not found in the Bible, or at least no Hebrew or Greek word was translated by this word in our King James' version, yet it expresses the substance of hundreds of texts found in every book in the Bible, and it presents what must be necessarily inferred from the whole tenor of the Scriptures. The word simply means, "knowing all things," and the Scriptures certainly abundantly set forth this truth. It scarcely seems needful to quote them, and it would be impossible to find space in one article to quote them all, and we cannot think that it is needful here to do so, because one could not be a believer in God at all without believing this, and we cannot think that any who bear the name of Old School Baptists would for a moment think of denying this truth.

But we will however refer to a few of the many portions of Scripture which directly assert this truth. "Thou God seest me."—Gen. xvi. 13. "The Lord searcheth all hearts."—1 Chron. xxviii. 9. "He knoweth the way that I take."—Job xxiii. 10. "He that is perfect in knowledge."—Job xxxvi. 4. "He beholdeth all the sons of men."—Psalms xxxiii. 13. "His eyes behold the nations."—Psalms lxvi. 7. "His understanding is infinite."—Psalms cxlvii. 5. "There is no searching of his understanding."—Isaiah xl. 28. See also Psalms cxxxix; Isaiah xl. 26; Matt. x. 29, 30; Acts xv. 18. These are but a few of the portions of the word which declare the omniscience, or the all-knowledge of God. Beside the direct testimony of the word, this truth necessarily follows from a consideration of other truths concerning God which are declared in the word. That he knows all things, follows from the consideration of his immutability or unchangeableness. It is clear if it be true there can be no change in him, it follows that he must always, from all eternity, have known all that is, or ever has been, or that ever shall be, otherwise there would be a change in his knowledge, and if there has been any change in his knowledge he is not immutable. But he is without variableness or the shadow of turning. Still further, it must needs be that if any one thing was known from eternity to him, then all other things must have been known. The only reason one of us cannot know for a certainty that any one event will transpire one moment from the present, is because we do not know the thousands and millions of things which have to do with the producing of any one thing; because we do not know all the future we cannot know anything at all in the future. We say "know,"

not suppose. Suppose that one should say, This cannon ball, about to be discharged, will come to a dead stop and be exactly balanced upon the top of an iron bar driven into the ground five miles away, and we should be well assured that he knew whereof he affirmed, we should also know that he must know and take into account the multiplied millions of things which would have to do with the exact fulfillment of his word. So when our God declares that any one thing shall take place at a given time and place, we feel assured that he knows whereof he speaks, and we are sure that it will be so. But also we must be well aware that in this one point of knowledge there is involved millions of things and events between the declaration and its fulfillment, which he must also know. In the ordinary course of providence nothing stands by itself; everything is the result of unnumbered causes going before it. These considerations involve the doctrine of the omniscience of Jehovah, as well as the plain testimony of the Scriptures.

But it is in our mind to speak of what this doctrine involves, or rather what it embraces. It means that there is not a succession of knowledge in God; that is, he does not know things as they come to pass, as do we. Men know some things to-day that they did not know yesterday. Men grow in knowledge, but it is not so with God; he not only knows all things that are, or that occur at any one given moment, but he from eternity knew all that ever should be, or that should be done, in every moment that ever should be. No wonder the psalmist said, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." To say less than this of Jehovah is to limit him in

knowledge. Omniscience means that he knows all things with as clear a conception of each and all of them as though his gaze were fastened upon but one thing. Poor mortals can hold in clear understanding but one thing at a time, but our infinite God embraces all, and one is not more dim to him than another. What glorious truths these last two considerations are. How good for that one who feels himself to be less than the least, less than the small dust of the balance, to know from the word of God that he sees even him, and that the king upon the throne is no more in his mind than is such a mote as himself. We have felt to rejoice in this truth again and again in moments when we have most clearly realized our own nothingness. The great things which God created are wonderful indeed, but no less wonderful are the least things. We gaze with awe at the vast worlds, each held in its place by omnipotent power, but there is just as much to fill the soul with awe in a mote that floats in the sunbeam. The wonders of the telescope are no greater than the wonders revealed by the microscope. Think of living creatures, each with limbs, wings, head and every member of their bodies perfect, so small that a hundred thousand of them could stand upon the head of a pin, yet these are the creatures of God, and are in his keeping, and are present before him as entirely as the gigantic worlds above us. Omniscience also means that not only at each moment, but from all eternity, God knew all these creatures, large and small; that he knew just when each would begin to be, and when each should cease to be, and every step of their life between. He knew and knows all about the place occupied by each grain of sand on the seashore, each

mote that fills the air that we breathe. He knew each and every thought that should ever fill the mind of each and all mankind. He knew each and every word that ever should be spoken or written in all the world. He knew all things. But our thoughts fail; the field is too vast for finite minds. Where the limits of mortal conception are found is but the smallest step in the wisdom of God; there is no limit to his knowledge or his understanding. Because of this we know that prophecies of men inspired by him are sure of fulfillment. When we read in the word of God that this or that shall be, we may rest secure that there is no mistake; God through prophecy speaks that which he knows. Men at best can but conjecture, or form an opinion as to what shall be, from what already is seen by them to be, but the knowledge of God is not formed from reasoning from what is to what may be. It is "immanency," or "inherent" in himself. Our God does not, in other words, gain knowledge from other sources, as do creatures, but he knows within himself. These are the mysteries of God; let us think and speak of them reverently. Lastly, if there be any meaning in language, it follows that as the knowledge by Jehovah of the future is knowledge, and not supposition or opinion, all things that he foreknew must take place, otherwise his knowledge is not knowledge, but supposition only; and so in the word of God we read of the wills and shalls of the Lord, knowing that they mean not only that which is future, but that which is certain. Let the certainty of future events arise from what source they may, it is sure that the foreknowledge of God shows that they all are fixed and certain.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

REVELATION XIV. 9-11.

BROTHER BEEBE:—Will you be so kind as to give your views on Revelation xiv. 9-11? and oblige yours in hope of eternal life,

S. R. BURGESS.

GIRARD, Ill., Jan. 29, 1864.

Conscious of our inability to do full justice to the subject embraced in the text named, we are nevertheless willing to present for consideration such views as we have and submit them to the consideration of brother Burgess and to our readers generally.

Immediately after the vision which John saw of the beast which rose up out of the sea, and the two horned beast coming up out of the earth, and the image of the beast, and his power, persecution and proscription, as recorded in the thirteenth chapter, he "looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." And he says, "I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God. And I saw another angel fly in the midst of heaven, having the everlasting gospel

to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Then follows the text on which we are requested to give our views: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

"And the third angel followed them." Namely, the two preceding angels; the first having the everlasting gospel to preach, and the second announcing the fall of Babylon, and this third angel bearing the solemn admonition expressed in the fearful and startling words of our text: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand." The beast described in the thirteenth chapter, whether in his dragon form, as set forth in Rev. xii. 3, or as seen rising out of the sea or coming up out of the earth, or as presented in the image, the same principle of idolatry is involved in either case, and

the same tremendous consequences must result. In Rev. xiii. 8, it is said, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." The manner of their worship is stated in verse four of the same chapter: "And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?" Their admiration of his power, confidence in his miracles, signs and lying wonders, and submission to his assumed authority, and obedience to his decrees, as also their reliance on his power to save, are all idolatrous, and bestowing upon the antichristian beast that homage and devotion which belongs only to God. This homage, whether offered to the papal beast with seven heads and ten horns, or the protestant beast with two horns like a lamb, or to the image made by those who dwell upon the earth, in obedience to the mandate of the two horned beast, the wickedness is the same, and the consequence equally fearful.

"And receive his mark in his forehead, or in his hand." The mark of the beast appears to be that by which they who receive it are to be known as the worshipers of the beast. As those who are redeemed from the earth have their Father's name written in their forehead, so false worshipers are marked with an imprint of character like that of their mother, a copy of which is given in Rev. xvii. 5. The initiatory mark of a Jewish proselyte was that of circumcision, and the initiatory mark of many of the worshipers of the beast is made by what they have substituted in the stead of circumcision—made by the hand of the priest on the forehead of the initiated, as in their

wicked perversion of baptism. The mark of the beast on the forehead may also signify that external display of an antichristian spirit which is readily seen as identifying those who bear it as the admirers and worshipers of the beast; and as the hand is the member of the body by which we work, so the hands of all who worship the beast are defiled with blood, with cruelty, with persecution and with oppression. With the forehead they give countenance to the abominations of the beast, and with their hands they perform their works of darkness.

Whether we have a correct view of the mark of the beast or not, it is certainly a mark by which the worshipers are known by their party, for only those who can show the mark are exempt from proscription and bitter persecution, for under the turbulent power of the image of the beast no man shall be allowed to buy or sell save he that hath the mark, or the name of the beast, or the number of his name. But their special privileges, in which the worshipers of the beast may revel for a season, are limited, and the day of retribution is hastening on apace, for they "shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," and they "shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." These are strong and expressive words, the wrath of an indignant God unmingled and unremitting, for ever and ever. Who can describe the storms of wrath which God has laid up in store against the day of wrath for the ungodly? All nations

have drank of the maddening cup of the fornication of the whore of Babylon. Exhilarated and inflamed from its intoxicating power, infatuated, besotted and raving in the delirium tremens of her accursed cup, the earth has been, and is still being, drenched with human blood. But the avenging hand of God is even now uplifted, and the day of retribution is nigh at hand. The scene will soon be changed, and they who have the seal of God upon them, and not the mark of the beast, shall shout an everlasting deliverance, and all the worshipers of the beast receive their irrevocable doom.

In view of the tremendous import of our subject, does it not become us to inquire most seriously and prayerfully, Whose image or superscription do we bear? Have we the seal of God upon us? Are we sealed with the Holy Spirit of God, with the Spirit of promise? For "if any man have not the Spirit of Christ, he is none of his." The Spirit of Christ is holy, harmless, meek, loving, patient, forbearing and forgiving, and as many as are led by it, they are the sons of God and heirs of glory. But the spirit and mark of the beast are unholy, malicious, haughty, hateful, overbearing and revengeful.

"Lord, search my heart, and try my ways,
And make my soul sincere,
That I may stand before thy face,
And find acceptance there."

MIDDLETOWN, N. Y., August 1, 1864.

NO MORE LARGE HYMN BOOKS.

We are very sorry to announce that the supply of our large Hymn Books is exhausted, and we will not be able to fill any more orders for same, but can furnish any number or binding of the small Hymn Books.

MARRIAGES.

By Elder B. F. Coulter, at his residence, Feb. 27th, 1911, Gordon W. Disharoon and Miss Mary J. Lavelle, both of Philadelphia, Pa.

OBITUARY NOTICES.

Mrs. Mary P. Laws Shockley died in Salisbury, Md., Feb. 23rd, 1911. She was born Feb. 19th, 1876, and was married Jan. 1st, 1906, to J. Ernest Shockley. She was afflicted with tubercular trouble, and two years ago last Christmas went to a sanitarium, and was much benefited by the treatment. At my last visit to the church in Salisbury, the fifth Sunday in January, she was at meeting, and appeared to be in a comfortable condition. Soon after that she took cold, and that was followed by pleurisy, which was the immediate cause of her death. She suffered a great deal, but was very patient. When breathing with great difficulty she said, "Lord, help me," and looking at her aunt, Mrs. Mezick, she said, "I need it." She had a good hope through grace, and was a firm believer in the doctrine of salvation by grace, but had never felt at liberty to go to the church. I had some correspondence and conversation with her, and was satisfied that she was an experienced person. On Wednesday she was talking with her sister, Mrs. Florence Disharoon, of Philadelphia, about one who had scoffed at the idea of Divine providence, and said, "I could not get along at all if I were not fully assured that everything is controlled by One who knows what is best for us a great deal better than we do; and we all have a way of saying that if we had done differently, things would have been different. But I do not want any of you to worry because I did not go to the sanitarium last fall, because it is all right. I cannot talk much now, but I have no fears for the future." She had a hard night Wednesday night. When her uncle, brother Mezick, went into her room early Thursday morning she said to him, "It is pretty nearly over." Two had gone out of the room for a few moments. She said to her sister, "I wish they were all here," then turning her head she said, "Rest!" and passed away. The sorrow for their loss will be very heavy upon her devoted husband, her aged father, her brother and sister and the many relatives and friends who are left to mourn. Our dear brother and sister Mezick, whose house had been her home for so many years, will most deeply feel the loneliness because Mollie is not there. May the Lord comfort them all.

The funeral was held Saturday, Feb. 25th, in the meetinghouse in Salisbury. Elder A. B. Francis preached to a large congregation. The burial was at Wango, her old home.

ALSO,

Mrs. Henry Ayres, a member of the church at Burdett, N. Y., departed this life March 17th, after an illness of about five days, of pneumonia, aged 82 years and 9 months. She was baptized by Elder Reed Burrett when she was about sixteen years of age. I first met sister Ayres soon after I was baptized, in 1864, and have had an intimate acquaintance with her from that time. She was a most devoted and faithful member of the church, and was held in the highest and most affectionate esteem by all the brethren and sisters in the old Chemung Association, and by all who knew her. She was truly a lovely christian woman. Her husband, brother Henry Ayres, passed away several years ago. They had two sons, only one of whom survives her, brother Ananias Ayres, who, with his wife and other relatives, are left to mourn. I am told she was perfectly resigned and ready to go. When her doctor said, "I am sorry, Mrs. Ayres, you are suffering a relapse," she said, "It is all right or it would not be so." I feel that I have lost a very dear sister and friend. Since I resigned the care of that church I have visited them about once a year, when I have met her and the other dear brethren and sisters there, and have nearly always found the occasion of those visits a season of refreshing from the presence of the Lord. We are passing away.

The funeral was held Monday, March 20th. Elder Charles Bogardus, pastor of the church at Burdett, preached on the occasion.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

Joseph Clinton Main, son of James and Anna Main, was born in Delaware County, Ohio, July 8th, 1835, and died March 21st, 1911. Sept. 26th, 1856, he was united in marriage to Miss Deamean Moses, to which union were born two children: Flora, who on June 3rd, 1867, preceded her father to the great beyond, and Cora, who survives. His beloved wife died Sept. 28th, 1899. Brother Main was a man far above the average, noted for his honest and upright dealings; he stood high in the neighborhood, loved by all who knew him. In the summer of 1890 he received a hope in Christ, and was received, and baptized by Elder J. H. Biggs in the fellowship of the Predestinarian Baptist Church called Pleasant Hill, near Delaware, Ohio, and had since lived in the faith a straightforward Baptist, always filling his place at the meetings unless prevented by sickness. Brother Main served his church as clerk the last thirteen years of his life. He was united in marriage the second time, to sister Mary Wood, also of the Pleasant Hill Church, who is left with the brethren and sisters to mourn, but not as those who have no hope, and we bow in humble submission to the will of God, who doeth all things well.

The writer was called to preach the funeral dis-

course, and tried to speak comforting words to the friends from Revelation xxii. 1, 2, after which Elder C. E. Jackson spoke very beautifully of the wonderful works of the perfect Jehovah, and also spoke in prayer as the remains were laid to rest beside his first wife, in Marlboro Cemetery, to await the summons of the Savior at the resurrection.

ALSO,

Mary Biggs Wood Main was born Feb. 12th, 1854, and died March 28th, 1911. She was married to Asa L. Wood, Feb. 26th, 1874, and to that union were born ten children, five of whom died in infancy; one son, John Wood, and four daughters are still living. Her husband died Sept. 15th, 1897. She was again married, June 13th, 1901, to brother Joseph C. Main, who preceded her to the great beyond just one week. In the year 1886 she received a hope, and was received in the fellowship of the Predestinarian Baptist Church near Montpelier, Ind., where she remained until moving to Ohio, in 1889, where by letter she was received in the Pleasant Hill Church of Old School Predestinarian Baptists, near Delaware, Ohio; there she remained a faithful and much esteemed sister until the end. Her home was always a home for the brethren, who will miss her sadly, but we believe that our loss is her gain, and we feel to bow our heads in humble submission to the will of God, who doeth all things well.

The funeral services were conducted by the writer, assisted by Elder Jackson, of Galion, Ohio, and all that was mortal was laid to rest in the Marlboro Cemetery with her husband, to await the summons of the Master.

GEO. L. WEAVER.

Mrs. Cornelia Laws, the subject of this notice, was one who through a little over forty years acquaintance had endeared herself to my heart and life. I had been a frequent visitor at her home all those years, and it was my happy privilege to baptize her in the fellowship of the Old School Baptist Church called "Indiantown," Wicomico Co., Md., in October, 1872, and it has afforded me great pleasure to look back to that time and trace her life on to her death, having enjoyed many feasts while in her presence of the fruit of the Spirit as it fell from her lips. She was humble and unassuming, but firm and steadfast in all the fundamental truths of the Bible. Her body is removed from our sight, but the fruit of her life still speaks to us; she loved the courts of Zion, and to see the prosperity of the same. We would say to the entire family, and the church, In your sadness and mourning stop and consider what a blessed companion the Lord had made her unto us all; a helpful, bosom companion, a dear exemplary and instructive mother and a helpful burden-bearer in the church. Now He has taken that jewel unto himself, as was his right, where sin and sorrow, pain and death are felt and feared no more. Sister Laws

was at meeting Saturday and Sunday, a week before her death, as cheerful as I ever saw her. On the next Sunday night I was in Snowhill, and when the door-bell rang it came to me like a shock; I could not tell why until the news was brought into the room to me. The deceased was born Oct. 15th, 1811, and was united in marriage to William L. Laws Oct. 15th, 1867, departed this life after about a week's illness of "la grippe," followed by heart failure. Mr. Laws had rented out his farm, near Wango, where he had spent all of his married life, and moved into Salisbury, Md., where they all seemed happy and contented. Many Baptists whose eyes will fall upon this notice will remember the kind hospitality of her home, ministered by her hands and seasoned with her words. She had seen and felt much of the affliction of this life, as well as the enjoyment of a blessed hope of salvation; she had seen the laying away of three of her children, all in the prime of life: Herman, aged twenty-one, Alice, aged twenty-one, and Captain Albert, of U. S. A., aged thirty-nine. Sister Laws leaves to mourn for her, one son, Victor H., one daughter, Mrs. Elmer C. Williams, and her lonely and much bereaved husband, also four stepsons: William, Eddie, James and Lee, to remember the care of a sympathetic mother, and the church at Indiantown a dear and precious member.

Her remains were taken to the Old School Baptist meetinghouse in Salisbury, Md., when and where the writer, assisted by Elder A. B. Francis, tried to speak words of comfort to all the bereaved and lovers of the truth, using as a text 2 Timothy iv. 6-8, after which all that was mortal of that precious one was laid away in the old home cemetery, called the Laws burying place, to rest until the great morning of the resurrection, which she firmly believed in, shall come. This is the ninth one of the Laws' direct family whose funeral service the writer has conducted.

T. M. POULSON.

MASSEY, Va.

Mary E. Ostrander was born August 24th, 1814, died March 27th, 1911, aged 66 years, 7 months and 3 days. She was married to George W. Ostrander, Oct. 22nd, 1862, who survives her. To that union were born five children: Henry E., Ada S., Charles L., Benjamin and Amos B. Henry and Charles preceded her in death. Sister Ostrander united with the Old School Baptist Church at Cammal, Pa., about thirty-five years ago, being baptized by Elder Silas H. Durand. I visited the sister two weeks before her death, and found her about the house, but not able to attend meeting. She was feeling dark and gloomy in mind, but said her faith and hope were in Jesus.

By her request the writer used the twelfth chapter of Isaiah and hymns 1256 and 1289 (Beebe's collection) at her funeral, which was held in the Cammal

Old School Baptist meetinghouse on Thursday, March 30th, 1911, and attended by a large number of sorrowing relatives and friends, but our loss is her eternal gain, and we sorrow not as those without hope. Interment was in Cammal burying-ground.

ALSO,

Alva B. Callahan, of Williamsport, Pa., was born Feb. 14th, 1861, at Okome, Pa., died March 27th, 1911, aged 50 years, 1 month and 13 days. Brother Callahan was a member at Cammal, Pa., having been baptized by Elder D. M. Vail about eight years ago. He was a kind and loving father, and leaves a widow, two daughters and one son, beside a number of friends to mourn his death. The immediate members of the family remaining are brother Wm. Callahan, of Wellsboro, Pa., Mrs. Lee Campbell, of Cogan Station, Pa., and Mrs. J. H. Simpson, of Jersey Shore, Pa.

I attended the funeral on Thursday, March 30th, and spoke from Romans viii. 38, 39, using hymns 603 and 1251 (Beebe's collection), they having been chosen by the departed brother. Interment in the Cammal burying-ground. J. M. FENTON.

Abram Dudley Simmons was born May 16th, 1828, in Ulster County, N. Y., and there grew to manhood; was married Oct. 2nd, 1850, to Miss Ann Eliza Lane, and for more than half a century they were loving companions, until she was called home. To them were born thirteen children, eight of whom survive, as do also two brothers: D. N. Simmons, of Garnett, Kansas, and H. V. Simmons, of Kansas City, Mo. In 1898 he moved from Euporia, Kansas, to Hillsboro, Texas. Since the death of his wife, in February, 1904, he had made his home with his son, Harley H. Simmons. We can say of him that a good man has gone. He professed a hope in Christ many years ago, but never felt worthy to unite with the church, but in 1909 he was baptized in the fellowship of the Martindale Primitive Baptist Church at Martindale, Texas, by Elder J. B. Buntyn. The writer will always remember his glorified face as he came up out of the water, with outstretched hands exclaiming, "Now I can say sister Buntyn; I have wanted to so long." Dear, precious brother in Christ, as dear as an earthly father, how we shall miss him, yet how good to know that he is free from all pain, all earthly care, and how glad and willing he was to go. The writer is glad he had a pleasant home in his old age, and a beloved daughter-in-law to minister to his every want. His son and family made his old age pleasant and happy, as he often told me. We shall miss his visits, his good, wholesome advice, his sympathy and companionship, yet we do not murmur, for we know the Lord doeth all things well. We shall miss him because we loved him. He and his dear wife were two of the firmest Old Baptists we ever knew, and the dearest friends

we ever had. He was an honest gentleman, a humble christian, a devoted husband and father. Children, you will miss him, yet his influence will be felt as long as you live. The last time we talked with him he told us he was ready to go and his time on earth was short. Ah, how little we thought we would see his face in life no more, or hear his cheering voice in greeting. He left his children more than wealth, something money cannot purchase: an honest name. He was loved by all who knew him, and was followed to his last resting-place by people of every denomination in the city. The funeral services were conducted by Jerome Duncan, a Methodist minister, who was a friend of the dear old brother. To the children we would say, Follow his example, live as he lived, and die without reproach.

(MRS.) MARY BUNTYN.

HILLSBORO, Texas, March 28, 1911.

Mrs. Mary Ross, wife of Turner Ross, of Fauquier County, Va., died in Washington, D. C., March 17th, 1911. She was the daughter of Mr. and Mrs. Joseph Lacey, of near Bloomfield, Loudoun Co., Va., whose home, near Ebenezer Old School Baptist Church, will be remembered by many readers of the SIGNS who have in past years partaken of their generous hospitality. Their beloved daughter was taken suddenly ill with an attack of that dread disease, pneumonia, while on a trip to Washington, and went to a hospital for treatment. The disease was not long in doing its work, and she passed away as above stated. I have not learned the particulars of her death. Her body was brought to the Ebenezer meetinghouse on Sunday, and after brief services was consigned to its native dust in the cemetery adjoining. Her husband, two children, father and mother, brother and sister and other relatives are left to deeply feel their loss. Her mother, sister Olivia Lacey, is a beloved member of the Ebenezer Church. She and Mr. Lacey have been sorely afflicted in the loss of several children, and now in old age another heavy loss falls upon them suddenly and without warning. The husband and little ones feel the loss as no others can. But there is another side to the sad picture. Mrs. Ross had a good hope through grace. When quite young she united with the Methodist organization, but realizing she was not with them in heart and faith she left them, and for a number of years attended the services of the Ebenezer Church, with which she was in full accord, and if her life had been spared I have no doubt she would have found her home with them. She had a lovely disposition, was a faithful wife and a devoted mother, and over and above all she was a poor sinner saved by grace.

J. N. BADGER.

MANASSAS, Va., March 28, 1911.

NOTICE.

The supply of the Mary Parker book is exhausted. We keep on hand the Hymn and Tune book, in both round and shape note, price 70 cents singly, sent by mail, and six dollars per dozen, sent at expense of purchaser; also have "Songs in the Night," price 35 cents.

SILAS H. DURAND.

Southampton, Pa.

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M E E T I N G S .

The Baltimore Old School Baptist Association will be held with the Harford Church, Harford Co., Md., beginning on Wednesday (17th) after the second Sunday in May, 1911, and continuing three days.

The Delaware Old School Baptist Association will be held with the Rock Springs Church, Rock Springs, Md., Wednesday, Thursday and Friday, May 24th, 25th and 26th, 1911.

The Delaware River Old School Baptist Association will be held with the Kingwood Church, Locktown, N. J., Wednesday, Thursday and Friday, May 31st and June 1st and 2nd, 1911.

The Warwick Old School Baptist Association will be held with the Ebenezer Church, Intervale Ave. and Home St., Bronx, New York, Wednesday, Thursday and Friday, June 7th, 8th and 9th, 1911.

The churches of the Roxbury Association will hold their fifth Sunday or quarterly meeting, the Lord willing, with the Second Church of Roxbury, Saturday and Sunday, April 29th and 30th, 1911, commencing at 11 o'clock a. m. Saturday. Trains will be met at Roxbury Saturday morning. All lovers of the truth are cordially invited to meet with us.

J. B. SLAUSON.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m., in Kimmy Hall, No. 12 Third St., in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

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2:00 P. M.

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SHILOH Old School Baptist Church, of Washington D. C., holds meetings the third Sunday in each month, in Lewis Hall, 1502 Fourteenth St., N. W., at 11 a. m. and 3 p. m.

JOSHUA T. ROWE, Pastor.

JOHN T. WALKER, Secretary.

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.

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"CHRISTIAN SCIENCE AND THE
LAW."

Because of the distressing information contained in orders for my Christian Science pamphlet respecting the great injury being done by this shameful fraud even among our dear Baptist people, I have tried in this second little work to expose it from a new point of view. Those not aware of recent developments at the headquarters of these people will be astonished almost to the point of doubting well-proven facts. I will mail two copies of this last sketch for ten cents (silver), or one copy and a copy of Christian Science and the Bible for ten cents. The price is not for profit, but to cover the bare expense. Hundreds of the first pamphlets were given away, and others placed where many could read them. If any good results from this effort to shield our brethren from this now delusion, the credit will be due our kind periodicals for calling attention to it.

S. B. LUCKETT.

CRAWFORDSVILLE, Indiana.

"Thoughts on Regeneration, the Spiritual Birth, the Christian Warfare and the Resurrection," is the title of a pamphlet of 58 pages, written by Elder H. B. Jones, of Winnsboro, Texas, and can be had of him for 25 cents per copy, five copies for \$1.00 or \$2.00 per dozen. Address,

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 79.

MIDDLETOWN, N. Y., MAY 1, 1911.

NO. 9.

CORRESPONDENCE.

PINE BLUFF, N. C., March 13, 1911.

DEAR BRETHREN EDITORS:—In order to comply with the wishes of some of my brethren and interested friends to write something for the SIGNS, I will send you the following letter written to my dear brother, Elder Silas H. Durand, and his very comforting letter in reply, which I think will be more interesting for them to read than anything I feel to write now.

Affectionately your brother,

GEORGE D. CONKLIN.

NEWBURGH, N. Y., August 10, 1907.

ELDER SILAS H. DURAND—MY BELOVED BROTHER:—After reaching home from the associations, on the 26th of June, after an unusually pleasant trip to the four different associations, and in visiting brethren and friends, I was home a little more than a week and then made a business trip to New Vernon and Middletown, returning by the way of Warwick to be at meeting there on Sunday, and to have the pleasure of meeting Elder Lefferts and his family in the parsonage for the first time since his pleasant removal to Warwick. While there I

was handed the “Hymn and Tune Book,” “a token of love, from Silas H. Durand.” I appreciate the gift much, my dear brother, and I appreciate the love that prompted it more than I am able to express. Many pleasant moments I have spent in singing from your book, and the closing piece, “Father, we’ll rest in thy love,” is sublime indeed. That a poor mortal, a worm of the dust, should be so highly favored of the Lord as to be able to rest in his love is an unmerited favor that words are too feeble to express.

“O why was I not left behind,
With thousand others of mankind,
Who run the dangerous, sinful race,
And die, and never taste his grace?
’Tis a wonder, wonder, wonder.”

As I sit writing these lines many pleasant leaves are silently turned over in fond memory’s tablet, and I think of some of the pleasant seasons enjoyed, when comfort flowed into my soul, while listening to the glorious and soul-comforting truths as they fell from your lips so sweetly and so comfortingly upon my tender, listening ears. Among them I think of the evening you were with us while father was living and was with us at the evening meeting at sister Sutton’s, when you said you would talk a little to us about

Joseph and his brethren. Brother William Rittenhouse, her brother, remarked to me at the close of the meeting: "Well, if Elder Durand calls that 'talking a little,' I would like to hear him preach once upon that subject." More than one, my dear brother, felt that it was good to be there. I remember well also, but with mingled feelings, the great meeting we had at Kingwood in the fall of 1867, October, I think, when you and Elder Gilbert Beebe were with us, and Elder Beebe preached so grandly, as well as comfortingly, at my request, from Isaiah xl. 1, 2: "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." This was only a little more than six months before my dear father was released from earthly suffering. The last eight or ten years of father's life were particularly precious ones to us, his children, and to many others, and they were glorious times, I think, in the history of Kingwood Church. Since I was a particularly interested member of the congregation how many pleasant countenances appear in memory that we used to see and meet with regularly on Sundays and other meeting days, as we were so pleasantly congregated together for the worship of the true and living God. How many, O how many of those we looked upon and felt were the good and excellent of the earth have long since bid adieu to the perplexing things of time, and have given in all their testimony to the truth that they had been made the glad recipients of, and which they held so dear, till the sands of life had all run out and the frail garments of mortality were peacefully removed. My dear brother, I

do not think I have ever seen since such a happy church family, with such unusually good, warm feelings pervading the whole church, as well as the interested members of the congregation, too, with such marked evidences of real life feeling in the cause of the dear Redeemer, as I was gladly permitted to see and feel for many years previous to my dear father's death. I can hardly keep back the tears sometimes when I think of that glorious time of thanksgiving and melody in the hearts of that certainly heaven-favored people, when the songs of praise and thanksgiving went up to the God of Sabaoth, I believe, from that devoted body at that well-remembered period. It did not seem at all irksome then to meet obstacles that might be found in the way of going to meeting, and overcome them, and when we had assembled, whether in rain or sunshine, summer or winter, hot or cold weather, what heavenly melody arose from the warm hearts of that royal family, and how pleasant it was, too, to sing anthems of praise to Him who, we hoped, had called us by his grace from darkness into light, and had given us such a sweet taste and relish for heavenly and divine things. Many times since then we have felt the weight of years upon us, bearing us down with its corresponding weight of sorrows, trials, temptations, discouragements and sore bereavements, and the truth of these familiar lines is applicable to us:

"In vain we tune our formal songs,
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies."

While I believe the experience of the children of God now is not unlike their experience in the past, as we have it recorded for our comfort, and encouragement, too, and that the apostles and

prophets and holy men of old spoke out of the abundance of their hearts as they felt the weight of sorrow or the uplifting hand of joy, and their feelings were just as certain to be correspondingly manifested, either in the sad complaints and lamentations they were heard to make, or the songs of triumph they were heard exultingly to sing, as day is certain to succeed the night, still there was a measure of joy, of comfort and of solid enjoyment at the time I speak of, those many years, that I think has not been experienced since; at least so I feel. The Kingwood Church then, my dear brother, seemed like a happy, healthy family of living children, with the smiles of their heavenly Father graciously pouring in upon them. This period has seemed to me a great while like the "Philadelphia" state of the Kingwood Church. Am I correct? For I am aware that you are somewhat familiar with the state and condition of things there during the peaceful, closing years of my dear father's ministry. The following texts are a few that come into my mind this morning, from which my father spoke so comfortingly and so interestingly during the last year or two of his life: "The harvest is past, the summer is ended, and we are not saved."—Jer. viii. 20. "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks."—Isaiah xxvi. 1. This was at the yearly meeting at Welsh Tract, Del., in October, 1867. Earnest indeed he was, and very interesting. "Look upon Zion, the city of our solemnities," &c.—Isaiah xxxiii. 20, 21. "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us."—Isaiah xxxiii. 22. "For thy maker is thine husband; the

Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called."—Isaiah liv. 5. On the second Sunday in September, (I think it was) 1867, he preached a wonderful discourse from these touching words: "And Jesus answering, said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger."—Luke xvii. 17, 18. This was a very interesting as well as touching sermon, and it fell so gently upon my tender feelings as to have a very happy effect. That these ten men who had asked the Lord to have mercy upon them should be cleansed of their foul leprosy and then be so ungrateful and unthankful (all but one) as not to return and give glory to God for such a marvelous as well as merciful display of his power and goodness in their behalf, was certainly very remarkable, and in the interesting explanation and elucidation of the subject, as touching the work of God in cleansing the vile sinner of his sins, which is compared to leprosy, I was completely melted down in my feelings, and my eyes that had so often wept during the last two years under my father's preaching, were now swimming in tears. Is it possible, I thought and felt, that I, a vile sinner, a sinner in thought, word and deed, and unworthy of the least of heaven's unnumbered blessings, should be so highly favored of the Lord as now to hope that God for Christ's sake hath forgiven my sins, and blotted out my iniquities, and enabled me to hope in his mercy, yet could not so much as honor and glorify him for all this by acknowledging him in a public manner as my Savior and my Redeemer, and in walking in obedience to his commands? O no, it

was too much for my poor, sinful heart to reply, No, and I was ready to go. The memory of that sermon, and my feelings under it, has a pleasant and comfortable abiding place with me, and whenever it is recalled I find that I am not destitute of feeling still. The last sermon that father preached, in December, 1867, was from this glorious and solid language: "Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength."—Isaiah xxvi. 4. It was a grand and fitting ending of his ministerial life, was it not, my dear brother?

In the January 15th number of this year, 1907, of the SIGNS, there was published a letter of mine to our dearly beloved brother, Elder Grafton, in which I wrote of some interesting things in the life of Elder Gilbert Beebe, and also in the life of Elder Wilson Thompson, and a few days later I received a letter from my very intimate friend, Anderson Bray, of Kingwood, in which he spoke of the comfort afforded him in reading what was said of these two gifted watchmen upon Zion's walls. He then said that he hoped some other person would take up the matter and write some reminiscences of some of the older ministers that we have known and with whom we have had such pleasant times of enjoyment, and whose memories we dearly cherish. My heart instantly replied amen to that, and imagine my pleasant feelings as I read in the next number of the SIGNS an excellent communication of "Fragments," and in the last one of them (but one) were these lines, which made my heart rejoice: "During these years I have traveled much and spoken often, and met many kinds of people and experienced many wonderful things. There are many of these experiences and incidents that

would be of interest, I know, to the brethren, and I have sometimes thought I would try to tell some of them, and recount some of the circumstances of my travels, and tell of the ministers I have intimately known. I know of only one now who has been ordained a longer time than I." Dear brother Durand, you cannot commence too soon with that interesting narrative of your travels and experiences, as well as the many very interesting incidents in connection therewith, with what you are also so well qualified to tell of the lives and pleasant incidents of the ministers it has been your good fortune and sweet privilege, I know, to be familiar with. May you soon feel to wield that ready pen of yours, that is so well calculated and does comfort and interest the dear children of God, in this promised narrative of pleasant, interesting and comforting experiences and pleasant incidents of travel that you have been so highly favored with under the gracious smiles of a kind Providence.

I little thought, when first sitting down to write you, of writing but little else than to acknowledge the receipt of your book, and to express as well as I could with words the pleasant feelings it gave me to receive "a token of love" from my dearly loved brother, but, as you see, I have no control over my mind, and I have now, as I have often done before, shown the inherent weakness that I possess, of spinning out the mental thread beyond all fashionable bounds, and thus laying my brethren and friends under renewed obligations to exercise a feeling of charity towards me, and to throw its pleasant mantle over my many imperfections, and over this one in particular. But it is not often, brother Durand, that your valuable time is so much diverted

from its ordinary profitable employment as it will be in reading this very lengthy manuscript. While in days past it has often been in my mind to write you, still a feeling sense of my ignorance in heavenly and divine things has thus far prevented me from writing to one whom I feel and know has been so wonderfully and heavenly taught. May your health and strength continue to be precious in the eyes of your dear Redeemer, and may he spare your very useful and profitable life many years to come, that you may proclaim and write his glorious truth to the comfort of his tried, tempted, tempest-tossed children, if consistent with his all-wise and gracious will, and when the solemn hour of dissolving nature with you has arrived, and you are called to exchange worlds, I believe it will be your crowning joy to know and to feel that the many severe trials and sorrows you have been called to experience here below are about to be exchanged for eternal felicity in a world of unending and unclouded rest; and to his great name would I desire to ascribe all honor, power, might and dominion, not only in this world, but to all eternity. I desire to be kindly remembered to sister Durand, sister Bessie and the girls, the church in your own house; and may the best and choicest of heaven's unnumbered blessings attend each loved member of your dear family circle.

"And while we're passing down the tide
Of time's fast-ebbing river,
Let's pluck the blossoms as they shine,
And bless the gracious Giver.
For life is sometimes bright and fair,
And sometimes dark and lonely;
Then let's forget its toil and care,
And note its bright hours only."

Very truly, sincerely and affectionately
your brother, in hope of eternal life,
GEORGE D. CONKLIN.

SOUTHAMPTON, Pa., August 22, 1907.

GEORGE D. CONKLIN—DEAR BROTHER:—I must acknowledge the receipt of your good letter, though I know I shall not be able to do it justice, nor express my gratification in reading it. It is of peculiar interest to me, because of the many interesting incidents you mention of your father, who was very dear to me, and because of the many things you recall and mention in connection with meetings which we had while he was still living on the earth. It is wonderful to me how you can remember the meetings of many years ago so well, and repeat the texts. As you mention them they come very vividly to my mind, though they had almost gone into the land of forgetfulness; it is a real pleasure to have them brought before me again. How well I remember the visit of some days that I made there with Elder Beebe, which closed with a meeting on Sunday night in the Presbyterian meetinghouse in Frenchtown, where they made me speak first, for the first time during the visit. How well I remember some visits I had with your father. One was at Burdett, N. Y., when he lay on a lounge and I sat by him. I remember him saying, "I know I am a sinner, but I do not know that I am a saint." How wonderful it appeared to me that such a christian as I knew him to be could feel that way. It was really wonderful how everybody who knew the truth loved him. He was a very sweet preacher, and as clear in his presentation of the doctrine of salvation by grace as any preacher I ever heard. Yes, indeed, as you say, how many of those who were with us in those meetings, and were loved by us and esteemed as the excellent of the earth, have been taken away from the perplexing things of time and have gone

home to glory. How strikingly I realize this now when I go to visit the churches; how many dear faces I miss in the congregations. I have been counted as the pastor of the Salisbury Church about forty-one or forty-two years, and now there is but one member left there who was a member when I first visited them, yet the church and congregation are larger than they were then. But the One who made our meetings good and pleasant then has not gone, but is still with us whenever we are privileged to meet in his name. That is sometimes a great comfort to me when I think of those who are gone. Yes, I do remember the condition of the Kingwood Church during the closing years of your father's ministry as pastor there. It was a pleasant church to me, and has always been. I have always enjoyed visiting there, though I have not been there very often of late years, because it has been well supplied. The texts you recall and mention that your father used in the last years of his stay with you are very interesting to me to look over. I have often thought of writing about some of the ministers who are gone, as I mentioned in the SIGNS, but do not know as I shall be able to do so; it is as the Lord wills. In referring to that, you speak very kindly of me. I feel to be very poor in spirit, and the least of all, yet it is a comfort to me to know that any of the dear children of God have been comforted through what I have been enabled to write and preach, for if I am not deceived I have one desire above all others: to do what I can to comfort the poor of the flock with the same comfort wherewith I myself have been comforted of God. I am glad you have written me so fully, and we have all enjoyed reading your good and interesting letter. I wish for you the

rich blessings of the gospel. We all join in love to you.

Your brother in hope,

SILAS H. DURAND.

OTTAWA, Kansas, Jan. 15, 1911.

ELDER H. C. KER—DEAR BROTHER:—I am sending you part of a letter I received from sister Pultz. I have read it many times with gladness, and thought it might be of comfort to others.

ANNA MCKINNEY.

WHEELING, W. Va., Sept. 1, 1910.

MRS. ANNA MCKINNEY—VERY DEAR AND HIGHLY ESTEEMED SISTER:—As I pen these words I am made to feel the blessedness of this sweet and precious relationship; one large family, one here and one there. It only takes a few words from the hidden man of the heart to discover this relationship. We are bound together by the strong tie: "God is love," and if love is shed abroad in our hearts, the apostle says, "We know that we have passed from death unto life, because we love the brethren." Dear sister, your letter came yesterday, and I read it with unusual interest. My tears flowed as I read of your sickness and press of work. How well I know what that means; sickness and work make a heavy cross for the flesh to bear. I think we can say with Paul, "I die daily," but I do hope the inner man is renewed day by day. This pruning process is very hard to bear, but it is to make us bring forth more fruit; it wrings expressions from the heart which are comforting to other hearts thus tried.

You speak of those letters, brother Scates' and mine. When I read them in the SIGNS I was struck with the similarity of our expressions; your letter had called forth from us the same sentiments.

In your last letter you say you sometimes think it would be easy to give up cherished hopes and bear all your trials if you could only know it was for the Lord's sake; that your desire to hear one of his servants preach the word is so great you feel as if your heart will break, yet if it is his will that you must stay there alone you want to be submissive; that you longed for one spiritually-minded person to talk to. I read those words, then sat and wept. O how I can enter into your sorrows here, yea, how often I have thought of Mary at the feet of Jesus. My poor, lonely heart has dwelt here in this place, and I have in meditation crept close to his dear side and wished that his hand might rest on my head, and my tears have flowed as I was reminded that I was altogether unworthy of such a place as that; then I have pleaded, "Lord, if thou wilt, thou canst make me clean." It is not in accordance with his holy will that we be made whole of our plague of sin. The whole need not a physician. A few weeks ago I was feeling very poorly, yet I had to force myself along with the housework, and finally I thought I would have to succumb to the great weakness; I was overpowered by it. I seldom am suffered to ask for health, but at that time I was trying to request this boon of our great Physician almost before I was aware of it. Then there came a questioning conversation in my heart, as though it were asked me, Which would you prefer, health, or to depend wholly upon the Lord? I was ready to cry out quickly, O Lord, let me depend wholly upon thee. I would a thousand times rather bear my afflictions and be entirely without strength, that I might find my all in him. Your desire to be led where he feeds his flock touches a tender cord in my heart.

I desire to try to speak of something I have experienced in having this wish lately gratified. I made efforts to visit my sister in the flesh who lives in Illinois, but was hindered by sickness and work. I attempted to go to Byesville, Ohio, to attend preaching the first of July, but was hindered by the same cause. However, by the middle of July I was strengthened to make this journey; it is about sixty miles. I had a good visit with sister Wheatly; she is such a good woman.

Sept. 4th.—Dear sister, this is Sunday noon. I have rather looked forward to this day, hoping and praying that I might be in the Spirit. I often think of John saying he was in the Spirit on the Lord's day. I would that every day was the Lord's day in my poor heart.

I wanted to tell you about my trip to Newark. After I had been hindered from visiting my sister I began to think that heretofore I had been strengthened to go where the saints meet, but was hindered from going any place else, and I said, Perhaps I will be permitted to attend this association. I had everything ready, and wrote to a brother and sister who live there and told them I hoped to attend. My husband spoke to the agent about a pass for me, and two days afterward he handed me my pass; often we do not get them for a week after asking. I watched to see what our blessed Lord had in store for me. A few days before the time I was feeling very poorly, and said, If I continue in this condition I will be compelled to give it up. While I thought about it these lines came into my mind:

"Fear not, I am with thee, O be not dismayed;
I, I am thy God, and will still give thee aid;
I'll strengthen thee, help thee and cause thee to
stand,

Upheld by my righteous, omnipotent hand."

This settled my doubts and fears. On

Wednesday morning, August 24th, I arose feeling stronger than I had for some time. It was sweet employment I had watching the good hand of our heavenly Father as he led me all the way; he went before and prepared the hearts of strangers to deal kindly with me, and I found dear friends everywhere. When I had gotten on the street car at Newark to go to this brother's home I sat by the side of a sweet faced woman who regarded me with kindly interest. I was emboldened to tell her that I was a stranger there, and had been directed to take that car, that I was going to the association. Well, said she, that is where we are going; you go right along with us, for I am an Old School Baptist. This was good news to me. We went on together, and when we reached the park her daughter, a lovely young woman, insisted upon carrying my grip for me. When we neared the congregation they were singing, "How firm a foundation, ye saints of the Lord," I think the very verse that had come to my mind to strengthen my faith. My heart leaped forward, and I forgot everything but this precious hymn, and wanted to sing it with them. I forgot all about my unworthiness, and pushed up to the front. I joined in the singing with my whole heart, and was filled with joy and gladness. I felt that indeed it was the house of God; he had led me to it. This Rigel Park is seemingly a piece of his own handiwork. The grounds are inclosed with embankments all around, with wide spaces left for entrance. Large trees are growing on the banks and all through the park; it is wonderful, from the fact that it is all natural scenery. Dear sister, I wished for your presence, and thought and spoke of you often. Never in my life had I met and greeted so many Old Baptists.

The brother and sister to whom I had written had made a great deal out of my letter. They introduced me to many of the members. I would have been entirely overwhelmed with all this notice had not our blessed and holy One upheld me according to his word. I talked with many of the precious ones, and truly the Lord was mouth and wisdom to me. He never left me alone once, but filled my heart with his blessed truths, and gave me liberty to speak them when conversing with his chosen generation. In telling you these things I can truly say, God forbid that I should boast, save in my afflictions and infirmities. I speak this to his praise; I am nothing, he is my all in all. I only want to tell what he has wrought, how he chooses the vile things, and things that are not, in which to show forth his power. I am the clay in his precious hands; he can make me a vessel of honor or of dishonor as he wills. The preaching was all good, the same sweet story of salvation by grace alone. There were twelve or perhaps fifteen preachers present. Thursday night the long continued drought was broken by a good rain, but Friday morning was clear and cool; as we drove to the meeting all nature seemed to be praising God. I was reminded of the Psalm, "The earth is the Lord's, and the fullness thereof." All nature showed forth the power and majesty of God. Elder Carmichael was called upon to preach the opening sermon Friday morning. I had been looking at him, and felt to beg our Lord to uphold him, for he looked so pale, and it seemed that he was trembling. He arose in his own apologetic manner; he always begs us to bear with his weakness in a way that brings the tears to our eyes. His is the only text I remember; I do not remember hearing it before; it was

this: "God is love." God is love, he repeated, while he stood before us, and it came to me that he was the embodiment of love; it seems to me I have never seen more of the love of God displayed in any human being. It was the grandest and most sublime discourse I ever listened to. One thing I feel sure of, the power was of God, and is therefore indescribable. He told us when he arose that when the text came into his mind it came with a power that caused him to tremble. It was plain to all beholders that he was wonderfully strengthened, for his voice rose powerful and strong; his words rang out far above the roar of the wind as it stirred and rustled among the large trees which overshadowed us. It was wonderful, it was full of the love and power of God as seen in nature and in grace; it was full of eloquence, full of pathos, full of power and might and full of tenderness and love. It was "the power of God unto salvation, to every one that believeth." His audience sat spellbound, and when he closed they selected the hymn, "God is wisdom, God is love." A few of them tried to sing, but it was with faltering voices. I could not sing, but sat sobbing; the power in that sermon was too much for my poor, weak heart to bear, I was completely swallowed up in it. The meeting broke up Friday evening, many farewells were spoken, and I began to feel as if I could not hold out longer. I got away from the crowd and sat in the good brother's rig. I could hear their good-byes on every side, and the thought came sweetly into my mind, We will never say good-by in heaven. O how precious to have this glorious home of the soul to look forward to. Somehow my faith was so strong I could not doubt; my hope was strong that I was a sinner saved. I returned home on Monday and found all well; my new

daughter-in-law had kept house for me, and had everything in good order.

Dear sister, I feel sure that some time our blessed Lord will manifest himself to you with such power and in such love that you can never doubt and say, "Am I his, or am I not?" There will be a feeling that in saying this you will deny him, deny what he has wrought in you, deny his work of grace in your heart. You will feel that you cannot deny him; he is in your heart the hope of glory. You do know this, that he is your only hope. He alone knows whether I will ever be brought to doubt his work of grace in my poor, vile heart; how he released me from the love of sin and made me hate what I once loved. I have sinful thoughts; my tongue is unruly and utters sharp things sometimes, for which I bitterly repent, and feel to cry to God for forgiveness. I see faults, and nothing but faults in myself all the time. Our judgment is now in this life; we are brought before the judgment-bar to answer for every vain and idle thought and every word we say. If (shall I say if?) God is in our hearts he is there to admonish and reprove with all long-suffering and kindness. He rules us in such love that we love his reproofs; all his laws and all his admonitions are sweet to us; he has caused me to love them for a long time. I love to hear his undershepherds admonish his people to crucify the flesh, to set their affections on things above. All the admonitions are precious to my soul.

I would write you oftener, but have felt so unworthy, and such fear of seeming presumptuous. I only desire to be the Lord's servant; that is a great deal to ask, but this I crave above all things. May God ever bless you and yours. Write as soon as you can.

Your unworthy sister in hope,
MARY FLORENCE PULTZ.

LUKE XV. 18, 19.

"I WILL arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants."

Jesus spake as never man spake. The prophets prophesied of his coming, and that he would open his mouth in parables. "I will utter dark sayings of old." The parable of the prodigal son was to set forth the love of a father to his wayward son. This certain man had two sons; the younger was given his portion of the father's inheritance, and took his journey into a far country and there wasted his substance with riotous living, showing the way of the flesh. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. This inheritance given the younger son was of the flesh, and could be wasted and lost. Jesus is setting forth in a parable the enduring, eternal inheritance of the Father of glory, which cannot be wasted, mortgaged nor sold, for their life is hid with Christ in God and is eternal. The eternal inheritance is incorruptible, undefiled, and fadeth not away, reserved in heaven, and the covenant is ordered in all things and sure, even the sure mercies of David. How many of the sons of God have been given the answer of a good conscience before God and felt they would walk softly and take heed to their ways, that they sin not, and afterwards come to themselves and think that they are no more worthy to be called sons, for they have sinned against heaven and against God; but the remembrance of the Father's house makes their hearts yearn for the provisions there; there is abundance for all, and yet I perish with hunger, and can say that,

"If my soul were sent to hell,
Thy righteous law approves it well."

But the hunger prevails, we can endure

it no longer. "I will arise and go to my father," although I cannot think for a moment that he will want to see me; I have disgraced him and brought reproach upon myself, yet I may be as one of his hired servants; they eat at his table and have abundance, and I would fain fill my belly with the husks these swine feed on, but which does not satisfy my hunger.

"I will arise and go to my father." When he was a great way off his father saw him, saw the son before the son was aware of the father. The father had compassion, and ran and fell on his neck and kissed him, and here is manifested the love of a father for a son. It matters not how far away he has strayed, he is "my son." No one ever knows a parent's love until they are a father or a mother; no books can teach this. He is my child, and my bowels yearn for him. Who can fathom the love of God in our Lord and Savior? A mother may forget her sucking child, "yet will I not forget thee." Then the love of Jesus is even more infinite and tender than a mother's, and none but a mother can comprehend a mother's love. "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry." The father saw him afar off. When did the Lord see his children? Afar off, even in eternity, before ever the world was, chosen in Christ Jesus before the foundation of the world, that they should be holy and without blame before God in love. We, like sheep, had all gone astray in by and forbidden paths, but the Father of all mercies saw us afar off and had compassion on us. We feel we are unworthy, we have sinned, and yet we still hope; we know not what the Father's will is concerning us, but hope that he

will be merciful to our unrighteousness. The robe is provided, the robe of righteousness that covers all our sins, and what a costly robe it is; not purchased with corruptible things, as silver and gold, but with the precious blood of Christ. The robe the Savior wrought is cast around us, the love of God warms our heart, and we are humbled and made as little children. It is the "best robe," the robe eternal, and shall never fade away. To further show the father's love he said, "Put a ring on his hand." This ring sets forth love. No ending, and, might I say, no beginning? for if Jesus loves us it is that he is the same yesterday, and to-day, and forever. How often we wonder if any one really loves us, and especially when we are feeding swine; but when we feel the blessed influence of the beams of God's love shed abroad in our heart we can feel the hope in the love of Jesus, and his love is as one touched with a feeling of our infirmities; in all our afflictions he was afflicted, "and the angel of his presence saved them." That ring is a calling to remembrance "the kindness of thy youth, the love of thine espousals," &c. Put "shoes on his feet." He is shod with the preparation of the gospel of peace; he wants to tell to sinners round, about the dear Savior that he has found. He delights in walking about the Father's house. There is also the fatted calf killed, and they eat and are merry. Made to sit in heavenly places in Christ Jesus and feast upon the fatness of the house of God. This seems a wonderful change from the way that son had been living, but does it not present wonderfully the way of God to poor, miserable sinners, not only before they know the mercies of God, but after they have been brought to the fold and with believers enrolled? We not

only are feeding swine by nature, but are there often in our experience after we have tasted of the bounties of our Father's house. The son who always obeyed the father and found fault with the father's reception of his wayward brother, represents the one under the law, and until we are brought from under the law we will always find fault with the riches of the blessings of the gospel.

J. M. FENTON.

PHILADELPHIA, Pa., March 21, 1911.

SOUTHAMPTON, Pa., Jan., 1911.

DEAR BRETHREN:—I send you the inclosed letter from Edward O. Wiles, of New Zealand, which seems to me excellent, and which I would like to see published, if you deem best, in the SIGNS.

As ever, your brother in hope,
SILAS H. DURAND.

PONSONBY, Auckland, New Zealand, Jan. 5, 1911.

BELOVED BROTHER DURAND:—Your very kind, but unexpected, letter of Oct. 18th came safely to hand on Nov. 30th, together with a copy of the "Songs in the Night," and I now take this earliest opportunity to reply, in order to thank you for the same. Songs in the Light now occupy the attention (I was about to say the time, but that word would not do) of your late beloved brother. I can only assure you that you have given me a very pleasant surprise, which was very closely followed by two copies of the SIGNS sent me by dear Mr. Chick, which paper under the Spirit so many years ago was the indirect means of such blessed and fruitful results in your dear brother's experience. I said "indirect means," because the direct means or cause was the electing love of God the Father through the conviction of the eternal and ever-blessed Spirit. This

happening to me from distant America I consider to be very wonderful, and among the "all things" that work together for good. Who am I, and what is my house, that I should be thus favored? I am only a poor sinner, unworthy the notice of God's elect if they did but know, and still more unworthy of the notice of God. "What is man, that thou art mindful of him?" For truly after more than ten years have passed since the never-to-be-forgotten time when the dear Lord Jesus Christ spoke pardon, peace and liberty to my sin-burdened soul, the question still is asked, What do I find in myself? And I must answer, Nothing but a seething mass of corruption in and of the flesh, in which dwelleth no good thing. I still have to confess to a heart searching from God day by day. Although this is only too true, how thankful I am that the new man keeps up the fight against the old man. The struggle is indeed bitter, but this is better than a false peace, and calls for gratitude and thankfulness to our gracious God and Father, who giveth the victory through our adorable Lord and Savior Jesus Christ. O the blessedness of knowing and feeling by the sweet Spirit of adoption that one is a child, and that the precious Lord Jesus Christ is our Elder Brother indeed.

Now just a few words this time to surprise you. I had very unexpectedly, and since your letter came to me, a copy of a paper for 1907 sent me by a very dear friend, to whom I had sent your letter to be read, and you can imagine my glad astonishment as I saw your own photograph with that of Elder Chick in it; it is now before me as I write. Also I see that upon this very day, Jan. 5th, you reach the advanced age of seventy-eight years. Accept, therefore, my

hearty congratulations and greetings upon this anniversary of your lengthened earthly pilgrimage.

A very dear elder brother of mine in England, John Gilbert Wiles, seventy years of age, is a member of Gower St. Strict Baptist Chapel, in London. O how my heart goes out in love and gratitude to that dear old spot, where I attended from 1872 to 1882, and where the truth of sovereign grace has been faithfully proclaimed by Philpot and others for over fifty years.

However, I must bridle my pen, and will now notice the leading points in your long letter, which has cheered me up.

Truly our God moves in a mysterious way, his wonders to perform. His name is "Wonderful," (Isaiah ix.) and how wonderfully he brings his people together here on earth, though they be sundered by the great and wide sea, or by any of the great works of his wonderful hand, and more wonderful still, he has, through the blessed Surety, engaged in the everlasting covenant of grace before all time, to bring them all to himself at last. Not one elect vessel of mercy shall be missing in heaven's secure harbor of rest in that day. (Malachi iii.) If even one could be missing, it would be the writer of this. But truly wisdom is justified of her children; our constant God and Father has said it, and the burning zeal and the omnipotent arm of God will perform it to the very last letter of his truth. To him therefore be the praise and glory forever, and may he ever bless and comfort you, and cause his blessed face to shine upon you, and in your soul, my dear, aged brother, whom though I have never seen I yet love.

I must now however draw this to a close. If you feel to publish this

letter, or any extracts from it, you can do so, but only, if I may suggest it, upon the express wish and hope that some of the dear readers of your papers may have their hearts gladdened by seeing that their words have had a beneficial effect, and have been again owned and blessed of God, even in this far off New Zealand, our adopted home. After ten years of residence in this city of one hundred thousand inhabitants, you will be grieved to hear that so far as I know, there is no church or chapel here, or in any other of the large New Zealand towns, where the discriminating, separating (and binding, thank God) truth of the everlasting gospel is faithfully and consistently preached and contended for, but Arminian, or free will, churches literally swarm together, with a mongrel they call "Fullerism," a sort of half-way house, moderately Calvinistic, but more subtle, holding indeed that God's people will be saved most surely, and that many more may be if they only like. This is based upon a wrong interpretation of John vi. 37. These "many more" are the "whosoever" used in this text. But I will not enlarge beyond saying that the "whosoever wills" are those whom God has already willed to be the "whosoever," and no others.

I am glad to see by your papers that good old William Gadsby's "Everlasting task for Arminians," is still circulated on your side of the water. It seems strange to me to see him styled Elder by you, as we use the plain Mr. There are no "Reverends" among the Strict or Particular Baptists. There is a little magazine published in Sydney, New South Wales, some twelve hundred miles or more from here, of which you may have seen copies occasionally, for which I sometimes write. I will send you a copy.

Now, beloved brother, farewell. Many thanks to you and the dear brethren in America, whose names are in the Lamb's book of life, for your kind letters and papers.

Yours lovingly,

EDWARD O. WILES.

CHICAGO, Ill., Feb. 3, 1911.

DEAR ELDER CHICK:—This morning I sat down at the piano, and, moved by an impulse very seldom felt, played and sang two or three hymns. This hymn struck me as being peculiarly sweet:

"When saint to saint, in days of old,
Their sorrows, sins and sufferings told,
Jesus, the friend of sinners dear,
His saints to bless, was present there.

As members of his mystic frame,
Together met to bless his name,
While humbly at his throne they bow,
As God with us, he's present now.

O blest devotion, thus to meet,
And spread our woes at his dear feet,
Call him our own in ties of blood,
And hold sweet fellowship with God."

I think that I felt as I sang, how sweet it was to humbly bow before his throne of mercy, imploring forgiveness and comfort, how sweet to meet to bless his name.

It is long since we have met here, nearly six months. For one cause or another deadness has come upon us until we (that is, my husband and myself) practically despair of ever having a church here in Chicago, or of even meeting informally. At first Wesley and I hoped against hope, and tried to meet with others, but finally ceased when we found it almost impossible to engage in spiritual conversation. We then tried to hold services ourselves, and in this we still persist, although sometimes it seems mockery. There are two colored sisters in the south side with whom we have spent several pleasant evenings, but the

damp weather has made it practically impossible for us to go and see them with the baby. Thus the matter rests, so far as outward signs of assembling ourselves go. In our daily life we have both felt for a long time such barrenness and destitution as never before. If indeed we are children of God, why this awful state of affairs? Sometimes we think it is because the world has ensnared us, yet never before did we more earnestly desire and seek after God than when we came to Chicago, and never before has the devil been so irresistibly powerful. In my husband, despite his felt barrenness of soul, the fruits of the Spirit are evident in his gentle judging of others, in his patience amidst adversity and in his kindness toward all men. In myself the reverse is true. Never before have I felt myself to be such an outcast, or so vile in the sight of God and in my own eyes. If I can so loathe what in my heart I feel, if I can cry out, O wretched woman that I am, who shall deliver me from the body of this death? if I in my despair faint under the burden of my wretched life, how must I appear before him who is of purer eyes than to behold evil, and who cannot look upon sin? Surely many times in the past few months I have crucified the Lord afresh and put him to an open shame. I cannot pray, there is but a dumb longing that amounts to despair, for life, for Jesus Christ, for God.

You write, "I do not want to live by changing feelings, but I do want to have steadfast faith, whatever my feelings, yet I do not want to be without feeling as regards the things of God." But my feeling seems gone. I am not as one that is asleep, or is sick with a passing infirmity, but I lie mortally sick at the gates of death. O I believe that God

can save, can revive, can give me strength, but he does not. Am I his? If so, how can I be as I am? I have found some little straws of comfort in the narrative of Job, yet even his case was different, for was he not upright, and did he not fear God and eschew evil? "My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh cryeth out for the living God." "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." We had a good letter from Elder John G. Sawin, dwelling upon the day in His courts. "When shall I come and appear before God?" May I be able, as in times past, to say again, Who shall separate me from the love of Christ? Shall tribulation, or distress, or peril, or sword? Without him my life is as those who inhabit the bottomless pit. It is as a tale told by an idiot, full of sound and fury, yet signifying nothing. Remember me before the throne of grace.

Yours unworthily, in the bonds of Christ,

RUTH KEENE SPITLER.

SCHOHARIE, N. Y., March 14, 1911.

DEAR EDITORS:—I am impressed to write a few lines to let you know how much I enjoy the editorials, and the articles from the dear correspondents, especially during the past year and a half. The editorials upon predestination have been of much comfort to me; they are just as I was made to believe when I was only fourteen years of age. I had never believed in predestination until then. I was brought up to go to Sunday School,

and thought that I could control these things myself, and be good whenever I wanted to be, or, on the other hand, just as bad as I desired. But how differently I was made to feel, and to cry for mercy on account of my sins, Lord, have mercy upon me, a sinner. I saw my helpless condition, and knew that in and of myself I could do nothing; all was of the Lord from first to last. When this burden was removed I was made to rejoice and praise his holy name, and all nature seemed to be praising God. O how I do love predestination, and all the Old School Baptist doctrine. There is not a minister among them that I do not love to hear preach, for I enjoy hearing the different gifts. There is not a minister, or brother or sister, against whom I have one hard thought. I love the people of God. I have known trouble only with myself, and I feel to be the chief of sinners. O is there any one like me? "When I would do good, evil is present with me." It will be thirty-eight years next May since Elder Bundy baptized me, and five others, and what a happy little girl I was that day, and just as he raised me up out of the water he said, "For, lo, the winter is passed, the rain is over and gone; the flowers appear on the earth; and the time of the singing of birds is come, and the voice of the turtle is heard in our land." O how precious those words have always been to me; how fresh in memory. I am made to say at this very moment, "O give thanks unto the Lord, for he is good; for his mercy endureth for ever." His everlasting arms are underneath. He has carried me through dangers seen and unseen. I have passed through many sore trials, both in body and in mind, and have been low down in the valley, but he has been my present help, and

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

As Elder Ker said in his editorial for February 15th, "Always a handful of meal in the barrel, and a little oil in the cruse." That to me was a comforting article. I feel to "lie passive in his hand, and know no will but his." My prayer is to be kept lowly and humble at the feet of Jesus. I desire to walk softly, and that I may always be kept from saying or doing anything to hurt the feelings of one of God's dear children; they are all so much better than I am. One thing I do know, that I am the chief of sinners. I feel like saying,

"Good is the Lord, inexpressibly good,
And we are the sheep of his hand;
His mercy and truth from eternity stood,
And shall to eternity stand."

What a wonderful God is ours; he declared the end from the beginning; he never slumbers nor sleeps; he sits on no precarious throne, nor borrows leave to be. I have felt of late to be still and know that he is God, yet I am apt to murmur and complain. I would always be in a quiet state of mind if I could.

I have written much more than I intended; I just had to tell you how I have enjoyed your writings, and felt so much impressed that way that I could no longer refrain. I love the SIGNS, and I love all the dear, good people who were chosen in Christ before the world was; how my heart goes out to them all. O if I only knew that I were one of his, but "when I turn my eyes within, all is dark, and vain, and wild." I mourn much on account of my sin, and seem to grow worse instead of better, but I am in the hands of God. The fifth chapter of Matthew has been of much comfort to me of late. O if I could be pure in heart, and a peace-maker, and live as becometh a christian, but I am carnal, sold under

sin, yet depending upon an independent God. I hope I have not done wrong in writing you; I know your time could be better occupied than in reading these lines. May God bless you, is the prayer of one who is all unworthy.

(MRS.) SPENCER NETHAWAY.

FLEMINGTON, N. J., Jan., 1911.

DEAR KINDRED IN CHRIST:—May I call you by that precious name? Yes, it is precious. When I am in the company of those whose faith is not ours, and feel lonely, then in spirit I turn to those of like precious faith, whose cry is, "God be merciful to me a sinner." How comforting it is to hear those words from other lips, then we know that they are our kindred indeed. It is with a feeling of unworthiness that I call them my dear kindred. In taking a retrospective view of the year that is just past I feel that I have very, very much to be thankful for, and the greatest of my blessings is that I have been permitted to meet with you quite often, to gaze on your faces and to feel the clasp of your hands. My natural hearing is so poor that I do not hear preaching any more, but I do love to be in the company of the saints, even though I myself may not be one. It is a delightful company to be with; it is the company of the Lamb, which he purchased with his own blood.

A short time ago I attended a large church supper which was given, as was said, for the benefit of the Lord's cause. Some may ask what I was doing in such a gathering. Well, I went to get a good supper, not to help the Lord, for he is able to take care of his own cause without the help of poor, puny man. I never felt more lonely in my life, being the only one there with such peculiar views, and, not being identified with any church

in the community, I was looked upon as a heathen. Compared with worldly religionists I am a heathen, because I cannot say as they do, that because of my good works I am entitled to salvation. No, I am destitute of any righteousness of my own; it is all of my Lord, who covers me with his robe of righteousness. I am poor, blind and naked, and would not have chosen him had he not first chosen me. "We love him, because he first loved us." But do I love him?

"'Tis a point I long to know,
Oft it causes anxious thought."

Just four years ago the Lord saw fit to take my dear companion away. I have been hoping that in depriving me of this dear one he would draw nearer to me and fill the aching void himself. I fear that I am drifting away from him, yet he has said, "I will never leave thee, nor forsake thee." What a peculiar sweetness there is in these words. When I was young I used to think that there was something peculiarly sweet in the word "christian," and I wished much that I might become one, but being such a sinner I thought it was impossible. Yes, dear ones, even though I longed to be numbered with that saintly band of christians, I was just the opposite, in living a careless life. No one save my Maker knows how I hated the doctrine of election, nor how hard I strove to tear it from my heart, thinking to get rid of it in that way. I joined a band of free salvationists, but that did no good. I still believed it, even though I did and said all the hard things against it I could think of. Think what a hypocrite I was to take part in a service that I did not for one moment believe. But the good and blessed Lord opened my heart to receive this blessed doctrine of salvation by grace, and now it is my only comfort.

I feel like shouting when I can see all the way in which he has led me. I cannot always see the narrow way, and when it is hidden I am discouraged. I do not want you to think for a moment that I doubt the Lord. It is my own evil nature and the fear that I am deceived that trouble me. "Bless the Lord, O my soul; and all that is within me, bless his holy name." Between this and spring I hope to meet you again, my life being spared.

I will now close by wishing you all a happy new year. May the blessed Lord keep you as the apple of his eye. To the Hopewell Church I would especially say, If it be his will to take some of our little band this year, may he take us to himself. I am sure that he will. You are precious to him; he bought you with a price.

Lovingly, but unworthily,

MARY E. FISHER.

PENNINGTON, N. J., Jan. 8, 1911.

ELDER F. A. CHICK—DEAR BROTHER AND PASTOR:—I feel a desire this evening to write you a few lines. I feel much disappointed not to be with you and the dear brethren and sisters this evening, and hope you will all have a good meeting; and I hope you had a comforting meeting at Harbourton this morning, and that it was good for you to be there. We have been made sad several times this winter through the death of some of our dear brethren and sisters. Dear brother Stout will be much missed in the church and among the brethren, and brother Cubberly will also be greatly missed. The day before his death I was talking with him at the meeting, and said to him that it was good he could be with us, and he said, "I am so glad to be here." I did not know that those words

were the last we should speak together. May the dear brother's family be comforted. Our aged sister Drake will also be much missed in her family and in the church. In this great affliction may they all be able to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." May the dear children, one and all, walk in the path that their mother followed. Our dear sister Phoebe Leigh will also be greatly missed in the church, for she was nearly always at the meetings, and how much she will be missed in her family. It always seemed to me that they had very great love for each other. I trust that her family may be consoled with the assurance that it is well with her. In all these, we have lost good brethren and sisters. May we, as a church, be comforted with the assurance that all is well with them. We know that the dear Lord never makes mistakes; he is too wise to err, too good to be unkind. As for myself, how often I am filled with doubts and fears. I wish that I could live as some of my brethren do, and would be glad to be always ready to speak a kind word and lend a helping hand. There is comfort to me in the words, "I am not come to call the righteous, but sinners to repentance." I feel that I am a great sinner, always stumbling in some way or another, and often realize that it is not in man that walketh to direct his steps; when we would do good, evil is present with us. I trust the dear Lord has given me the great desire to meet with my brethren and to love them; I feel that we should all be thankful for the great privilege of meeting together for worship, and also thankful for the kind pastor we have to preach the unsearchable riches of Christ to us. I often feel sorry that more do not meet

with us in the winter, and that they are not able to come; sickness and trouble oftentimes hinder many. May the dear Lord comfort them wherever they may be, and give to them the loving desire to meet in the Lord's house as often as it is possible for them to do so.

Now, dear brother, may these few lines find you and your family well. I hope that sister Chick is now much improved in health.

From your unworthy brother,
PAUL T. LEIGH.

COVINGTON, Ga., Feb. 24, 1911.

DEAR BRETHREN EDITORS:—Inclosed I hand you a most excellent letter from Elder J. T. Jordan. I am sure the many readers of the SIGNS will indeed be glad to read it; it was read to the church at Harris Springs last Saturday. Elder Jordan served this church twelve years, from 1896 to 1908, which was a pleasant and prosperous season for the church. My wife and I were the first to unite with the church after he was chosen pastor. He is near and dear to all who know him, and especially to the church.

Your brother, L. D. ADAMS.

LILBURN, Ga., Feb. 13, 1911.

DEAR BROTHER AND SISTER ADAMS:—Your card came to hand in due time, also one from sister Mary Lunsford, and now let me write you all a letter. I was very glad indeed to hear from you, and have thought many times I would answer you, but we have had so much sickness this winter I have put it off from time to time.

Let me write you something about God's holy worship. In the beginning God made man in his own image, male and female created he them, and called their name Adam, and said, Be fruitful

and multiply, &c., and unto them were born Cain and Abel, and in these two representative characters were manifested the false and true worship. Cain brought the fruit of the ground, as well as we can do in the flesh, and God did not have respect to his offering, and he, being of the wicked one, slew his brother, because his own works were evil and his brother's righteous. Abel brought of the firstlings of his flock, together with the fat, and God had respect unto his offering, and he obtained witness that he was righteous, God testifying of his gifts. (Like it was with us, I trust, dear children, when I baptized you; the water turned so pretty and felt so good I could have walked in it a hundred yards.) This was the true worship, it was done by faith, and without faith it is impossible to please God; whatsoever is not of faith is sin; faith is the gift of God, and is the fruit of the Spirit. This holy principle of worship has come on down to the present time, and God yet testifies to his children when they worship in that spirit of faith in which Abel worshiped him. My idea is, by faith Abel saw the coming of the Lord Jesus, and rejoiced in him as his Savior, which enabled him to make a suitable sacrifice to represent his coming, and so with all the saints who worshiped him in types and shadows. I think when Abraham offered Isaac by faith and it was accounted to him for righteousness, that Jesus and the child of God were both represented. Isaac represented the child, and the ram that was caught in the thicket represented Jesus, for he was made under the law and the sword awoke against him, and not one jot or tittle was to pass until all was fulfilled. When the sinner is brought to the end of life as far as he can see, like Isaac, and God's holy justice, Abraham's drawn knife, Jesus to

us is presented by faith as having been already sacrificed for us, and we, like Isaac, are released and go free. I think the spiritual Jew, when he brought his offerings according to the law, by faith looked beyond the shadow to the substance: Jesus, and God testified of him that his gift was acceptable; but the natural Jew when he brought his offering could not see further than the altar, and expected to be saved by his obedience to the law. The same two principles exist to-day. I think also when the time of reformation came God did not testify to the spiritual Jew when he brought his offerings according to the law, and this brought disconsolation to Israel, but the Lord enabled Simeon to look and wait for the consolation of Israel, and told him he should not see death until he had seen the Lord's Christ, and, like all God's work, he got to the temple at the right time and knew the child when he saw him, and took him in his arms and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." He certainly did receive consolation. During the disconsolate and troubled condition of Israel came John the Baptist, preaching in the wilderness of Judea, just at the right time. They needed something, the former evidence of their worship was gone, and here they were in a wilderness of confusion, but when John preached repentance they understood it and did repent or turn from their law worship and present their bodies a living sacrifice instead of a dead ox, and told an experience of grace, or confessed their sins and were baptized, and by faith were able to discern between the righteous and the wicked, and him that worships God and him that serveth him not. In a short time the church was manifestly set up,

the war over, the devil and his angels cast out by Michael and his angels, and now a spiritual kingdom made up of spiritual subjects under spiritual law is prepared to offer up spiritual sacrifices acceptable to God by Jesus Christ, each one being a lively stone and a priest to make his own sacrifice. Now what must the children do according to that perfect law? See that they abstain from fornication, and from idols, and from blood and things strangled, and keep themselves from idols, and be not conformed to the world. What is the world? The lust of the flesh, the lust of the eyes and the pride of life.

I will close. Pardon my imperfect letter, old age and childishness, and let me speak my feelings. May God bless you all. You have been so good to me, I have had much comfort and satisfaction with you all. Brother Lee, will you read this letter to the brethren and sisters next Saturday? I do not know when I can come to see you. I have not been to East Atlanta since October; both last meetings I was hindered by sickness.

Farewell. Yours in hope,

J. T. JORDAN.

HARDING, W. Va., March 8, 1911.

DEAR BRETHREN EDITORS:—I wish to let you know how I appreciate your work on the SIGNS OF THE TIMES. I have enjoyed reading the "New Year's Address," by Elder Chick. It comforts us to read the personal experience of the every day life of those older christians, whom we esteem so highly for the truth's sake; as we read we feel a response in our own hearts to the desires, the longings and obligations to our God, and feel that it is indeed a blessing to have the love of God in our hearts and to serve in his house in fellowship with his people, and when our

path seems dark, and we cannot feel his guiding hand, it is a blessing then to be reconciled to the way he is leading us. It is good to have our minds stirred up by the servants of our God in regard to the things of his kingdom. I am weak and sinful, and my way is sometimes dark, and I try to walk by sight, but my weak vision cannot penetrate the darkness, and I falter and stumble over the obstacles which the enemy places in the way. It is then I am made to realize that only by faith can we follow in his footsteps and walk uprightly before our God. I would desire to walk always in his strength, for he is almighty and in him is no weakness.

I have read with much interest brother Chick's answers to "Important Questions," in March 1st number. How sad it is to see good brethren and sisters divided in church fellowship, yet all holding to "salvation by grace." May God in his own time give to the members of all such divided churches grace to bear and forbear with each other, and enable them to confess their faults, and give them the spirit to forgive even until the seventy times seven, and restore to them confidence in each other and holy faith and trust in God.

Inclosed find two dollars to renew my subscription to the SIGNS OF THE TIMES. I would be very lonely without it, as it is all the preaching I get through the winter season, and I look forward to its coming and enjoy reading the letters from the brethren and sisters, for they tell us things which we have experienced, and we are glad to hear those things confirmed by those we believe to be God's people. I am now past the forty-sixth year of my life, and it was twenty-four

years the twenty-second day of February since I first felt that Christ was my Savior. What a glorious thing it is to be given faith to believe that the Son of God is our Redeemer; what joy then fills our souls, and we forget for a time that we are still of the earth earthy. But the flesh is weak, and as soon as our Savior is gone from us for one of those "little whiles" doubts arise and we cry unto him, "Restore unto me the joy of thy salvation." When I look back over that twenty-four years I ask myself, How much of that time have I spent in service to God? or how many times have I, like Peter of old, denied him to the world, while desiring to be near him? Such heart-searchings humble me and make me fear that I have sometimes even failed to give a cup of cold water in his name. I must confess that I have come far short of always walking as humbly before the Lord as I have desired to, but through it all I have sometimes been enabled to look away from self to the perfect life of our dear Savior, and to hope for mercy through his name. Those years have been filled with light and darkness, joy and sorrow, temptation and trial, but I am convinced that they are among the "all things" that work together for good. The Lord is holy, just and righteous, and to him let all honor and glory be given. It is a wonderful blessing to be enabled by his grace to trust him for mercy, righteousness and eternal life.

May grace, mercy and peace abide with God's people everywhere, and may you be blessed more and more in your editorial work, and be comforted with the comfort wherewith you comfort the flock, is the prayer of yours in fellowship,

(MRS.) E. E. WORKMAN.

SENECA FALLS, N. Y., Jan. 25, 1911.

DEAR BROTHER CHICK:—I have just received this letter from brother Hamilton, and thought it too good to keep. It made me feel so good in reading it I thought it might strengthen those who are of the household of faith. Brother Hamilton is strong in the faith of salvation by grace; he wants no mixed up works; it is all of grace from first to last. I still enjoy the SIGNS very much, and look for its coming. I especially enjoy both your and brother Ker's editorials. I now leave to your judgment to publish this letter.

Your sister in hope,
(MRS.) E. CANDLER.

EDGE MOOR, Del., Jan. 8, 1911.

DEAR SISTER CANDLER:—I was very glad to get your card and to hear from you again. My wife and I were especially glad that your hope is still founded on the Rock Christ Jesus. I was reminded of this a few days ago when I was reading in Deut. xxxiii. 27: "The eternal God is thy refuge, and underneath are the everlasting arms." O how safe are all the people of God; all of them are under his care and protection. For many years you have known that the eternal God is your refuge, and you have been supported by his everlasting arms, and the truth and beauty of it is this refuge and support will never leave you. Christ tells us that he will give his children eternal life, and no man shall pluck them out of his hand, and then as a double security he tells us that no man shall pluck them out of the Father's hand. (John x. 28-30.) Some of our enemies claim that our Old School doctrine gives no one a chance to be saved, but surely there is no chance about it; Christ assures us that there is a positive certainty of the salva-

tion of all the elect. No chance salvation will suit us. Christ again said, "Of them which thou gavest me have I lost none."—John xviii. 9. Surely we are glad that our salvation does not depend upon ourselves. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God." Philippians iii. 8, 9, seems to suit me now, and give me courage by the way. There are many so-called wise men in this world who have learned (they think) a new and better way of life, but I am glad that there are a few left who believe the good old way of salvation by grace. These other men are ever learning, but never able to come to a knowledge of this truth; it is hidden from them.

With the best of wishes,

B. F. HAMILTON.

DODD CITY, Ark., Dec. 18, 1910.

DEAR EDITORS, PUBLISHERS, CONTRIBUTORS AND READERS OF THE SIGNS OF THE TIMES:—As it is time for me to renew my subscription for our dear family medium of correspondence, I desire to write you a few lines. First, I regret very much that I can send you no new subscribers, as I do not know of any Old School Baptists nearer than twelve miles, and it is hard to interest those of the world in spiritual things. I will say next that the four little churches in our association, the Little Zion, are all in peace. We have had several good meetings this fall since our association, which was an association indeed and in truth, but not much ingathering in any of the churches. In my weak, feeble way I try to preach to two of them monthly, and one every other month.

But I just thought to write to let you know how I have been comforted and edified in reading the SIGNS this year; it

seems that it gets better all the time; it may be because I get so hungry for spiritual food. All the letters seem very good, but I must mention a few as I now remember them. The editorials, "How Sinners Become Christians," "The Help of the Lord Against the Mighty," "Types and Shadows," "Sprinkling Unscriptural," "Future Recognition" and many others were comforting and consoling. Of the correspondence, the two letters of Charles P. Buck, of Blytheville, Ark., were precious to me. O how wonderfully God reveals his precious truths to his children! No wonder the apostle cried out, "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!" "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." "What man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." Man must have the Spirit of God in order to know the things of God, for "if any man have not the Spirit of Christ, he is none of his."

I have not written this for publication, but it is yours to do with as seemeth good to you. I often desire to write to the kindred in Christ, as they are nearer and dearer to me than fleshly kindred, but when I see the SIGNS filled with such good things, so much better than I can write, I do not write for fear of crowding out some of the good letters of the brethren and sisters. May God bless all the contributors, publishers and editors, and spare you long to comfort his little, scattered sheep and lambs, is the desire of one of the least of all his children, if one at all.

WM. J. CASEY.

ADRIAN, Mich., Jan. 15, 1911.

DEAR BRETHREN:—Can one who feels to be such a sinner be allowed to call you by that dear name? I am now almost seventy-five years old, and have had a great desire to belong to the Old School Baptist Church for forty years, but could not think I had a right to a place with that dear people, they so good and I so unworthy, yet when I would feel cast down and sorrowful I would say, "Lord, what wilt thou have me to do?" and the words would come, "Be baptized." My sister in Cement City wrote me that there would be a meeting there, and I had a great desire to go, and did go. While listening to the sermon Elder Pittman preached to us that Saturday afternoon I was made willing to obey my Savior's command, and when the invitation was given to those who had anything to say, I arose and told in a few words why I hoped the Lord had forgiven my sins, and, to my astonishment, was received, and the Sunday following I was baptized, and it was a happy day to me. When we got to the water how beautiful it looked; it seemed to be singing praises to God. That night while I lay meditating upon all that I had heard, and all that had transpired during the day, a great calm came over me, and I was so filled with love to my Savior that it was almost impossible to keep from praising him aloud. That happiness remained with me for three weeks, then the old tormentor came and told me I was deceived and had deceived the church; but there is One who cannot be deceived, and his all-seeing eye searches the heart and knows us better than we know ourselves. O, it seems impossible that such an unworthy sinner as I know myself to be should have the love and fellowship of those dear ones. I have had a short ac-

quaintance with the people at Cement City, but my heart goes out to them in love, and if I could meet with them at each of their meetings how happy I would be; but that is impossible. May the Lord spare you to sound the gospel trumpet for many years. I have been taking the SIGNS for a long time, and it is most dear, for it contains the doctrine I dearly love.

Your sister, I hope, through the mercy of a forgiving Savior,

LAMIRA CARY.

HOPEWELL, N. J., Feb. 12, 1911.

DEAR BROTHER CHICK:—I do not feel worthy to call you brother, but O what a dear name that is. I was with you in mind and spirit to-day, and wished I could be at the meeting and hear the good preaching, and meet with the dear children of God and see their smiling faces, and I hope that in your prayer you thought of me, for you always pray for those who are not there. It is the greatest cross to me when I am away from home so that I cannot get to the meetings in Hopewell; there is where I love to be, but still I am so sinful that I do not feel worthy of a place with you all. The word of God says, "We know that we have passed from death unto life, because we love the brethren," and those we love we desire to meet with; sometimes this seems to be all the hope I have. It is by the grace of God that I am what I am. He had mercy upon my poor soul when I thought I was doing right in keeping the commandments of men. I tried to read the Bible at that time, and could not see where I was wrong; my prayer for a long time as I would sit and listen to Elder Purington,

was that the Lord would unstop my deaf ears and open my blind eyes; but we have to wait the Lord's own time for such blessings. Elder Purington, on April 22nd, 1881, took for a text the passage of Scripture, "Take my yoke upon you," &c., reading three or four verses, though I cannot now remember them all. I was enabled to hear as I had not before, and was baptized the next day. It was the brightest day I ever saw. When Elder Purington raised me out of the water all nature seemed beautiful to me, and it seemed as if all trouble was gone, but what a crooked path I have traveled since. This world is full of trouble and sorrow. I think that the editorial in January 15th number of the SIGNS is very good. I am ashamed of this letter, but hope that you will receive it and excuse it. If I could write as good letters as are in the SIGNS I would be glad, but I cannot write or talk upon the Bible as I would like, still it is my joy to hear others. It is my prayer that the Lord will keep me in the right way. I hope to be with you all at the coming Saturday meeting, if it be the will of God.

With love to all, your sister in hope,

(MRS.) GEORGE GOLDEN.

DAYTON, Wash., April 11, 1911.

DEAR BRETHREN:—I would like to say through the SIGNS OF THE TIMES that after nearly five months visit with the brethren in southern California and western Oregon I returned to my home in Dayton, Wash., much improved in health, and I desire to be thankful to the good Lord for his merciful and watchful care over me, and for the many blessings and favors I received on my trip.

B. S. PATE.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1911.

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

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

Elder H. C. Ker, Middletown, N. Y.

All letters for this paper should be addressed, and money orders made payable, to
J. E. BEEBE & CO.,
Middletown, Orange Co., N. Y.

I CORINTHIANS X. 16.

"THE cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

In general the apostle has been presenting in the immediately preceding portion of this epistle, first, the work of the Spirit of God in the hearts of believers, and second, that course of life which is in harmony with this inward work. He has written of some things which it was especially needful that this church should remember and practice. The sum of all is, that as believers they had been called out from the world and its follies and from the rituals of a carnal and worldly religion to a higher life, even the life of that Spirit which had been manifest in the blessed Master in the days of his flesh. But, in following after that course of conduct which this life demanded, he declares that there were hindrances in the way, and that they were liable to sin. While, therefore, they ought to rejoice in their calling to this heavenly life, on the other hand it was well for them to remember that they were liable to come short and to grievously err through temptation and from the weakness within their own flesh. This is the substance of all that goes be-

fore in the connection of the words quoted at the beginning of this writing. To enforce these things upon the minds and hearts of his brethren, in the beginning of this tenth chapter the apostle calls attention to Israel in the wilderness. Referring to the opening verses of this chapter we see that the apostle calls attention to five special blessings which God had conferred upon Israel under Moses. These five things were, that they were under the cloud, that they all passed through the sea, that they were all baptized unto Moses in the cloud and in the sea, that they did all eat the same spiritual meat, and that they drank of the same spiritual drink flowing out of the Rock that followed them. The apostle speaks of these as spiritual blessings, because although they were literal and temporal things in themselves, they did point to the things which were and are spiritual. The cloud represented the presence of God, for he dwelt in the cloud, as the angel of his presence which guided them. The sea represented that great deep in which are the ways of the Lord, and in which is the spiritual travel of all the people of God. The baptism unto Moses in the cloud and in the sea represented the setting apart of the redeemed unto a new life altogether diverse from the old life; henceforth Israel was not to dwell in bondage again, but to walk as the Lord's own people, set apart for his glory. Thus our baptism is unto Christ, both that which we may call the baptism of the Spirit, by which we are indeed and in truth separated unto God, and then the form of baptism by which we confess before the congregation what has been wrought within our hearts. The spiritual meat signifies the true bread of heaven, which Christ, according to his own testimony, is to all his people

day by day. So far as the water mentioned is concerned, we need not say more than the apostle has said: "That Rock was Christ." These five blessings are named by the apostle, and in them are summed up all other spiritual blessings that could be named. These things Israel might well rejoice in, and in these things may the people of God well rejoice and be glad to-day.

But also the apostle at once proceeds to name five things in which Israel, or many of them, had sinned. The five blessings, conferred of God, are set over against five transgressions of their own. But let us take notice for our comfort that it is not said that God was not well pleased with all of them, but with many, and these many were overthrown in the wilderness. Some were guilty of one thing and some others of other things, not all were guilty of all the things named. The five things are, first, lusting, then idolatry, then fornication, then tempting Christ, and last, murmuring. In these five things we think might be summed up all manner of transgression, both in heart and life, of which any one can be guilty. These things the apostle names for the purpose of warning his brethren. Israel was greatly blessed, but this did not secure them from the danger of transgression and the consequent chastisements. It seems to be the apostle's design to urge upon the church that the blessings of God are not to be regarded as causes of boasting, but rather of humility and fear. It will not do to presume upon the mercies of God and become high-minded and self-confident. As Israel sinned, notwithstanding the multiplied favors of God toward them, so may we all sin, though redeemed and born of God. These things are written, as the apostle says, for our admonition,

and "let him that thinketh he standeth, take heed lest he fall."

Now, from all this the apostle comes to speak of the one thing that distinguishes the church from all the world beside: Christ is theirs. They are shut up unto Christ by redemption, by preservation and by the continual teaching of the Spirit within, and this they set forth whenever they come to partake of the emblems of the body and blood of Christ in the supper. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" The word "communion" literally means the act of having things in common, or of partaking of things in common. This is borne out in the next verse, where the apostle says, "For we, being many, are one bread, and one body." That is, we all as believers have in spirit partaken of the body and blood of Christ by faith; we have been nourished in our faith, hope and love by the application of these truths, comforting, strengthening and nourishing us in our need. This has been true of all who believe. We all are partakers of that one Bread. (Verse 17.) All have passed through the same experience of the power and grace that are in Christ. All have come to believe in him, and to love him, and to serve him in newness of spirit; all are in these things one indeed in their spiritual life; all are one with Jesus the Savior. It is living bread of which believers have eaten, and because it is living bread they live also; they shall never die. In this experience is true oneness and communion, but in the ordinance, to which we believe the apostle refers here, there is a setting forth of the great truths of which we have been speaking. When we eat the bread at the supper it is one

bread, and when we drink the wine it is one cup, and as we eat the one bread and drink the one cup we declare that we are one, and that we and Christ are one indeed. As bread and wine when eaten and drunken become so incorporated in our bodies that they are a part of us, so as we have eaten and drunken of the body and blood of Christ, through our faith grasping the truth that he is our all, our salvation and our daily help and strength, he has become (shall we say?) a part of ourselves, and as Christ thus experimentally dwells in our heart, our life and our all, so we become one body, bound together in love. There is constant communion between each and every member of the body physically, together with mutual dependence and mutual gladness in each other. So there is oneness in all the members of Christ, and each one communes with all the rest. Is not this partly, at least, what the apostle means when he says, For we are one bread, one body? Not only are we baptized unto Christ, but he lives in us as our life. We have a much closer union then with Christ than the children of Israel had with Moses. They were indeed baptized unto him, but he did not live in them; they were one nation, but they were not one body. Believers are one body. By so much then are we under more solemn obligations unto Christ than Israel was unto Moses. Moses was a servant over the house of another, but Christ is a Son in his own house. While we are servants, in one point of view, yet we occupy the much nearer relation of sons of God, and brethren with the Lord. If, then, servants live to obey their master, how much more should believers remember to obey him who is one with them, their life, their all? All eat the bread and all drink the wine, so all are

equal partakers of the benefits of the body and blood of Christ. The Romish antichrist forbids the wine to all save the clergy, but, thanks be to God, our blessed Master did not forbid the wine to any of his disciples when he instituted this ordinance of the supper; and still more ought we to rejoice that he not only gives his body for the comfort of all his people, but also his blood. No one among them all is forbidden the blood, any more than they are forbidden the bread. Certainly all need the blood, and must feel its power before they have right to the bread, and these can and do eat and drink in remembrance of him, and to the glory of God, and every time that a believer comes to partake of the supper he is reminded that he is one with Christ and one with all the members of his body. He is reminded that he is not his own, that he is bought with a price and belongs to the Lord. This is well fitted to stir up his mind to a remembrance of the truth set forth by the apostle here, viz., that it is his to follow Jesus in his commandments, and that being saved means, in part at least, that one has been begotten not only unto a living hope, but also to obedience. How fearful will all who feel these things be, lest they deny the Lord by disobedience.

Now it is our mind to briefly refer to a few things which belong to the ordinance of the supper, as set forth in the word of God. First, it is a church act; that is, it is to be observed by the churches as churches. It is not an individual act, but it expresses communion, and communion means the communion of the body. It is evident from the narrative that disciples only were at the first supper; it was not opened to all men. Disciples only are to be admitted to the supper now; it would be mockery were

any others to come in. If one comes in who knows not the spirit of true oneness with Christ, he is acting a lie. How solemn this question then becomes to all humble-hearted followers of the Lord. Am I his or am I not? will at times sorely try their hearts, and such sore trials and questioning are infallible marks of that soul where the Lord has wrought conviction of sin and the need of salvation. Still further, it is the Lord's table, and it is ours only so far as we are the bidden guests. It is not ours then to bid any one enter there, neither is it ours to say who shall partake; the Lord bids to his own table whom he will. One charge brought against the church of God has been that they are selfish, because they will not bid others to eat and drink with them at the Lord's table, but the word of God settles all this. Whom the Lord has bidden to come in his word (and no others) ought to come to the table, and he has in all the New Testament set forth this ordinance as belonging to his church. It must be confined there, unless we will become rebels against his word. But whom does the Lord bid to come and to eat and drink? Surely we could not suppose that he would bid any one come who does not know the Lord, and we find in the word that all that is said concerning the matter is to the effect that believers only are entitled to partake. One instance to the contrary cannot be found. Still further, baptism is prerequisite to the supper. It is sure that baptism is prerequisite to membership in the church, it is the door of the church visibly, and the door is a part of the house, as we know. It is not something outside of the house, but is in it as a necessary part of it, and all who come in must come by this door of baptism. All the privileges of the church, which

belong to all those who dwell there, are reached only as we come in by this door. Baptism is the first ordinance, all the rest follow; and this includes the supper. Not only is this the order laid down in the word, but it is in harmony with all that is fit and orderly. Baptism signifies our death to sin and self, and our resurrection to Christ and to be his followers. The supper represents that by which living men grow and thrive and become strong; life first, and eating and growing afterwards. Baptism first, and the supper afterward seems then to be the suitable order, and the Lord has commanded that which is suitable in this matter. Baptists have been accused of selfishness for their order in this matter, but it is the established order according to the word, by the Lord of the house, and the servants have no discretion in the matter at all. Beside, it is not close communion, but communion open to all who belong to the house. Our families sit down at our tables, and the family belonging to the house of God sits down at his table. Unless it be contended that all men belong to the church of Christ, it cannot be successfully contended that all men have a right to the privileges and obligations of the church. Baptism must precede all else in the life of the church. All, therefore, who have not been baptized have no right to the supper. This of course sets aside all who have only been sprinkled or poured upon for baptism. Not only baptism must precede the supper, but an orderly walk, true faith and true doctrine must precede an entrance into these privileges.

We have not here stopped to enter into an extended argument, but have merely suggested the reasons for our order as the church of Christ regarding this ordinance.

MARRIAGES.

By Elder Silas H. Durand, April 12th, 1911, at the home of the bride's father, Albert Serviss, New Brunswick, N. J., Melmoth L. R. Wade, of Brooklyn, N. Y., and Miss Mary Blew Serviss.

OBITUARY NOTICES.

Peter Staples, of North Berwick, Maine, departed this life March 9th, 1911, aged 80 years, 4 months and 10 days. He was a man well known and highly respected. He made no public profession of religion and attended no meetings of professed churches of Christ. Several months before he died one of his daughters (Mrs. Albert Billings) said to me, "My father is sick and very weak; I want you to go and see him, I think he would like to see you." I had but a very slight acquaintance with him, and had never held any conversation with him. The next day I drove to his house, but I went very reluctantly; it was all as a dreaded task before me. I thought, I am only going to please his daughter; perhaps, knowing who I am, he has no inclination to see me or to hear the first word from my lips concerning God and eternity. As I approached the house my soul was so burdened by the supposed task before me of visiting this sick old man, I prayed to the Lord to carry me through. I found him sitting up in a large rocking-chair wrapped in coverlets before an open fireplace, and he was very feeble. In a few minutes I began talking to him of God's salvation, and his gracious dealings with his people, and I could see he was interested, and with broken utterances and tear-streaming eyes he talked a little himself, and that little so rich, so blessed, it was a soul-gratifying revelation to me, so expressive of his deep experimental knowledge of the doctrine of God our Savior, and that he was well acquainted with the holy Scriptures. O then with what freedom I could discourse to him of "the sure mercies of David." I visited him after this, and found it very satisfying to do so. How sovereign the kindness and love of God our Savior. I preached at his funeral from the words, "Thou wilt shew me the path of life."—Psalms xvi. 11.

ALSO,

Mrs. Jennie Grover, of North Berwick, Maine, died March 11th, 1911, aged 71 years and 8 months. In her early days she made a profession of religion, but had no relish for the doctrine of God our Savior. This I discovered in my first acquaintance with her, nearly eighteen years ago; but at the time of the death of their daughter, in 1903, their only surviving child, amidst her mourning over her loss she became much exercised over her own condition before God, feeling that she was a poor, perishing sinner. This trouble of soul continued about a year, until it pleased the Lord to give some tokens of comfort in

his word, and a little hope sprang up that the Lord would be gracious to her, and in due time she would tell that she hoped the Lord had pardoned her sins, and that Christ was, she hoped, her Savior. She became a subscriber of the SIGNS OF THE TIMES, and often found comfort in what she read from its pages. Many were the conversations we had together concerning the experience of believers in the Lamb of God. But though she often expressed the desire that the time would come when she could unite with the church, yet she did not do so, her own felt unworthiness appeared to prevent her. Her health for several years had been declining, and at the time of her death she was at the home of Mr. and Mrs. Harry Grover, Dover, New Hampshire, with whom she and her husband had spent the most of the winter, and where she had the best of care. On Monday, March 6th, she was stricken with paralysis. During the night following the attack she expressed a desire to have me come and see her. I was notified of this by telephone, and went to see her Tuesday morning. I found her able to speak a little, happy in her mind, looking unto Jesus, expecting soon to depart and to be with him. Her faltering tongue would say, "I love Jesus, he is dear, he has sent this stroke upon me; I wish I could talk more." She listened to my talking of Jehovah's covenant faithfulness, and of Christ and his salvation with evident delight. She wished me to talk and sing to her, and while I was speaking, again and again with her lisping tongue she would say, "I love Jesus, he is dear; I wish I could talk." The next day she could hardly articulate a word, but understood what was spoken to her. Her husband will greatly miss her; they shared their joys and sorrows together many years. May the Lord console and sustain him in his bereavement.

At her funeral I preached from Solomon's Song iv. 6.

ALSO,

Sarah Hanscomb, of North Berwick, Maine, died March 14th, 1911, aged 92 years, 2 months and 20 days. She united with the church and was baptized by Elder William Quint at the same time and place as our brother, Elder F. A. Chick. During her long life she lived in the vicinity of our meetinghouse, and constantly attended the services held there while she was able, but during the last few years her infirmities were such that she could not do so. She failed in body and mind, yet when I visited her, though she sometimes could not be made to understand who I was, she would ask me to pray with her before I left, and appeared to be interested when I spoke to her of the riches of God's mercy, and often she would say, "I am nothing but a poor old sinner." If she said anything of herself in things relating to God it was ever in much self-abasement and with a trembling hope, because, as she expressed it, she was "so unworthy, a poor, ignorant creature." At her funeral I preached from Jeremiah xii. 5.

Thus in the compass of a few days I attended the funerals of these three persons, whose spirits we hope have departed to be with Christ, which is far better, and they are happy now in glory with him, and their bodies we have laid in their graves in hope of the resurrection at the last day, when they shall come forth immortal, incorruptible, spiritual, fashioned like the glorious body of our ascended Lord Jesus Christ.

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

Dr. M. James Galloway departed this life (we hope to enter into a better) at his home in the city of Philadelphia, Pa., Feb. 28th, 1911, of heart failure. The subject of this notice was born in Scotland, March 28th, 1838, making his stay on earth 73 years, lacking just one month. He emigrated to the United States when fourteen years of age, and became a resident of Philadelphia, making that city his home until the time of his death. Dr. Galloway was twice married, first to a Philadelphia lady (with whom the writer had no acquaintance), who died many years ago, leaving her husband and three children, two sons and one daughter, who lived to manhood and womanhood. The sons both died a few years ago; the daughter, Mrs. Davis, of Bristol, Va., still survives. Feb. 7th, 1900, Dr. Galloway was married by the writer to Miss Myra B. Nevin, of Chester County, Pa., who survives him, with the daughter referred to. If I am rightly informed, the doctor was an adherent of the Kirk of Scotland, but whether he was ever a communicant of that order, however, I am not informed, but from my first acquaintance with him (about fourteen years) he manifested a decided preference for the Old School Baptists, showing great pleasure in their society and delighting to entertain them in his pleasant home, where they were always made welcome. He was always gentlemanly and kind, and possessed of many noble traits and admirable qualities, a man of culture and refined tastes, a great lover of nature in all its forms, of an enthusiastic and poetic temperament, proud of his native country and its noble history. Our sympathy is extended to dear sister Galloway in her sad bereavement, but her sorrow is not such as the sorrow of those without hope. May the Lord ever support and comfort her, and be unto her a very present help in trouble.

Funeral services were held at his late residence, 1312 Spruce St., Philadelphia, conducted by Elder B. F. Coulter and the writer (Mr. Green, a minister of the P. E. denomination, a close personal friend of the family, also taking part), March 3rd, 1911, after which the mortal body was interred in Ivy Hill Cemetery to await that summons which shall call forth all who sleep the sleep of death out of their graves.

A. B. FRANCIS.

George Tamsett, of Oneonta, N. Y., died from cancer of the throat, Feb. 25th, 1911, aged 61 years and 1 month. Mr. Tamsett was born in England, Jan. 21st, 1850, and came to the United States in the fall of 1870, to his brother James W. Tamsett's home. Mr. Tamsett often attended meetings at Otego Church, and was a firm believer in salvation by grace. He had a great love for reading the Bible and other religious books and writings, and spent most of his leisure time reading and talking about what he read. His experience of divine things was sacred to him, and he lived aloof from worldly amusements almost entirely. His first wife died in January, 1888, leaving him with seven children. In August, 1900, he was united in marriage to sister Lucy Brewster Weidman, by Elder D. M. Vail.

Elder J. B. Slauson attended the funeral Monday, Feb. 28th, and spoke words of truth and comfort, using part of the fourteenth chapter of John and reading hymn 1290.

ALSO,

Mrs. Rosamond C. Price died at her home in Oneonta, N. Y., March 19th, 1911, aged 77 years. Sister Price was the daughter of brother George A. and Gertrude Chamberlin, and all were members of the Otego Church. Sister Price and sister Sallie Miller were received into the church at the meeting held July 5th, 1879, and both were orderly in walk and devoted in their regard for the church, and held in love and esteem by the church during their lives. Sister Price had been a great sufferer from a mental trouble for years; her last illness was short. She leaves her husband, Elisha Price, three daughters and three sons, together with other relatives and many friends to mourn her departure from earthly scenes. Much of interest to their friends could be said of these two who have lately passed away from time things, but neither would have wished it done.

Written by their friend,

SUSIE C. F. GUERNSEY.

Rachel Ann Timmons departed this life Dec. 22nd, 1910, at her home in Snowhill, Md. She had been in poor health for several months, but was not considered in a dangerous condition until two weeks before her death. The last few days her suffering was great, but she bore it patiently. She was of a cheerful disposition, always believing there was a bright side to every picture if it could be seen. She was married to Jenkins Timmons in January, 1868, and six children were the fruit of that union, two dying in infancy, leaving two sons and two daughters to feel the loss of a dear mother, also her aged companion, who have our deepest sympathy. She was born August 24th, 1840. Sister Timmons was baptized by the writer in fellowship of the Old School Baptist Church in Snowhill, Md., about fifteen years ago, and lived a life consistent with her profession

the rest of her days. She showed a meek and humble spirit every day as well as Sunday, and was always at meeting when her health would allow. Acute asthma caused the stroke that took her away.

Elder A. B. Francis preached the funeral sermon in the meetinghouse in Snowhill, after which her mortal remains were laid to rest in the Snowhill Cemetery until called to rise at the last day and to be made like her dear Savior. This makes five taken from this church in twelve months.

ALSO,

Mary E. Cramfield departed this life March 5th, 1911, at her home, near Powellville, Md. Sister Cramfield was born Oct. 30th, 1833, and was married to George Rounds, March 21st, 1855. Nine children were the fruit of that union, all but one (Eddie) living to feel the loss of a mother. It was the privilege of the writer to baptize sister Cramfield in the fellowship of the Old School Baptist Church called Indiantown about twenty-five years ago, and ever since she had walked and talked according to her profession. She was again married, to George Cramfield (I have not the date). They lived happily together until death came and demanded their separation. We miss her presence at the meetings of the church very much, but desire to bow in submission to the will of Him who doeth all things well, believing that for her to die is gain. The cause of her death was dropsy.

Her remains were taken to the Forest Grove meetinghouse, where the writer spoke to her memory to a large company of friends, using for a text, "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."—John vi. 44. After which all that was mortal was laid to rest until the morning of the resurrection, then shall that mortal come forth immortal and be glorified.

T. M. POULSON.

MASSEY, Va.

Mrs. Lucy Ann Mitcham was born in Newton Co., Ga., Oct. 10th, 1841, and died Oct. 5th, 1908, aged 66 years, 11 months and 25 days. She was the daughter of Green H. and Mary Ann Dodson. In January, 1858, she was married to Milton M. Mitcham, and to that union were born five children, all of whom are living: A. L. Mitcham, Atlanta, Ga.; Mrs. W. J. Nunn, Rutledge, Ga.; Mrs. W. A. Dodson, Bryan, Texas; W. M. Mitcham, Atlanta, Ga., and Mrs. Lafayette Nunn, Bostwick, Ga. She united with the Primitive Baptist Church of Christ at Shoal Creek, Newton Co., Ga., early in life, and was baptized by Elder J. G. Eubanks, living a consistent member until her death. She leaves her husband and children, two sisters and one brother: Mrs. J. W. Lowe, Mrs. G. D. Carter and A. M. Dodson, also a number of friends to mourn her death. Both her sisters were members of the same church she was. She lived

with her daughter, Mrs. W. J. Nunn, of Rutledge, who tenderly watched over her as long as life lasted. She had fought a good fight, she has finished her course and kept the faith. This lovely christian sleeps and rests from all her cares, and though loved ones weep she is with her Savior.

She was laid to rest in the Rutledge Cemetery. The funeral service was conducted by Elder R. L. Cook, of Social Circle, Ga. To the children and other beloved relatives I commend her life as an example, and may the good Lord sustain you all in life and save in death, is my prayer for Christ's sake.

Her nephew,

W. G. CARTER.

RUTLEDGE, Ga., April 13, 1911.

Mrs. Susan Ann Hilton, of Sanitaria Springs, N. Y., died suddenly of valvular heart trouble at Oneonta, N. Y., where she had gone to visit a sister (Mrs. E. M. Hayes), Feb. 26th, 1911, aged 77 years. Mrs. Hilton's maiden name was Reynolds. She was born in New Kingston, Delaware County, and came to Broome County with her parents, C. and Sally Ann Reynolds, when nine years of age, and most of her life had been spent in what was then called Osborne Hollow. She was united in marriage to Willis B. Hilton when twenty-five years of age. He died twelve years ago, leaving no children. She was a member of the Old School Baptist Church, being baptized by Elder Bogardus, at Brookdale, Pa., in the fall of 1897. She was a firm believer in the doctrine.

The remains were brought to Sanitaria Springs, and the funeral was held at her sister's, Mrs. H. M. Strickland, where she had made her home. Elder Slauson read hymn 1246, and spoke to the comfort of the mourning relatives and friends present from 2 Timothy iv. 7, 8. She leaves her beloved church and many relatives and friends to mourn their loss, but for her "to die is gain."

(MRS.) H. M. STRICKLAND.

CONTRIBUTIONS TO AID IN SENDING THE "SIGNS" TO THE POOR OF THE FLOCK.

E. C. Harsh, Ohio, \$.75; C. Owens, Iowa, \$1.00;
N. Stathers, W. Va., \$3.00.

NOTICE.

The supply of the Mary Parker book is exhausted. We keep on hand the Hymn and Tune book, in both round and shape note, price 70 cents singly, sent by mail, and six dollars per dozen, sent at expense of purchaser; also have "Songs in the Night," price 35 cents.

SILAS H. DURAND.

Southampton, Pa.

M E E T I N G S .

THE churches of the Roxbury Association will hold their fifth Sunday or quarterly meeting, the Lord willing, with the Second Church of Roxbury, Saturday and Sunday, April 29th and 30th, 1911, commencing at 11 o'clock a. m. Saturday. Trains will be met at Roxbury Saturday morning. All lovers of the truth are cordially invited to meet with us:

J. B. SLAUSON.

A two days meeting will be held, the Lord willing, with the Fairview Church, Needmore, Fulton Co., Pa., Saturday and Sunday, May 6th and 7th, 1911. Those coming by rail must come on Friday before the meeting to Hancock, Md., and will please notify in advance either Jefferson C. Mellott or Jonas Mellott, both of Needmore, Pa., so as to insure their being met. Place of meeting is a long drive from the railroad. Lovers of the truth are invited to meet with us.

H. H. LEFFERTS.

A two days meeting will be held, the Lord willing, with the Frying Pan Church, Fairfax Co., Va., on Saturday and Sunday, May 13th and 14th, 1911. Trains leaving Union Station, Washington, D. C., at 8:10 a. m., and Blueout at 7:55 a. m., will be met at Herndon. Lovers of the truth are cordially invited to meet with us.

H. H. LEFFERTS, Pastor.

THE Baltimore Old School Baptist Association will be held with the Harford Church, Harford Co., Md., beginning on Wednesday (17th) after the second Sunday in May, 1911, and continuing three days.

Those coming by way of Baltimore will leave North Ave. Station, on the Maryland and Pennsylvania R. R., Tuesday, May 16th, at 3 o'clock p. m. for Forest Hill. Those coming from the north will leave York, Pa., on the same road at about 1:30 p. m. for Forest Hill. Both trains will be met. A cordial invitation is extended, and especially to the ministering brethren.

NATHAN GRAFTON, Church Clerk.

THE Delaware Old School Baptist Association will be held with the Rock Springs Church, Rock Springs, Md., Wednesday, Thursday and Friday, May 24th, 25th and 26th, 1911.

Those coming by way of Baltimore, take train leaving Union Station at 2:57 p. m. for Conowingo, Md., changing cars at Perryville, on Tuesday before. Those from Philadelphia take train at Broad St. Station at 2 p. m., making the same change at Perryville for Conowingo. Ministers of our faith and order and lovers of the truth are invited to meet with us.

J. G. EUBANKS, Pastor.

C. J. ROWLAND, Clerk.

THE Delaware River Old School Baptist Association will be held with the Kingwood Church, Locktown, N. J., Wednesday, Thursday and Friday, May 31st and June 1st and 2nd, 1911.

THE Warwick Old School Baptist Association will be held with the Ebenezer Church, Intervale Ave. and Home St., Bronx, New York, Wednesday, Thursday and Friday, June 7th, 8th and 9th, 1911.

THE Siloam Association of Regular Predestinarian Baptists of Oregon and Washington will be held with Big Spring Church, at Elgin, Union Co., Oregon, instead of Oregon City, Oregon, to commence on Friday before the third Sunday in June, 1911, at 10 o'clock a. m.

W. J. HESS, Moderator.

I. F. COLEMAN, Clerk.

E B E N E Z E R

O L D S C H O O L

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

IN

N E W Y O R K C I T Y .

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11:00 A. M.

2:00 P. M.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 79.

MIDDLETOWN, N. Y., MAY 15, 1911.

NO. 10.

CORRESPONDENCE.

FRAGMENTS.

WHAT a wonder of wonders is presented in the fortieth Psalm! Here is one who has long been sunken down in a horrible pit and in the miry clay. He has known that help could come only from the Lord, and therefore has not looked to any other source, but has waited patiently (continuously, enduringly) for the Lord, but crying steadily day and night unto him. Now at last the Lord has inclined unto him and heard his cry; he has also delivered him out of the awful depths of sin, has placed his feet upon a rock and established his goings, and put a new song in his mouth, even praise unto his God. Now he is favored to make the Lord his trust, and to rejoice in the wonderful works which he has done, and in his thoughts which are to usward. He also says, “I delight to do thy will, O my God: yea, thy law is within my heart.” Neither has he hid that law and the loving-kindness of the Lord in his heart, but has preached righteousness in the great congregation. Now we can but look with wonder and admiration and longing desire upon such a

wonderful man as this, and wish that we might be righteous and holy as he. We can feel something of what he declares concerning his experience; we remember the horrible pit; we remember the deliverance from it; we remember when we could not help singing the praise of God; the song was in our heart and mouth, and sang itself. But surely this man who is talking in this Psalm is pure and holy and obedient, and must be far from ever having sinned since the time of that deliverance, while we, how often we have sinned in heart and lip and life. What can we say, what can we do, when we feel within us such “a vain, deceitful heart, and wretched, wandering mind”? We love to read of this holy man, who wrote so wonderfully of his experience and work, and would love to be near him. But what right have we to be near him? What comfort can he be to us? His purity and holiness stand in strong and striking contrast to our sinfulness and depravity. But now the sweet wonder of this Psalm shines through our gloom and brings us unexpected joy and comfort. After having preached righteousness, and declared the salvation of the Lord, and told of his delight to do the

will of God, we find this same man crying for mercy, saying, "Withhold not thou thy tender mercies from me, O Lord: let thy loving-kindness and thy truth continually preserve me. For innumerable evils have compassed me about." We might think that these evils were losses, crosses and persecutions, and such things of a worldly nature as often come upon good men, so we would get no help or comfort from this. Certainly, we think, there can be no such sinfulness in the heart or life of such a holy man as we feel in ours. But the next expression brings him near to us, causing us to feel a sweet and solemn surprise: "Mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head; therefore my heart faileth me." What a wonder is this, and what an unexpected source of help and consolation. The same one who has spoken so confidently of righteousness and salvation is now telling our iniquities in telling of his own. And who can this be? What sacred mystery is here? We are told that the Spirit of Christ was in the prophets when they spoke of his sufferings, and the glory that should follow; and David says, "The Spirit of the Lord spake by me, and his word was in my tongue." The dear Savior has borne all the iniquities of his people. "In all their afflictions he was afflicted." He is with them both in their sorrows and in their joys. They must know the fellowship of his sufferings. When any sin pains our conscience it is because he bore that sin, died for it and rose for our justification. It was not the iniquities of Jesus, as a man, that he died to atone for, for he had none, but those of his people. The poor publican could not look up, but he went down from that scene of suffering to his house justified.

The wonderful works of Jesus, and his thoughts which are to usward, are more than can be numbered. (Verse 5.) Then they are set over against the innumerable evils that compassed him about, and his iniquities which were so many. This is an unspeakable consolation to that one who often fears that his transgressions, which he hates and loathes, had forever shut him out from the love and favor of God. But now Jesus is with us in the valley, in the darkness, in the suffering for sin, in the temptation, to deliver us, and he says for our salvation and for our comfort, "But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God." Jesus was buried by baptism into death for the sins of his people; he was raised up from that horrible pit by the glory of the Father, and he brought up all the church of God. As each one is made to experience the power of this resurrection of Christ his feet are set upon the Rock, his goings are established in the gospel and the new song is put in his mouth, even praise to our God. He is forever freed from the power and dominion of sin, and yet will be in conflict with sin while he remains in this world. He will be poor and needy while in the flesh, but rich in faith, and will be finally "delivered from the bondage of corruption into the glorious liberty of the children of God."

MATTHEW XVI. 13-24.

Peter answered the question of Jesus with the assurance of faith, and said confidently, "Thou art the Christ, the Son of the living God." He also had the word of Jesus that such knowledge had been revealed unto him, not by flesh and blood, but by the Father only. So every living soul has received from the Father

the revelation of this truth, and holds it by faith alone, and not by the natural understanding. Upon this truth that Christ is the Son of God is built the church. Upon this truth revealed is built every good hope through grace. This knowledge of Jesus as the Son of God can come from no earthly source, and can never be destroyed. But how little Peter knew at that time of the power and experience of this truth which he was able so confidently to utter. He must now begin to know about this knowledge, and how it comes. "From that time forth Jesus began to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Now these are the things the knowledge of which must necessarily follow in the disciples the knowledge by faith that Jesus is the Son of God. But Peter, who as yet did not know how this knowledge of Jesus comes into the experience of his disciples as a living reality, took Jesus "and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee." But Jesus turned and said unto Peter, "Get thee behind me, Satan; thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men." This was the appointed and only way in which Jesus must come unto his people in their salvation. There were terrible depths of suffering into which he must go down, but every pain he endured was necessary, every pang was precious. He knew that the power of the Father, whose will he came to do, would make him willing to bear every stroke laid upon him by the hand of eternal justice, to endure every throb of agony in that awful hour of unspeakable anguish.

Therefore the expression of the natural sympathy of Peter, and his urgent opposition to the thought of Jesus' suffering, were an offence unto Jesus; hence he said unto Peter, "Get thee behind me, Satan." Our natural minds cannot understand the need of these sufferings on the part of Jesus, and cannot be reconciled to them. To know Jesus we must know the power of his resurrection and the fellowship of his suffering, being made conformable unto his death. (Phil. iii. 10.) The flesh shrinks from such sufferings, and the natural mind says, "Be it far from thee, Lord: this shall not be unto thee." We cannot see it necessary. The wisdom of the world fails utterly here; it cannot see the necessity of suffering and death in order to salvation; it counts such strokes of affliction as an evidence of anger. This earthly wisdom says that one who is righteous and pure, as Jesus was, should have praise and comfort and good treatment, instead of strokes and misery and death. But the dear Savior goes on to show that the path of himself and his people in this world is a path of suffering instead of ease and comfort, and says: "If any man will come after me, let him deny himself, and take up his cross, and follow me." He shows us, from that time forth, that the path of his followers is a path of self-denial and a constant cross. Our own will must be crossed, we cannot have our own way. We must suffer with Jesus before we can reign with him. Only as the sufferings of Christ abound in us will our consolation abound by Christ. (2 Cor. i. 5.) So it is in tender compassion and infinite loving-kindness that Jesus commands and works this self-denial in the hearts and lives of his people, and appoints their cross. That sympathy which insists upon an effort to evade this

suffering and avoid the cross is an offence unto Jesus and his people. We preach not only Christ, but Christ crucified, and this is, to the believer, the power of God and the wisdom of God.

“ARE not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.” How glad I am that this does not read, without your Father’s notice. How much better it is than that, as the true reading of the inspired Scriptures of truth is always better than any attempted change can make it. The writing as it comes to us by the Holy Spirit cannot be improved. No change, no addition or subtraction by any man can be properly thought of or allowed. It is often the case that by tradition we have received a portion with some word added or omitted, and have kept on using it in that form, without paying attention to the incorrectness of it until it is especially brought to our notice. But when the Lord gives it to us in our own experience we find what is wrong, then we want it just as the Lord gave it to us. To say, without your Father’s notice, would imply that the Lord was observing things that are passing around him, as we do, and that he notices the events as they transpire, and takes measures according as it then appears to him necessary. But the Lord’s people want something nearer and better than that in their heavenly Father, upon whom they depend for every breath they draw, and for every help and comfort they receive, and whom they worship, saying, as the Syrophenician woman and the leper did, “Lord, help me.” “Lord, if thou wilt, thou canst make me clean.” And they have something better; their Father not only sees and notices the falling of a sparrow, but one of two sparrows

which are in the air together cannot fall on the ground without him, and we must say, as a necessary conclusion, that the other cannot stay in the air without him, “who worketh all things after the counsel of his own will.” But shall we say that the Lord directs the movements of such little things as sparrows, which are sold for only half a farthing each? Why not? Look through the Bible and see the numerous circumstances in which it is declared that the Lord directed the movements and works of lions, and bears, and reptiles, and worms, and flies, to the accomplishment of his just and holy purposes, even making a covenant for his people with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground. (Hosea ii. 18.) This is good, to know and to be repeatedly told that our God has the directing and controlling power over all things, all creatures, all events, and that he is infinite in wisdom and in goodness, and that his love passes knowledge. I love to think and know that when a sparrow falls on the ground, the time appointed for it so to fall has come, and that our Father is seen by the faith of his little ones to be there in the fulfillment of his wise purpose concerning it; and in that tender love and care manifested in this sweet illustration we can hear him saying to our trembling, anxious souls, “Fear ye not therefore; ye are of more value than many sparrows.”

“As the days of a tree are the days of my people.”—Isaiah lxy. 22. What a peculiar figure: “The days of a tree.” This signifies life, growth, enlargement from within. Very different the signification if we should say, The days of a house, or the days of a city. No life signified by this, just dead days, or years,

just telling how long the house or city has been there. If there has been enlargement it has been by addition from without; no growth here, but a new house or a new city put side by side with the old one. But the tree has been constantly changing, enlarging, and yet it is the same one tree. Every year it has been sending out from itself buds, which have extended and grown into branches, yet it is one tree. Every year the branches have increased and multiplied, like the increasing and multiplying generations of men upon the earth, yet the same days cover and include all this increase. Every last year's branch has sent out this year many branches, yet each of these multiplied offshoots is counted with the tree, and has as many days as the germ which first broke through the soil five hundred years ago. Each branch in a perfect tree is equally a part of the tree with every other branch, nor can one branch be regarded as having any advantage over any other, or as lacking any quality which any additional number of days would give it. The offshoot of to-day bears the same kind of fruit as was borne by every branch a hundred years ago. One part of the tree cannot be enlarged or improved by itself by some extra care given to itself exclusively. Every part of the tree must partake of whatever good is given to the tree. So are the days of the Lord's people in the new gospel heavens and earth. "Mine elect shall long enjoy the work of their hands." The elect are branches of the Tree whose Root is Christ. As branches of the Tree they are elect only in him by vital union, and do their work only in him. The work of their hands is not counted as the work of individual branches, but as the work of the whole tree. If one branch should begin

to boast of its abundance of gospel fruit, the Tree would softly rebuke it by saying, "From me is thy fruit found." So if one branch should dictate to another, and tell it what to do, it would feel the reproving whisper, "All thy children shall be taught of the Lord."

"There shall be no more thence an infant of days, nor an old man that hath not filled his days." The infant of days has all the life and all the power and all the age and all the wisdom of the tree, though the tree be a hundred years old. And so fully is this truth meant, that the child that should die would be in this sense a hundred years old, having all the same advantage of that spiritual life as though it had lived to a hundred years.

SILAS H. DURAND.

SOUTHAMPTON, Pa., March 21, 1911.

THE FOREKNOWLEDGE OF GOD.

THE above words and their import have been much upon my mind of late, and I have been wondering if men understand them now as they did in years gone by. I would not wish to speak of these words except in an impartial way, and in a way that would agree with the supreme sovereignty of God. I have thought that hasty and perhaps wrong conclusions have been at times inferred by not taking into consideration the full import of these words, viz., "The foreknowledge of God." It is not necessary that we comprehend fully these weighty words, for we know that the wisdom of God is infinite, perfect, cannot be increased nor diminished, and therefore his foreknowledge sees all future events so perfectly that they are as if they had already been. Great errors have resulted in handling the subject of the foreknowledge of God by not keeping before us the perfection and infinite wisdom of God, and that he

is before all things, and that by him all things consist. I have often heard men in speaking of the attributes of Jehovah represent him as being somewhat ignorant of many things that take place in this material world. They say, sometimes, that he did not know that sin would enter into the world. They say if he did know sin would enter into the world, and the awful consequences that would follow, and also had power to keep it out of the world and did not do so, then he alone must be to blame for sin in the world, and as this would not suit their ideas of a holy God, they excuse him by pleading that he was ignorant, and that he did not foreknow that sin would enter the world, nor that Satan would enter the world, and that he did not foresee the fall of Adam, with all the fearful consequences of that fall. Of all who say that God was ignorant of these great events, I say they do not believe the Scriptures, and have but a poor conception indeed of the wisdom of God. On the other hand, I find brethren who seem to have passed from death unto life, and who profess a hope through grace, and belong to Old School Baptist churches, who have surprised me by declaring that while God did indeed foreknow all things, even all future events, with a perfect foreknowledge, and that all things thus foreknown will unalterably come to pass as certainly as though all these things were decreed by the all-wise God, yet at the same time they deny that all things were decreed by him, for they say this would be to make him the author of sin. But in examining this matter I find that if to decree all things would make him the author of sin, then also to foreknow all things would involve the same conclusion, if indeed his foreknowledge be certain, since the arguments

urged and leveled against those who believe that our God decreed all things would also overthrow their own idea of the certain foreknowledge of God concerning all things, and their argument is far more inconsistent with itself than if they should adopt the full-fledged Arminian theory that God does not certainly know all future events. For if he foreknew all things, he also foreknew that sin would enter into the world, and also the awful consequences, and he foreknew that if he suffered it to enter into the world it would ruin the whole human family. He also must have foreknown that Satan would be in the world, and had power to keep all of them out of the world had he so desired. There is no power but of God. The powers that be are ordained of God, hence all the blame for sin coming into the world could as well be put upon God for allowing these things when he foreknew them and had power to prevent them, as though it be admitted that his predestination included all these things for wise and holy ends. All that God doeth is holy, and all that he does is for righteous purposes, even though these purposes are hidden from our view. I do not for a moment think that God is the author of sin, either from his foreknowledge or from his predestination of all things; his decrees of evil things no more involve the doctrine that he is the author of sin than does his suffering them to enter the world. Men who are so disposed would blame God equally whether it be admitted that he foreknew and suffered sin to enter the world or decreed it; that is, admitting also that he had power to keep it out. Whether he permitted it or decreed it, the result is the same. But all such arguments fall to the ground when our brethren oppose the decrees of God re-

specting evil, and at the same time admit his foreknowledge of all things. In so doing they merely turn all their arguments against predestination against themselves, and the same arguments that would prove too much for us who believe in predestination of all things would also prove too much for those who believe in his foreknowledge. The Arminian world would pass judgment, and say we could not see in which of these two ways God would be the most to be blamed. The whole force of the evasion in this matter seems to be that inasmuch as certain foreknowledge is not the cause of the things foreknown, as predestination is, therefore foreknowledge does not prove that it is as certain to be as predestination does; but there is no force in this argument as against Arminians, for an Arminian would catch us on the one ground as well as on the other. All such argument is built upon the supposition that nothing can be an evidence of anything being certain except that which has a causal influence to make it so, but this can never be maintained. If indeed God's preknowledge of future events be not the thing which first makes it impossible that they should fail of coming to pass, yet it may, and certainly does demonstrate that it is impossible that it should fail, from whatever source this impossibility may arise. If indeed foreknowledge be not the cause, but the effect of this impossibility, it yet proves that there is such an impossibility, as irresistibly as if it were the cause. The argument is as strong from the effect to the cause as from the cause to the effect. It is enough to know that an existence infallibly foreknown cannot fail, whether the impossibility arises from the foreknowledge of it or exists prior to it. It is as evident as anything can be that it is im-

possible for a thing infallibly known to be true to prove not to be true. Therefore there is certainty connected with foreknowledge, whether the knowledge be the cause of the certainty or the certainty be the cause of the foreknowledge. From what has been observed, it is evident that the absolute decrees of God are no more inconsistent with his holiness and his righteous purposes, on account of any certainty in the event which follows from such decrees, than is the absolute foreknowledge of God, because the connection between the event and certain foreknowledge is as infallible and indissoluble as is the connection between the event and an absolute decree; that is, it is no more possible that the event and foreknowledge should not agree, than that the event and the decree should not agree. The connection between the event and foreknowledge is absolutely perfect by the supposition, because it is supposed that the certainty and infallibility of the knowledge is absolutely perfect, and being so, the certainty cannot be increased, therefore the connection between the knowledge and the thing known cannot be increased. So that if a decree be added to foreknowledge it does not at all increase the connection, or make it more infallible or indissoluble; if so, the certainty of knowledge might be increased by the decree, which would be contrary to the supposition that God's knowledge is perfect to the highest degree. If the foreknowledge of an event be absolutely perfect, it follows that it is impossible that the event should not be, by some means or other; it must be, whether by decree, or in some other way; our God cannot know an uncertainty. I suppose that none who acknowledge the truth of the Bible will assume that God does not have a certain, positive, infall-

ible foreknowledge of all things, and if God has not decreed them, as we fully believe he has, then it will fall on all those who believe in the foreknowledge of God in all things, and at the same time deny his predestination of all things, to tell us by what blind, ignorant fate all things which God foreknows are made certain to be. If not fixed, how could God foretell them centuries before they take place? God foreknew them as being certain to come to pass. A decree cannot do more. What was the power that made these things certain, if not the decree of God? We say that God made them certain, while they say that he did not, for, say they, some of them are evil things. But again I ask, What was that power that made it impossible for them to fail to be? Are these brethren gone from God's decrees into fatalism? It looks like it. If they have found many future events firmly fixed, so that it is impossible that they should fail, what wonderful power has so inevitably fixed them? Thus we see that they have assumed events for which they can give no author, neither can they give cause nor purpose for them, and yet they say that these events are most infallibly certain; they merely say, Do not ask us the cause. They have assumed a position, and yet cannot give any foundation for it, except their own opinion of God's justice and holiness. I will now invite them to follow me in a few passages of Scripture, and by them examine God's foreknowledge without decree, and his foreknowledge with decree. Turn to Exodus iv. 21, where the Lord said of Pharaoh, "I will harden his heart, that he shall not let the people go." See Exodus vii. 2-4: "Thy brother shall speak unto Pharaoh, that he send the children of Israel out of the land. And I will harden Pharaoh's heart, and multi-

ply my signs and wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, * * * by great judgment." Again we read, "And he hardened Pharaoh's heart, that he hearkened not unto them," as the Lord had spoken to Moses. Exodus x. 1, 2, reads as follows, "And the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these signs before him: and that thou mayest tell into the ears of thy son, and thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know that I am the Lord." See Exodus xiv. 4: "And I will harden Pharaoh's heart, that he shall follow after them: and I will be honored upon Pharaoh, and upon all his host." Thus God gave holy reasons for so doing. Now see Exodus xiv. 8: "And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel." Here are positive declarations of Scripture concerning God's dealings with Pharaoh in hardening his heart, and the hearts of his servants, that the Lord might get honor by so doing, that his name might be declared throughout all the earth, and that he might lay his hand upon Egypt with great judgments. I have not manufactured this Scripture, and as God foreknew from all eternity that he would thus deal with Pharaoh and Egypt, it could not possibly fail to be so. Let all who assume that if God causes man to sin, and then punishes him for it, he is therefore the author of it, and unjust in the punishment of it; I say, let such brethren look at God's dealings with Pharaoh, and see if they are not in just as much difficulty to reconcile the justice of God with all this as any one

else. Remember that God said to Pharaoh, "Even for this same purpose I have raised thee up." Here we see that God had a decree in all his dealings with Pharaoh, for he declared that he purposed all this. "For this cause have I raised thee up, for to shew in thee my power." So Paul said that God, "to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction." We who believe in the predestination of all things, believe that God decreed the destruction of Pharaoh and of his host. We read that God told Abraham that his seed should be afflicted for a period of four hundred years. He said, "That nation whom they shall serve, will I judge," and four hundred years after, he did raise up Pharaoh for this very purpose, to make his power known. If there be blame attached to our God in decreeing all these evil things before the foundation of the world, is there not just as much room to blame him if he foreknew all these things, and had power to stop them, and to keep all sin out of the world, as they all say he had, but did not do so? But there was a holy purpose of God in this decree, and in all other of his decrees; let us not forget this. If he decrees the destruction of men, and does this with a high and holy purpose, is it not a better thing than to have no good purpose in it, and yet suffer the destruction to come, when he had power to prevent it? If you see that your child is certainly going to fall into a fire if you do not try, at least, to prevent it, are you any better than if you purposed it to be so, unless in some way you had the good of the child in view? Who in such a case would excuse you upon the ground that you did not cause it or purpose it, and yet would not prevent it, but allowed it? Would your

neighbors have any better opinion of you than they would if you knew the end from the beginning, and purposed that the child should be burned, having at the same time some secret purpose for the good of the child? No, no. Thus we argue from the effect to the cause, just as they argue from the cause to the effect. We feel that it is well to say all that God does is holy, and is done from a holy purpose, and for gracious ends, and that he has fixed all things, so that he is not surprised nor frustrated. It is most certain that for wise and holy reasons our God ordered or decreed all that is written concerning Joseph being sold into Egypt, for he told his brethren, Ye meant it for evil, but God meant it for good. So, it was not you who sent me hither, but God. Here we see two wills of God, his secret will and his revealed will. His revealed will condemns all such wickedness as was in the brethren of Joseph, but his secret will was that he should be sold into Egypt, and it was meant for good. The Lord meant, purposed and did it for good, and yet it was evil in his brethren. Is it not then sure that God had a righteous and holy purpose in the evil of Joseph's brethren which caused them to sell their brother? They thought they had sent him away into Egypt, but the Lord had sent him really, as Joseph testified, "It was not you that sent me hither, but God." Is it not much better for the Lord to purpose the evil they did, and bring good out of it, than to suppose that he foreknew it, and then left it to blind fate to make it certain, with no holy purpose in it? It is also certain that God, for wise and holy purposes, ordered the sin of Sihon, king of the Amorites, in refusing to let the people of Israel pass by him peaceably. "But Sihon king of Heshbon would not

let us pass by him : for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand." Here again the fact that God infallibly foreknew this from eternity and made no effort to change it, leaves our limited brethren in as bad a plight to reconcile the justice of God with the destruction of Sihon, and more so, than those who believe in his righteous purpose. It is certain also that God, for wise and holy purposes and most gracious ends, ordered the sin and folly of the kings of Canaan, as we see in Joshua xi. 20: "For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly." Here again are more stumbling-blocks for our limited predestinarian brethren to encounter.

As I must soon close, let us look at Jeremiah lli. 3. It was through the anger of the Lord that Zedekiah rebelled against the king of Babylon. The rebellion of the kings of Canaan was that God might fulfill his promise to Abraham that his seed should inherit the land of Canaan. Although it was over four hundred years in the fulfillment, yet the promise was all the time sure. These nations must fill up the cup of iniquity. Also Zedekiah's rebellion was to the end that the Jews should enter into the seventy years captivity so often foretold. These Scriptures are for our limited brethren to reconcile with blind fate, but we will meet the issue with the holy and righteous purposes of God, even if we are not able to reconcile all of God's dealings with men with our finite reason. We affirm that he is God, and beside him there is no other. All the wickedness of the Jews in crucifying our Lord and Master was decreed, for we are told, "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." And, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Hence in all his government he has purposes so much higher than man that we sometimes forget, and miss the secret will of God. It was all wicked of the Jews, but all the purpose of God in it was the most glorious and most gracious of all events. How much better it is to believe in a God who is an eternal Sovereign over all things, and who fixes and orders all things in a glorious plan, to bring to pass great and glorious events, even though he makes use of wicked men in bringing them about. It certainly is more sane and reasonable to take this view of the matter than to say he foreknew all things, but that some unseen power, some unknown purpose fixed all in order so that God could know it. If now we are asked, Who is the author of sin? there is but one answer. Sin entered into the world by one man's transgression. This is all the answer we need. It entered by Adam, and death by sin, and so death passed upon all men, for that all have sinned. But,

"Satan was nonplussed in what he had done ;
The fall wrought the channel for mercy to run."

Yours, N. PETERS.

PORTLAND, Ind., February, 1911.

HEBRON, Ohio, April 3, 1911.

DEAR BRETHREN EDITORS:—Inclosed find an article found among some manuscript of Mr. McGlade's, which I think would make good reading for the SIGNS. The days, weeks and months pass slowly

along, and hard indeed do I find it to take up the chain of life again, for we so miss the dear husband and father; his place is vacant, and our home is sad and lonely; he was ever so good and true. We find it hard indeed to say, Thy will, O Lord, not ours, be done, yet if I know my poor heart aright, I desire to be submissive to his will, and never has his love seemed so near as since he caused this deep sorrow to sweep over my life.

Yours in hope of a better life to come,
(MRS.) FRANK McGLADE.

MARK V. 19.

"Go home to thy friends, and tell them how great things the Lord hath done for thee."

I like this text for several reasons; I like it because it is so simple and easily understood. Listen: "Go home to thy friends, and tell them how great things the Lord hath done for thee." Seventeen little words, all of one syllable, and so plain that any little schoolboy could tell the meaning of each one; in fact I am surprised at the simplicity of the language used by the Savior in his teaching. There are so many little words that I can but wonder that men of common sense should deem it absolutely necessary to have a classical education in some worldly institution in order to preach the gospel. I like this text because of its address, being particular; it is not addressed to the preacher. There are texts in the Bible that apply to him, but this one does not. I like it because it is not addressed to the church members. Brethren and sisters, there is an abundance of Scripture for you, telling you how you should live and walk, to which we would all do well to give more earnest heed, but the immediate application of this one is not to you. I like it because it is not addressed to the dead sinner. While

men cavil, and are undecided as to what part of the Scripture is to you, I feel sure that I would be taking the precious pearls of the kingdom and casting them before swine were I to apply this Scripture to you. Now some one is saying, Who does it apply to? He says it is not to the preacher, nor church member, nor the dead sinner, who in the world does it mean? I will tell you: it is addressed to a very peculiar class of individuals, and as they read this they say in their hearts, That means me, that means me. Those whom God has called by his grace, and taught their sinfulness, and put into their hearts to take up their cross and follow him in the ordinance of baptism, and who are pondering these things in their hearts, I want you to feel that you are the subjects of my address, and while I am writing to you, if the Spirit gives me liberty, I am sure the old brethren and sisters will be interested and fed also.

The first word in the text is a little word composed of only two letters: "Go," but O how powerful it becomes to the child of grace when spoken by the Spirit of God. The way of the Spirit in the heart of a sinner is different from the way of anything else in the world. There are perhaps none who know better the force of the word, when spoken by that still small voice, in tones louder than thunder, when the Spirit said, "Go ye into all the world, and preach the gospel," than preachers, yet you, brethren and sisters, are not strangers to its persuasive eloquence, and you yet remember the time when it was the last thing you heard at night and the first thing in the morning: "Go," and you never found rest until you obeyed. The word is both persuasive and imperative. Persuasive as characteristic of the meek and lowly Jesus, and it has in it the tone of assur-

ance and encouragement, as from a father to a child. Imperative as one who has the right to command you to whom you belong, and who, being all-wise, will not direct his children to go wrong. Therefore he says, "Take my yoke upon you." He not only tells you to "Go," but tells you to go to the best place in the world: "home," the sweetest word in all the English language—home. Around it there clusters more joy and pleasure than any other place; indeed, there is no place like home, there is no place that has such a wonderful influence. At home you know you can just take off your hat and coat and rest; rest is sweeter there. Then you can do things there and say things that you would not do out in the world; your best friends are there, they will bear with your failings and hide your imperfections more than all else in the world; they are our loved ones, there father dwells, one of our best friends, the one who protects us, who provides for our living, and who has toiled the best part of his life that we might have bread. When we are young we are prone to mistake the kindness of our parents. I remember when I was a boy my father always taught us to do right, but he was strict, and when I would disobey he would chastise me severely, and as I was not the best boy in the world, and he had good sense enough to know it, I was well acquainted with the "rod." I would complain, and think father was too hard on me, but I have lived to thank him for every stroke he gave me. Young man, listen, has God spared your father to you? If so, let me tell you to be kind to him. He may be old, feeble and childish, and deaf and blind, and you think him an old foggy, and that he needs much waiting on, but with it all remember he is your father. He will not be

with you always; the time will come when he will not be in the room when you come down to breakfast in the morning, for death will come and he will be gone from the fireside, gone from the farm, gone from the neighborhood, and cry as loud as you may he will not hear you. I will never forget my feelings the day my father was buried. When we returned to the house I thought, This is the first time in all my life that I ever entered father's house when he was not there to provide for me, and although it has been seven years, yet to-day my poor heart almost bursts when I realize he is gone never more to return. It seems to me if I could have him back I would treat him better than I did. So, my young friends, do not be cross to your father; make his last days pleasant, and see how kind you can be to him.

Home is where mother dwells, the one who cared for us and watched over us in our helplessness, the dearest, sweetest friend in the world. There is no love like a mother's love. Young lady, listen to me a moment. If God has spared your mother to you, thank him for it and love her, too. She may be old, and perhaps childish, but she is your mother and all the one you will ever have in this world. You can never do too much for her. You can hardly know what she has suffered for you, and when you go out from your home on pleasure bent tell her where you are going, she has the right to know; tell her when you will return, and keep your promise faithfully, for it is her heart that will be uneasy and her eyes that will refuse to close, and her ears that will hear the hours tolled off one by one all through the dreary night until she hears you come, hears your step upon the stair and hears you enter your room; only then will she fall asleep to get the

much needed rest to prepare her tired body for the duties of the coming day. In the southern part of this State lives my mother; she is old, wrinkled and grey. I can remember when she was young, but I cannot remember when she was not good to me. She is always glad to see me come home, and when I am there she delights to wait on me and make me comfortable, just as she did years ago when I was a boy. That is one place where I am always sure of a royal welcome when I go. So, girls, be kind to mother while she is with you, for the time may come when those dear lips will quiver for the last time and you will hear that voice no more, and in after years as you stand with nothing but the picture of the dear face upon the wall and gaze upon it with eyes by tears made dim, every unpleasant word, every unkind look and every neglect you gave her will come crowding upon your memory, and you would give the world to have the opportunity to do better.

But I must pass on. When I get to writing about such things I never know when to stop. The church is a home; I found it so. You brethren and sisters found it one, and you, poor, trembling child of grace, will find it not only a home, but your home; yes, "my home;" there your best friends, your kindred dwell. When on my way to your home in company with you we perhaps will pass several fine looking houses, and I will think, Now surely the next one is the place, it is such a fine looking place; but no, you drive right on by, and directly you leave the main road, turn toward the creek, over the rough stones, through a gate or two and stop at a very plain, ordinary looking house, and you say, "This is the place." I say, "Why do you stop here?" You say, "This is

my home." I say, "We passed several nicer houses than this." "Yes," you say, "but they were not my home; they may be just as much home to the people who live in them, but they are not my home." A few years ago I, in company with Elder Lines, visited a sister who had just been baptized the meeting before. Her husband was in an ill humor about it, and did not try to conceal his feelings. I remember he said, "If she wanted to join a church so badly there is one just across the road, without her walking three miles in the hot sun to go to that Old Baptist Church." We can understand why she did it; that was her home, the other was not. When I went home I went to the Old Baptist Church; my going there did not make it my home; I went there because it was my home. It has been a home to me ever since, a good home, and I do not want to exchange it for another. My prayer is that I may dwell there all the days of my life. It may not show up well along with other homes, from a worldly view, but it is the dearest spot on earth to me. "Be it ever so humble, there's no place like home."

But I must hasten to the next words: "and tell." How plain this is! He not only tells you where to go, and what you will find, but also what to do when you get there: "tell." Ah, yes, I hear you say, that is the trouble. I believe the Old Baptist Church is the church, and they require when one comes home that they tell something, and I believe that is right, too, but I have nothing to tell. This troubled me for a long time, and the members here have not forgotten the trouble it gave them because they had nothing to tell. Let me tell you it does not take much talk of the right kind to gain a membership in an Old Baptist Church. When I talked to the church I

could not tell what I wanted to in the way I wanted to, and I never have been satisfied about it. It seemed I began in the middle and talked both ways, but they were satisfied. One old brother whom I had been afraid of, because I thought he knew so much, said he could have voted for me if I had not said a word, and I know some to-day I would be willing, and these brethren would be willing to receive into their membership if they could not say a word. I remember a few years ago, at an Old Baptist church meeting in Ireland, when the privileges of the church were extended a little girl eleven years old came forward and told her hope. She talked all right and acted well, but her age! The idea of a girl only eleven years old a member of an Old Baptist Church. It was unusual, so the old deacon felt it his duty to ask her some questions. He asked, "Were you a sinner before this change came that you speak of?" "Yes, sir," she replied. "Well, are you a sinner yet?" "Yes, sir, I feel that I am a greater sinner than ever," she replied. "Well," said he, "how do you account for this change then?" She looked up in her childish innocence and said, "I do not know, sir, if I can quite explain it, or not, but I used to be a sinner running after sin, and now I am a sinner running away from sin," and they received her, and would not you, brethren and sisters, hold up both hands, if it were necessary, to receive into your fellowship one who gave such evidence of grace? The oldest of us can tell no more; the youngest can tell as much. I thought when I heard it that it was a whole sermon, the biggest I had ever heard.

"Tell them." Who? the world? No. Strangers? No. The ungodly? No; tell your friends; they will understand

you, the world will not. You may be a stranger to them, but they are not strangers to what you tell. You cannot tell it to the world. I remember hearing an able minister tell his experience in this line. He was deeply convicted, had been in deep trouble for some time, and when God revealed his face to him the change was so great and everything seemed so plain he wanted to tell it, and was sure he could make any one see it. He had about a dozen men employed in an adjoining room, and he rushed into their presence, shouting and telling them what he had just passed through, and they laughed at him. Instantly came reaction, and he thought, Is this a delusion? am I a fool? am I crazy? and he returned to the office cast down in gloom and despair, and remained so for some time, until one day he was passing a place where some horses were hitched, and becoming curious to know what was going on, went in, and found it was an Old Baptist meeting. After preaching, an invitation was given, and before he knew it he had taken a front seat. The preacher asked him to tell his hope. He told some of the same things he told that day in the shop. He had not talked long when he heard sobs in the room, and looking around saw they were all weeping. The thought came to him, They are ashamed of you. But it was not that, he had found his friends and was telling them; they understood him well, and knew all about it. Those tears were tears of joy, and their eloquence has not ceased to ring in his heart. Tell them; they love and long to hear it. Tell them what? How good you are? No. What you have done for the Lord? No. What you are doing for him? No. Well, what? Why, just what they delight to hear: what great things the Lord hath

done for you. Notice the word "great." The Lord is great, and great are all his works. I hear you talk about a little hope; do not do it, the apostle called it a good hope. Also notice the word "things," in the plural, more than one. Time would fail me to tell of all the things the Lord has done for us, and every one of them great, so great that all the world combined could not do the least one. Listen to a few, and then I will close. He redeemed my soul, set my feet upon a rock, put a new song in my mouth, told me I was a sinner. It is a great thing to know you are a sinner. He died for me. But it is more particularly with reference to his dealings with you in experience that the text applies. But give your friends the evidence that you are born again, and they are assured of all the sure mercies of David to you, for the God they worship is the Sovereign who works all things after the counsel of his own will, and he will save his people with an everlasting salvation, world without end.

FRANK McGLADE.

KANSAS CITY, Mo., March 4, 1910.

MY DEAR SISTER IN CHRIST:—Your kind letter found me confined in the house, not able to be out, and it was a great comfort to read a line from your pen. I feel to know you from the spirit of love. I trust the Lord will be with me while I communicate to you some of my past life, and why I wrote of the providence of God to me. I was impressed day by day, and the thought would come, Can I do that? So I put it off. It troubled me in my wakeful hours at night, and seemed to be the first thing on my mind in the morning. O Lord, direct me what to do, seemed to be as natural as my breathing. While medi-

tating upon the goodness of God and his wonderful providence, I saw in my mind a beautiful white bird, and a sweet peace stole over me. I arose early next morning and began to write, and when I had finished my letter and put it in the envelope the thought occurred to me that perhaps I was not directed by the right spirit. I took it out, thinking best not to send it. I found myself fixing it up again. I felt, Woe is me if I speak not of the blessings of God. I have been called to pass through deep affliction, which I feel is all for my good. I believe, dear sister, if we are children of God our lines are written in his will, and these bonds we will have to fill. These words have often comforted me: Jesus was a man of sorrows, and acquainted with grief. He knows my feeble frame. O take pity on me, I cannot raise this family without thy help, was my daily breathing. I was often made to cry out, O Father, if thy will, come and sup with me, for I cannot see my way. I was too weak to work, so I kept one of my little girls from school to wait on the rest. As I lay on my couch a niece came and gave me the book about Mary Parker. While reading those beautiful letters my soul was so filled with the flame of God's love I did not need anything. I got up and went to work, and sent my little girl on to school; I felt well, not anything to fear. That was the first I ever saw the book of Mary Parker. I read it now often. God will bless you and your brother for that work.

I have long wanted to write to you. All things work according to the Lord's will; he knows what we need before we ask him; those to whom it is the Father's good pleasure to give them the kingdom. No earthly riches can be compared to that; it is both meat and drink.

Dear sister, I must tell you of the visit of your nephew, John B. Durand, at my house, in company with Elder Ketchum and wife and a sister in our church, Mrs. Kraus. We had much pleasure in his company, and he seemed to greatly enjoy being with the Baptist friends here. He reached here about lunch time, and it surely did do me good to have him eat at my table; he spoke of all your names, so familiar to me since I have been a reader of the SIGNS OF THE TIMES. I have been greatly comforted by writers of that paper. I have read from the pen of brother and sister Pittman, whom I hold in high esteem. I first met sister Pittman at our association, and felt much drawn to her; she is a most lovely woman. I had her come and spend the day with me. I much enjoy the breaking of bread with my brethren, having fellowship and love for them. The best evidence I have for myself is that I do love the brethren and long for the welfare of Zion.

Dear sister, I must not weary you, for I know my weakness and inability to clearly express my thoughts. My health has been very poor for the past year, and darkness of mind seems to overcome me at times.

Before I close, will ask you to recall the thirty-fifth chapter of Isaiah, which has comforted me much. I will write to Elder Durand for more of James Durand's books. I have given away the one I had, and do not want to be without one. His writings are grand, so full of deep thoughts, workings of the Holy Spirit. Through a dear old sister I read his obituary. She passed away shortly after I met her. She requested her family to give me all of her old SIGNS. After she was gone they brought them to me, two sacks of them, nearly a hundred pounds. In looking them over I saw the obituary

of James B. Durand. I never forgot it, such a wonderful departure. Soon as I saw the notice of "Songs in the Night" I sent for it. Those old papers from that dear, aged sister have been a great comfort to me; it is the first Baptist paper I ever read, and some of the letters told my feelings better than I could tell them myself. I never expected to be permitted to meet with that people, for I did not know where any were of that faith, so I had concluded that I was an outcast—no one like me. The voices of most of those writers are silent, yet they still live in my memory. How I loved brother Benton Beebe for the truth's sake. I would often pour out my weakness to him in a personal manner. "Remember me when it goes well with thee." I told him of our pastor, W. T. Brown, and that a few of us were going to have a house built for worship. He said he would help us all that he could, and he surely did. We have it almost paid for, and have a band of devoted brethren and sisters. We want to call for the association in another year.

I fear I have overcome you with words to no profit; will you please cast around it the mantle of charity, and remember me at the throne of grace? Farewell.

Your sister in hope and love of the truth,
KATE R. FORBES.

KANSAS CITY, Mo., Feb. 21, 1911.

DEAR SISTER:—Your letter received, which was a feast to me, to think I was remembered when I felt so spiritually dead. The night before your letter came I could not sleep; these thoughts came rushing through my mind: If the Lord would restore my health I would answer all of my correspondents and unburden my mind. You do not know how I enjoyed sister Edwards' letters, and yours,

in the SIGNS. I want to write to your brother how his writings have comforted me during my long silence. I had fever last summer, which left me prostrated all through the season. I was able to attend our association in company with brother and sister Pittman, and your nephew, brother John Durand, and his wife, and I much appreciated their company. I believe the time has come for the Lord to give me strength; to-night I have a sweet peace of mind. It did humble me and brought the tears when I read your letter. Could it be that I said anything in praise of God or gave him glory? If so, you can send it to the SIGNS. I walk so much by night, longing for a closer walk with God. Am I his, or am I not? often gives me anxious thought.

May these lines, dear sister, find you feeding on the green pastures of God's love.

Sincerely and lovingly your sister, I hope,
KATE R. FORBES.

SALISBURY, Md., Jan. 30, 1911.

ELDER F. A. CHICK—DEAR BROTHER:—May I call you by that endearing name? I am afraid to do so many times, because of unworthiness in myself. I wish I could feel as I think you do. You must know that you are doing your Master's will, and that you are at work in his vineyard. It must be a consolation to the one who is thus doing when he is fitted and qualified for such work by our God, the omnipotent Ruler of all things, however large or small, even to the numbering of the hairs of our heads. But I am so forgetful of his goodness and mercies to me that I wonder I am noticed at all. Then there comes to my mind the thought that not a sparrow falls to the ground without him; I love

to think of that when I can. I am carried back to the transports crossing the dark and angry waves of the Pacific Ocean at times, and think of the longing and yearning for home and kindred among those on board, but the Lord is there also, and none can fall without his purpose; he knoweth the end from the beginning. It is said to one of the prophets, "Before thou camest forth out of the womb I sanctified thee." I am glad these things are written in the word. What can puny men do with all the great works in which they are engaged?

I am now living in Salisbury, Md.; it was a hard struggle for me to leave my home where my pleasures have been, or I thought so, and where I know of a truth my troubles were. I had gotten so that I wanted to stay with them, and watch the cemetery every time I looked out. I thought when I knew I was going to move that the cemetery was the prettiest place I ever saw. I would think, Why cannot I stay here? The thoughts of it all would come to me on my bed at night, and I would ask the Lord to remove it all until the time came to move. It was removed somewhat, and when the time came, I could leave without a tear dimming my eyes, and when I got to the new place I am to call home for awhile, I was satisfied, and I am better satisfied than I was on the farm. It seems to me I have left something behind that I cannot take up again; a burden is removed; I cannot tell you how it is. The Lord was with me all the time, and I knew it not.

Elder Durand was here Saturday and Sunday. Elder Francis was also here on Saturday. We had good preaching both days. Elder Durand Sunday morning spoke from the tenth chapter of Hebrews, remarking upon the whole chapter.

Please have my SIGNS sent now to 400 Newton St., Salisbury, Md. Come without fail to see us when you come to Salisbury. Love to all your family.

Your sister in hope,

CORNELIA LAWS.

PREDESTINATION.

DEAR BRETHREN:—In considering this subject, which has been discussed by many of our able brethren, all showing what predestination is, that it is a previous determining, purposing and arranging of that which must subsequently be accomplished, I will attempt to show that the doctrine of the absolute predestination of all things is perfectly consistent with the revealed character of God, who is infinitely wise and omnipotent and sovereign, and that it is inconsistent with any just idea of Deity, and the dictates of common sense, to suppose that God would create the universe, people it and govern it, give his Son to die for sinners and introduce a dispensation of grace, without having a fixed purpose, determined by his will, as to what he would accomplish by so doing. And in the third place will attempt to show that the Scriptures of truth most fully and clearly sustain the doctrine of absolute predestination. They do this first in the prophetic Scriptures. These show that God had fixed and determined purposes to accomplish in the transactions of nations, tribes and individuals, both among the righteous and the unrighteous, and that he made known to his servants his previous determinations, and that they announced them; and the subsequent fulfillment of these predictions shows that the things foretold were fixed and determined with the divine Being who revealed them. The whole train of circumstances (many of which were [most un-

likely according to human estimation) which led to their accomplishment shows the infinite wisdom of Him who designed and made them known. Second, the typical Scriptures show a train of types and figures all so admirably arranged that each and every type meets its antitype in the gospel dispensation, which goes to show the existence of a previous plan on the part of Him who instituted those types and figures as patterns of the heavenly things. The very existence of these types and shadows proves the doctrine of predestination to a sensible mind beyond all doubt, and this is so because if the original or true antitype was not arranged and complete in the eternal mind, how could that mind have given a typical representation of it? Thirdly, the express declarations of Scripture which testify that he is of one mind and that none can turn him; that he declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure, and that whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he should be (not might be) the firstborn among many brethren, prove his fixed purposes. Here nothing is left to the choice of man. The Scriptures of truth, as well as the whole scheme of divine providence and grace, and the dictates of common sense, proclaim the God of the universe to be sovereign, and he who denies this attribute of Jehovah is antichrist.

I have here given only a small portion of the Scriptures which show or go to establish the point under discussion, but I have given, as I conceive, a sufficiency of them to establish the doctrine and to satisfy the honest and candid inquirer after truth. It would be useless to multiply either Scripture or argument to convince those who are otherwise.

"Convince a man against his will,
He's of the same opinion still."

I do not expect to convince the unregenerate in heart of the truth of this or any other gospel truth; especially I do not expect to bring such to see the beauty of the doctrine and to love it, that is, the sovereignty of God. Such doctrine is contrary to the wishes and inclinations of human nature. It is the mind that is humbled by divine teaching, and which has been brought to see and to feel the unworthiness and entire dependence of all upon the God of grace, that will rejoice in the suitableness and richness of that grace which saves lost and helpless sinners without any conditions to be performed on their part.

Your brother in hope,

E. A. NORTON.

HAMPTON, Iowa, March 22, 1911.

PAYNES MILLS, Ontario, Feb. 2, 1911.

DEAR EDITORS AND BRETHREN:—Just a year ago I first subscribed for our dear SIGNS OF THE TIMES, and now I will renew. I have not missed one number in the year. You can imagine how eagerly each paper was looked for when I tell you it is all the preaching I get; I heard just one sermon of the truth this year. I was fortunate enough to be in Lobo when Elder Alexander preached there December 4th, and this I know, he fed one poor, starved sheep. My father and mother live near me and they read my paper, and this year mother insisted on sending half of the subscription. I hope I will be able to take it while I live. I would that I could write like those who write for the SIGNS, but when I look within and can see nothing good I think, How can I write anything good? I do love to read their letters, and though each one feels that he or she is the least of all saints, I feel that they are so much

better than I that I am not worthy a home among them, yet I am made to cry, "Entreat me not to leave thee, or to return from following after thee." Even though you turned me out I could never believe anything but salvation by grace, and grace alone. There was one time last fall I felt badly, I thought I had deceived the people of God and would have to tell them so, when all at once I found myself singing,

"Arise, my soul, arise,
Cast off thy guilty fears,
The bleeding Sacrifice
In thy behalf appears."

O the joy that was mine for a time. I had often heard father and mother sing that hymn, but I could not, for I thought it was not for me, but I felt as though that song had been put in my mouth, and now I love to sing it.

With love to all the dear saints, I will close.

From a poor sinner saved by grace, if saved at all,

(MRS.) J. A. MALCOLM.

WARWICK, N. Y., Jan. 2, 1911.

DEAR BRETHREN EDITORS:—At this, the close of another year, as the closing of a book, we can look back to the many changes, and it was a year of great change for us here in Warwick, in the loss of our pastor, Elder Lefferts; it pleased the Lord to place him in a larger field. I wonder what the Lord has in store for us this new year. It is but a bud, each leaf unfolding, the bitter with the sweet, but we are not consumed, the same Hand sends supplies to us, and we are still fed with the bread of life. I know he will keep us in the hollow of his hand, for he is Lord of lords and King of kings, and will do all his pleasure, and we poor, puny worms must "stand still, and see the salvation of the Lord."

I again send you my remittance for the SIGNS, as I love to hear from the dear ones scattered abroad throughout the land, but still of one family, all in the ark, gliding safely through deep waters, and when we land the remnant will be a great multitude that no man can number. I said "we;" will I be there? That is the cry of each child.

I will close, with best wishes for you all. May the Lord bless you in your labors, and all will be peace if accompanied by love.

NETTIE DOLSON.

MARENGO, Ohio, January, 1911.

DEAR BRETHREN:—In sending our renewal for the SIGNS OF THE TIMES we feel to say we still love the precious things for which it so faithfully contends. In this day of declension we see so few who are true to the faith that often we are grieved, and wonder if the Lord will find faith when he comes again. Yes, he will find some bearing witness to his truth; he will not leave himself without witnesses, and will not forsake his people; but O, we have much desired to see our dear Old Baptist churches revived and made firm and strong, not wavering, but true and loyal to the truth as it is in Jesus; nothing but the truth will do any of us good. I have desired to be kept humble and faithful, but I am so sinful, weak and blind I go stumbling and halting along amidst so many trying conflicts, that thus far in life I am altogether unprofitable, and my life is barren and empty of the fruits of grace, and I often wonder, Will I at last be a castaway? and will I one day hear those awful words, Depart from me, I never knew you? Yet I have often felt, "Though he slay me, yet will I trust in him." He

is my only hope, I dare not trust any other; all other ground is sinking sand, and I do pray that he will have mercy and guide and keep me and all his loved ones. Yes,

"Guide me, O thou great Jehovah,
Pilgrim through this barren land;
I am weak, but thou art mighty,
Hold me with thy powerful hand.
Bread of heaven,
Feed me till I want no more."

With love to all the precious household of faith, I remain, unworthily, yours in hope,
BELLE GORSUCH.

BLOOMVILLE, Ohio, Dec. 11, 1910.

DEAR EDITORS:—As my time has expired I wish to acknowledge my delay. I sometimes fear the cares of the world have nearly destroyed my spiritual growth, yet at times I have some sweet returns of grace in my poor heart, causing me to love God and his dear children, whom he chose in Christ before the world was formed. O how much we owe him for the precious gift of his dear Son to redeem us from death and turn us from sinful ways. I sometimes fear we as Old Baptists are not as kind, tender and helpful as we ought to be. A new commandment was given that we love one another. "By this shall all men know that ye are my disciples, if ye have love one to another." I am taking three Baptist papers, and love to read after those who speak of God's love in their poor hearts. May they continue to write of those things that unite his children in bonds of love, and may evil speaking cease and truth dwell in the hearts of his dear children, and may we by grace live in sweet harmony with our profession. May God's rich blessings be with the editors and readers of the SIGNS during the coming year.
AARON SEITZ.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1911.

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

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

Elder H. C. Ker, Middletown, N. Y.

*All letters for this paper should be ad-
dressed, and money orders made payable, to**J. E. BEEBE & CO.,**Middletown, Orange Co., N. Y.***LUKE I. 17.**

DEAR BROTHER CHICK:—I would be glad of your views through the SIGNS upon the words found in Luke i. 17. Is not this predestination, or foreordination? There are three of us here in this north-west corner of Nebraska. Pray for us when it is well with you.

T. G. HARRIS.

The text suggested reads as follows: "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."

In reply to the special question of our brother we will say that wherever the words "will" and "shall" occur in the Scripture, as being the word of God, it is beyond all question that predestination is there. The Lord declares again and again, "I will," and equally as many times does he say of men, You, or they, shall. The late Elder William J. Purinton once told us that there were, by his actual count, some sixteen thousand wills and shalls in the Bible. There are some thirteen hundred in the prophecy of Isaiah, and they all are the "wills" and "shalls" of the sovereign God, who possesses all wisdom and power in heaven and in earth. When he declares that anything whatever shall be, that thing

we may rest assured must and will be, and when he says, I will do this or that, there can be no appeal. This text is the word of the angel of God to Zecharias concerning John the Baptist and his appointed work in the world. It was not said to this follower of God, He may do this or that, or it is likely that he will do so, or if he will he shall attain to such things and accomplish such works, but, he shall. This is enough to fix in every reverent mind the certainty of the truth that our God had indeed predestinated all this, and it will also convince every thoughtful mind that the predestination of God is certain to be fulfilled. Jehovah, through the angel, speaks with no uncertain sound, and the same is true of all the wills and shalls in the Bible. There is no comparison between the wills and shalls of men and the wills and shalls of God. We indeed may not be able to do what we have said we will do, neither may we be able to see that what we have said others shall do, will be done. Not even the greatest of the kings of earth can be absolutely sure their decrees shall be fulfilled, although where the word of a king is we are told there is power. But our God speaks not in vain, because there is no limit to his power or understanding. Thus we have sought to respond to the question of our brother.

We desire to add a few thoughts to the above, regarding the text in general. It was a great and glorious work that was assigned to John the Baptist. He was to go before the face of the Lord to prepare the way before him. These words are quoted by the angel from the two last verses of the Old Testament, and the angel declares that the coming of John is their fulfillment. John the Baptist was not indeed Elijah the prophet literally, any more than any other

prophet was John the Baptist, but, as is declared, John came in the spirit and power of Elijah; in their work and in the fervency and earnestness of their spirit they were closely united; both alike testified to the degeneracy of the times in Israel; both alike denounced that which was evil in the land; both declared the judgments of God against the people because of their wickedness. The keynote of their ministry was repentance. A great and terrible day of the Lord's judgments followed the ministry of Elijah in the three years and six months drouth, and Malachi testifies that John the Baptist should be sent before another great and terrible day of the Lord. That great and terrible day has seemed to us to involve two things: first, the drawing of the line of clear separation between him who serves God and him who serves him not, and second, the fearful destruction of all that Jewish polity, and the final scattering of that nation over the earth through the fires which began to be kindled when Jerusalem was destroyed by the Roman armies under Titus, and which have raged against them in the form of unnumbered persecutions among almost all nations since, until the present time. In the text three things are named as belonging to the purpose of God in sending John. One is to turn the hearts of the fathers to the children, the second is to turn the disobedient to the wisdom of the just, and the third, that he should make ready a people prepared for the Lord. While these three things are named, it seems evident to us that they are all said of the same class of persons. It is the people "prepared for the Lord," and no others, of whom the first two things are said, and turning the hearts of the fathers to the children, and the disobedient to the wisdom of the just, constitutes the "preparation"

named in the last clause. We do not understand that turning the hearts of the fathers to the children, means that the hearts of the fathers shall any the more be filled with affection for their children, or with more anxiety for their welfare, but rather that such dispositions and feelings, such love to God and his commandments, and such faith as were in the hearts of the fathers who did love and serve God, should be revived in their children through the ministry of John. The hearts of the fathers should be given to their children. Not all Israel should be thus revived, but some among them; that is, those described in the last clause, who were prepared for the Lord. The ministry of John did not prepare them for the Lord, but being prepared, the ministry of John did make them ready for his coming. He proclaimed the coming Messiah, and urged upon them repentance, and many repented and brought forth fruits meet for repentance, and were baptized confessing their sins, and in the same sense, the disobedient were, through his ministry, turned to the wisdom of the just. The wisdom of the just is seen in their fruits. Out of justification through Christ, when felt in the soul, arises all loving, willing obedience. John's ministry, in his own time and place, wrought under the blessing of God, blessed fruits among many. So also the ministry of any sent servant of God is not in vain, but as God wills is effectual among all those whose hearts have been prepared to receive it. Not only does the wisdom of the just embrace all obedience, but especially it embraces the faith of the gospel. It sees clearly that salvation is of the Lord. Those who had been seeking their own righteousness were now to be turned from it, and to find all their righteousness in Christ. Hitherto they had

been disobedient to the gospel truth that salvation is of the Lord, but now they were to be turned to that wisdom which justified men had been shown, and which is here called the wisdom of the just. There could be no more gracious and glorious work than this. To this every one who has been called to the ministry of the gospel will bear witness. C.

I THESSALONIANS V. 22.

If not asking too much, please give your views through the SIGNS upon I Thess. v. 22. It bears so much upon my mind that I cannot get rid of it.

From one who would love to know the truth and to do good, but who finds that when she would do good, evil is present with her.

Your sister in Christ,

(MRS.) ERNIE S. NULL.

Rocky Fork, W. Va., Sept. 5, 1910.

"Abstain from all appearance of evil." There could be no more important matter presented for us to consider than this. While the apostle here, as it seems to us, has reference to the false teaching which had even then begun to creep into the churches, yet the principle presented would as well apply to all forms of evil, whether of false doctrine or an unholy life. The word "abstain," literally signifies, to hold one's self away from, not even coming nigh to the appearance of evil. The word does not so much signify here abstaining from appearing to do evil one's own self, as to hold one's self away from the evil teaching or practice of others. Believers are to remember that they are sanctified by the Father, and redeemed unto God through Christ Jesus, and that therefore they are not their own, but belong to the Lord. They are to be very jealous regarding anything that pertains to the glory and honor of him who is righteous in all his ways and holy in all his works. They are to remember that his word is pure and to be revered altogether. If opposed in their testimony to God all men

are liars, and are to be regarded as such, while God is true. If, therefore, any teacher shall arise holding forth, no matter with what excellency of speech, aught that is doubtful or that seems to have the shadow of untruth in it, believers are not to run after it, but to hold themselves aloof from it. In the verse preceding it is said, "Prove all things; hold fast that which is good." Some things do not need so much proving as others, but are openly true or openly false. But because some things have the appearance of that which is good, while yet they are not good, it becomes needful to prove all things, or try all things. This is to be done by the word of God. "If they speak not according to this word, it is because there is no light in them," is the word of the Lord. In this epistle, and in the second to the same church, we learn that some had misinterpreted the words of the apostles concerning the second coming of the Lord, as though the day of the Lord was at hand. Some were teaching this. Perhaps none had gone to the same excess that some in our own boyhood days did, because of the teaching of some that the end of the world would be on a certain day in the near future. Some gave away their worldly possessions to any who would have them, saying, They are now of no value, as the end of all things earthly is at hand. Some clad themselves in white robes and ascended high hills to be nearer the Lord when he should come, being led to believe that he would come on some specified day or night, and we ourselves knew of some who were ruined in business, giving it all up for days, and even years, because of this craze. We have used this word because it was a species of enthusiasm near to insanity in some. Paul we believe means this, as well as some other things, in

these words. All this had the appearance of good. There was a great zeal manifested for the word of God and the better life, the life beyond, but when proved it wrought evil in various ways. Seeing the excesses of some, others were driven over into the opposite extreme, and came to say at last that the hope of the second coming of the Lord was all baseless. One extreme almost always begets the opposite, and the appearance of evil is in them. Hold thyself aloof from the appearance of evil, let it appear wherever it may or under whatever form.

But this word "appearance" does not so much relate to the thing that is evil, as it does to the tendency to look after it in those to whom the apostle was writing. It is not good to stand gazing at evil. If one abhors it as it ought to be abhorred he will not stop to look upon it, but at the first appearance will turn from it. Go not after evil when it appears to be evil, is included in the text as one of its meanings, but still more directly the thought is, that when evil is seen, even in the distance, go not after it with your eyes; look not after it. In the pure there will be a natural abhorrence to that which is vile; there will be that in evil which will be loathsome to them. He who reverences God will shrink from profanity as one would shrink from a blow, so he who reverences holiness will be unable to hold his gaze upon it; it will be a hurt to him, and he will feel like shutting his eyes from seeing it. Paul said of fallen man, as one of the things which especially sets forth his deep depravity, that they not only did evil, but had pleasure in others that did evil. Believers cannot have pleasure in that which is evil, no matter where it may appear, and so here Paul exhorts his brethren to hold themselves apart from evil, let it appear wherever it may. If it ap-

pears in the doctrine, hold thyself from even looking at it. It may appear fair indeed, but do not allow its fair seeming to deceive thee, for within it is all corrupt. It is good indeed to abstain from doing that which has the slightest resemblance to evil in our eyes, and it is most important that we should do so. But here the apostle declares the importance of turning away from all that is false, wherever it appears in others' teachings. One might say, I know that this or that is untrue, that it is contrary to the word of God, but yet it will do no harm to look upon it, to examine it, or even to admire the beauty that appears in the manner in which it is presented; this certainly can do no harm if I do not run after it, but the danger is that one who looks may soon run; the only safe thing is to turn away from it at once, abhor and denounce it without delay. That to which the apostle especially refers in this connection did not come among the churches from without, but from within. Some among themselves had perverted the teaching of Paul, drawing false conclusions out of it, and leading others away by their plausible reasonings. Denials of God and his truth by professed infidels contain, comparatively speaking, but little danger to the child of God, but when error comes in by the words of some one who is dear for Christ's sake, and in whom we have confidence, there is danger indeed, and Paul here warns his brethren not to come near to this evil sentiment, but to turn away from it, even though it has appeared in the teaching of a fellow-servant whom we have regarded as one with us in Christ Jesus.

We leave these thoughts with our sister, hoping that they may commend themselves to all who love the truth.

C.

MATTHEW XXVIII. 16-20.

"**T**HEN the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted. And Jesus came and spake unto them, 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."

This text presents a large field, upon which we can only enter at present here and there. The sayings of Jesus are always full of power, sweetness and glory when applied by the Holy Ghost, but, if possible, his words after his sufferings, death and resurrection carry with them even more power and assurance. The apostles seemed to feel this peculiar and holy reverence more after they were begotten again unto a lively hope by the resurrection of Christ from the dead than ever before. The words of our text were spoken by the Lord after he had conquered death in behalf of his people. They were spoken to a select number of men and at an appointed place. Before his crucifixion Jesus told the disciples that after he was risen from the dead they should see him in Galilee, and when the women appeared at the sepulchre early in the morning of the third day they were met by the angel of the Lord, who told them of the promise of Jesus to the apostles, and commanded them to go and tell the disciples that he had risen from the dead, and for them to go into Galilee, where they should see him according to the promise. The mountain where the meeting took place was "appointed" of Jesus. How strange that we so often pass over such declarations without thought or meditation. While this statement may seem unimportant, it presents the doctrine of predestination so

clearly that we need not a stronger text upon that subject.

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them." Why the eleven only? Because he had "appointed" them to a certain work, and had orders to give them concerning that labor. Why did they not meet in some other mountain? Because that one was appointed of the Lord. Why could not the law of Moses have been given from some other mountain instead of Mount Sinai? Because the Lord had said that was the "appointed" place. No other mountain would answer the Lord's purpose when that law was given by which the Israelites were to be instructed, nor would any other mountain answer except the "appointed" one when Jesus, the same Lord, gave another law by which spiritual Israel must be taught to remember their God and to observe all things of the gospel. We cannot measure time before time began, but we are safe in declaring that God is eternal, and inasmuch as he had an "eternal purpose" it must be as old as himself, and to accomplish that purpose he has, does and will work all things by appointment. This is why only eleven men met together with Jesus in the mountain appointed them. When they saw him they worshiped him, but some doubted. There was in them real spiritual worship, and at the same time doubt. There can be no such thing as worship of God without fear, nor can hope exist in the absence of doubt. The brighter the evidence the greater the fear, and the greater the fear more manifest the doubt; but it can readily be seen that these things work together for good to them that love God and who are the called according to his appointment.

In the midst of their worship and

doubt Jesus spake unto them, saying, "All power is given unto me in heaven and in earth." How full of meaning these words were to the apostles. All power in heaven and in earth is in the hand of Jesus; yes, no exception whatever, whether it be of God the Father or of Satan, all principalities and powers are subject to him. And what greater demonstration could more perfectly convince men of this truth than his resurrection from the dead? "He could not be holden of death;" no, the grave could not keep him. He who made man redeemed man, and through that perfect redemption Satan is destroyed, sin put away as far as the east is from the west, the sting of death removed so that it has no power, and the grave robbed of its victory. Because the fullness of the Godhead dwelt in him bodily, and because of the Father's will regarding the salvation of his chosen having been accomplished through Jesus, he said to the eleven, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." These words must have seemed strange to the apostles, who were all Jews and had never had dealings with other nations, and who remembered God's promise to Abraham and his exclusive dealings with that nation concerning all that pertained to the old covenant. But they had failed, for lack of light, to understand that Christ and not Isaac was the promised seed through whom all nations should be blessed. But very soon were they to have power and revelation from heaven visited upon them, through which they should be taught perfectly the work of Christ in removing the wall of partition between Jew and Gentile, and the secret of God, hid from the foun-

dation of the world, that the Gentiles should be fellow-heirs of the kingdom. This having been accomplished, they entered upon the great work of preaching Christ and him crucified to both Jews and Gentiles, teaching them the wonderful works of God and baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. If Jesus be Lord, and in him the fullness of the Godhead, why baptize in the name of the Father? and if the Father be all in all, why baptize in the name of the Holy Ghost? In the great work of election, creation, redemption and guidance into all truth each person of the Godhead, or Trinity, has special office, yet working in perfect unison. "These three are one." The children of men received election and creation of God the Father; the redemption and justification of the elect came by the Son, and comfort and guidance into all truth is the work of the Holy Ghost. "Of his fullness have we all received." Hence in the name of the Father, and of the Son, and of the Holy Ghost, the three-one God, must all believers be baptized.

"Teaching them to observe all things whatsoever I have commanded you." This part of the commission given the apostles is not less important than any other command in the text, but of equal strength and importance. The apostles had been commanded to love one another, the law being fulfilled in the one word "love." They had been commanded to live in obedience to the law as given by the Savior in Matthew five, six and seven, and in John thirteen. They had also been commanded to observe the ordinance of the Lord's supper in remembrance of him. These things, nothing more, nothing less, were to be taught all

nations to be observed by them. This commandment to the apostles was kept as perfectly as any other, and in all their teaching not one thing was added by them nor by the Lord more than they had been commanded to observe, and to this day nothing has been added by the true church of God. All the faithful in Christ Jesus are satisfied with the simplicity and goodness of his house. This is the only way to abide in the doctrine and fellowship of the apostles of the Lamb. Many things are observed in the world to-day by those who profess to be the followers of Jesus, and who claim to abide in the doctrine of Christ, which are in nowise embraced in the commandments of Jesus, hence are but the notions, ideas and commandments of men, and must all perish, like those who instituted them, except such men be saved by grace.

"And, lo, I am with you always, even unto the end of the world." How gracious this promise must have seemed to the disciples; they abiding in his doctrine, keeping his commandments, were assured of the presence and approval of the blessed Master to the end of the world. They as men have long since gone to be forever with the Lord, but being dead they yet speak, and as nothing but the commandments of Jesus and the doctrine of God are found in their writing and teaching we have the blessed assurance that all they taught is approved of Jesus, therefore he is still with them in the written word, and will be unto the end of the world. Even so let it be.

K.

**CONTRIBUTIONS TO AID IN SENDING
THE "SIGNS" TO
THE POOR OF THE FLOCK.**

A. F. Jones, Georgia, \$4.00.

OBITUARY NOTICES.

Elder Joseph Perry Allison died at his home in Oregon City, Oregon, April 1st, 1911, aged 80 years and 28 days. He was the son of Elder Richard S. and Lavinia Allison. He was born in Bradford Co., Ill., March 4th, 1831. His great-grandfather came from Scotland. His grandfather was raised in New Jersey, and lived there until after the Revolutionary war, and then emigrated to Kentucky, where he resided until the year 1808, when he moved to Lawrence Co., Ill., and settled Allison Prairie, which still bears that name, I believe. Here they were compelled to build a fort to protect themselves from Indians. In 1844 his father moved to Champaign Co., Ill., and in 1845 he moved to Wisconsin. He united with the Old School Baptist Church in 1848, and was baptized by his father, who was pastor of the church called Apple River. He was united in marriage to Miss Mary Long, of Lafayette Co., Ill., in 1850. He began to preach in the year 1855, and in 1856 he emigrated with his family to Oregon, making the long trip with ox teams. He settled in Clackamas County, where soon afterward a church was organized, which he served as pastor for a number of years. Here it was that I became acquainted with him in 1868. I have been intimately acquainted with him ever since, and my high esteem for him may cause me to eulogize him more than might be considered right or proper, and more than I know our dear brother would approve. He was a noble man, because a good man, was kind and sympathetic in his nature, and his hand was ever open to help those in need. He was sound in the doctrine of grace, and had no fellowship for any doctrine that ascribed to man any glory. He had great love for the dear SIGNS OF THE TIMES, and for its editors and contributors, and often in years past wrote for its columns. He was well known among the Baptists in Oregon and Washington, as he had lived in several different places and constituted several churches, serving them as pastor. His gift as a minister was such as to gather in and build up the churches. He was always laboring for the things that make for peace, and his walk and conversation were an example to the flock, and yet he had a low opinion of himself. The least of all saints, was his constant language. I visited him twice during his long sickness, and always found him cheerful and ready to talk of spiritual things, and to unite in singing the songs of Zion. His sickness was of long duration and of a painful nature, but he had the tender and loving care of wife, son and daughter. The dear wife, who had been his companion for more than sixty years, was wonderfully sustained to minister to and wait upon him while he much of the time was helpless as a child. His daughter, Tabitha, manifested her love for her father by waiting upon him

night and day for more than a year, and his son, Robert, was also faithful to help him. The warfare is now over with our dear, aged brother; he fought the good fight and kept the faith. May the dear Lord sustain and reconcile the aged mother in Israel to his will, and may the children be given to remember their dear father as an example for their walk in life. He leaves seven children: Mrs. Martha Mayfield, Wamic, Oregon; S. V. Allison, Ventura, Cal.; A. B. Allison, Flat Head, Montana; G. B. Allison, Reno, Nevada; Reuben Allison, whose residence is unknown, and Mrs. Mary T. Singer and Robert L. Allison, Oregon City, Oregon.

I have penned this tribute of love to the memory of my dear, aged brother at his request, made while visiting him at his home three years ago. May the Lord comfort all that mourn.

G. E. MAYFIELD.

ELGIN, Oregon, April 11, 1911.

[We feel like adding a word of regret to the above. We have, in common with all the readers of the SIGNS, esteemed our aged brother highly because of the good, sound writing which sometimes appeared in our columns from his pen. Our correspondence with him for several years past was profitable to us always. While we never met him personally, yet our fellowship for him was warm, and we believed him to be all that brother Mayfield has claimed for him in the above obituary. May the Lord bless his churches and his family in their bereavement. We doubt not that he will do so abundantly.—C.]

Miss Martha R. Scott, our dear sister, passed from earth at the home of her sister-in-law, Mrs. Edith Scott, and her daughter, near Rock Springs Church, Lancaster Co., Pa., Feb. 24th, 1911, in the 86th year of her age. During the forty-five years of her membership in that church she was seldom absent from the meetings. Age and its infirmities did not lessen her interest in all that pertained to the meetings of the church, either for worship or for business. She was always a cheerful giver, ever mindful of her pastor and of visiting ministers. During the last years of her life her home was with Mrs. Edith Scott and her daughter, to whose kindness and hospitality many Old School Baptists can testify.

We have been furnished the above items by a friend and sister, with the request that we should prepare the obituary. Our aged sister was baptized by the late Elder Thomas Barton, in October, 1866. For many years Elder Barton was pastor of the church at Rock Springs, also of the London Tract and Welsh Tract churches. We can only add to the above what all who knew sister Scott can bear witness to. We came to know her perhaps forty-two or forty-three years ago, and it was always a pleasure to meet her at her home and in the assemblies of the people of God. She loved spiritual conversation and

spiritual company, and nothing was more pleasing to her than to meet and mingle with saints in the house of God and at her home. She was of a quiet and unassuming manner, wearing the ornament of a meek and quiet spirit. Her trust was in the covenant mercies of God in Christ for life and salvation; she felt that she had nothing to boast of in herself, but did make her boast in the Lord. In the assemblies of the church for the worship of God her presence meant much to the comfort of all her brethren who might be present, and to those who proclaimed the word her presence was always a help, for it was evident that she heard and understood, and appreciated the truth that was proclaimed. She was steadfast in all her faith and in all her walk. What more can be said of any one than these things? In the feebleness of age, both mentally and physically, her faith continued firm, and she would testify of her hope in the Redeemer. This grace sustained her to the end, and she died in this faith, and we believe has ceased from her labors and entered into rest forever. Not only her kindred and the church at Rock Springs will miss her greatly, but all who have been accustomed to visiting that church will also regret to learn that they will see her on earth no more. We feel well assured that some one who was near her in her last sickness could have prepared a more suitable notice, but we have been glad to do the best we could in setting forth these facts concerning our dear sister. We, having known her so long, feel as though we have met with a personal loss. May the Lord comfort all who are bereaved.

Since writing the above, we are informed that Elder J. G. Enbanks attended the funeral service, preaching from the words, "Blessed are the dead which die in the Lord from henceforth," &c. He spoke to the comfort of many, and had the marked attention of all present, and the service was marked by a deep solemnity. At the close he sang a touching hymn. The last service which she attended was in December, when she spoke of herself as "a sinner saved by grace." This might be called her dying testimony.

C.

Mrs. Sarah Ann Allen departed this life April 17th, 1911, at the home of her son-in-law, Henry P. Wolfe, in Bryn Mawr, Pa. She was born Oct. 21st, 1828, and was married to Elias H. Allen, Feb. 7th, 1853. They had six children, three of whom are still living. June 9th, 1889, it was my privilege to baptize her in the fellowship of the church at Southampton. She had received a hope of salvation by grace many years before. Her exercises were very deep, and her understanding of the Scriptures unusually clear. She had a peculiarly sweet gift to express her thoughts and feelings. Not long after her baptism she lost the sight of one eye; she received and endured the stroke without complaint. After a number of years

she became totally blind, and could no longer attend our conference meetings, but her messages of love were constantly received with comfort, telling of the goodness of the Lord and talking of his power. No complaint was heard from her lips so far as I know. Nine years ago her husband passed away. This great bereavement she received in sorrow, but with solemn resignation to the will of the Father. Although for the past few years she had not been able to get to the meeting at Southampton, Elder Horace Lefferts, and later Elder J. M. Fenton had visited and preached for her occasionally at her home. I have visited her from time to time, and found it pleasant and profitable to converse with her. I always found her quiet and submissive in her spirit, and with Scriptures and hymns to refer to which had been of comfort to her. She had been failing in strength for a year or two, and her three daughters: Mrs. Wolfe, Miss Emily and Mrs. Reeves, who is a member of the church, have been with her during that time, giving her all the attention that loving daughters could. She had insisted that she would soon be called home, where she longed to be. She was wonderfully responsive to the petitions uttered at her bedside, and expressed great comfort in them. In the last weeks she suffered greatly at times, but with great patience. Her daughter, sister Reeves, writes: "Our dear mother was ready and willing to go and be with her Savior. On her birthday in October last she said she had passed her last milestone, and later she said that she was not going to live long, that the Lord had revealed it to her, and she quoted the words in Jeremiah xxxi. 3: 'The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee.' On April 7th she had us read the fifteenth chapter of 1 Corinthians, and expressed a desire that it be read at our next Thursday prayer meeting at Southampton. Before she passed away she quoted the fifty-second verse of that chapter. On Easter morning she had us read the twenty-fourth chapter of Luke, and afterward said, 'How few of us realize that it is the resurrection morning.' On the morning of the day of her death she was anxious to go. Before noon she fell into a short sleep, and when she awoke she said she would not worry any more about the time; the Lord had given her a number of tokens, and she would wait quietly for him to call her. She fell asleep as the clock struck six, having spoken twenty minutes before. Once she said, 'When I am gone my eyes will be open in glory.' O how much we miss her, but she suffered so much that we cannot wish her back."

The funeral was on Thursday, April 20th, and at that time I spoke to the company of mourning and sympathizing friends. Brother Fenton spoke in prayer and read a hymn composed by our dear, de-

parted sister. Sister Allon was very dear to all the church, and to her large circle of relatives and friends. May the Lord comfort all who mourn.

SILAS H. DURAND.

SOUTHAMPTON, Pa., April 24, 1911.

Mrs. Ida Rittenhouse departed this life Jan. 29th, 1911, at the home of her only living daughter, Mrs. P. Q. Stryker, East Orange, N. J., aged 78 years, 9 months and 22 days. She was the youngest child of William Brewer and Sarah Moore; was born in Hunterdon Co., N. J., and married to brother William Rittenhouse, May 1st, 1852. She was the mother of eleven children, two dying in infancy and one at the age of six years. Of the remaining eight three have died in recent years: a son, Charles H., and two daughters, Violetta, wife of Martin F. Bellis, and Elizabeth, wife of John W. Bellis. The five surviving children are: Brewer, James Judson, Gabriel C., Oscar and Wilda. There are also eighteen grandchildren, five great-grandchildren and one aged brother. Sister Rittenhouse was baptized by Elder Gabriel Conklin in 1864, in the fellowship of the Kingwood Church, at Locktown, N. J. Her husband, also a member of the same church, died Jan. 1st, 1892. Sister Rittenhouse was beloved by all who knew her, and especially by those of like precious faith. To do good and to communicate she failed not. In her life was manifest "the ornament of a meek and quiet spirit, which is in the sight of God of great price." In the fear of the Lord she did "adorn the doctrine of God our Savior in all things." Her family, church and friends have suffered a grievous loss. May the Father of mercies and the God of all comfort reconcile them to his will.

Elder D. M. Vail, her pastor for many years, conducted the funeral service at Frenchtown, N. J., Feb. 1st. Interment at same place.

ALSO,

John William Bellis was born May 15th, 1863, in Hunterdon Co., N. J., died Feb. 1st, 1911. He was married Nov. 16th, 1887, to Elizabeth Rittenhouse, daughter of sister Ida Rittenhouse (see notice above). His wife died Sept. 7th, 1893. The three children by that union survive: Alwilda R., William R. and John Marvin. Four brothers and four sisters also mourn this bereavement. Mr. Bellis was on his way to attend the funeral of his mother-in-law when stricken with heart failure, and expired almost immediately. The news of his decease, coming as it did while his children were sorrowfully engaged in paying their last tribute of respect to their grandmother, was a heartrending blow to them, and a shock to all present. Mr. Bellis made no profession of religion, but his sympathies were with the Old School Baptists, and his respect and esteem for them was marked.

The funeral on Feb. 4th, at Frenchtown, N. J.,

was largely attended, for he was well known in that locality. Interment at the same place. His children and relatives have the sincere sympathy of all who know them.

ALSO,

Miss Phoebe Tiebout was born Dec. 20th, 1830, died Feb. 12th, 1911. The subject of this notice was a lover of the truth and a devoted friend to the Old School Baptist cause all her life. From early youth she was an attendant of meetings of the Ebenezer Church in New York city, and in faith and hope her fellowship was with us, but an abiding sense of unworthiness to a name with the church prevented her from uniting. We loved her dearly, and can therefore sincerely sympathize with the surviving brother and sister in this bereavement. We shall miss her, but remembrance of her life among us will be a comfort, and the assurance that it is well with her will abide.

JOHN MCCONNELL.

Archie McArthur, son of Donald McArthur, died March 14th, 1911, aged 58 years. He had always lived in Ontario, Canada. The disease that took him away was "la grippe." His home was in St. Thomas. There were ten children, six of whom are living. He also leaves a sad, lonely widow to mourn, with brethren, sisters and friends. He received a hope in the mercy and grace of God when only seven or eight years old, and was a regular attendant of the Old School Baptist meetings for years, but never united.

March 16th, at their home, the writer spoke to a large company, of God's sovereign grace in the salvation of poor sinners. God bless the mourning friends, is my desire.

D. M. VAIL.

MEETINGS.

A two days meeting will be held, the Lord willing, with the Frying Pan Church, Fairfax Co., Va., on Saturday and Sunday, May 13th and 14th, 1911. Trains leaving Union Station, Washington, D. C., at 8:10 a. m., and Bluemont at 7:55 a. m., will be met at Herndon. Lovers of the truth are cordially invited to meet with us.

H. H. LEFFERTS, Pastor.

The Baltimore Old School Baptist Association will be held with the Harford Church, Harford Co., Md., beginning on Wednesday (17th) after the second Sunday in May, 1911, and continuing three days.

Those coming by way of Baltimore will leave North Ave. Station, on the Maryland and Pennsylvania R. R., Tuesday, May 16th, at 3 o'clock p. m. for Forest Hill. Those coming from the north will leave York, Pa., on the same road at about 1:30 p. m. for Forest Hill. Both trains will be met. A cordial invitation is extended, and especially to the ministering brethren.

NATHAN GRAFTON, Church Clerk.

The Delaware Old School Baptist Association will be held with the Rock Springs Church, Rock Springs, Md., Wednesday, Thursday and Friday, May 24th, 25th and 26th, 1911.

Those coming by way of Baltimore, take train leaving Union Station at 2:57 p. m. for Conowingo, Md., changing cars at Perryville, on Tuesday before. Those from Philadelphia take train at Broad St. Station at 2 p. m., making the same change at Perryville for Conowingo. Ministers of our faith and order and lovers of the truth are invited to meet with us.

J. G. EUBANKS, Pastor.

C. J. ROWLAND, Clerk.

The Delaware River Old School Baptist Association will be held with the Kingwood Church, Locktown, N. J., Wednesday, Thursday and Friday, May 31st and June 1st and 2nd, 1911.

Those coming to the meeting by rail will be met on Tuesday, May 30th, at Stockton and Frenchtown, on arrival of the 2 o'clock p. m. train.

C. RISLER, Church Clerk.

The Warwick Old School Baptist Association will be held with the Ebenezer Church, Intervale Ave. and Home St., Bronx, New York, Wednesday, Thursday and Friday, June 7th, 8th and 9th, 1911.

The Ebenezer Old School Baptist meetinghouse is located on the corner of Intervale Avenue and Home Street, Bronx Borough, within a short walk from the Freeman Avenue station of the Bronx Subway road. All trains and boats arriving in New York are within easy access of the Subway. The Subway trains are plainly marked either "Bronx" or "Broadway." Any Bronx train delivers passengers at Freeman Avenue station. Be sure the train is "Bronx." A committee will be at the meetinghouse Tuesday afternoon preceding, to meet and care for all early comers, as well as for all who come thereafter. We especially desire the presence of all members of churches in this association, and as many as can come of the associations corresponding with us. We want the largest possible representation of our churches, correspondence and friends.

JOHN MCCONNELL.

The Sandusky Association of Primitive Baptists will hold its seventy-eighth annual meeting with the Columbia Church, Cement City, Mich., June 9th, 10th and 11th, 1911. All those wishing to come are invited to attend, especially the ministers of our faith and order.

MARTIN LINDLEY, Church Clerk.

The Siloam Association of Regular Predestinarian Baptists of Oregon and Washington will be held with Big Spring Church, at Elgin, Union Co., Oregon, instead of Oregon City, Oregon, to commence on Friday before the third Sunday in June, 1911, at 10 o'clock a. m.

W. J. HESS, Moderator.

I. F. COLEMAN, Clerk.

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SHILOH Old School Baptist Church, of Washington D. C., holds meetings the third Sunday in each month, in Lewis Hall, 1502 Fourteenth St., N. W., at 11 a. m. and 3 p. m.

JOSHUA T. ROWE, Pastor.

JOHN T. WALKER, Secretary.

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.

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H. SEWARD, Clerk.

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**"CHRISTIAN SCIENCE AND THE
LAW."**

Because of the distressing information contained in orders for my Christian Science pamphlet respecting the great injury being done by this shameful fraud even among our dear Baptist people, I have tried in this second little work to expose it from a new point of view. Those not aware of recent developments at the headquarters of these people will be astonished almost to the point of doubting well-proven facts. I will mail two copies of this last sketch for ten cents (silver), or one copy and a copy of Christian Science and the Bible for ten cents. The price is not for profit, but to cover the bare expense. Hundreds of the first pamphlets were given away, and others placed where many could read them. If any good results from this effort to shield our brethren from this new delusion, the credit will be due our kind periodicals for calling attention to it.

S. B. LUCKETT.

CRAWFORDSVILLE, Indiana.

"Thoughts on Regeneration, the Spiritual Birth, the Christian Warfare and the Resurrection," is the title of a pamphlet of 58 pages, written by Elder H. B. Jones, of Winnsboro, Texas, and can be had of him for 25 cents per copy, five copies for \$1.00 or \$2.00 per dozen. Address, H. B. JONES, WINNSBORO, Texas, R. F. D. 6.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 79. MIDDLETOWN, N. Y., JUNE 1, 1911. NO. 11.

CORRESPONDENCE.

WINNSBORO, Texas, March, 1911.

DEAR EDITORS SIGNS OF THE TIMES:—
I am in receipt of a request from a friend, and reader of the SIGNS, of Bethany, La., to write something for the SIGNS on the subject of the Sabbath. While I love to comply, as best I may, with the requests of any and all who give evidence of interest in the doctrine and order of God's house, there are two or three things which cause me to enter upon the present task with much diffidence. First, in view of the solemnity and importance of all spiritual subjects, and a felt sense of my disqualifiedness. To bring out the spiritual signification to edification and comfort, one must have the revelation of it in his own heart by the Spirit, and the light and guidance of the same in expounding it. Then it must be applied by the same power in the hearer if it proves spiritually profitable. Second, it seems it is almost impossible for me to devote the time necessary to write an intelligible article on any subject. Hoping, however, that the Lord may be pleased to enable me to compile some thoughts I have had from time to time upon the

subject proposed in such a way that my ideas may be gathered by the reader, I will make the attempt. My friend sends me some tracts, I suppose issued by what is known as “Seventh Day Adventists,” which I have read, and find them the same in substance that I have been reading and hearing occasionally for many years past. The position taken belongs to the “do and live” system of the great religious world, that system that denies that salvation is by grace, and not of works; that denies that the righteous obedience of the blessed Redeemer of sinners in fulfilling the law to a jot and tittle becomes the obedience of his people; that he “is the end of the law for righteousness to every one that believeth.” Jesus said, “Think not that I am come to destroy the law, or the prophets: I am come not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. * * * For I say unto you, That except your righteousness shall exceed the righteous-

ness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Those "scribes and Pharisees" evidently belonged to that class of whom the apostle Paul spoke when he said, "For I bear them record, that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Their "own righteousness" consisted in a compliance with outward performances, including a strict Sabbath day observance. "The righteousness of God" is found in Jesus. The prophet said, He shall be called, "The Lord our righteousness," and the apostle Paul said, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." This righteousness is the gift of God to his people, (see Romans v. 17,) and this is the righteousness that exceeds "the righteousness of the scribes and Pharisees." We are told that, "The law was given by Moses, but grace and truth came by Jesus Christ." "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law. To redeem them [the heirs under consideration] that were under the law, that we might receive the adoption of sons." Again, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." To the Colossian brethren the apostle Paul said, "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the

way, nailing it to his cross. * * * Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days."

In conversation with an intelligent lady once, who was a "Seventh Day Adventist," and who was arguing very strenuously for the binding obligation upon all people to observe the seventh day to keep it holy, as the Jews were commanded to do, I quoted this last mentioned verse. She said this did not allude to the Sabbath of the decalogue, or ten commandments, but was another set of days the Jews were commanded to observe, and emphasized the last clause of the verse, "or the sabbath days." I reminded her that the word "days" at the end of the verse was italicized, which showed that it was a supplied word, supplied by the translators. Without it the verse would read, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath." These all must have been then embodied in the handwriting of ordinances that was against us, which was contrary to us and which Jesus took out of the way, nailing it to his cross. Paul came to know (a thing which he seems not to know till the "command came") that the law is spiritual, but he was carnal; that the law was holy, just and good, and also that it required the strictest obedience (no partial obedience could satisfy its just and righteous demands), and further, that all the children of the earthy Adam were under its curse, for he says, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." James also said, "But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law,

and yet offend in one point, is guilty of all." Since the law is holy and requires perfect obedience in thought as well as deed, and since without holiness no man shall see the Lord, and since men are "carnal, sold under sin," if Jesus, the husband, head and representative of his church, his bride, had fulfilled every demand of that holy law but one, and had left that one for his people to fulfill, certainly not one of Adam's race could have been saved, because each one must from birth to death have continually kept that one, or it would have been with them as though none of the law had been kept. None could have done that, since all are carnal, and "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." The word "sabbath," we are told, means rest; on it, i. e., the seventh day, "God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."—Gen. ii. 2, 3. At that time, nor from that time on to the days when the "law was given by Moses" to the children of Israel, we do not read where man was commanded to rest, or cease from his labor on this day, or to keep it holy; nor do we read of this command being given to any other nation except the God-chosen nation, Israel. This was that chosen typical nation which God elected alone of all the nations of the earth, to whom it pleased him to commit that peculiar system of worship, or "covenant of works," of which Moses was given a "pattern in the mount," and which according to a special command from God he established with this people Israel. This was a typical people, having a typ-

ical service, every part of which found its substance or antitype in Jesus Christ. The priesthood of that old or legal covenant only served unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle, &c. (Heb. viii. 5.) So this Sabbath day I understand was typical of that rest found by the believer when by faith he is enabled to rest in the finished work and righteousness of Jesus Christ, the great High Priest of all the ransomed. "He that is entered into his rest, he also hath ceased from his own works, as God did from his."—Heb. iv. 10. He who by faith has entered into this rest that remaineth to the people of God is the only one who remembers the Sabbath day to keep it holy. It is written, "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not of the letter; whose praise is not of men, but of God."—Romans ii. 28, 29. Such an one having all trust in outward works and forms cut off is one of that number of which the apostle speaks again when he says, "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Such an one does not only feel under obligations to worship (by ceasing from his own works and resting in the finished work of Jesus) one day in seven, but every day, and that not in order to, but because of salvation. Such an one fulfills the law, too, because having the love of God shed abroad in his heart by the Holy Ghost which is given unto him, he loves his neighbor as himself and "all the law is fulfilled in one word."—Gal. v. 14. As in Adam all his posterity disobeyed and fell under

the condemnatory sentence of the law and under its curse, so by Christ, their law-fulfiller, his chosen people, spiritual Israel, are raised above the law, brought from under its curse, and given the Spirit of the divine law-fulfiller, and are thereby enabled to fulfill the law with and in him, by love to him, loving his neighbor as himself. This, even by the heaven-born, is not done by or in the flesh, but in the Spirit; so while in Adam we are sinners, in Christ we are righteous. In Acts xv. we read of certain pharisaical teachers coming from Judea to the church at Antioch, telling them that it was needful for them to be circumcised and to keep the law of Moses in order to salvation; so great was the "dissension and disputation" in that body of Gentile believers over the matter that "they determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem, unto the apostles and elders, about this question." When these messengers of the church had reached Jerusalem and reported to the church there, "and the apostles and elders came together, for to consider this matter," the sequel of the deliberations of this authoritative body was the letter to the church at Antioch, which is as follows: "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the law: to whom we gave no such commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to

us, to lay upon you 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." This decision of the apostles ought to be a joy and a comfort to Gentile believers to the end of time. No command, exhortation or admonition in the epistles by the apostles is out of harmony with this decision. Neither in it, nor in any of the commands, exhortations or admonitions of the apostles, is the church required to observe a certain day above another, or to esteem one day above another, as was the case with the Jews under the covenant of works, and if it were so we should be just as unable to live up to it as they were. If the observance of the seventh, or Sabbath day, was required of us in the letter as it was of the Jews, the penalty of its violation should be the same, and that penalty was death. The man who was found gathering sticks on the Sabbath day was stoned to death. (See Num. xv. 32-36.) True, the apostles often entered into the synagogues of the Jews on the Sabbath day and taught the people, but in this they did not teach that the observance of this day as above another day was to be under the gospel binding upon believers. But because they preached the gospel which presented Jesus "the end of the law for righteousness to every one that believeth," they were sometimes charged with preaching against Moses and the law. They preached the liberty or freedom of believers from the bondage of the law. To the Galatian brethren the apostle Paul wrote: "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

Under the old covenant, as a preparation necessary for its subjects, the law was written upon tables of stone; as a preparation for the subjects of the new covenant the law of that covenant is written on the fleshly tables of the heart. As it is written, "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."—Heb. viii. 10. Every action that springs out of this spiritual law or rule of action that God has put in the heart of the believer is love and obedience; whatever else is manifest in his actions is of the flesh. The believer is thus given to know that murder, idolatry, covetousness, lying, theft, adultery, fornication and the like are all forbidden, and come not from that law of the spirit of life in Christ Jesus which has made him free from the law of sin and death, but he is made to loathe these things, and desire to avoid them, and sometimes to loathe himself because of the motions of sin in his flesh. The inclination and tendency in the flesh are so closely associated with believers here in this world of sin and blindness and ignorance that the apostle in his letter to the Colossians speaks of them as "your members which are upon the earth," and commands that they "mortify" them.

In concluding this article, which has been written by piecemeal, so to speak, I will say as to the dispute between those who contend for seventh day observance and those who contend for first day observance, I feel no particular interest. If the seventh day advocates can know that they have the days of the week numbered in the same order as the Jews under the Mosaic dispensation had them, that the seventh day does not fall on some other day than Saturday (a thing which I am extremely doubtful about any

man knowing), then they evidently have the advantage of those who contend for first day observance, so far as arguments about the law are concerned, for from all I have been able to gather Sunday observance is a Roman Catholic institution. So far as I am individually concerned, I have for more than a quarter of a century observed both days, as a general thing; that is, so far as religious services are concerned, and this also is true of many Old School Baptists I know. This is not, however, because we regard these days more holy than other days, but it is obligatory on God's people to assemble together from time to time to engage in public worship, and custom and tradition have set apart these days for this purpose, and the law of the land has set apart a certain day, one day out of seven, and perhaps in most States Sunday is named as the special day. We are commanded to be subject to the powers that be, &c., and so long as the laws of the powers that be do not require a violation of the law and order of God's house as left on record in the New Testament, we should obey them. In Romans xiv. 5, Paul says, "One man esteemeth one day above another: another esteemeth every day alike." I am one who esteems every day alike, so far as requirements pertaining to the worship of God are concerned.

As my unknown friend requests that I answer through the SIGNS, I submit this, brethren editors, for your disposal. I should be glad if some one more gifted to bring out the comfort and instruction in things of the gospel should be stirred up to write on the subject.

As I have been penning these lines brother Frederick W. Keene has been in my mind occasionally, and I have been thinking I would love to read an article from his pen on the application of that

sabbatical rest to and in the experience of the believer and the church under the gospel dispensation. Can you not give us an article through the SIGNS on this subject, brother Keene?

Your little brother in bonds,

H. B. JONES.

TIAWAH, OKLA., April 19, 1911.

DEAR EDITORS AND READERS OF THE SIGNS:—It has been some time since my name has appeared in our old, reliable paper. It has been well supplied without any help from me, and I have thought many times of the many instructive and comforting writers whose letters have been published for the uplifting of many saints who have been bowed down by worldly cares and anxious watchings and waitings, looking for and expecting the Lord to appear in his bounteous grace and in the plenitude of his providence, a deliverer from trouble. It does certainly appear to be a plain and straightforward truth that the Lord's genuine people have been and are more afflicted than the people of this natural world; but as far as physical sufferings and affliction are concerned, I do not think that there is any difference between believers and unbelievers. The vast difference between the children of God and the children of the flesh lies in the fact that the former have the fear of the Lord imparted to them, while the latter have not the fear of the Lord, which is the beginning of wisdom. This fear of the Lord continually stirs the old Adamic nature from center to circumference, bringing war, civil war, without any cessation of hostilities. To this war the children of the flesh are strangers. Because of this war the children of God are known as the "afflicted and poor people." Being afflicted and in the depths of poverty they

cry to the Lord for mercy and help. They have learned that "vain is the help of man," and that cursed is every one that trusteth in an arm of flesh. It is written that, "They shall trust in the name of the Lord." They do trust in the name of the Lord, but there is no glory to self for trusting in the name of the Lord; their native wisdom has been confounded, and they simply trust in the name of the Lord because they have no other refuge. From this it would seem that they are made to trust in the Lord. This position is repulsive to the natural man, and horrible doctrine for self-righteous religionists. The principal objections that they have to this "horrible doctrine" are, that it takes man's independence from him and robs him of his glory. Notwithstanding the afflictions and poverty to which the "lively stones" are subject, they never sincerely desire to pass backward into the cold state of death from whence they have been quickened; but in awful grandeur they cry, "Woe is me! for I am undone; because I am a man of unclean lips, * * * for mine eyes have seen the King, the Lord of hosts." And again their cry in anguish is, "O wretched man that I am!" Here is soul trouble, is it affliction? Why should superhuman knowledge afflict a mortal? This knowledge is high. "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." The wisdom of this world is puny, it cannot compare in any way with that from on high. Think of worms being qualified by the Spirit so that it can be said of them: "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." Is not this knowledge far above worldly

wisdom? Can any amount of worldly wisdom procure any one of these gifts of the Spirit? No; if all the worldly wisdom in the world could be combined in "a trust fund," it could not obtain a "shadow" of one of the above qualifications. The wisdom of men by searching cannot find out the Lord; this wisdom is foolishness with the Lord of hosts. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." On the other hand, the wisdom of God is foolishness with men. Men have been saying for thousands of years that it would be foolish, unwise and unjust for God to exercise the powers of predestination, election and calling as touching the destiny of the children of men. They will continue charging God with folly until the end of time. "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." "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." The children of God being thus equipped by the power of God are enabled to compare spiritual things with spiritual. Being lifted so high above their earthly nature, how wonderfully strange it is that God's people are sorrowful, poor, afflicted, cast down, tossed with tempest and not comforted. This was the experience of the patriarchs, prophets and early disciples of the Lord Jesus. Even the Lord himself was "a man of sorrows, and acquainted with grief," bearing self-evident testimony that all who follow him tread the path that "no fowl knoweth," which is hid from the eyes of the vultures of this world. But all is not sad and sorrowful along the path of the saints;

"Weeping may endure for a night, but joy cometh in the morning." The sweet promises of Israel's God often come without warning, like the lightning's flash, and the next moment of the saint's life is filled with "joy unspeakable and full of glory," and it may be the most beautiful words in his language are sweeter than honey to his taste, like these words of the prophet: "Behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all of thy children shall be taught of the Lord; and great shall be the peace of thy children."—Isaiah liv. 11–13. They feel to realize the blessings from the hand of the Lord, and may take home to their understanding and claim the following Scripture as theirs by right of application: "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 thou art the glory of their strength; and in thy favor our horn shall be exalted. For the Lord is our defence; and the Holy One of Israel is our King."—Psalms lxxxix. 15–19. "And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies."—Isaiah lxvi. 14. Jesus commands his disciples to rejoice: "Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven." "Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." There is no record that Jesus was ever mirthful as men are

merry about earthly things, but there is testimony that he was joyful and rejoiced as pertaining to the things concerning his kingdom. "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."—Luke x. 21. When the lost sheep is found he layeth it on his shoulders, rejoicing. He sayeth unto his friends (he is our Friend), "Rejoice with me, for I have found my sheep which was lost." There is joy in heaven over this bringing back. Even angels rejoice in the work of Jesus, because he is crowned with success, for, "He shall not fail nor be discouraged." Abraham saw the day of deliverance, rejoiced in it and was glad. That day was the day of the Lord Jesus. David rejoiced, too, in viewing the same day, the day of Christ's ascension and power. "This is the day which the Lord hath made; we will rejoice and be glad in it."—Psalms cxviii. 24. "Let all those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee."—Psalms v. 11. Let the saints "rejoice in the Lord" and "joy in the God of their salvation." "Rejoice with them that do rejoice, and weep with them that weep." We "rejoice in the hope of the glory of God. And not only so, but we glory in tribulations also." None but those who have tasted that the Lord is gracious can ever "glory in tribulations." It is contrary to all the thoughts and actions of the flesh to "glory in tribulations." No legal or worldly professors of religion can ever do it. This rejoicing and glorying belongs to the meek and lowly, who look

for help in the mountain of the Lord. They even esteem the reproach of Christ greater than "the riches of Egypt." In affliction and poverty may our brethren and sisters be found rejoicing in the Lord Jesus.

In hope of immortality,

J. F. BEEMAN.

GOIN, Tenn., Jan. 28, 1911.

DEAR BRETHREN:—The fourteenth verse of the second chapter of Hebrews reads as follows: "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."

I feel to suggest a few thoughts regarding this text, together with some other Scriptures. Let us notice the difference between the word "partakers" and the words "took part." Does this word "partakers" mean just to take hold of, or do we understand it to mean sharers in flesh and blood? I desire to suggest this idea to you, (it being my conviction from a careful study of the Scripture) that the above text teaches us, or should teach us, that inasmuch as the children of God are a portion of Adam's race (the elect), Christ also took part of the same, and the word "likewise," instead of referring to the manner of taking it, refers to the amount that he took. Now inasmuch as the seed of Abraham embraces the whole church of God, it is said, "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." If I am not mistaken, I have found the whole church in the person of the one man Christ Jesus, and that in her human nature, and everything that

he went through in this world in the days of his flesh, was in union with the church, so that she went through the same in him. This view of the matter enables me to understand many things recorded in the Bible which I could not understand without it, such as "Crucified with Christ," and, "Quickened together with him," "In whom also we have obtained an inheritance," and, "Know ye not that your bodies are the members of Christ?" Again, "For we are members of his body, of his flesh, and of his bones." Dear brethren, if the foregoing Scriptures do not teach the oneness of Christ and his church, I am at a loss to know what such Scriptures do teach. I know these are great mysteries, but I speak of Christ and the church. From all the foregoing, I can see how a nation can be born in a day, or at once; I think I can see how it was that as soon as Zion travailed she brought forth her children, and how it is true that "thy dead men shall live, together with my dead body shall they arise." Again, "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." Yes, dear brethren, in the third day the dead body of Christ was quickened, and arose, and the church with him, and he said to his Father, Here am I, and the children which thou hast given me. Then we can sing with the poet,

"With him his members on the tree
Fulfilled the law's demands;
'Tis I in them, and they in me,
For thus the union stands.

Since Jesus slept among the dead,
His saints have naught to fear;
For with their gracious, suffering Head,
His members sojourned there.

When from the tomb we see him rise,
Triumphant o'er his foes,
He bore his members to the skies;
With Jesus they arose."

Now, dear brethren, I want to speak of

another chain of thought which has arrested my mind. The Lord said to Jeremiah, chapter xviii. 2-4, "Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it." While it is a fact that this was spoken to the prophet concerning God's dealings with the house of Israel, I think that I see a wonderful lesson taught in it for us. It seems to me that this potter represents our God as the Creator and Maker of all things, and as Adam was formed out of the dust of the ground, I understand that he, and the church in him, was represented by this first vessel made by the potter of the clay; and inasmuch as the church sinned and fell in her first head, Adam, and became corrupt, just as the first vessel was marred in the hand of the potter, and as the potter made it another vessel (not the same vessel, but another vessel) so the church was redeemed in Christ, who was made of a woman, made under the law (the same clay), to redeem them that were under the law; and inasmuch as the two vessels were made of the same clay, I can but understand that the clay that existed in the second vessel also existed in the first vessel, only the vessel in the second place was not marred in the hand of the potter. By this second vessel I mean the church in the person of Christ, and Christ fulfilled the law in every jot and tittle, and the church through him obtained an inheritance forever, and when Christ arose from the dead the salvation of the church was complete. All that is necessary is the manifestation

of this complete salvation by the Spirit quickening them into life, giving them repentance, faith and all things pertaining to life and godliness, through the knowledge of him that hath called them to glory and virtue.

Lest some should fail to understand that it is man who is born of God, or of the Spirit, I desire to call attention to a few more Scriptures, and then close this letter. John said, "Whosoever believeth that Jesus is the Christ, is born of God." Dear, doubting brother, can you not believe that it is the believer who is born of God? But one may say, I do not know what character it is that does the believing. Well, let us look at some other Scriptures which will show us who it is that believes. Paul said, "With the heart man believeth unto righteousness." He said again, Abraham "believed in the Lord; and he counted it to him for righteousness." The eunuch said, "I believe that Jesus Christ is the son of God." Again, we hear the apostles say, "We believe and are sure that thou art that Christ, the Son of the living God." Can we not all believe such plain Scriptures as I have referred to here? May God help us to believe his word, and to let our light so shine before men that they may see our good works, and glorify our Father in heaven.

I remain your poor, sorrowing brother,
in hope of eternal life, which God that
cannot lie promised before the world began,
P. N. MOYERS.

WOODSTOCK, Ontario, Canada, April 9, 1911.

DEAR BROTHER AND SISTER TERRY:—
I have felt a strong inclination to write you a few lines ever since sister Terry's communication appeared in the SIGNS some time ago, in which article several things came to my mind very forcibly.

One in particular, where you said that one portion of Scripture came to you very forcibly and with comfort: "I have blotted out, as a thick cloud, thy transgressions," &c. This is the first passage of Scripture that ever came to me with any comfort after I was convicted of sin. It is now more than forty years ago, and yet it is as fresh in my mind as if it were only yesterday that it happened. I was far from home, and cast down nearly unto despair, when like a flash the words came, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." They came as a flash of light and hope to my dark, gloomy mind, but this was only for a moment or two, and then everything was as dark as before. I did not know at the time that the words were in the Bible, but found them long afterwards, and I never could forget them, and think I never shall as long as memory lasts. How is it that such a momentary gleam of light and hope is never forgotten? There were other passages of Scripture that came to me with comfort shortly after this, which I remember as plainly as though just spoken to me; I will mention one of them: it was, "Where sin abounded, grace did much more abound." O how I cried for joy as this was revealed to me, for if it were not a revelation I have no hope. I believe these things are by revelation of God by the Spirit to poor, fallen, sinful man, else there is no religion at all, and O how often I am tempted to believe that there is no reality in religion, that it is only a delusion of the mind. Still I keep on hoping against hope, and instead of getting assurance, as I once fondly hoped that I had, and that it would grow stronger as I grew older, it seems to grow weaker and fainter, and how often I wonder if the time will come when all

assurance will die out with me altogether, and I will lie down in despair. I often feel and think that were it not that so many of the Bible saints have expressed similar feelings, I would conclude that I am an outcast, and that all my professions have been vain and false. But I have no power over my hope and belief; it is these that keep me and stay with me, and I cannot put them away or lose them; how strange and mysterious it all is. I think of the language, "Always bearing about in the body the dying of the Lord Jesus," who in his dying hour cried out, "My God, my God, why hast thou forsaken me?" Is not this often our cry? Why hast thou forsaken me? Why art thou so far away? Is it not a wonder that we do not give it all up and quit crying and praying? This is what our nature says, but there is another power in the conflict, and that is the power that helps our infirmities and keeps up the warfare.

Dear sister, there are many things in your letter which seem to meet my case. You say that much of the time you seem to be sowing to the flesh. If you had said that you always seem to be sowing to the flesh you would have hit my case exactly, for it does seem to me that I am always worrying about the world and its affairs; the world gets into everything I do. One would think that I would be thinking about heaven and eternity, and be praying all the time for the grace of God to be with me and enable me to live and walk worthy of my profession. I do feel so very unworthy, and yet am proud, rebellious, ungrateful and as prone to sin as sparks to fly upward. I often feel that there cannot be another like me. Often I think that I will do better, but alas, I am helpless and have no power, and if I think that I am getting a little

better I am again plunged into the ditch of self-corruption. As I look on some of my brethren I envy them, for they seem to get along so much better than I do. As you say of yourself, such little things annoy, and I am so selfish and unreconciled, and sometimes I have ill will against some of my brethren, perhaps just because they do not see things as I do, or feel as I do. Yes, I am hateful and peevish and fretful, and, as you say, these things distress me almost beyond endurance, but after all, is it not better that these things distress us than to be careless and indifferent about them, and have our conscience seared, as it were, with a hot iron? We feel our distress and pain, yet cannot see that pain and distress are evidences of life, and perhaps better for us than ease and comfort. If we are what we profess to be, there can be no doubt of it, for the apostle said, "For we know that all things work together for good to them that love God, to them who are the called according to his purpose." Ah, yes, this is the point that I want to know: "Am I his, or am I not?" Well, I cannot decide or reason the case, but there must come an answer from God, as he alone can decide the momentous and all-important question. There is no other question which can compare with this in importance, any more than time can be compared with eternity. I know that the apostle says, "We know that we have passed from death unto life, because we love the brethren." Ah, yes, but that, too, I cannot decide, though I sometimes hope that I do, but then I think, If I did love them, would I not show it more? Could I not bear more from them? But I know that if I do not love them I do not love anybody or anything, unless it be self and sin, and so can say with the poet:

"Thus filled with doubts, I ask to know,
Come, tell me, is it thus with you?"

Like you, I often think others are not troubled as I am, but that they journey along in peace and comfort, but we only know our own trials and troubles; as the wise man saith, "The heart knoweth his own bitterness," and we, each and every one, must walk alone. The christian's path is a solitary one, and yet it is said, He setteth the solitary in families, and they are like a flock. It is said of Abraham that God called him alone, and all the children of God are called alone, and they are blessed alone. I cannot give my hope to another, and neither can they give to me.

I did not think to write so much when I began, but only thought to tell you how near you came to writing some of my feelings. I was quite surprised when you sent my last letter to the SIGNS. I did not want that, but of course when I write any one the letter is theirs to do with as they think best. Mrs. Scates, with myself, sends love to you both, and would be pleased to hear from you again, for we feel lonely.

Unworthily your brother,

R. SCATES.

HOPEWELL, N. J., April 20, 1911.

DEAR PEOPLE OF THE LIVING GOD:—
I have taken my pen to write you, hoping, by the help of God, to tell you of some of the trials of a poor, helpless sinner, saved, as I hope, by grace. As I think of the wonders of the grace of God I am glad. I was born in Hopewell, N. J., in 1866, within a short distance of the Old School Baptist meetinghouse. Father, mother and we children went to that church in those days; Elder Hartwell was pastor then. After a number of years mother, brother and sister be-

came members of the New School Baptists of that place, and brother became a minister of that denomination. Father, as I believe, died an Old School Baptist in heart. I remember his singing when I was a small boy this good old hymn, "When I can read my title clear to mansions in the skies," and I could see tears in his eyes, but I did not understand then how sweet the name of Jesus sounds in a believer's ear.

Now I will try to speak of myself, and tell of some of my experience. I know that I can do nothing save by the help of the glorious God, who is all and in all to me. I had been married nearly twenty years to a good and loving wife, and was blessed with two children. In July, 1908, my wife went to Trenton to do some shopping, in fairly good health, leaving home about ten o'clock. About four o'clock word came to me that she was very sick in Trenton, and before I could get to the place she had passed away. I walked into the house a poor, weak and miserable man, but when I sat down by that loved one cold in death these words came to me, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." I did not know those words were in the book of Job at that time, as I knew very little of the Bible. Then my trials and warfare commenced, and I knew not which way to turn. I then commenced to go to the meetings regularly. Before that time the seat in the church seemed to be so hard and the sermon so long that I wished to get out before it was over, but now it all is so good and sweet, and I do not know whether there is a cushion on the seat or not; still I am not always that way. I have since then walked ten or twelve miles on Sunday to hear the Old School Baptist doctrine preached.

So many thoughts come up in my mind that I do not know where to commence; I feel that I can say this is my bread and my meat. Sitting in the field one day, husking corn, it seemed that every ear of corn I threw out brought some good thing whispered in my ear. It seemed that mother and father were before me, and I could hear father singing his favorite hymn. My heart was filled with sadness, mingled with joy; perhaps some of the readers of this can tell more about it than I can; it is unspeakable joy.

I commenced to go to the Saturday meetings, and for a long time I thought I would go before the church, but there seemed to be much in the way; I felt to be so weak, and such a great sinner. I went home to my mother's one Sunday, when I had been to hear Elder Chick in the morning, and it was a wonderful sermon to me, the text was in the thirteenth chapter of Matthew, about the sower. I have often thought, Is that seed fallen in me? I followed on to hear him preach again at Cedar Grove in the afternoon, and it was good, good all the time. Then I stopped at home, and this I shall never forget. It is all plain before me as a picture. Mother, brother and sister were in the room, and I began to talk of the goodness of God to me, and to give brother advice, at which he became angry, but I cannot forget the look on mother's and sister's faces when mother said, "Max, you talk like an Old School Baptist." Then leaving the place I started for my home, and came to two roads, one leading home and the other to Hopewell. A conflict began in my mind, which way shall I go? Shall I go to the New School Baptist service to-night? At last I started and arrived at the meetinghouse, and the minister spoke from

the sower, as Elder Chick had done in the morning, but it was all of no good to me. I then started for my home, sick at heart. It was about three miles, but a great walk for me, for God was with me, teaching me. I stopped once and gazed up at the stars; they seemed to speak to me, and say, There is a God. There had been a time, several years before, when I had said like the fool, "There is no God." How thankful I feel that I am able to say, and did say, There is a God.

It has been now a year since I went before the church at their Saturday meeting. They sang hymns 1061 and 751 of Beebe's collection, and they seemed to be the sweetest hymns that ever came out of the mouth of mortals. I felt that I must go before the church if I had to crawl all the way. I went, feeling very weak, and that I could not find words to speak to them, but I realized as I stood before them the wonderful power of God, and was strengthened to speak a few words, and was received, and baptized the next day, Sunday morning. I was glad when it was done, for there was a great burden lifted from my mind. I often have a desire to speak a few words in the Saturday meetings, yet I feel to be the least of all the brethren.

I must bring this letter to a close. I feel I have left out a great deal that I would like to say in telling you how God has taken me out of the miry clay and put a new song in my mouth. I leave this to you to do with as you deem best. I hope that seed will fall in some lonely heart. I would be glad to hear from some reader of this, if any one can feel to write to me.

I am a sinner indeed, and a sinner in need.

GEORGE M. CONNER.

LOVELAND, Colo., Jan. 24, 1911.

DEAR EDITORS AND READERS OF THE SIGNS:—I have a desire to write to all the faithful in Christ Jesus. John was told of the Spirit to write, and the Spirit told him what to write. Now if I could but know that the things I write are the leadings of the Spirit of truth, I would have no fears in writing. My mind has been dwelling of late upon the creation of Adam, who Paul says in Romans v. 14, "is the figure of him that was to come." It is written, "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."—Gen. ii. 7. Every Bible reader will remember that God said it was not good that man should be alone, and that he would make him a helpmeet, so it is not needful for me to use all the Scripture quotations up to the Lord making the woman, to convey my thoughts upon the subject that I have in mind. "And the rib, which the Lord God had taken from man, made he a woman."—Gen. ii. 22. Nowhere do I find in the inspired book any testimony that will justify me in saying that the Lord God breathed the breath of life into the nostrils of Adam's helpmeet, hence I must conclude that the life which Eve had when the Lord God brought her to the man was the same life Adam had when he became a living soul. There is no testimony to the contrary but what the rib which the Lord God took from Adam's side had life in it, and that life was Adam's life. To my mind here is a most beautiful "figure of him that was to come:" Christ the Lord. As the life of Eve, Adam's bride, together with all his posterity, was in Adam when he became a living soul, so was the life of the church, which John calls "the bride, the Lamb's wife," in Christ long

ere the annals of time began. How beautifully and clearly our Savior illustrated this eternal truth when he said, in speaking of himself, "I am the true vine." "I am the vine, ye are the branches." We know from our own observation of the things in nature that the life germ of the branch of a vine is in the vine before we can perceive the branch shoot forth out of the vine. That all may understand what I mean when I speak of the life of the church, the life of all God's people being in Christ Jesus, the Son of the only true God, I want to quote from I John v. 11: "And this is the record, that God hath given to us eternal life, and this life is in his Son." Again, "When Christ, who is our life [eternal life], shall appear, then shall ye also appear with him in glory."—Col. iii. 4. "Beloved, now are we the sons of God; and it doth not yet appear [in our earthly life] 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." That is to say, he will be crowned with all the glory he had with the Father before the world was. I now turn to the prayer of Jesus as recorded by John in chapter seventeen. He not only prays for his disciples, "but for them which thou hast given me." "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." I have shown by the testimony of Paul to the saints and faithful in Christ at Colosse, that Christ is our life. I want to turn to Paul again: "For the husband is the head of the wife, even as Christ is the head of the church."—Eph. v. 23. Paul further declares to his brethren in Christ that, "Your life is hid with Christ in God." If the testi-

mony I have been able to gather from the Scriptures does not establish the truth of the unity or oneness of Christ and his church, I am at a loss to know what it does prove or establish. I am very certain Paul believed the truth of the doctrine some call "the eternal union of Christ and his church," for he asks, "Who shall separate us from the love of Christ?" "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." The more I reflect upon the subject I thought to write upon, the deeper it seems to me, so I will not write more. If what I have written will not darken counsel, publish it.

I am yours in hope of eternal life, which none but God can give.

J. H. YEOMAN.

COQUILLE, Oregon, April 2, 1911.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—I am going to try, in my weak and imperfect way, to pen a few lines on one of the greatest, to my mind, subjects of the Bible, viz., Justification. Whether I shall succeed in edifying the saints, depends on whether the Holy Spirit is with me, for without him I can do nothing. Away back in the distant past an oriental sage asked this question: "How should man be just with God?"—Job ix. 2. That question has been ringing down the ages from that day to this: "How should man be just with God?" Job knew man needed justification; he knew he was a lost and ruined sinner, and without justification none could see the Lord, hence the question, How is it possible for man to be just with God?

In trying to answer this question let us look for a moment at the false answers, for they are many. One says, Keep the Sabbath, obey the law; another says, Be baptized, keep the commandments; another, Work out your own salvation by works. But we hear an eminent apostle say, "By the deeds of the law there shall no flesh be justified. And, "For if Abraham were justified by works [of law], he hath whereof to glory; but not before God." Now let us have a definition of law. The great jurist, William Blackstone, says, Law in its most extensive sense means "a rule of action," and in its restricted sense is "a rule of human conduct;" hence it is simply works, and Paul says, "By the deeds [works] of the law there shall no flesh be justified in his sight."—Romans iii. 20. Says the wise man, "There is a way which seemeth right unto a man, but the end thereof are the ways of death."—Prov. xiv. 12. Now what is that way which seemeth right unto a man? Why, with the great majority of the religious world it is works; work out your own salvation with fear and trembling; help Christ save the world. Does Christ really need our help to do his work? Isaiah says our righteousnesses are as filthy rags. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."—Jer. xiii. 23. So we see the works theory will never justify a man. Now listen: "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."—Romans viii. 33, 34. "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 he hath before ordained that we should walk in them."—Eph. ii. 8-10. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts iv. 12. Thus we see there is no use for men to try to invent ways and means by which to be justified, for there is none other name under heaven by which to be justified than the name of Jesus Christ. In the fifth chapter of Revelation we read, "And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals."—Rev. v. 1. This has reference, to my mind, to human destiny that was so sealed that without justification no man could be saved. But God so loved his people that he sent his own beloved Son to redeem them from the curse of the law by making a sacrificial atonement that they might be justified by his imputed righteousness. So we see after all there is but one way by which to be just with God, and that is Jesus Christ. He came between the sinner and his God as a mediator or peacemaker, and thus by reconciling (not God to the sinner, but the sinner to his God) brought the offender to atonement with the offended. It is the only way that it can be done.

Yours in hope of a blessed immortality,
W. H. NOSLER.

SCHOHARIE, N. Y., April 2, 1911.

DEAR EDITORS:—I will send a letter that sister Laura Bailey wrote me while my daughter and I were passing through sickness and sorrow. It truly was a sweet comfort to me, and I feel to pass it on for other loved ones to read and enjoy, if you think it proper. I also feel

to let brother O. B. Hickerson know how consoling and comforting his letter in our last SIGNS was to me; it expressed my mind much better than I could have done. I have read it over and over, and it is sweet to my taste. If I know my own heart, I truly want to be kept down at Jesus' feet, and walk softly. I love the dear SIGNS, and may God bless the editors and correspondents.

From a poor worm of the dust,
EFFIE J. NETHAWAY.

FRIDAY EVENING.

DEAR SISTER EFFIE:—We have just heard of your trial, and feel very sorry for you. Our friends and brethren can sympathize with us when trials come, but they cannot remove them. Naturally it seems you have had more than your share, still we know God rules all things, therefore it is well. May God make you and all his children feel to say, Thy will, O God, and not mine, be done. He has promised never to leave nor forsake one of his children. Another promise is, "As thy days, so shall thy strength be." So it makes no difference how much we suffer if we have grace and strength sufficient to endure all, and the worst trial a child of God could be called to pass through could do nothing more or nothing less than bring that one to the feet of the dear Savior, and I believe all of God's people long to be there, yet we do not want to pass through suffering; but if we follow the meek and lowly Lamb of God we must suffer, for he was a man of sorrows and acquainted with grief. The poet said:

"Trials make the promise sweet;
Trials give new life to prayer;
Trials bring me to his feet,
Lay me low, and keep me there."

I truly believe God rules all things, and that he has a purpose in each trial, temp-

tation and cross, as well as in our joys. He is too wise to err and too good to be unkind, but at times I think if I truly believed from my heart I would be satisfied with all things as they are, but surely none of the race of Adam can be more impatient and dissatisfied than I.

"I would, but cannot rest,
In God's most holy will;
I know what God appoints is best,
Yet murmur at it still."

We are told, "In the world ye shall have tribulation: but be of good cheer: I have overcome the world." Surely the steps that we tread and the station we fill our Father determined and wrote in his will. God's people are an afflicted and poor people, surrounded by trials, temptations, doubts and fears, but I believe these are all necessary to wean us from the world. Truly this world is a wilderness of woe; this world is not our home.

I do not know that I have written one word that will give you any comfort, but I had a desire to write to you, and God only knows whether or not my desire was of the flesh. I often fear my desires are all of the flesh, for it seems that desires which come from God would be manifest in our daily walk and conversation, but this is not my case.

I hope by the time you receive this you and Jennie will both be feeling better, and, if the Lord wills, I hope you may both be well very soon. We are told to trust in the Lord with all our heart, but of ourselves we cannot do that, so all I can say is, Lord, lead me in the way best for my good and thy glory, and have mercy upon me, for I am weak. I feel I can say with the poet,

"Though I have him oft forgot,
His loving-kindness changes not."

What a wonderful God we have, "the same yesterday, and to-day, and for ever." May God grant you grace and

strength sufficient for your days, lead you the way through life that will be best for your good and his glory; may he make you feel to say in your distress of body and mind, Thy will, O God, and not mine, be done; may he comfort you at all times as seemeth good in his sight, have mercy on you and your family in this time of sorrow, and when you have lived all your appointed days may he take you to himself to rest eternally with the whole redeemed family, to sing praises to his name, world without end.

From one who desires to walk soberly, righteously and godly, but feels thus far she has failed.

Unworthily, LAURA BAILEY.

RATON, N. M., Jan. 9, 1911.

DEAR BRETHERN:—I will drop a few lines to say to you that the dear old SIGNS is as precious to us as it was many years ago. I remember Elder Gilbert Beebe being at my father's some seventy-five or seventy-seven years ago. The SIGNS always came to our home as long as he lived, and for some fifty years it has been a constant visitor at our own house, so you may believe we would be lost without it. You remember Joseph told his brethren, Ye meant it for evil, but the Lord meant it for good. As I look over the SIGNS I see writers from the Atlantic to the Pacific. I am impressed that the severe taxation imposed on the American settlers by the English king he meant for evil, but the Lord ruled it for good. The Lord raised up men to frame a constitution giving religious liberty to all the inhabitants of the country. Nobody can interfere with my religious views; hence that unjust taxation resulted in good.

With kind wishes to all who may read these few lines, I am, I trust, a sister in hope,
ELIZABETH H. BOGGS.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1911.

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

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

Elder H. C. Ker, Middletown, N. Y.

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MATTHEW IX. 13.

SISTER Florence Pultz, of Wheeling, W. Va., requests that we write something with regard to the words found in Matthew ix. 13: "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."

All the words of Jesus were full of meaning. In this one thing also, he spake as never man spake. It is much to be able to enter into some little portion of this meaning. It is true however that while we remain on earth we shall see in part and know in part only. There is but one way by which any man can come to know the Savior's words; that is, to know what they signify: it is by being made like him; it is by coming to know him. In the world to come "we shall be like him; for we shall see him as he is;" that is, we shall know him as he is. Here and now we are like him only in part, therefore we understand him only in part. Jesus' words are the expression of himself. Only so far as we know and understand him can we understand his words, and yet his words are just such words as men use in common intercourse with each other. Jesus did not use words with a

strange meaning in them; they mean just the same when he uses them as when other men use them, but they mean so much more. Sin means just the same thing when we have grown old as when we were young in the knowledge of it, but sin has a far deeper, broader meaning to us than at the first. So grace, at the first glimpse of it, signified just what it now signifies, but the fullness of it as it appears to us now is almost infinitely greater than at the first. We "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ," but all the time it is the same grace and the same Christ. Our later experience does not in any manner contradict our earlier experience; it is but an unfolding from the bud to the full blown flower. So in this text the words "mercy," "repentance," and others, always signify the same things, but our knowledge of their meaning grows as we experience more and more of our need of them. The little child in knowledge knows their meaning as well as does the aged man; both can converse together concerning them with perfect understanding of each other, and both experience the same blessed consolation in them.

But, leaving these general remarks, we will speak especially of the text. Jesus said here just what is said again and again elsewhere in the word of God. The words are quoted from the prophecy of Hosea, vi. 6, where we read, "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." In substance the same things are said in the prophecy of Micah, vi. 8: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" In Hosea xii. 6, the same things are said: "Therefore turn thou to thy God, keep

mercy and judgment, and wait on thy God continually." And Matt. xii. 7, reads, "But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless." All these Scriptures taken together declare that the Lord has no pleasure in offerings, whether of bullocks, calves, goats, birds or of the fruits of the land, whether of prayers, praises, preaching, singing, or of the ordinances of baptism and the supper, if the offerers are not men of gracious and merciful spirit. They signify that it is more to Him that one act of kindness, one deed of mercy toward others be shown, than that all outward forms of religious service should be performed. A loving, gentle, merciful spirit is of greater price in his sight than are all the forms of religious worship put together. The Savior does not mean that the forms of worship are of no account, but he does mean that they are not the weightier matters of his law. It was not wrong, nay, it was right and the duty of Israelites to tithe mint, rue, anise and cummin, as these were parts of the fruitage of the land, but these things were small matters compared with judgment, justice and mercy. "These," said the Master, "ought ye to have done, and not to leave the other undone." It is a solemn obligation resting upon all who believe to-day to be baptized, to cling close to the worship and the ordinances of the church of God, not to neglect the assembling of themselves together, to engage in singing, prayer and praise in the sanctuary, but, after all, it is of greater moment in the sight of God to do that which is just toward all men, to show mercy to those who have need of mercy, and to walk with humility before God. Of these things it may also be scripturally said, "These ought ye to have done, and

not to leave the other undone." So also it is good, and greatly for the glory of God and the consolation and strengthening of believers, that they hold fast the sound doctrine of the word. Out of this will grow stability in the faith, reverence toward God and humility of heart. To worship God rightly we must know who he is and what are his attributes, but, after all, it is still more needful that believers are led by the spirit of humility, love and reverence toward God than to be possessed with soundness in the letter. The form of worship and the form of sound doctrine are both intended to stir up those who believe, to the bringing forth of the fruit of the Spirit in their hearts and lives. The fruit is that toward which all the dealings of God with his people tend, and to this end all the ordinances of the house of God are appointed, but, after all, the fruit is the chief thing. It seems to us that this is in substance the meaning of the Savior in all the Scriptures quoted above.

Now, turning more especially to the text and its connection, we think that a careful examination of it will set forth very clearly all these truths. We learn from Luke v. 27, that it was in the house of Matthew that Jesus was gathered with his disciples. In Luke he is called Levi. Matthew had made a feast for him and his disciples. Many publicans and sinners came and sat down with him. There was good reason for this, for Matthew was also a taxgatherer, and the publicans were taxgatherers. Both publicans and sinners were despised by the Pharisees, and these made remarks to the disciples about what their Master was suffering to be done. It was in reply to these words of the Pharisees that Jesus said, "They that be whole need not a physician, but they that are sick." That

is, his meaning was, If you are really not poor and needy, but rich; if you are possessed of perfect righteousness, as you claim, and these others are not well, but sick, as you assert of them, then indeed, by your own admission, these others need my ministry more than you do, and why then fault me for mingling with the sick? It was as though some man well and strong should find fault with a physician for mingling with the sick, and not with those who were in health. It is the business of the physician to mingle with the sick. Jesus would say, I am the good Physician; it is my business to heal the sick; they need me. You claim to be in full health, why do you expect me to pay attention to you who deny that you need healing at all? But now the Master refers them to the Scriptures in which they boasted, and declares to them that notwithstanding their great claim of reverence for the word of God they did not know the simplest meaning of that word. Go and learn what your own Scriptures say and mean. They declare that the Lord will not have sacrifice or outward forms of worship, but that he seeks heart religion, and the fruits of that which is in the heart. The words do not here mean that the Lord will show mercy himself, but that he will have the fruit of mercy in the hearts and lives of men. These are the things of good report before God and man; these things are lovely in his sight. These very Pharisees were full of the forms of religion; they lived according to the strictest sect of the Jews, so far as all the ceremonies of their law were concerned, and were very careful to attend to every ritual, but, at the same time, Jesus accused them of making long prayers for a pretense; that is, not because they loved communion in this way with God, but

because they desired to be thought well of by men. Professing godliness, they still loved the uppermost seats in the synagogues, and in their daily life in business were not even honest, but robbed others. They robbed not others who were, like themselves, capable of looking out for their own interests, but widows' houses. They were not only dishonest, but they oppressed the poor, and so called down upon themselves the righteous wrath of the God of the widow and the fatherless. Placed in the balance with these acts of oppression all their religious forms were lighter than vanity. They had not learned how much dearer to God were acts of mercy than all the forms of worship in which they devoutly engaged. If men love not the neighbor it is certain that the love of God is not in them. Their zeal toward God was an abomination in his sight. It was of just such characters as these that the Lord spoke when in Isaiah he said, "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol." That is, because of their disregard of the principle of righteous dealing with all men their sacrifices were to the Lord as though they had offered the most abominable things upon his altars. It means simply that God would not receive their offerings, because their heart and their daily lives were not right in his sight.

These Pharisees to whom the Savior was speaking in the text were the true children of their brutish fathers; they imagined that God was well pleased with them because of their zeal in his service, so far as the forms of godliness were concerned, but they took no account of

the weightier matters commanded in his law to them. So long as they maintained the forms of godliness they paid little attention to the substance of it. Indeed as the substance died out in their hearts and lives, forms were all the more multiplied as a salve to their consciences. But what a refuge of lies should all these things prove to them; the hail of God's wrath should sweep them all away, and the people who trusted in them as well. He who builds upon the sand goes down with the house which he builded. The same righteous principles remain in force still. Being self-righteous, and boasting of their own goodness, there was no room in them for understanding what mercy could mean. The Lord had said, "I will have mercy, and not sacrifice," but they said, We will have sacrifice, and not mercy. God had spoken out of his heart the one thing, they spoke out of their hearts the other thing. It is easy to perform rituals. Men of corrupt hearts and hands could in the olden times perform every ritual commanded in the law of Moses, as well as could the most humble and devout. It is so still; men who are ungodly and selfish in every thought can pray, sing, preach, attend upon the services of the sanctuary, and be very zealous in and for these things, just as well as can the humblest and most spiritual. Men indeed may see little difference; nay, men may be deceived into thinking the former are the more devout and godly, but God sees the heart, he will have mercy, and not sacrifice. The very attitude of mind possessed by these Pharisees prevented them from feeling or showing mercy; full of righteousness themselves, they could have no mercy upon those who failed. This is one of the principles which govern in our poor, fallen nature. Even a disciple cannot strengthen an-

other weak one until he has come to learn his own weakness. The man who is righteous in his own estimation cannot have compassion upon his fallen brother who is in the miry clay. Having no felt need of forgiveness and mercy himself he cannot show these things toward others. Fancying that he has climbed up from the depths by his strength and zeal, he has no thought of compassion for one who cannot attain; his religion is wholly selfish; it cannot be otherwise so long as he is filled with his own ways. He has not gone and learned that the Lord will have mercy, and not sacrifice; he does not know that a heart of pity, of love and of mercy, leading to kindly and merciful thoughts and deeds toward others, is better than all sacrifices. This fruit of love and mercy in the heart is better than to possess tongues, to have all knowledge, to sell all one's goods to feed the poor, to give the body to be burned; men who do these things, and yet have not charity, are but as sounding brass, giving indeed sound enough, but knowing nothing of what the ear of the living man hears in it of delight. As the human voice is infinitely better than any instrument of brass, be it played upon never so well, so is mercy better than all the forms of service and worship.

We leave these reflections to the consideration of all who may read them, and we trust they may prove of some satisfaction to sister Pultz. C.

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EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

ISAIAH II. 2-4.

BROTHER BEEBE:—Please give your views on Isaiah ii. 2-4, which reads: “And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.”

BARBARY BRUCE.

PERRY COUNTY, Iowa, August 4, 1861.

We will submit a few remarks for the consideration of sister Bruce and our readers generally on the text proposed, in the order in which it is written.

“And it shall come to pass.” All divine prophecy is thus marked in the most positive and emphatic language, declaring from the mouth of God things which shall come to pass. They must and shall be accomplished, because God has so ordained, decreed and declared. In the absence of God’s absolute predestination of events the prophecies of the Scriptures could be no more reliable than the prognostications or auguries of heathen magicians. The very fact that God by his holy prophets has declared the end from the beginning is an irrefragable demonstration of the doctrine of his absolute predestination of all things. It is therefore infidelity to dispute that doctrine, for it is a denial of his government. God has at sundry times and in divers manners spoken to the fathers by the prophets, and he is of one mind, and none can turn him. He speaks the word and it stands fast, he commands and it is done.

“In the last days.” God in his infinite wisdom has a time for the accomplishment of all the orders of his throne. Nothing can disarrange the order of events. The fullness of the time must come before the fulfillment of the prediction of the Savior’s advent could take place, and were it not for the wise and immutable arrangement of the order of events, worlds might jostle against worlds, and all events so clash as to defeat the counsel and purpose of God. The time specified for the fulfillment of the prophecy of our text is “in the last days,” by which we understand primarily the last days of the Jewish organization, including the days in which God hath spoken to us by his Son. (See Hebrews i. 2.) The last days of the nationality of the Hebrews, which last days embraced from the coming of John the Baptist to the destruction of the temple and dispersion of the Jews to the four quarters of the globe. It was at this time the things in our text recorded were accomplished, as we shall presently attempt to show. Still as the entire history of Israel was figurative of the church and kingdom of Christ, we look for corresponding events to be fulfilled in the last days of the church of God among the Gentiles, or on the earth.

“That the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills.” The church and kingdom of our Lord is called his house, first, because it is his residence. He dwells in Zion. “God is in the midst of her; she shall not be moved.” Here, saith the Lord, will I dwell forever, for I have desired it. Second, because it is the home of his family, the place of their birth, of their abode, comfort and protection. They are of the household of God, and have a

birthright inheritance in the house of the Lord forever. Third, because the term is used in the Scriptures to mean a seed or posterity, as the house of Israel, the house of David, &c. Fourth, because it is the antitype of the temple or house consecrated to the Lord in the old Jerusalem. Fifth, because the materials of which it is composed are brought from the forests and dark quarries of nature, and being quickened are built up a spiritual house, or as timber is framed, so are the saints fitly framed together and built on Christ as their foundation and chief corner-stone. And lastly, because they are God's building, and the place where his honor dwelleth. (See Heb. iii. 2, 4, 6.) But this building is called the mountain of the Lord's house. As Daniel predicted of the stone which was taken from the mountain without hands, which he interprets to mean the kingdom which the God of heaven should set up, should wax great and become a great mountain, breaking in pieces the nations of the earth, so the church of God is called Mount Zion, Jerusalem which is above, &c.; like a mountain firmly established and immovable. Her locality or position is in the top of the mountains, and exalted above the hills. Observe the mountains and hills are plural, but the top is in the singular number. Where shall we find such a place? A plurality of mountains and hills, having but one top? The several tribes of Israel were often called mountains, and the principal families of these tribes were called hills, as Levi and the family of Aaron, Judah and the family of David. All these mountains and hills melted at the presence of the Lord at the advent of our Savior Jesus Christ. They were to remain until he came, then the mountains should depart and the hills should be removed.

(Isa. liv. 10; Jer. iv. 24.) "I beheld the mountains, and, lo, they trembled, and all the hills moved lightly." "The mountains skipped like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams, and ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob."—Psalms cxiv. 4-7. The top or highest elevation of all the mountains of Israel is found in the person of the Messiah. He forms the climax, he shall be exalted and extolled, and be very high. In his eternal Godhead he is infinitely above all the mountains and families of the earth, but in his mediatorial character he has taken on him the seed of Abraham and identified himself with his people. As the promised Messiah he was to rise out of Jacob and preside over Israel. The prophets of the Lord in rapturous visions saw him coming upon the mountains, skipping upon the hills, and in holy delight exclaimed, "Let the inhabitants of the rock sing, let them shout from the top of the mountains."—Isaiah xlii. 11. In him then who is the exalted King of Israel, whose elevation is above the clouds, higher than the heavens, greater than Solomon, higher than Agag, before Abraham, superior to David, and in all things having preeminence, was the mountain of the Lord's house to be established. Not in the flesh of Abraham, nor in the covenant of circumcision, not in the law of a carnal commandment, nor in a worldly sanctuary, but in heavenly places in Christ Jesus the church of God was to be established. Chosen in him before the foundation of the world, all his members were predestinated in the fullness of the dispensations of times to be personally

and experimentally gathered together in him, and come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. (Eph. iv. 13.) This is, be it remembered, an establishment of God himself, not subject to any uncertainty, nor liable to any change of position or elevation. Quickened together with Christ, the church or mountain of the Lord's house is raised up together with him, and shall sit together with and in him in heavenly places, and being risen together with Christ, they are to seek the things which are above, where Christ sitteth on the right hand of God. O what amazing grace is this, that we should be taken up out of the horrible pit and miry clay, and be so exalted as kings and priests, our life hid with Christ in God, and our house and everlasting habitation established in him who is the high and lofty One that inhabits eternity.

"And all nations shall flow unto it." This has reference to the gathering in of the Gentiles. God has a people in all the nations and kindreds of mankind. Christ has redeemed them with his blood, and therefore the great trumpet shall be blown, and they shall come and worship the Lord their God in his holy mountain at Jerusalem, which holy mountain is established in Christ Jesus our Lord, for he shall gather his sheep with his arm and carry them in his bosom. They shall not be forced coercively, against their inclination. They shall be a willing people in the day of Christ's mediatorial power. He will give them a new heart, a new will, new desires, and in the gospel present irresistible attractions, so that being melted by his love in their heart they shall flow; like the flowing of water to the great ocean, so shall they

flow unto the mountain of the Lord's house, to find there a joyful, safe and sure abode in the house of the Lord forever, where they may inquire in his holy temple.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob." Many people, or a multitude which no man can number, redeemed from every people under heaven, quickened by the same Spirit, moved by the same impulse, animated by the same love and qualified by the same preparation of heart to enjoy the same spiritual privileges, shall express the same disposition to return to Zion with singing and everlasting joy. When thus prepared by grace to enter into the mountain of the Lord's house they will not feel selfish, or desire to go alone; they will say, Come, let us go. They desire that all who love the Lord may participate with them. The psalmist was glad when he heard this appeal: "When they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord."—Psalms cxxii. 2-4. Read the whole Psalm. It is not regarded by them who love the Lord as a degradation; they do not go down to the house of the Lord. From the highest pinnacle of earthly greatness or grandeur it is an infinite elevation to go up to the mountain of the house of the Lord, which is established in the top of the mountains, high above the hills. John, when favored with a view of this heavenly Jerusalem, was carried away in the spirit to a great and high mountain, where he saw the church adorned as a bride prepared for her husband. (Rev. xxi. 10.) It cer-

tainly is not natural for streams to flow upwards, nor is there any power of nature that can turn sinners to God. But the water of life which Jesus giveth is of a kind and quality which is ever springing up into everlasting life. (John iv. 14.) When thus inclined to go up to the mountain of the Lord's house, the heaven-born child is filled with wonder and amazement, and he has many inquiries to make, to which he can find no satisfactory answer, only in the school of Christ. He must inquire in the holy temple if he would learn the mysteries of redeeming grace and sovereign love. The God of Jacob will teach us of his ways; not only of the way in which he saves them, but of his ways in which he leads them. Jacob's God found him in a waste howling wilderness, and he led him about and instructed him, and 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."—Deut. xxxii. 11, 12. So the Lord teaches and leads his people. Jesus says to them, "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."—Matt. xi. 29. He is just such a teacher as the trembling children want, for he is meek, his terror will not make them afraid; he is lowly, and will condescend to men of low degree. He knows the feelings of their infirmities, and will succor them when tempted; he will give them wisdom, and will not upbraid them. His ways are past finding out by all the wisdom and study of man, but still his secret is with them that fear

him, and he will show them his covenant, he will teach them his ways.

"And we will walk in his paths." When under his tuition, to his house, we turn our back upon all our former paths. What we before esteemed as gain we count as loss; yea, verily, they count all things as dross for the excellency of the knowledge of Christ Jesus their Lord. They desire not to invent, or mark out, or pursue ways of their own, nor have they any confidence in the ways which men invent and teach, but they desire above all things that they may walk in his ways, in the footsteps of his flock, that they may find where he feedeth and where he causes his flock to rest at noon.

"For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." The way in which all who love God should walk is pointed out by his law. We are not to do as we feel, but as he says. If our own impulse and feelings were a safe and sufficient guide we would need no other, but it is not so. We cannot be his disciples except we do whatsoever he has commanded us. The only rule for our faith and practice is found in his law, which emanates from his throne in Zion, not from the traditions of men, for they make void his law. It is not to be obtained from schools of men, but from Zion, the school of Christ, where his children are taught by his word and by his Spirit. Neither doth his word proceed from men who use their own mouths and say, The Lord saith, when he hath not spoken. From Jerusalem alone goeth forth his word, the proclamation of which by his great commission must begin at Jerusalem.

(To be concluded.)

P O E T R Y .

BIRTHDAY VERSES.

(Written by Betsey M. Bouton on Her Birthday Anniversaries.)

EIGHTY-NINE.

Most ninety years have rolled away
Since I first saw the light of day;
The suffering scenes along the way
No mortal tongue can here portray.

But soon those scenes will all be past,
And what will be my lot at last
Is known to One who has eyes to see
What is his Father's wise decree.

I have a hope all will be well,
And I shall with my Savior dwell
In a world free from pain,
And there with him forever reign.

NINETY.

Full ninety years have rolled around,
And I am yet on this low ground,
With still a hope that I may be
Patient with what's in store for me.

NINETY-ONE.

It seems strange for me to say,
"This is my ninety-first birthday;"
It's something I can never scan,
Only as it is in my Father's plan.

NINETY-TWO.

Ninety-two years has come at last,
While many a weary day is past;
What's in the future none can tell,
But I am hopeful all will be well.

NINETY-THREE.

Unexpected unto me,
I have lived to ninety-three;
The Lord knows whom and when to call;
He is the disposer of us all.

NINETY-FOUR.

My birthday has arrived at ninety-four,
Dear Savior, can I ask thee more?
There is one thing I ask thee still:
I may patient wait my Father's will.

(See obituary on page 347.)

(Verses composed by Sarah A. Allen, aged 82 years.)

I AM nearing the heavenly city,
Which, my children, I hope you will see;
There's naught in this world so glorious
As the throne where I hope to be.

Through this city there flows a broad river—
The river of the water of life,
And all that are hungry and thirsty
Do cease from this world of strife.

On either side of this river
Is the Tree of life so fair,
Bearing twelve manner of fruit of the Spirit,
Yielding fruit every month in the year.

Yes, I am nearing the holy city,
Which John in the isle did see,
Coming down from God out of heaven,
Where I shall eternally be.

(See obituary in last number.)

OBITUARY NOTICES.

BROTHER **Benjamin B. Hastings**, who was for over forty years a faithful member of the church at Little Creek, Sussex Co., Del., and who served for many years very acceptably as a deacon, was born near where Delmar, Del., now stands, August 7th, 1833, and died May 2nd, 1911, aged 77 years, 8 months and 25 days. Dec. 19th, 1854, he was married to Sarah E. Trnitt, who died Sept. 19th, 1900. He was afterward married to Sarah J. Holloway, who survives him. By his first marriage he had eight children to grow up to manhood and womanhood, six of whom survive, together with twenty-five grandchildren and one great-grandchild. Brother Hastings in early life united with the Methodists, together with his wife, and was very much prejudiced against the Old School Baptists, but when the Lord began his work in him he became very much dissatisfied with the people with whom he was associated, and soon found that he was in sympathy and fellowship with the Old School Baptists, and in the year 1869 he and his wife asked a place in the church, and were baptized at Little Creek by Elder George W. Statou, at that time the pastor. Both he and his wife continued faithful and devoted members as long as they lived at that place. He was very fortunate in both his marriages; his second wife was and is a member of the Forest Grove Church, in Wicomico Co., Md., and proved a congenial companion and devoted wife, caring for him with the utmost faithfulness during the last years of his life, when in the feebleness of age he needed just that care so cheerfully given him. He had been feeble for about three years, gradually declining, becoming entirely disabled about three months before the end. Five of his children are faithful members of the Old School Baptists, as also one son-in-law and two daughters-in-law. We feel that one of the "excellent of the earth" has departed from us, and our loss is great indeed, but to him we are assured all is gain.

The funeral service was held at Smith's Mills on the 4th inst., the writer using the last verse of the seventeenth Psalm as a subject, previously reading the fifteenth chapter of first Corinthians, after which the mortal body was laid in the cemetery adjoining, to await the trumpet's sound.

ALSO,

John W. Laws was called away from the scenes of earth on the 4th inst., at his home in Parsonsburg, Md., at the extreme age of 82 years, 4 months and 12 days. He had been gradually declining with infirmities incident to old age for the past two or three years, having in that time one or two severe spells of illness. His last illness was of only one week's duration. Mr. Laws as a man was held in high esteem by all who knew him, as a straightforward, honorable, upright man and a good citizen. He was twice married, first in 1861 to Jane Meziek, by whom he had six children, all of whom lived to grow up. Four of his children, two sons and two daughters, preceded him to the grave. Two still survive: Mrs. Lee Disharoon, of Philadelphia, and William, of Ocean City, Md., also eight grandchildren. The first wife died in June, 1884. In 1888 he was married to Miss Sarah Holston, who survives him. He never made a public profession, but gave abundant evidence of an experience of the abundant grace of God that abounds unto eternal life by Jesus Christ our Lord. He loved the company of the Lord's people, and as long as able was a regular attendant on the services of the sanctuary of the Lord. Thus has passed away two who leave a fragrant memory and honored names to their families. They lived as near neighbors for some years, holding each other in high esteem, dying within two days of each other, and we hope they are gone to receive that crown of righteousness the Lord has in store for all who love his appearing. May the word of the Lord be fulfilled to the widow and the fatherless, and the sweet consolation of the gospel be measured out to them in full supply.

The funeral was conducted by the writer, at Forest Grove meetinghouse, on the 5th, a large gathering of relatives and friends being in attendance. Text, 1 Peter i. 23-25. Burial in Forest Grove Cemetery.

A. B. FRANCIS.

DELMAR, Del., May 11, 1911.

Mrs. Mary G. Davenport, wife of brother John J. Davenport, died at her home, 74 Saratoga Ave., Cohoes, N. Y., April 12th, 1911. Mrs. Davenport's death came very suddenly, and was a great shock to the family, as well as to her many friends and relatives. She was seated at the table writing some Easter cards, and the rest of the family had retired for the night. About 2 a. m. her eldest daughter awoke and found the lamp still burning, and seeing that her mother was not in bed went into the dining-room and found her mother lying dead on the floor. Brother Davenport had gone to the country to visit his aged mother, and a telegram was sent bearing the sad news of his wife's death. Mrs. Davenport was a faithful attendant at the meetings in Troy. She was

not a member of the church, yet a believer in the doctrine of salvation by grace, and for a number of years we were assured that she was blessed with a good hope through grace. She leaves four sons and three daughters, beside several brothers and sisters and other relatives to mourn their loss.

Her funeral was held from her late home, and was largely attended. Burial was in Cohoes Cemetery. May the God of grace comfort all who mourn.

ALSO,

Mrs. Betsey M. Bouton, daughter of John and Lucena Crosby Fuller, died at her home in Roxbury, N. Y., March 10th, 1911. Sister Bouton was born in the town of Roxbury, Dec. 28th, 1816, was married to John T. Bouton in October, 1838, and was received in the fellowship of the Second Old School Baptist Church of Roxbury in June, 1843, and baptized by Elder David Mead. Sister Bouton for sixty-eight years lived a faithful and devoted life in the church which was precious to her. She was a woman of sterling qualities, and her life was marked by integrity. For many years she was a careful and prayerful reader of the written word, and being blessed with a clear understanding of the things of the kingdom of Christ, it was a pleasure to converse with her. She was also gifted in writing, and during her life had composed several pieces of poetry of marked interest. The last of her poetry was written upon her last five birthdays, of which we hope a copy will appear in the SIGNS.

Her funeral was held from the Second Old School Baptist meetinghouse of Roxbury, and burial was in the cemetery near by. Sister Bouton leaves two daughters, seven grandchildren and ten great-grandchildren, beside other relatives and friends to mourn their loss.

(See poetry on page 346.)

ALSO,

Cynthia Barlow died at her home near Roxbury, N. Y., Feb. 26th, 1911, in the 78th year of her age. Sister Barlow had been in failing health for several years, yet was able to be about until a few weeks before her death. She was received in the fellowship of the Second Roxbury Church Sept. 10th, 1893, and baptized by the late Elder J. D. Hubbell. She was held in high esteem by all who knew her, and was a faithful and devoted member of the church, and took delight in entertaining her kindred in Christ. She leaves two sisters, the widow of the late Elder J. D. Hubbell and Mrs. G. L. Hewitt, and one brother, George Jaquish, beside the church and many friends and relatives to mourn their loss.

Her funeral was held from the Second Old School Baptist meetinghouse of Roxbury, Elder H. C. Ker officiating. Burial was in the cemetery near the meetinghouse.

J. B. SLAUSON.

HALCOTTSVILLE, N. Y.

John S. Warren departed this life May 6th, 1911, at his home in Berlin, Worcester Co., Md. He was born Sept. 5th, 1827, making his age 83 years, 8 months and 1 day. He was married to Adeline Jarmon, Jan. 30th, 1855, and five children were born to them, four of whom survive him, one dying several years ago. The living were all present with him, and all that loving hands could do was done for his comfort. He was first paralyzed in his left side. He said some time after he was taken that his wife said she hoped he would live as long as she did, but he could not, for he had to go, but it did not seem to alarm him at all. Brother Warren was baptized by the writer in the fellowship of the Old School Baptist Church called Indiantown, Wicomico Co., Md., July 4th, 1875, and lived a firm christian life until the end. He showed his faith more by his walk and general deportment than he did with his tongue, but when he did speak it was always to the point. He was a good listener and a good judge of gospel truth. We shall all miss him much, for his name was so familiar and sweet to us all. Many who see this will remember the kind hospitality that had been shown by him and his dear companion, who has been blind for several years. She, too, is a well beloved member of the same church. O how we do sympathize with her and the dear daughter, for they were very devoted to him. We are all cast down, but we hope that the Lord will hold us up yet to praise him.

A large concourse of people gathered Tuesday following to pay their last respects to the deceased and family, when and where the writer conducted the funeral service, by first reading hymn No. 538, also the twenty-fifth Psalm, using as a text Luke xxiv. 26, and closed with reading hymn 520, after which the remains were taken to the cemetery at Berlin to rest undisturbed until the trump of God shall sound, then mortality shall be swallowed up in immortality and he shall be changed.

ALSO,

Mrs. Mary A. Byrd departed this life at her home, in Pocomoke City, Md., March 24th, 1911, after a lingering illness of nearly four months. Her sufferings at times were intense, and then she would rest for awhile. Her disease was supposed to be an internal cancer. The deceased was born Sept. 8th, 1855, and died March 24th, 1911. She was united in marriage to J. F. Byrd, Sept. 4th, 1873, and three children were the fruit of that union, two of whom survive her: Miss Mattie and Clarence. These, with her almost heartbroken companion, together with the church, are left in sadness to mourn, but not as others who have no hope, for she was strong in the faith of God's elect. She was baptized by the writer in the fellowship of the Old School Baptist Church called Messongoes, Accomac Co., Va., May 17th, 1874, and lived an unwavering and devoted life until the end. She was never very strong physically, but

did a great deal of domestic work. At the first of her affliction she seemed restless, but after a time became composed and quiet, like a little child. I was with her the night she died, and just before I retired she asked me to sit down beside the bed and talk some for her, so I talked awhile and then retired, and after awhile her companion came in and said, "She is gone, dropped off like one going to sleep." Thus ended a life of sadness and pain and consciousness of sin, doubt and fear, for a sweet and peaceful rest, like Jesus was while in the grave, and when the fullness of the resurrection shall take place then shall she come forth bearing the glorified image of Jesus as he is now; then cometh the adoption, according to God's predestination. In closing I will say to the companion and children, Pause and think what the Lord had made her by his grace for himself and for you, and find help in this time of need. Only a little while and we hope to be numbered with her.

Her remains were taken to the Messongoes meetinghouse, where her membership was, and the writer conducted the service, trying to speak words of comfort to all who were called to mourn. Thus the Lord is removing one by one from time as it pleaseth him, and none can stay his hand. We wait, if we can, to look to him who has bruised for healing balm.

T. M. POULSON.

MASSEY, Virginia.

Zachariah Gillies died March 24th, 1911, at his home in Detroit, Mich. Brother Gillies was born in 1845, in Alborough township, Ontario, Canada, of a family of fourteen children, but three of whom survive: Angus D., of Cass City, Mich.; Isabel, wife of Duncan McKillop, of Weston, and Miss Jennet, who since the death of his wife, nearly twenty years ago, has made her home with them, caring for the children with a mother's love. The deceased was a member of the Covenanted Baptist Church of Canada, and was baptized by the late Elder Pollard. It was my privilege to meet our brother at the association in Hopewell, N. J., in 1879, since which time I had been intimate with him and the family, always finding him steadfast in the faith and doctrine of God our Savior, and ready to talk of the things of the kingdom and of the welfare of Zion. For some months he had been failing in health, and finally succumbed to the power of disease, often expressing the desire to depart and be at rest.

I was called to attend the funeral at Weston, Ontario, on the 26th, after which all that was mortal was laid in the grave in the cemetery near the home where he was born, some two miles south of Weston. He leaves five children, three sons and two daughters. May the Lord bless and keep the dear ones, and may the dear aunt be spared to them many years. To each one I would again extend my deepest sympathy and humble prayer in their behalf.

ALSO,

Mary J. Duvall, only daughter of Milton (deceased) and Margaret Money, was born May 6th, 1862, and died March 5th, 1911, lacking two months and one day of 49 years of this mortal life. She was married in November, 1881, to William Duvall, settling in their home, not far from where she was born, near Finchville, Shelby Co., Ky. To them were born five children, three daughters and two sons. Mrs. Duvall never made a public profession of faith in Christ, but when in conversation with her upon these matters there was a deep felt sense of her unfitness, which to us is blessed evidence, as it is light that makes manifest, therefore we sorrow not as those without hope, believing our loss is her eternal gain. She leaves a husband, five children, five brothers and an aged mother, who keenly feel their loss.

The funeral was largely attended on the 7th, at the Sure Hill Cemetery chapel, after which the casket with its precious remains was borne by six of her nephews to their last resting-place. May the blessings of our God rest upon all the dear, sorrowing ones.

P. W. SAWIN.

SHELBYVILLE, Ky.

Walter Reed departed this life April 30th, 1911, at the home of his daughter, Mrs. Mary Reed Robbins, in Hammondsport, N. Y. His age was about 82 years. July 30th, 1876, it was my privilege to baptize him and his wife in the fellowship of the church at Burdett, N. Y. Her obituary notice appeared in the SIGNS a few months ago. He lived in the fellowship of the church, but his home was so far away from the place of meeting that he did not often attend the meetings of late years. A local paper says: "Walter Reed was one of the best known vineyardists in this section of the State. He was a pioneer in the vineyard business of the Lake Kouka region, being one of the very first to engage in fruit raising on an extensive scale. He was very successful in this field. For more than fifty years he had resided in the same house where he died."

His daughter, Mrs. Robbins, writes me: "He had been here at my home about a month. While here he got so he could walk outdoors, but began to go down about a week before he died. It was simply old age. He kept his mind until near his death. He was up and dressed on Saturday, and passed away Sunday. He wanted to go with another, and often made the remark to me, 'Why am I here? Just waiting for the Lord to take me home.' He read the Bible to me often after coming here, trying to make me see as he did. I wish I might become as good a christian as he was, and might understand the Bible as well as he did. Will you see that a notice of his death is put in the SIGNS? We certainly have lost a good father and mother, but our loss is their gain. They were very dear to me, and I feel my loss, but

the Lord knows best and does all things well. I would be pleased to hear from you, as I always enjoyed reading the letters you wrote to father; he let me read them, as I seemed to be interested in them."

Our dear brother's health was poor for many years. He is now at rest from suffering. Two sons and two daughters survive him. May the Lord comfort them.

SILAS H. DURAND.

SOUTHAMPTON, Pa., May 15, 1911.

Deacon R. F. Ivey, our much esteemed and greatly loved brother, was born in Georgia July 3rd, 1843, and died July 9th, 1910. He joined the church Nov. 11th, 1882, and the life he lived was one of beautiful submission; he loved the dear Lord and Master, and made it known by his love for the church. Brother Ivey lived the faith he professed, letting his light shine before men, ever ready to give an answer of his hope in Christ, and earnestly contended for the faith and order of God's house. He was good to the poor and needy, always ready to lend a helping hand to those in need. It was my privilege to serve as his pastor for the last six years of his sojourn here, and a consistent, true and tried soldier I always found him to be; to know him was to love him. Just a few days before his death I visited him, and though very weak, yet he talked sweetly of God and his love, giving forth assurances of his faith in God. Brother Ivey served as deacon of his church a number of years, all the while acknowledging his weakness and unworthiness. O how we miss him.

Brother Ivey leaves his dear companion, many relatives and a host of brethren to mourn their loss. May God bless them all.

A. A. GARRETT.

CUTHBERT, Ga., April 8, 1911.

MEETINGS.

THE Delaware Old School Baptist Association will be held with the Rock Springs Church, Rock Springs, Md., Wednesday, Thursday and Friday, May 24th, 25th and 26th, 1911.

Those coming by way of Baltimore, take train leaving Union Station at 2:57 p. m. for Conowingo, Md., changing cars at Perryville, on Tuesday before. Those from Philadelphia take train at Broad St. Station at 2 p. m., making the same change at Perryville for Conowingo. Ministers of our faith and order and lovers of the truth are invited to meet with us.

J. G. EUBANKS, Pastor.

C. J. ROWLAND, Clerk.

THE Delaware River Old School Baptist Association will be held with the Kingwood Church, Locktown, N. J., Wednesday, Thursday and Friday, May 31st and June 1st and 2nd, 1911.

Those coming to the meeting by rail will be met on Tuesday, May 30th, at Stockton and Frenchtown, on

arrival of the 5 o'clock p. m. train. A cordial invitation is extended to all lovers of the truth to meet with us.

C. RISLER, Church Clerk.

The Old School Baptist Church of Middleburg, Schoharie Co., N. Y., have appointed their yearly meeting to be held the first Saturday and Sunday in June, 1911. A cordial invitation is extended to all lovers of truth to meet with us.

A. COOK, Church Clerk.

The Warwick Old School Baptist Association will be held with the Ebenezer Church, Intervale Ave. and Home St., Bronx, New York, Wednesday, Thursday and Friday, June 7th, 8th and 9th, 1911.

The Ebenezer Old School Baptist meetinghouse is located on the corner of Intervale Avenue and Home Street, Bronx Borough, within a short walk from the Freeman Street station of the Bronx Subway road. All trains and boats arriving in New York are within easy access of the Subway. The Subway trains are plainly marked either "Bronx" or "Broadway." Any Bronx train delivers passengers at Freeman Street station. Be sure the train is "Bronx." A committee will be at the meetinghouse Tuesday afternoon preceding, to meet and care for all early comers, as well as for all who come thereafter. We especially desire the presence of all members of churches in this association, and as many as can come of the associations corresponding with us. We want the largest possible representation of our churches, correspondence and friends.

JOHN McCONNELL.

The Sandusky Association of Primitive Baptists will hold its seventy-eighth annual meeting with the Columbia Church, Cement City, Mich., June 9th, 10th and 11th, 1911. All those wishing to come are invited to attend, especially the ministers of our faith and order.

MARTIN LINDLEY, Church Clerk.

THERE will be a two days meeting, Providence permitting, held in the Old School Baptist meetinghouse on Schoharie Hill, June 14th and 15th, 1911. All interested in the truth are invited. Those coming from the east will be met by brother E. R. Kinney. Those coming by the way of Howes Cave will be met if they send a card to

GEO. A. MIERS.

SCHOHARIE, N. Y., R. D. No. 3.

The Siloam Association of Regular Predestinarian Baptists of Oregon and Washington will be held with Big Spring Church, at Elgin, Union Co., Oregon, instead of Oregon City, Oregon, to commence on Friday before the third Sunday in June, 1911, at 10 o'clock a. m.

W. J. HESS, Moderator.

I. F. COLEMAN, Clerk.

The yearly meeting of the Beulah Old School Baptist Church of Canada will be held, the Lord willing, in their meetinghouse at Aberfeldy, Lambton Co., Ontario, seven miles from Alvinston Station, beginning on Saturday before the third Sunday in June and continuing two days. All lovers of the truth are cordially invited to meet with us.

ARCHIBALD McALPINE, Clerk.

**E B E N E Z E R
O L D S C H O O L
B A P T I S T C H U R C H ,
I N
N E W Y O R K C I T Y .**

Meetings every Sunday in the meetinghouse, corner Intervale Ave. and Home St., Bronx.

11:00 A. M.

2:00 P. M.

To all who are seeking the truth, a cordial invitation is extended to meet with us.

SILOAH Old School Baptist Church, of Washington D. C., holds meetings the third Sunday in each month, in Lewis Hall, 1502 Fourteenth St., N. W., at 11 a. m. and 3 p. m.

JOSHUA T. ROWE, Pastor.

JOHN T. WALKER, Secretary.

The Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

**THE ALBANY AND TROY OLD SCHOOL BAPTIST
C H U R C H .**

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m., in Kimmy Hall, No. 12 Third St., in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

"SONGS IN THE NIGHT."

PRICE REDUCED.

This little book has been published for some time, and orders for it have been received from near and far, even to the most distant States. All from whom I have heard have spoken to me very highly of the book. For forty years it has been upon my mind to publish these poems and the experience of my brother, together with the account of his last hours, and have wondered why I did not do it. I felt sure it would be for the comfort of many, and the many expressions I have already received assure me that it is so. Elder P. D. Gold writes: "I have read the poems and experience of your brother with much pleasure. How wonderful was the view of divine things given to him. Surely to be absent from the body and present with the Lord is far better." Elder S. Hassell says: "I hope you may dispose of several thousands for the comfort of the Lord's scattered people." Elder H. C. Ker writes me: "Your little book, 'Songs in the night,' was duly received, and has given me more comfort than any reading I have done for months. Surely every lover of truth should have it." The price of the second edition has been reduced to thirty-five cents.

All orders sent to me.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

THE EVERLASTING TASK FOR ARMINIANS.

By Elder William Gadsby, late of Manchester, England. Many thousands of these pamphlets have been scattered throughout England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to such a degree as to induce us to present to the public this edition, which we will send (postage paid by us) to any post-office address in the United States or Canada at 5 cents per copy. Address,

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First Quality Turkey Morocco, very handsome, per copy, \$2.75.

"CHRISTIAN SCIENCE AND THE LAW."

Because of the distressing information contained in orders for my Christian Science pamphlet respecting the great injury being done by this shameful fraud even among our dear Baptist people, I have tried in this second little work to expose it from a new point of view. Those not aware of recent developments at the headquarters of these people will be astonished almost to the point of doubting well-proven facts. I will mail two copies of this last sketch for ten cents (silver), or one copy and a copy of Christian Science and the Bible for ten cents. The price is not for profit, but to cover the bare expense. Hundreds of the first pamphlets were given away, and others placed where many could read them. If any good results from this effort to shield our brethren from this new delusion, the credit will be due our kind periodicals for calling attention to it.

S. B. LUCKETT.

CRAWFORDSVILLE, Indiana.

"Thoughts on Regeneration, the Spiritual Birth, the Christian Warfare and the Resurrection," is the title of a pamphlet of 58 pages, written by Elder H. B. Jones, of Winnsboro, Texas, and can be had of him for 25 cents per copy, five copies for \$1.00 or \$2.00 per dozen. Address, H. B. JONES, WINNSBORO, Texas, R. F. D. 6.

THE

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 79.

MIDDLETOWN, N. Y., JUNE 15, 1911.

NO. 12.

CORRESPONDENCE.

SOLOMON'S SONG IV. 12.

“A GARDEN inclosed is my sister, my spouse; a spring shut up, a fountain sealed.”

I have pondered over the last part of this verse occasionally for about ten years, feeling sure all the while there was depth of meaning and beauty in it that I was utterly unable to reach by reading it over or thinking upon it. I had heard the first part of the verse used for a text several times, and had been satisfied with what I had heard spoken of it. Two days after writing my last letter to you I visited a friend's house, where I frequently go when I wish to have a good talk about spiritual things, none of the family being members of the church, although having been church-goers all their lives. We had lately had some talk about the north wind and the south blowing upon the garden of spices, and from that and other talks I had with them in the past I had become satisfied they were being led by the Spirit in paths they had not known, groping their way, getting a little glimpse of light here and there, going to hear all the various, and sometimes “windy doctors,” yet doubt-

ing their own judgment and seeking the true light. All this I could see, yet I, too, doubted and waited, always enjoying an evening with them. The evening spoken of we had gone pretty well over the ground of the doctrines and the doubts, and I in turn was telling my troubles over the passage I have taken for a heading to these lines, when as suddenly as a flash of light I saw, as it seemed to me, an opening up of the text

“Nor can I willing be
Thy bounty to conceal
From others who, like me,
Their wants and hunger feel.
I'll tell them of thy mercy's store—
Enough to feed a thousand more.”

in these people who evidently enjoyed talking of different creeds, of their doubts, their troubles, and I helpless to clear the mysteries from their minds. I could only tell them that light on such subjects must come from the Holy Spirit, and as surely as their desire to know spiritual things was of the Lord, so surely he would show them his light and the right way. These people were the spring shut up, the fountain sealed, that I had been looking everywhere for. I told them at once I had the explanation of my passage of Scripture, and tried to

show it to them ; but even the gardener was not given power over the sealed spring, only the King can order the seal broken and let the long pent up waters burst forth into the sunlight, causing the thirsty, wilting plants to bud and bloom to the delight of the King and to his honor and glory, and that the spices may flow out when the wind blows upon the garden. With the meaning of the text, all my doubts in regard to the Lord's work in this case, and why I had visited those people that evening, left me like a mist fleeing before the sun. All the readers of this may have doubts in regard to it; I may doubt again, but if I testify, my testimony shall be faithful, at least in regard to my hope and joy. I do not promise to tell all my darkness, my doubts or my troubles, the Lord knows them all. It will be noticed that the garden and the spring are one. My natural reason could see the need of a fountain in a garden in a dry and thirsty land, but this fountain was sealed, and it was the garden. But these very doubting ones who cannot tell what they are passing through, nor understand these new longings for purity, are the garden of God's grace, they are a spring shut up. A spring has no visible source. In our locality the water falls on the hills in drops; some of it finds its way in small particles through the earth to other water until it is forced to the surface; the hard stratum causes it to break through in springs. So also the lessons in knowledge of ourselves as sinners, and the love of purity set before us from time to time, sink down in this earth until it becomes full and would burst forth, but the lips are sealed and refuse to tell the secret evils, and equally secret hope, until the pressure becomes almost unbearable; yet in all this there is no noise;

“silently as the springtime her crown of verdure weaves,” the work goes on beneath the best exterior that the individual can put towards the public. They search in vain for the source of their trouble; since no man remembers his first birth, it is doubtful if any know just the time of their second birth. If Christ, as a man, knew and remembered just the time and the circumstances surrounding his advent into the world, it is not recorded. Others recorded the circumstances, and his mother not only knew of the time and circumstances, but she knew of the life before the birth. The first we have recorded that he knew of his divine, as well as his human nature, was when he was about twelve years old. It is also recorded that many others knew of his divine nature before that; so also in regard to all who are born of the Spirit there is a manifestation of life that is already in existence; the waters of the fountain of spiritual desires are pressing more and more to the surface; the very personal nature of their distress has the effect to seal the lips; others who are around them and well acquainted with them and have known the thirst for living water often notice the change, for this fountain from a divine source always works a change. The apostle Peter swore once after his conversion, but he never said he was a worse man than he was before; he went out and wept bitterly. Before his acquaintance with Christ it is not likely that his own swearing, or that of others, would have caused him to weep. One thing noticeable in most cases, is that they like to sit quietly by and listen when others are talking of their early experiences. How many such occasions I remember in my own life. Many times I could not have said at the time that the talk did me good, but I

listened well enough to remember it, and it has been a witness to me since. I tried to enjoy all the frivolities of life just as I used to, but when one comes face to face with realities how trifling all other things, as pretended religion, false show and even earthly joys, become. It is impossible to find again in these things the sole purpose of life; there has been a change that is noticeable to all their acquaintances. If then we see and know these things regarding any one, even though he may feel to be a barren waste, the spring of life sealed, we know that the seal will be broken in due time, the living water will burst forth into the sunshine of gladness, causing to bud and bloom a choice plant, ready to be transplanted into the garden of grace, whose walls are salvation and whose gates are praise; a perfume and fruit-bearing tree, watered by the same spring that was sealed, and still has no visible source, becomes a well of water springing up into everlasting life. If you go every hour in the day to the spring you will never draw the same water that was there before; it is just as refreshing, just as clear and is the same spring, but it is not the same water. You soon come to have faith that it will never cease to flow, even if it should not be flowing for you, although you cannot keep from hoping that it is, yet you firmly believe that it will ever flow for God's elect, and when you find another as thirsty as yourself you know the Fountain of love is for them also, and instead of jealousy and strife, there is love, joy, peace. These evidences given from one to another make the fragrance of the garden a blessing to all.

A. E. RITTENHOUSE.

STATE ROAD, Del.

SAN MARCOS, Texas, March 26, 1911.

DEAR EDITORS AND READERS OF THE SIGNS OF THE TIMES:—If it is the Lord's will, I want to try and pen what I hope and trust have been the Lord's dealings with me.

About fifteen years ago, or when I was seven years old, is the first I remember ever feeling myself a sinner, or the need of a Savior. For two or three years this feeling stayed with me, and often when playing with the children I would stop behind the door, or in some corner, and try to pray to the Lord to have mercy on me, a sinner. I remember one morning at school, sitting at my desk, thinking what a great sinner I was; then I thought if the Lord would only speak to me and say, Thy sins are forgiven, that I would get up and tell the whole school about it. I had heard my mother say that she thought all children under eight years of age that died went to heaven, so one day while drawing water for the horses I thought, Well, now I will just jump down into the well, and then the Lord will save me. The next thought was, I am past eight, so I was afraid I would be lost. Dear brethren and sisters, you know how all try to keep it a secret; well, I fixed me a bed in the attic, bought me a new Bible, carried all the old SIGNS up there, and fixed so the folks could not tell when I went to bed, or rather when I put out the light. There I would search through the SIGNS for experiences to find some comfort, also read my Bible, but it seemed that I forgot just about as fast as I could read, and instead of getting comfort out of it I felt more condemned. I heard of my aunt, Mrs. W. L. Hawk, praying every night and every morning before the Lord forgave her sins, so I tried that over and over again, but would drop off to sleep, or get up and forget to

say my prayers, so finally gave up ever trying to start again. On Sunday I would put a SIGNS into my bosom and go into the woods, or crawl into the feed store, where I thought no one would see me, and try to find some comfort. One Sunday I put the big family Bible in a grass sack and carried it on my back about a block to an old shop that had hay in it, and read Revelation through, but felt worse afterward than before. After I would get back Sunday evenings papa would say, "You have been in swimming, for your eyes are red." I would take my scolding and go on, but it was not the water that made my eyes red. Often when the store was full of people, and all as busy as could be, I would be longing to be by myself, and could hardly keep from weeping, and some tears would trickle down my cheeks in spite of all I could do. My mother had been sick off and on for a long time, and one day we got a new SIGNS, and I carried it over to the house and said to mother, who was in bed, "A new SIGNS has come." She said, "Well, put it away, Eugene, maybe some one in the family will want to read it some day; my eyes are too weak to read now." I went out of the room, and could not help crying, for I was saving them all, and had been for a long time. Mother's health got so bad my father sent two of my sisters and myself (now eighteen years old) to Corpus Christi with mother on a cot, and no tongue can tell how lonesome I was. But my trouble left me, I could not brood over my sins as I did at home, so I said, Well, moving down on the bay among strangers was the cause of it, and that I was just deceived. I went through several narrow escapes from death down there; my overalls caught in a shaft at a planing mill

and tore all the clothes off me; an extra pair of pants I had on were torn from the tops of my shoes up to my waist; one more turn would have killed me, but the belt slipped off. The men rushed to me, thinking I was dead; they tried to cut my clothes loose, but I told them to unroll them. One man said, "He is laughing, he is out of his head." But, thanks to the Lord, I was not hurt, and spared once more, for what I know not. My mother got better, and we moved back. I went to the old places where I used to read my Bible and SIGNS, but could not have the same feeling of guilt, and that heavy burden was gone. I had hoped and prayed that if the Lord ever forgave my sins I would have some bright evidence, some sweet dream or sudden change that I could rely on, but alas, it has not been that way. Am I one of his followers, or not? is often the question in my mind.

Let me go back just a little and tell how happy I was when I found one of my cousins, who was staying with us and going to school, in the same trouble that I was. Her name then was Lela Hawk. How we used to enjoy telling each other our troubles and reading the SIGNS. While she was staying there the good Lord forgave her sins, and how glad I was to see her so happy, but O, I was left alone. She is now married, and I am sending her last letter with this. I have not her permission, but feel that if it will be of comfort to any of the Lord's dear family all will be well; it did me much good.

I will now go back to where I left off. Baptism was my next trouble. The Missionaries looked pleasing to me from a natural eye; they had more members, dressed better and were up to date, but their doctrine did not suit me, neither

did I like their boasting nor their revivals; they had music at their meetings, and the other night as we were coming home I heard a brass band, and stopped to hear where it was, when my brother said, "It is at the Baptist revival." The old "Absoluters" were the only people I loved to be with or could get any real enjoyment from their preaching, but their ways were against my nature, so one day while a visiting minister was preaching I could not keep from crying. I would not have let any one know that I was interested for anything, but I did that day. When I got home I told mother what I had done. She said she had known for a long time that I was troubled; how she found it out puzzled me. On the second Saturday in January, 1909, I could stay away no longer. I tried to get my mind on something else, but found myself going forward, and offered myself to the dear people I loved so well. I tried to tell what I have here penned, but could not say much for crying, but was received, and baptized the next day. On Saturday evening, the night before I was to be baptized, I was praying that if I had deceived the church something would take place to prevent my being baptized. How unworthy I felt, the least of them all. Dark seasons and cloudy days have followed me all along, with occasionally a few moments of rejoicing. Our church is eight miles from our home, and we have no regular minister. O how I do long for some preacher to move among us so we can have regular meetings. It seems that some of us have so many worldly things to attend to we have not time to go to meeting, and even forget the date. O may we let the dead bury their dead, or worldly people take care of worldly things, but let us who profess to be spiritual, attend to spiritual things.

What do worldly things amount to anyway? All pass away in a few short years. But rather may we be found in our seats at meeting, searching the Scriptures and trying to live up to the teachings of the Bible.

Just a word about the camel and the needle-eye, and I will close, for I have already written much more than I intended. I heard some one say awhile ago that in those days they had gates in the walls that surrounded the cities, and they called them eyes, and that if a camel got through he would have to get down on his knees and work hard. Just see how the natural man will try to reason out things. "And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." To the natural man this would leave all out, as they replied to the Savior. But this day and time they think that a camel could go through those gates, or needles, so they take them in. O no, they could not get along without the rich men these days. But just let the most high God reveal himself to one of his little ones, and no matter how much of this world's goods he may have, he will soon feel that he is small enough to slip through the eye of a needle without touching it. Rich now? No, my brother, he has not one righteous act to plead. Rich? No, ten thousand talents in debt, and not a farthing to pay with. Ah, yes, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. You never did see one of the Lord's little ones rich when under conviction of sin. Worldly riches have nothing to do with it, for we all are poor, unworthy worms of the dust, depending upon the Lord for every breath we breathe, and without him we would

be lost forever. O may we always be found at the feet of our brethren. He that humbles himself as a little child is the greatest in the kingdom of heaven. How contrary it is to our nature.

Now throw the mantle of charity over this. From a poor sinner saved by grace, if saved at all,
E. B. AULT.

STOCKDALE, Texas, Jan. 2, 1911.

DEAR COUSIN EUGENE:—When I received your letter I said, Now I am going to answer this in two weeks anyway. That shows about how much we know what we are going to do. Last night I had a curious dream: I thought I saw a few good people living up in the air (I cannot remember much about how it was) higher than I was; they seemed to be happy, and I went up to them and they said I must do what they had done, then I could stay with them. Then I looked down below me, and saw others being let down into a stream of water. Then I was let down in the same manner, and when I touched this water I asked, Do I just have to touch it? They said, No, you must be buried in it. Then I went down into the water, and rose to stay with the little band who were apart from the world.

Eugene, I sometimes wonder why I have not joined the church, sometimes I wonder if I ever will. Again, I think of myself, How vile and wicked I am to offer myself to such good people, yet I often long for a home with them, but I think I have learned that there is a time for all things, and we cannot change these times, therefore I feel that this time has not come for me, but that when it does come I could not stay out to save my life. O if I had faith like you. I read your letter and cried, and when you spoke of Katyville how my thoughts went back to those old days, sweet old

days. Have I lived a better life since then? No, it seems that I get worse all the time, and that in those days I had more communion with God (if I ever did) than I have had since. Yet after all our doubts and fears how sweet it is to pick up the SIGNS and read letters from those good old soldiers who have been here so long and are nearly ready to lay their armor by, and hear them telling some of our own experience better than we ourselves could express it. O then it is we are made to rejoice and feel that we may be one of that same household; then the tears come into our eyes and we say, "Blessed be the name of the Lord," who hath taught us all, who feeds us and keeps us to will and to do of his good pleasure.

I want to say a few words about the dream of which you wrote me. You said you did not want to go in where the others were and speak, because your beard was so long and your clothes not nice, but that when you looked at yourself you did not look nearly as bad as you thought you did, and went in and began speaking. You are always thinking how sinful you are, and how little you have to say of any benefit to others, but if you could see yourself as others see you, you would not look or talk one-half as badly as you think you do.

How is poor old brother Buntyn getting along? I have only heard from him once or twice since they took him to San Antonio. Old Baptist preachers are so scarce that to us short-sighted creatures it seems strange that he was not spared to preach the gospel as long as he lived; but it was for some wise purpose which we do not understand as yet.

I hope you all are enjoying good health. We are well.

From your cousin,

(MRS.) LELA CULPEPPER.

TOUCHET, Wash., March, 1911.

DEAR BRETHREN EDITORS:—As I am sending a remittance, thought I would like to reveal to you some of my thoughts upon the great principles which are so plainly contended for in the SIGNS. If I had the gift to express my mind it would be a delight to me to write, but being so deficient in this it is a burden to me. My mind is now, and has been for several days, led out into what are to me deep waters. I am made to meditate upon God's ways. Inspiration says, "How unsearchable are his judgments, and his ways past finding out." The ways of the Lord are deep; his ways are not our ways, neither are his thoughts our thoughts. The poet says, He "moves in a mysterious way his wonders to perform." While all these wonderful declarations are made concerning God and his ways, he has said that all his children shall know him, from the least of them unto the greatest, and he also declares how this knowledge is attained to: "All thy children shall be taught of the Lord; and great shall be the peace of thy children." Now the question arises, How must they be taught? All this they must be taught, for the Savior said, "No man can come to me, except the Father which hath sent me draw him." This drawing is an evidence of knowledge, for no man can come to God without the knowledge of him. "Every man therefore that hath heard, and hath learned of the Father, cometh unto me," said the Savior. He said, "I am the way." Thus we have the assurance, or evidence, that we have been taught of the Father, if we come to Jesus. He also said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." So here we have another evidence of this knowledge in being

wearily and heavy laden. Weariness is the result of one of the first principles taught in this school of the Lord. The heart and mind which have been dead in sin are quickened, or made alive, to a sense of the deep-rooted sin within, and with that comes the knowledge of the righteousness of God in Christ, but how to attain to that righteousness is the question which causes great uneasiness. Dear ones, well do you remember the awful weight of that burden, so heavy that all your strength melted as wax, and you were made to cry, "God be merciful to me a sinner." But this is one of the fruits of the Spirit. This is God's way, not our way. This is the work of God, and it is deep. Yes, it is in the heart, and we cannot understand it, but the great Teacher says we shall know. So when sin has thus reigned in us we die to all hope of ever being any better. We come to the judgment-bar of God, and are made to say,

"If my soul were sent to hell,
Thy righteous law approves it well."

Thus we come to give up all. Then we pass from the awful agonies of the cross to the resurrection after three days and nights, the appointed time of God. This is God's way, and then the gift of faith is bestowed. We not only see, but we hear his word say, Come unto me, and I will give you rest. "Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls." How sweet and heavenly is that voice. He says, My words are spirit and they are life, and he declares they shall hear his voice. This life that is in his words is the moving power of all action in the deep ways of God. How well adapted are all the promises of God to his dear people, and his ways are proven by his

people to be the chief corner-stone, the foundation, tried and precious. The Savior declared, "Ye shall be brought before governors and kings." This is God's way. Your faith shall be tried as by fire. Thou shalt prove my sovereign, eternal, unchangeable love. All this was done, as we see, in the days of the prophets and apostles, who have long since passed away, but the church has not passed away; she is in the land to-day, and for her benefit and for the glory of her faith she is yet in the furnace. This is God's way, and every member in the church must be tried. Moses, David, Job and all the saints have proven the sovereignty of God, and you and I, dear ones, are in the kingdom by the grace of God, and that grace must be proven in you and in me. Thus we all shall be taught of the Lord. It is personal with each one; I must prove it for myself, and not another. Job said, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." John the Baptist was placed in such a strait to be taught the ways of the Lord that he was compelled to send two of his disciples to ask, "Art thou he that should come, or do we look for another?" Jesus said, "Go and shew John again." He had been convinced of the fact before, but doubt had become his master. I sometimes think the rulers of the world, and governors, and kings, before whom the Lord's people are to be brought, are this very king of doubt. One reason is because I am so often under his reign, shut up so that I cannot come forth. Like poor John, I have to send a messenger back to Galilee, thirty years ago, to try my hope, and to see whether I am in the faith or not, and, dear brethren, this is what makes the promises of God and his ways so sweet. The child thus taught

has the facts demonstrated to him. "Go and shew John again." In pondering our own past experiences, we can see again where the blind was made to see and where the dead was raised to life, and, bless his holy name, the poor had the gospel preached unto them; this gospel is the power of God unto salvation unto all that believe.

But I must bring my letter to a close, for I do not want to occupy too much of your time. In conclusion, I want to say a few words upon the power of God. I believe in but one salvation, and the reason is that I have been taught, or have proven it in God's way, and not mine. The gospel is the power of God unto salvation, and the very moment we come into full possession of this salvation we will have no further use for the gospel, but as long as we are here in these tabernacles we will groan and will need the gospel of grace. This our God reveals in the gospel, for its very essence is the power and the promises of God, and we are declared to be the children of promise. All hope of salvation is based upon the immutability and promises of God. If the promises were to fail our hope would be worthless. But the poor have the gospel preached unto them; they have the promises of God demonstrated to them. So while we wait for the adoption, to wit, the redemption of our body, we have the gospel as a house, a shelter, from the storms of doubt and despair, and all this great strife in the church to-day, and the falling away of some, is only showing again former things. Our fathers, who counted their lives not dear unto them, that they might finish their course and the ministry which was committed to their trust, had also to face the disputers of the grace of God, and so do we, and

may it be the will of God to give to us who are yet on the walls of Zion, such zeal, such godly reverence for the ways of the Lord, as he did to our ancestors. Many of their names I would like to mention, but space will not admit. Now may God bless you, dear editors and publishers, and all who labor for the glorious cause.

Yours in much tribulation,

J. T. BARNES.

WHEELING, W. Va., April 25, 1911.

ELDER F. A. CHICK—DEAR, HONORED BROTHER:—I have read and reread sister Wright's good letter, and it is wonderful all the way through, but where she says, "I stand in a reflected light, I walk in the strength of Another, I am clothed with the robe he wrought for me, I am made clean by his blood," in reading these words I, too, was stirred to the depths of my heart, but I feel unable to express my emotions while reading her letter, and I feel deeply the honor you have conferred upon me in the few lines you addressed to me. I have felt to praise and adore our blessed Lord for the rich gift with which he has endowed you and Elder Ker. Surely you have received freely, and you have been gracious and kind in ministering this sweet and precious gift to the waiting and hungering ones. Dear brother, I have often when reading your and Elder Ker's views been filled with joyful amazement; I have often exclaimed with streaming tears of joy, O how good and true and precious. I do not think any one could accuse either of you of being slothful in this business. I know that all who love the truth love you and bless God for you, also dear Elder Durand and many others who contribute to the SIGNS. It is a precious paper to me. Truly I am so

partial to it that I feel at times I could dispense with all other Baptist papers. Please forgive me if I seem too outspoken in my praise. I hope it is this "reflected light" which our dear sister talks so sweetly about that we love and admire in you and all who walk in this light.

Dear brother, I have thought I would like to have your views on our Savior's words to the Pharisees: "I will have mercy, and not sacrifice."—Matt. ix. 13. I have been deeply impressed by these words, but have never been able to fathom their meaning. I ask an interest in your prayers.

Your unworthy sister, I hope,

FLORENCE PULTZ.

SANTA CRUZ, Cal., April 15, 1911.

DEAR BROTHER CHICK AND SISTER PULTZ:—I sat down to answer a letter received from sister Florence Pultz, but remembering that my subscription is due for the SIGNS, have concluded to write to both at the same time. She answered my communication that you had published; I was truly surprised to see it in print, but what I write you is yours, and you are at liberty to do as you please with it. I find no fault with the doings or writings of the Baptists whom it is my pleasure to know or to read after. The former seem so much better than I that I desire to sit at their feet and learn from them. The latter ones sometimes write things with which I do not entirely agree, but they are nonessentials, and I love them just the same. Yet I do not feel like criticizing, for I may be the one whose understanding is at fault. I am untaught, so far as expressing myself aright is concerned, and do not comprehend as some do, but I feel deeply, intensely, the goodness of God in giving

me such love, such confidence in him, and such a blessed hope that, as the sunset of life appears, he will be my help, my stronghold, enabling me to say, "O death, where is thy sting? O grave, where is thy victory?" I walk alone a great deal of the time though, or seem to, but I do not despair, for I believe that, notwithstanding he has withdrawn his presence, he is not unmindful of me, and that he will not allow me to be tempted beyond what I am able to endure. I believe he is able to save to the uttermost when all is well with me, and when I cannot see the way or the light I must believe still that he who promised is faithful. If he is our God at one time, he is at all times. I mourn and grieve over my ingratitude and disobedience, but never do I lose faith in him; never fear that his death and resurrection will be void of the predestined result; that his promises will miscarry nor that his faithfulness will fail. I have tried hard all my life to be good, and have accomplished nothing. When I just could not do any more, Jesus found me by the wayside, in the miry clay, worn and weary, and ministered unto me. He unfolded the plan of salvation, he gave me the oil of joy for mourning, he made the faces of his people shine with his image, he lifted my burden and was all that my soul desired. I have not forgotten those days, I cannot, and the blessed Lord who began that work will finish it. Am I worthy? O no, I am less than the least, but I am trying to work out my salvation with fear and trembling, to grow in grace and knowledge; still I know that he is in and through it all, and that I can only do as I am guided and strengthened by him. I stand in a reflected light; I walk in the strength of Another; I am clothed with the robe he wrought

for me; I am made clean by his blood; I am stirred to the depth of my heart in love and praise and gratitude to him by the indwelling of his Spirit; he is my all in all. Then why should I be cast down or disquieted? If in this world we have sorrows, trials and afflictions, we have the assurance that we are his children, not bastards. The more humble we feel ourselves, the greater his glory seems; the more unworthy, the more sweetly are his words applied to us; the more helpless, the higher our joys rise, the more fervently we can sing the song of Moses and the Lamb, the Lamb that was slain, but liveth again to intercede for us. We ought not to go around with long faces, but should be happy above all others. Some say, If I could only believe that he died for me. That very brother or sister has the assurance by such an expression; such have the testimony within themselves, they have the witness of the Spirit, they have the corroborating statements of those whom they consider are the called according to his purpose, and they have that mysterious love for him and his people. We all believe that there is no other way under heaven whereby we must be saved, and we find comfort in it; then I pray that none of us lose faith as we draw closer to the crossing, or shrink from putting out to sea with Jesus as our pilot. But I am suddenly arrested in great amazement. Who am I, that I dare write with such boldness? The answer comes, Only a sinner saved by grace; only another upon whose stony heart He has shown forth his power; only a wayfarer who has been lifted up and her goings established, when there was no one to pity, no one to save, except He who took our nature upon himself that he might know the heaviness of our burdens, as well as the

joys of our deliverance. We never can praise him enough for his goodness, never can say as we wish what we so deeply feel, never can do any good but evil is mixed with it, never can be satisfied with ourselves until we see him and are like him. But I find myself running along in the same old way, saying the same old things over and over, and while it may prove tiresome to you, am glad that the new way in which so many are traveling has no charms for me. The old way is the only one that answers to Bible teaching, or to the experiences of his people, so we will hold fast to it, and though we clothe it in crude language, even though we cannot express ourselves at all, I hope we may always be found walking in that way, enjoying the truth that makes us free and praising the Light that is the life of men. A longer letter would only be a repetition. I know but one song, and the music of it fills my heart with gladness, yet I cannot impart it to others; they must know it for themselves, must understand the words, and the music thereof must strike the strings of their souls, or they are not in tune with the Author. I could not instruct a member of his household, cannot testify to a thing that they do not know, but will add that I love them, and in my feeble way am praying for their welfare, for help in all their trials, and for an abundant entrance into our Father's house, that house not built with hands, but which will endure throughout eternity.

Brother Chick, I was very glad to receive your letter, it found a warm response in my heart. Sister Pultz's communication was an enjoyable surprise, tears came unbidden, and it was some time before I could finish reading it. I felt unworthy of what she said concerning me, but drawn toward her in an in-

describable manner. The time devoted to me was not in vain. I receive a great many letters from those whom I have never met, and try to answer each one, but my children and relatives are scattered nearly over the whole continent, and I am sure that I write more than I work; however, I am willing to do so. Sister Florence, I have seen your writings in the SIGNS, and always found something good in them.

With love in the Lord to both, I am in great weakness your sister,

B. E. WRIGHT.

SOUTHAMPTON, Pa.

DEAR BROTHERS:—I send you the following letter from brother S. A. Jarrell for publication in the SIGNS, if you think best. I have his consent to do with it as I please, and I intended to send it at once, but it was overlooked. I hope he may write his experience for the SIGNS. I also send you an extract from a letter written me by brother G. B. McColl, of Winnipeg, Manitoba, which I think will be read with much interest and comfort.

Your brother in hope,

SILAS H. DURAND.

LAFAYETTE, Ala., July 2, 1910.

ELDER SILAS H. DURAND—MY DEAR BROTHER:—A few months ago I ordered of you your Hymn and Tune Book, also "Songs in the Night," and I wish to say that I have never read anything, the Bible excepted of course, that I have enjoyed more. The poems are sublime, the experience most remarkable, and yet the least and most ignorant of God's humble children can find comfort in the reading of them. Herewith I send you post-office order, for which you will please send me three of the books "Songs in

the Night;" I wish one for my only brother in the flesh, and I will give the other two to friends.

Brother Durand, I have long read with great delight your writings, and have greatly desired that you would visit this section of our beautiful southland, but all who love you and your writings could not hope to see you and hear you preach in this life, but some sweet day I hope we will be permitted to meet around the pure white throne of our God, where we will be permitted to sing his praises through our adorable King and Redeemer. O dear brother, these blessed truths that you have contended for so long, and your dear, sainted and long since departed brother portrayed in verse and prose so beautifully, are more precious to me to-day than ever; the older I get the more I enjoy the meditation and contemplation of these glorious things. I united with the dear Old Baptists in 1887, and many have been the heartaches and mistakes since that time, but I feel that the joys and blessings have so far exceeded them that language would fail me were I to attempt to tell. My membership is at Macedonia, Chambers Co., Ala., where I united. Elder J. T. Satterwhite has served us continuously for thirty years, with the exception of about ten months. Brother Durand, I would love to write you some of my experience, but would weary you.

Please pardon this hastily written letter. I would love to have a copy of "Evening Talks," by your brother, and hope you will publish it in book form. I would much enjoy a few lines from you if you ever have the time.

S. A. JARRELL.

WINNIPEG, Manitoba.

DEAR BROTHER DURAND:—I can answer in my heart what you have said of others knowing us as we know ourselves. I do not believe, either, that I truly would have others so know me; I think it would be impossible for them to do so. In order to have fellowship one with another we must know a little of the sinfulness which each of us has to contend with, but little is gained in dwelling too much on the utter depravity of human nature, when we already realize and acknowledge that we are dead in trespasses and sin and deserving only of condemnation. "Against thee, thee only, have I sinned." If we dwell too much on this question it is not improbable that even our brethren may misunderstand us, and so attribute to us things that we would be very sorry for them to think of us; but we cannot lay too much importance on the gracious work of Christ in our poor hearts, turning the darkness into light, giving us joy for weeping, and causing us to sing praises unto his name, who is worthy, for he hath redeemed us. One thing I have been thinking of is the distinction between having evil thoughts in our heart, and committing evil deeds. While the Savior spoke particularly of the evil in the heart, I do not think that he made no distinction by any means. He was showing that the heart of man was naturally corrupt, and hence could not bring forth good fruit. All good fruit must have its source in the good Tree, whose virtue was manifested in the branches, but proceeded from the one source. So it is if we are kept from committing those evil designs which are in the heart, it is of God's grace alone, and to him, and not us, is the glory. "Every good gift and every perfect gift is from above." We are, by nature, of

the earth, corrupt, enmity against God, and so we are led away by our own natural desires into sin, but when the grace of God is manifested in our hearts sin becomes exceeding sinful, we hate our own nature and a warfare ensues between these opposite tendencies. In His all-wise purpose this struggle continues as long as we live in the flesh, but we have a glorious hope in his victory over death and sin that we shall be raised incorruptible, freed from the power of both, and made to rejoice in his perfect righteousness.

Give my love to sister Durand and your household.

Your unworthy brother, I hope,
GILBERT B. McCOLL.

OAK LANE, PHILADELPHIA, Pa., April, 1911.

DEAR HOUSEHOLD OF FAITH:—I have had a desire to write you once more, but have felt much weakness in thinking of such a great work; I have felt that it was high and I could not attain unto it. I took up my Bible to read, to find out who was the man of understanding that was sent to the building of the Lord's house in Jerusalem the second time. Then my mind was led to Moses, and I read about him, where the Lord spoke to him out of the burning bush, telling him to put off his shoes from off his feet, for the place where he stood was holy ground. Then I read how the Lord gave him a message to deliver, and of how he felt his unworthiness, and that the people would not believe him. He asked some evidence that they would believe him, and the Lord gave him two wonderful tokens, and told him about the signs which they should believe, yet he hesitated, and said to the Lord that he was not eloquent, that he was slow of speech and slow of tongue. Then by what strong

questions the Lord revealed himself to Moses, and afterward gave him all the help he needed. I was melted to tears, for I felt that I was denying the power of God, and if I were writing with a feeling sense of my unworthiness and in humility would he not guide my pen? I at once took it up, and if there shall be any comfort at all in this, a crumb for any one, the glory will belong to the Lord, the God of Israel. How very often have I seen that the flesh profiteth nothing; I have read that it does not, and again this morning, in the sermon I was reminded that it does not profit anything. I then thought, I will never forget this again. I will not again, as I have heretofore, try to do something of myself, or to work for the Lord, the Lord needs not the assistance of puny man. I am classing myself with the rest, for a feeling comes to me that I am with you, not indeed in much rejoicing, but in sorrows and griefs of the flesh. If in rejoicing at all, it is because it was the will of the Father to open my eyes, that old things might pass away and all things become new; it was that I might rejoice that the Father hath hidden these things from the wise and prudent and revealed them unto babes. Rejoicing has come once more when we have been blessed in the spirit to give thanksgiving and praise to his most holy name.

He sent "a man of understanding." In this I feel that I am in deep water, like Peter I cry out, "Lord save I perish." Christ understands our weaknesses, our unbelief, our infirmities, our doubts and our failings without number, and with them all he tells us that he has loved us with an everlasting love, and that he forgives all our sins. How he pities us in our weakness, and shields us from our enemies, draws us with loving-

kindness, binds up our wounds, heals our sores and makes us to trust in him who is the Captain of our salvation, and to believe that he will be with us and comfort us in all our sojourn here. Where is there such another man of understanding as he is to us? and where in all this does the flesh profit anything? Of the flesh we know not these things, for they are spiritually discerned. Is not Christ the true gospel preacher to us? Even had we the wisdom that would enable us to understand the whole world, would that enable us to understand the things of the Spirit? No, here the flesh profits nothing; to him all the power and the wisdom belong. Could we give even a cup of cold water to the thirsty of ourselves or of the flesh? It is only as Christ in us gives the cup that it can be given. Can we say to our neighbor, Know ye the Lord? No, 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." Thus again we see that the flesh profiteth nothing.

Many times I have felt that I might know more about the Scriptures, and have taken up the Bible and tried to search the word and understand it, but what did the flesh profit in that? Nothing, for often after reading a little I would not know one word I had read, and would commence again and know no more, then lay it aside. But if at the same time I should pick up another matter I could remember every line I read. Does not this show that of ourselves we can do nothing? Just now I very much feel my weakness, my understanding is so small in these great things. But I feel I have been shown great mercy from the Lord, and great comfort has

been given me from time to time. I would trust him all the way, and feel to say with the poet,

"Thus far the Lord has led me on,
And made his truth and mercy known;
My hopes and fears alternate rise,
And comforts mingle with my sighs.

'Tis even so; thy faithful love
Doth all thy children's graces prove,
'Tis thus our pride and self must fall,
That Jesus may be all in all."

Many things occur to me that I would like to write, but I must forbear, as I fear that I have made this too long now. O that I could love him more and serve him better. I know that I have great need of him every moment of my life, but there are times when I see this more plainly than at other times, and think it is so with me now. O that I may have faith as a grain of mustard seed, and that it would grow into a tree as the mustard seed. Love to you all.

From the least of the flock,

MARY HILL TERRY.

ROBERSONVILLE, N. C., March 3, 1911.

ELDER F. A. CHICK—DEAR BROTHER:—Since reading your editorials in the SIGNS for March 1st, this year, in answer to important questions, I have felt as though I wanted to express my appreciation of the same. While I admire your writing generally, I have been pleased with this especially. Perhaps one reason is because some of the things mentioned and treated upon by you in that editorial have come under my own observation. When a few set up their judgment against the church and persist in their course it is very hurtful. It does not take long to inflict a wound, but it takes quite a while for it to heal, and this especially, as you say, if it be left uncovered too much; it cannot heal when it is exposed; too many things fret and annoy.

If brethren were more mindful of what the Samaritan did for the wounded man, and would be more careful to keep along with them more linen to bind up wounds (which may represent righteousness), and also keep with them some oil and wine, which is typical of the blood of Christ, which should be on the right thumb of the right hand of the Lord's priest, it would be much better. The hand is that member by which often blessings are and should be bestowed, but when the blood is not visible there, blows instead of blessings are sometimes bestowed, which are hurtful. Oil is, I think, illustrative of grace, which the Lord freely gives to those who love him, whom he first loved. Oil is very cooling and soothing to wounds. Love is that which hides a multitude of sins, but when love is absent nothing is hid, not even one's temper. If Paul's words in Heb. xiii. 1, were more heeded how much better it would be under trying circumstances for the cause unto which we are espoused. The words are, "Let brotherly love continue." Each one of us should so carry ourselves toward others, especially those of the household of faith, as to merit and cause to be strengthened and to grow that love which we hope we have in our hearts. Love can, and as a rule does, bear all things, but self-will or a determined spirit is quite unruly, and causes many heartaches. The good Lord is able to heal all the sorrows of his people; in him is peace, but in the world trouble, but Jesus has overcome the world, so let us rejoice in him.

I only thought to express my appreciation of your editorial, and have written more than I intended, but perhaps it is good that something occurs which causes us to think one of another. "Then they that feared the Lord spake often one to another." And should it not be so now?

I will say that the condition of my wife is unchanged; her general health is very good. She can walk just a little in the house with a crutch and a stick. My health is fairly good, for which I hope to be thankful. I trust that I may be able to attend some of the associations this spring, if the Lord will.

Affectionately your brother,

G. D. ROBERSON.

LANCASTER, Ohio.

DEAR EDITORS:—The good Lord has spared my unprofitable life another year, but I am afflicted, and at my age I cannot expect to be much better. Our church-house is hardly a block from my home, but I have only been able to attend a few times in the last year. There are a few old members of us, but decreasing by death. There is no increase, and it looks as though the church would die out before long. In this town there are plenty of so-called churches, but we are not reckoned among the nations. Some attend our church who have moved in here, and have done so for years, who still belong to other churches of our order, but they do not bring their letters. Some others say that they would like to have a home with us if they were fit. I am made to wonder how it is that they can stay away and not be baptized. I remained away for eleven months, and it was very hard, and when I did go to the church I felt as though I had just got home; to follow the footsteps of my dear Savior was my great desire. O yes, it was the love that God had shed abroad in my heart to the name of Jesus Christ and to his people. I felt most surely they were the people of God, and I wanted to live and die with them. They may call the Baptists "Hardshells," but that makes no difference to me. If any one

asks me to what people I belong, I nearly always tell them the "Hardshell" Baptists. I am a great deal more ashamed of myself than I am of what they call us. I say that there is no difference about the name, so that the heart is right. O that I could be holy, but that is too grand a word for me. I cannot control my foolish thoughts, but do assuredly believe that what the apostles wrote to the churches to practice is for the church for all time, till Jesus Christ shall come. I do not think that any age of the world has needed all these things more than we do. "When the Son of man cometh, shall he find faith on the earth?" James said, "Shew me thy faith without thy works, and I will shew thee my faith by my works." And, "Faith without works is dead." Jesus said, "If ye love me, keep my commandments." So the love of God constrains us. The love of Christ constrained me to be baptized. So the work is done by faith. I have sometimes feared that the church was slow to practice what is written for them. This has borne on my mind for a long time.

I send inclosed two dollars for the renewal of my subscription to the SIGNS for another year, I want to read it as long as I live. I have great reason to be thankful to God that I have my reason and sight, so that I can read his word, and the SIGNS, and the songs of Zion. Remember me, a poor old sinner, at the throne of grace.

Yours in hope of life through Christ,
SARAH B. PEARCE.

—————
PETOSKY, Mich., Sept. 5, 1910.

DEAR FRIENDS:—You will find inclosed one dollar, for which please send me the SIGNS OF THE TIMES, and I will remit another in two or three months. I

am the son of Mary E. Sills, and have always stayed at home and farmed the place for my father, but now he is gone on before to enter into the glories of the Lord, as I hope, so just mother and I are left. If you will bear with me, and excuse the liberty I take in writing to you, I want to say that I have had a deep desire to write to you concerning myself. I do not belong to the church, but have always liked the Old School Baptists. When a boy from ten to fifteen years old I used to sit and listen to the preachers talking with my father and mother, and O how much I liked to hear them, but as I grew up I was led into the gaities of the world, and being full of fun was looking after the enjoyments of the world. After my father died things seemed to be changed, and I also seemed to be changed. Time wore on until December, 1909, when I felt that all my enjoyments were floating away from me. I went just the same, but there was no enjoyment for me. I felt that I was a great sinner, and that now the enjoyments of this life were taken away from me, and I had no hope of eternal life beyond, where all is peace, joy and happiness; I felt as though I could not find forgiveness. Then my mind was from some cause turned to the Bible, and in reading I found that sin passed upon all men, and that Christ said he had lost none that the Father had given him, save the son of perdition, and that he was brought forth for that purpose, to betray the Son of man. Also I read, "Jacob have I loved, but Esau have I hated," and saw that it was not of man, or of what man could do, but through the tender mercies of the Lord that salvation is found. O how glad I am that it is not left to man to work himself through, if it were I would be

forever lost, but as it is, I hope that I have a hope in Christ. How much I wish that some of the ministers would come this way, for I would like to hear a true witness for Christ. There is no church near here that I know of. I go to the so-called meetings, but come home feeling worse than before I went, for it is all works, and we must make our way to heaven. If they are right, I know I am forever lost; but my Bible tells me that if I am saved it is through the tender mercy of God. When I read the SIGNS what strong evidence it gives me that I am right. I hope you will bear with me, for I know this letter is full of mistakes, but if I am so favored as to enter that great building of God, made not with hands and eternal in the heavens, I shall know, and there will be no mistakes there.

I remain yours,

WILLIAM SILLS.

LANHAM, W. Va., March 30, 1911.

BELOVED EDITORS:—Inclosed you will find a short letter from W. C. Pennington, giving his address, as some of the brethren who live near Lebanon, Ohio, would be pleased to correspond with him, and if you think it worthy a place in the SIGNS, please publish it.

Yours in full fellowship,

J. W. McCLANAHAN.

2825½ WOODBURN, AVE., CINCINNATI, Ohio, }
Dec. 12, 1910. }

ELDER J. W. McCLANAHAN—DEAR BROTHER:—I will try to answer your letter, which I received to-day. I am sorry to learn of your cast down feeling, for I hope I know something about such a burden, yet it is a comfort to me to know that some one whom I have not the least shadow of doubt being called of God, an heir of grace, a son of new Jeru-

salem, telling of the same burdens that I am made to bear, for often when I feel downcast, feeling to be under the waves, as it were, of a great ocean, I think I am deceived in myself, and feel that I have deceived others. I sometimes think I am in carnality and unbelief, and this is a great burden to me, but it is said in the Scripture that there shall be cold and heat, winter and summer, seedtime and harvest, as long as time remains. I think while this Scripture has its natural application, it also has its spiritual import, and I believe the children of God have to go through all the changes of the seasons, cold and heat, winter and summer, seedtime and harvest, not judging myself to be a child of God, for

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

Yet hoping in this, that the Lord knoweth them that are his. Now the summer is past and gone, with all its glory and sunshine, and the winter has come; the days are dark and dreary and cold, the trees of the forest seem to be dead, no more beautiful blossoms to be seen along our pathway, no birds to warble their sweet songs, the voice of the turtle dove is heard no more. After a time spring comes again, then the trees of the forest begin to put forth their buds, the sun shines, the flowers begin to bloom, the birds flit from tree to tree, singing their sweet songs, the voice of the dove is heard again, the winter is past and gone. So, dear brother, I feel that I have been down in the depths this winter, burdened with sin and unbelief, thinking the glory of the Lord's salvation gone forever, left to mourn my darkness, not fit to be in the company of those whom I have no doubt are the children of God. But I have no beautiful blossoms of Zion to be-

hold; thirsty, and no water of Zion to drink; hungry, but nothing to eat. Naturally we must be hungry to enjoy eating, thirsty to enjoy drinking, cold to enjoy warmth, winter to enjoy springtime and summer. So spiritually this must be the condition of the children of God. In time past I had hoped that I had seen by faith the glory of the Lord's salvation, the beauties of Zion, but its glory and beauties are gone, and I am left to mourn. Lord, "Restore unto me the joy of thy salvation." We want to see springtime—Zion in her beauty, and when at the appointed time of the Father this springtime spiritually begins, the children of God see its beauty, Zion in all her glory, their hope of eternal life is renewed; yes, they view living waters flowing from the great Fountain-head, which is God, to give unto them that thirst drink.

I must soon close this letter, for I feel it is too much like myself, so I will not write more. The SIGNS OF THE TIMES is a great comfort to me; there are no Old Baptists here.

Your unworthy brother, in hope of eternal life,

W. C. PENNINGTON.

LOS ANGELES, Cal., April 27, 1911.

DEAR ELDER KER:—This morning the SIGNS came to my new address, for I have moved again, this time only a few city blocks, from furnished housekeeping rooms to an apartment at 4612 Moneta Ave. Our furniture arrived from Chicago in Los Angeles about April 15th, and now I am enjoying the use of our own things and the company of both Harrison and Kenneth. I wished to write and have my address changed, and to tell you that I am willing to accept the ad-

vice of the New Vernon Church as regards my letter. I am glad indeed that they will still retain my name, and my thoughts turn to them often, and there are memories of the best things of life enjoyed among them in the past. A similar feeling was stirred within me when reading from the pen of brother George Conklin and Elder Durand. From my earliest meeting with the Baptists I have had comfort through them in spiritual things, and was made to say, "Blest be the tie that binds our hearts in christian love." While reading this morning sister Ruth Spitler also made me reflect. She tells of the way she is traveling; a way laid out for her to walk in, and the Lord knows all about it. My hope and experience seem small, especially at times, but in the dark valley along the way it has pleased God to teach me useful lessons, and from me, unworthy me, goes forth a prayer that all who mourn may be comforted and kept by him who is without variableness or shadow of turning. I would like to write many letters (I really feel it a duty) to kindred in Christ who dwell far from me, and if I only were able to express clearly what I feel I would do so. I am without matter of profit, and so cannot write. The church here meets nearly every Sunday, and Elder Atkins preaches Christ to us in an acceptable way. I find comfort in going, and do go. I have studied to know how the Baptists here differ from those of the east, and have at last seen some things I believe are different, but I feel they are taught of God, and can fellowship them. I hope to be kept from offending any of God's little ones.

Yours in hope,

LUCY BROME.

CUPP, Tenn., Dec. 5, 1910.

DEAR EDITORS:—In sending in my renewal I must try to thank you for the many good things you are giving us in the SIGNS. I cannot help but like the SIGNS, because, as pertaining to the way of life, it stands out clearly on every point for what I believe to be the truth. Then there is your kind liberality toward poor, weak and sinful creatures who, like myself, are without. You do not pass even these by on the other side with “see here or see there,” but you proclaim, in season and out, to all who hear, that “salvation [all of it] is of the Lord.”

I am taking the liberty of sending you a few lines with this, but you will find that they, as well as this poor letter, need much charity, for I know that their unworthy writer, wherever his feet can go or his mind can wander, needs in all things the hope of mercy and forbearance under the free, sovereign, omnipotent hand of that living Fountain of all stainless and eternal purity, of whom it is written, “God is love.”

Yours gratefully,

J. A. MURRAY.

THE SONG OF AN OUTCAST.

IN the dark and stormy midnight, as I wait for dawn of day,
 My Savior seems to say to me, Rise up and come away;
 I have a fruitful vineyard, and my elect bride dwells there,
 And she is poor and lowly, but she sees the Morning Star.
 She was heir of a promise given when the earth in darkness lay,
 And I gave my life to save her and put her sin away;
 My grace is her salvation, my promise dwells with her,
 And I will not forsake her, for she sees the Morning Star.
 I gave my love unto her before the sun gave light,
 And I alone redeemed her from sin and death and night;

I rule o'er earth and heaven, and all that in them are,
 And she is true and faithful, for she sees the Morning Star.

The true and living Father, with whom there is no change,

Whose word wrought his own glory throughout creation's range,

Unto his grace ordained her, before sin and shame did mar,

And in his goodness leads her to see the Morning Star.

My love, my dove, my undefiled, my called and chosen bride,

In all the nations of the earth has wandered far and wide,

But I myself have called her, my voice she shall hear,
 For I am her salvation, her bright and Morning Star.

Awake, awake, O sleeper, from every doubt and fear;
 Rise up, I go before thee, and I am very near;

My chosen bride is waiting for my glory to appear,
 And I am her salvation, her bright and Morning Star.

What though she dwells an outcast among the sons of men?

The Father giveth her to me, I will raise her up again,

And she within his kingdom a robe of white shall wear,

Shall touch his royal sceptre, her bright and Morning Star.

HERNDON, Va., Jan. 10, 1911.

DEAR BROTHER CHICK:—As my son is sending you a check for my SIGNS, I will add a few lines to thank you all for your great forbearance, and to express my sincere appreciation for your kindness to one of the very least of the flock, if one at all. Dear brother, I thought to have paid you for the dear SIGNS at our last Corresponding Meeting, but did not get there, neither did you. I was sorry, as brother Badger said that it was a grand meeting to him, as well as to others, still it might not have been so with me, other than in meeting with the brethren, for I do not always enjoy preaching as I would wish. I am sure that it would have been a great disappointment not to have seen you there.

Well, another year has passed, and we have great cause to thank God for his

many mercies to us poor sinners, but do I thank him? is a vital question with me. As the years roll by I grow no better, but, it seems to me, worse and worse, and less and less; without free grace I know I am lost, yet my heart's cry is,

"Yet save a trembling sinner, Lord,
Whose hope still hovering round thy word
Would light on some sweet promise there,
Some sure support against despair."

Dear brother, how greatly has our dear Lord blessed us in such a pastor as Elder Lefferts. His gift seems to us wonderful. He is a deep, clear, faithful minister of the gospel, and a kind, loving pastor; he seems to me so like brother White. O may it be the will of God to bless his labor, and to long spare him to these churches.

We buried one of our loved members last Wednesday: brother Robey. We shall miss his face in our assemblies, but we feel to hope that he is gathered home to be with and like his dear Savior, whom he so humbly worshiped. May you, dear editors of the SIGNS, be blessed this new year in your labors of love, and may the riches of God's love abide with you both, giving you strength and courage to stand fast in defense of the gospel, as you ever have done in years gone by. I love the dear paper for the truth which it contains, and the instruction as well. I wish that every Old School Baptist would take it.

I am your sister in hope,
(MRS.) M. A. MURPHY.

WILLIAMSPORT, Pa., Oct. 14, 1910.

MRS. JANE STRADLEY—MY DEAR SISTER AND FRIEND:—I heard this morning of your husband's death, and words cannot express the deep sympathy I have for you in your sad bereavement, but it must be as God wills. I understood he was a great sufferer. These two loved

ones being taken from us reminds us that we, too, must pass the portals of death. I am glad to have known your husband. The last talk I had with him upon spiritual things was as we were walking from your home to the meetinghouse last fall, and his knowledge of the truth cannot be questioned. He certainly knew the truth as it is in Jesus, and that he is the God of all truth, and they that worship him must worship in spirit and in truth. I know how lonely you will be; the vacancy can never be filled after so many years of companionship. I would have liked very much to have gone to the funeral, but my work has become so extensive it is very difficult for me to get away on week days. I would come up to meeting often, but you know they are all better than I am; I am a poor sinner. I get desperate sometimes, and very hungry to hear the testimony of salvation by grace, and a gospel hymn sung by those loved ones up there would be music to my ears. My heart is sad and heavy. You have my best wishes for sufficient grace to bear your trials and bereavements.

I am, I hope, your unworthy brother in Christ,

ALVA B. CALLAHAN.

MISSOULA, Montana, March 24, 1911.

DEAR EDITORS:—Do you know your oldest subscriber? I think I do. Away back before the war of the rebellion, when a small boy, I often visited my aunt, Mrs. K. E. Mills, wife of Mr. J. H. Mills, who lived in Pettis County, Mo., and I distinctly remember seeing the SIGNS OF THE TIMES at her home. Her husband died in 1895. Of her nine children five are dead and four living, married and scattered to the four winds. Recently we spent a day and a night

with her, and our reminiscient talk was the most interesting we ever experienced. The SIGNS was on the center table, as it was fifty years ago in Missouri. She was asked how long she had been taking it, and while not being absolutely certain, she said fifty years or more. This is a long time, and it occurred to me that it is worth mentioning. She is a devout christian if there ever was one; not a housetop proclaimer, but rather on the order of, Let not your right hand know what your left is doing. She is the only daughter of a family of seven children, her six brothers and her parents are all dead. It is remarkable that she should outlive all of them, the most of whom died at or near threescore and ten years of age; not one of them reached seventy-one, and she, small and frail, and always a hard worker, will be seventy-four the 16th of August next.

W. B. PARSONS.

UPLAND, Cal., Dec. 7, 1910.

ELDERS CHICK AND KER—BELOVED BRETHREN:—As the time has arrived for me to renew my subscription to the SIGNS for another year, I thought I would drop you a line or two to let you know that we still hold you both in loving remembrance, and, I trust, esteem you highly for the truth's sake. In reading the many good letters which each number contains, from time to time our heart goes out in sweet love and fellowship to the many gifted contributors who are scattered abroad over this vast continent. I often think I would love to address each one of them by name, and tell them how I love them for the dear Redeemer's sake, but as that is impossible I can only do so through the medium of the dear old SIGNS. May you, dear brethren, both be long spared to as ably defend the

truth in the future as you have in the past. My wife joins me in love to each of you.

Yours in the fellowship of the truth,
G. A. DUNDAS.

CIRCULAR LETTERS.

(Written by Elder J. T. Rowe.)

The Baltimore Primitive Baptist Association, in session with the Harford Church, Harford Co., Md., May 17th, 18th and 19th, 1911, to the churches composing the same, and to all associations and meetings with which we correspond.

DEAR KINDRED IN THE LORD:—We feel at this time to call your attention to Jude 1-3. Jude, after introducing himself as a servant of Jesus Christ and brother of James, addresses himself to them that are sanctified by God the Father, preserved in Jesus Christ and called. It is a great deal for a sinful man to say that he is a servant of Jesus Christ, and yet we feel that those who serve in the gospel of Jesus Christ must be aware of the desire that is in their hearts, whether it be to serve men, or Jesus, the Savior of men. The love of God shed abroad in the hearts of men begets a desire to serve him, to extol his glorious name above every name, to say with the apostles, "Ourselves your servants for Jesus' sake," and they find both in their hearts and in the Bible that the gospel of Jesus Christ belongs to those born of God, from all eternity set apart by him and appointed to obtain salvation through our Lord Jesus Christ, and these blessed and wonderful truths are made manifest by the appearing of Jesus personally to each of them. Being begotten of God, they are spiritually related, and therefore love each other with true hearts, and as those who are called to the ministry of the word have this love in their

hearts, in a sweet and peculiar sense they, like their brother Jude, pray for the mercy, peace and love of God to be multiplied to these dear children of God, who are subject to so many trials and temptations in this world of sin and tears. It is evident that at the time Jude wrote this epistle there were some in the church of God who were teaching things not authorized by Jesus and his apostles, which were calculated to lead some of the dear ones astray. These conditions have from time to time existed from the earliest history of the church, and no doubt will continue to exist while the church remains in this world, but in the midst of all her afflictions she has this comfort: that he whose word cannot fail hath said the gates of hell shall not prevail against her. To these beloved ones Jude says, "I gave all diligence to write unto you of the common salvation." That is, that salvation known to all the children of God, whether Jews or Gentiles, by a personal work of the Spirit of God in their hearts. To these he says, "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." Necessary because there were those who were contending for things that the Spirit had not taught the saints of God. Now, says Jude, I exhort you to earnestly contend for the faith which was once delivered to the saints in the blessed work of salvation as revealed to men by the Spirit. They are given to know their vile and corrupt nature, and to mourn over their sinful hearts, and seeing these things they feel the need of a Savior, one who is able to save to the uttermost all that come to God by him. Jesus is seen as one thus able, but the poor sinner feels, Surely he will not have mercy on a vile wretch like me; he sees that banishment from God into the lake of fire prepared

for the devil and his angels is his just desert. This faith delivered unto the saints embraces as well as the glorious truth of a heaven full of joys because of the ever-manifest presence of Jesus, where those saved by him shall be conscious of the blessed truth that they were sinners saved by the blood of Christ, also the awful fact that there is a hell, where God does not show his smiling face, and hence those who by God's justice are turned away from him will to all eternity be conscious of their doomed state, where mercy will never come. It also embraces the constant loving care of the good Shepherd for his flock amidst all the cares of this sin-polluted world, and though they return to dust, as the Lord decreed, when Jesus shall come again the second time, without sin unto salvation, they shall arise from the dust and shout, Death is swallowed up in victory. This is the fruit of that corn of wheat (Jesus) who fell into the ground nineteen hundred years ago. All shall come forth in his glorious image, and he rose with a body of flesh and bones; this is the end or consummation of the coming of Jesus into the world. The Bible teaches these blessed truths as the faith once delivered unto the saints, so, dear brethren, let us earnestly contend for them, rejecting all the vain imaginations and speculations of men; the Spirit of our God is always in earnest, and prompts those moved by it to be in earnest, yet loving and kind, ever remembering that they are weak and liable to err, but the word of God is infallible, therefore let God be true and every man a liar; let us cleave to the old doctrine, the good old way, with love in our hearts, but firm for the things taught in the Bible, against any and all who will presume to deny them, and the God of peace shall be with us to the end.

J. T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1911.

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

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

Elder H. C. Ker, Middletown, N. Y.

All letters for this paper should be addressed, and money orders made payable, to
J. E. BEEBE & CO.,
Middletown, Orange Co., N. Y.

LAZARUS AT THE RICH MAN'S GATE.

DEAR BRETHREN:—I have been requested to ask for your views upon the dogs that licked the sores of Lazarus as he lay at the rich man's gate. What do they represent?

(MRS.) S. J. CUMMINS.

TOUCHET, Wash., March 19, 1911.

Our brother, Elder Ker, wrote about this parable two or three years ago, and we do not know that we have very much more to say about it than he then wrote; but he has sent this request to us, and perhaps it will not be amiss for us to reply in a brief way to the special question of our sister. Speaking generally of the parable, we will say that it has been our mind, in common, as we believe, with most of the brethren who have written or spoken in our hearing about it, that the Jews and the Gentiles are here set forth, first, as they were under the former legal covenant, and then as they should be under the gospel covenant. The riches of the rich man were all the legal ceremonies, the legal righteousness to which they were called under that covenant, the privileges of worship, and the revelations of God to them through Moses and the prophets, and in the answer by Urim and Thummim, from all of which the Gentiles were excluded. In these things, which constituted the riches of the Jews,

the Gentiles were poor, and they were represented as lying at the rich man's gate like a beggar, glad to grasp the crumbs which might be thrown to them from his table. On the other hand, under the gospel covenant all this was reversed. The poor man now has his good things, while the rich man has his evil things. Gentiles now make up the vast body of the church. All through this gospel dispensation Jews have passed through it in blindness, hungering and thirsting. So far as gospel privileges are concerned, the day of the gospel has been to them a day of darkness and affliction, and very few of them have ever come to the light of the truth; very few have found salvation in Christ. We have never thought it needful to try to find an application for every word in this parable. Like all other parables, there is one special thought intended to be set forth in it, and all the rest we may call but the drapery of the figure, and the one special intent of the Savior in the parable, as said before, has seemed to us to be just to set forth in contrast the condition of the Jews and the Gentiles, first, under the law covenant, and then under the new or gospel covenant. This much we have ventured to say in a general way.

One thought more we would present. In all the parables of the Savior he used the things which existed, and were commonly seen or believed among men, to set forth hidden truth. Look over all the parables and this will appear at once. There have been prodigal sons, there have been lost sheep and lost pieces of money, there have been lilies and roses, and leaven placed in meal, there have been sowers going forth to sow, and there have been again and again tares mingled with the wheat; these things which did actually exist were used by the

dear Redeemer to set forth other things which also do actually exist. So in this parable we may say that there have been rich men and there have been beggars (men without help, for so the name Lazarus means), and many times beggars have lain at the gates of rich men, begging for what was thrown away to the dogs. So also there is a heaven and a hell, and there is bliss in the one and misery in the other. This Jesus implies in the parable, and all men among the people to whom he was here speaking believed in future blessedness for the righteous and in future punishment for the wicked. So whatever the parable may be intended to set forth, it is sure that Jesus took what is, to illustrate the other things.

Now as regards the dogs licking the sores of Lazarus, we will say that we do not think it needful to suppose that the Savior meant that this one incident in the narrative of the poverty of Lazarus was to set forth any special thing, save this one, viz., to emphasize the outcast condition of Lazarus. He was so poor and so despised that men paid no regard to him, and least of all this rich man, and even brutish dogs seemed more merciful than men, in that they licked his wounds. The dogs literally, of course, would not intend to do Lazarus any good, but simply to gratify their own appetite, but still there would be something soothing in what they were doing. Neither the rich man nor the dogs cared at all for Lazarus, but even the dogs were doing him more good than the rich man. Brutes ministered more mercifully to him than his fellow-man. So ravens fed Elijah in his distress; unwittingly they were God's messengers to him in his hunger and distress. As it seems to us, the one thought of the Savior is to

set forth the entire destitution of the Gentiles under the law covenant, and he does this by the presentation of a man so poor as to be a beggar, and sick and full of sores beside. The figure is certainly a striking one. If the dogs licking the sores of Lazarus has any special meaning beyond this, of setting forth his extreme distress and poverty, the Savior does not say what it is, and we therefore feel that it would be prudent for us not to undertake to do so. If other brethren are convinced that they are intended to mean some special character among men we have no dispute with them, but can only say that this is not our mind.

C.

I JOHN V. 16, 17.

SISTER Fannie Clanton, of Texas, wishes our views regarding the words found in 1 John v. 16, 17, which read as follows: "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." What is the sin unto death?

We can but give our judgment regarding this sin. We have thought often of it, and tried to consider the matter carefully in connection with other things written in the New Testament. Also the two verses following the text have seemed to us to involve the view which has been our mind for some time past. Briefly we will state the matter in this way: the sin unto death is such a state of life, such a sin, and so continued in, as proves that the one guilty of it has never possessed life from the dead, notwithstanding that he has been a professor of this life, and has been received as

a living member of the church. Churches may be deceived in the reception of members as well as in other things; only God knows all that is in the heart of any man. We are compelled to look only at the confession, the outward manner of life, and cannot see the heart, but God sees it, and by and by if one is indeed not alive unto God, but still dead in sin, this will also appear to the church. So long as this does not appear, so long as the wrong doing is such as all believers feel that they are liable themselves to fall into through the weakness of the flesh, the allurements of the world and the temptations of the devil, while yet possessing earnest desires toward God and godliness, there is room and encouragement to pray God in their behalf that repentance may be given them to their own good, and the glory of God. But when one not only falls into sin, but manifestly seeks it as the dog his vomit, or the sow the mire, there is no evidence that such an one lives unto God at all, and for such ones the Master himself did not pray. (See the seventeenth chapter of John.) In the next verse John says that all unrighteousness is sin, and believers deceive themselves if they say that they have no sin, or have not sinned. But while every disobedience is sin, yet all disobediences are not evidences of death. One may see his brother giving way to a hasty fit of temper, and beginning to harbor malice or revenge, or some other evil disposition, but yet this is but begun, and arises out of sudden temptation; here there is room for prayer to God that such an one may be saved from this evil; or one may see another brother overcome by desire for some worldly thing, or some evil thing, while he knows

that this brother has not been living that kind of life, but has only now been overtaken in this fault; for that one he has encouragement to pray. We have not understood the sin unto death to be any particular sin as distinguished from other sins, but any sin may or may not be unto death, according as it appears that one harbors and settles down in it as his habitual manner of life, or as he does not do this. One under strong and sudden provocation might use profane language, and this would not be a sin unto death in itself, but if that one continues in this, making a habit of it, it would show that the marks of life were lacking in him. In such a case, the apostle would say, "I do not say that he shall pray for it." In the eighteenth verse the apostle emphasizes this truth: "We know that whosoever is born of God sinneth not." The words, "sinneth not" are not in contradiction to the statement that believers do err from the way of righteousness, perhaps often, but it does confirm the thought that believers do not habitually sin; that is, that they do not continue in a life of sin. "Sinneth not," means not continuing in sin. Sin-neth is a word that implies continuance, and all who are born of God do not and cannot continue in sin. If one continues in any sinful course the evidence of his life is all against the conclusion that he has been born of God, and as the blessed Savior prayed for his own, but not for the world of the ungodly, so we are not bidden to pray for the world. One who sins this sin is manifestly of the world. Following the example of the dear Redeemer, we do not pray for or make request for the putting away and forgiveness of such sins.

ANNIHILATION.

ELDER F. A. CHICK—DEAR BROTHER :—Is it your understanding that the Bible teaches that the non-elect, or those not redeemed, shall cease to exist when this time world shall end?

Your brother,

J. I. FOSTER.

RISING STAR, Texas, Nov. 15, 1910.

It is not our understanding that the Bible teaches this. The word "destruction" is used to describe their final state, but the word destruction does not signify annihilation, or cessation of existence. For instance, the world was destroyed by the flood, as it is said, yet the world did not cease to exist in another state. The conditions of its existence were changed, but the world still existed. To destroy means literally to loose away from. Anything destroyed has been cut away from its former state, but it has not ceased to be in a new state. We are here giving the literal force of the word. So also death has been pronounced upon the wicked; eternal death, but there is no place in all the Bible where death signifies annihilation, or cessation of being. One dead to God yet lives in enmity to him. One dead to sin yet lives unto God. One who is dead to this world yet lives in another world. Death simply means separation from the former state of existence to which that one has been alive, but never does it signify putting one out of existence. If not living in one state or world, that person is yet living in another state of existence. The penitent thief was dead to this life, or world, after the crucifixion, yet he was living in paradise with the blessed Savior immediately, or "to-day." So the wicked die, but they yet live in the world of the lost, suffering the vengeance of eternal fire, and so the compassionate and merciful Savior declared that the righteous go away into everlasting life, but the wicked into everlasting punishment. It has been said that this word

as used in the Bible (that is, the word everlasting or eternal) only means age-lasting. This is true, but how long is that age? Is it what the poet calls eternal ages, or but a thousand or two years of time? It seems sufficient to us to say that the same words, "everlasting" and "eternal," are in the Bible applied to the God of heaven. If the ages of Jehovah are never-ending, then also the ages of both the righteous and the wicked are never-ending. Just as long as the years of Jehovah shall endure, so long shall the happiness of the righteous and the punishment of the wicked endure, according to the meaning of the words everlasting and eternal. These two words are from the same Hebrew and Greek terms, and we do not know why the translators sometimes used one word and sometimes the other in the translation. According to the meaning of these words, if the happiness of the righteous and the punishment of the wicked have an end, then the existence of the God that we worship ends. If one is only age-lasting, so also is the other. Still further, if the wicked cease to exist, then their punishment has ceased. It is impossible by any known laws of language to say that one continues to be punished when that one has ceased to be. This doctrine has been denied and opposed, because it seems like a hard doctrine, but so has the doctrine of election been opposed upon the same ground. It is not ours to consider whether it is hard or not, whether it can be made to seem right to our reason or not. It is ours to ask, Is it taught by the Lord in his word? Certainly no doctrine is more plainly set forth in the Bible than this.

We leave these few reflections to our brother, and to all who may read them.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

ISAIAH II. 2-4.

BROTHER BEEBE:—Please give your views on Isaiah ii. 2-4, which reads: “And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.”

BARBARY BRUCE.

PERRY COUNTY, Iowa, August 4, 1864.

(Continued from page 345.)

“And he shall judge among the nations, and shall rebuke many people.” He who is thus to judge the nations and rebuke the people can be none other than the Lord, whose law shall go forth from Zion, and his word from Jerusalem. He is the King who shall reign in righteousness, whose princes shall rule in judgment. His name is “Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever.” The government shall be upon his shoulder, he shall reign King of kings and Lord of lords. All power in heaven and in earth is given unto him, and he shall rule in the midst of his enemies. The heathen are his inheritance, and the uttermost parts of the earth are his possession, and he shall rule them with a rod of iron and dash them in pieces as a potter’s vessel. (Psalms ii. 8, 9; Rev. ii. 26,

27.) “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: and before him shall be gathered all the nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.”—Matt. xxv. 31, 32. Not only shall he judge among the nations and decide who are and who are not his people, but he will judge of their standing, state and condition, plucking up, casting down and utterly destroying such as despise and disown his government and oppress his people. He will judge when their cup of wickedness is full, and when to launch the bolts of his wrath for their extinction. He will judge and arbitrate their disputes, and decide all their controversies, and turn the wicked into hell with the nations that forget God; but in a special manner shall he judge his people and avenge them of their adversaries. Vengeance belongs to him, he will repay.

“And shall rebuke many people.” And at his rebuke the nations shall melt like wax before the flame. “The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. * * * Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder: he burneth the chariot in the fire. Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth.”—Psalms xlvi. 6-10.

“And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.” By comparing this text with Micah iv., in which the prophecy is given in almost the same words, and

from the context of the latter, we infer that this part of the prediction relates to the people of God under the peaceful reign of Christ, and when all nations of Jew and Gentiles, endowed by the spirit of his holy religion, should display the meekness and temper of the lamb, and exemplify the spirit of the angel song, Peace on earth, and good will toward men. For notwithstanding the malicious and bloodthirsty spirit of the nations of the earth, when the mountain of the Lord's house was established in the top of the mountains, or when the gospel church was organized, and the continuance and prevalence of that spirit waxing worse and worse, from that period to the present, it is nevertheless true that those who have come into the kingdom and under the government of Christ have ceased to learn carnal war. The spiritual nature of the kingdom, the purity of her laws and the gracious work of the Holy Spirit in the hearts of all her subjects forbid that christians should fight or shed the blood of their fellow-men. It is demonstrated in the Scriptures that nearly all the blood that has ever stained the earth has been shed by those who have professed to fight by the direction and authority of God, but it is equally true that all the human blood that has ever been shed under a religious pretense has been shed by those who not only are not the subjects of Christ, but by those who are the most violent and deadly enemies to Christ and his people, with perhaps the exception of what was shed by Peter when he cut off the ear of a servant of the high priest, for which he was severely rebuked by his Lord and Master. How is it possible for one possessing the Spirit of him who went about doing good, healing the sick, feeding the hungry, raising the dead, and who even

laid down his life for the salvation of his enemies, who when he was reviled, reviled not again, to assault a fellow-man with intent to kill, plunder or injure him, when it is positively declared that if any man have not the Spirit of Christ he is none of his? "And whosoever doth not bear his cross, and come after me, cannot be my disciple."—Luke xiv. 27. Can any man follow Jesus by going in an opposite direction from that in which he walked? In short, can we stir up the spirit of discord, strife, malice and revenge; can we stain our hands in the blood of our fellow-men, and in so doing follow him who commands us to love our enemies and do good to those who despitefully use and persecute us? Let all who profess to be the disciples of Jesus think seriously on these inquiries and answer each to his God. However many there may be who profess godliness, while their feet are swift to shed blood, we are compelled to believe "there is no fear of God before their eyes," (Romans iii. 18,) even though so much infatuated as to believe they do God service by the indulgence of their cruel passions. In the change wrought by grace in the hearts of God's people they lay aside all malice, and convert their instruments of war into implements of husbandry, their swords into plowshares and their spears into pruning-hooks, and apply their physical and mental powers to the legitimate and original purposes for which they were given, to till the earth and procure bread by the sweat of their face. Micah says, "They shall sit every man under his vine and under his fig tree; and none shall make them afraid." How desirable is such a state of things; each under his own vine or fig tree, enjoying a peaceable possession of his own labor, without invading the conceded equal rights of others, or

fearing any aggression of his own rights. But especially in regard to their religious rights and privileges, for the prophet predicts that in the prevalence of this state of things, as dictated by the spirit of the gospel and under the reign of Christ as the Prince of Peace, that, "All people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever." Thus clearly showing that the people of the living God, while enjoying for themselves the inestimable privilege of worshipping their God without molestation, are not at liberty to deny the same liberty of conscience to their fellow-men, who walk every one in the name of his god. The saints having neither the right nor the desire to compel others, are therefore not the keepers of other men's consciences. If they were responsible for the sins of others, and were authorized to dictate the religion of others, in the manner that Cain attempted to force his religion on Abel, or old Nebuchadnezzar his on the Hebrew children, or the papists upon nonconformists in the dark ages, or the New England Puritans upon the rest of mankind in general, then they would require to retain their swords and spears, racks and dungeons. In the third chapter of Micah the heads of the house of Jacob, and princes of the house of Israel, who abhor judgment and pervert all equity, are charged with building up Zion with blood, and Jerusalem with iniquity. In doing these abominations, "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." How fully has this state of things been realized, not only in the last days of national Israel,

but also in those of these last days, in which those of the modern antichrist have assumed a supervision of ecclesiastical matters; for Peter predicted that as there were false prophets among the people of Israel, even, or exactly so, there should be false teachers among those who profess to be the church under the gospel dispensation, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."—2 Peter ii. 2, 3. But God will not leave himself without witnesses. Those of the nations redeemed from this delusion shall cease to build up Zion with blood, with cruelty and lies, and in the mountain of the Lord's house they shall beat their swords into plowshares and their spears into pruninghooks, and under the peaceful government of our Lord they shall learn war no more. "Happy is that people that is in such a case: yea, happy is that people, whose God is the Lord."—Psalms cxliv. 15.

MIDDLETOWN, N. Y., September 15, 1864.

NOTICE.

If not providentially hindered, I shall be with the Woburn Church, Woburn, Mass., the second Sunday in July, instead of the fourth Sunday in June.

H. C. KER.

CONTRIBUTIONS TO AID IN SENDING THE "SIGNS" TO THE POOR OF THE FLOCK.

A Well Wisher, Canada, \$1.00; James R. Crutcher, Tenn., \$1.00; Thos. W. Records, Mo., \$1.00; F. Terry, Pa., \$1.00.

MARRIAGES.

By Elder H. C. Ker, April 15th, 1911, at Mamaronëck, N. Y., William Stewart Ker and Miss Frances Viola New.

OBITUARY NOTICES.

SISTER Nancy Mowers was called home Dec. 2nd, 1910. She was born at Howes Cave, Schoharie Co., N. Y., May 16th, 1832, united with the Old School Baptist Church at Schoharie Hill, and was baptized by Elder Bundy the fourth Sunday in May, 1874. She was a firm believer in salvation by grace, and it was seldom she was absent at the time of meeting as long as she lived in the bounds of her church, but after the death of her husband she lived with her daughter in Gloversville. She leaves six sons and one daughter. Her husband never made a public profession, but was ever ready to take her to meeting. One by one they are taken from our number, and while we miss them, we would not call them back, for it is only going home to them, which is far better, for there is no sorrow, sickness or pain there. Having known her for many years, I feel to say she is at rest; our loss is her gain.

HELEN W. KINNEY.

SCHOHARIE, N. Y., April 30, 1911.

Mearl Lester Wood passed to the great beyond at his home, four miles east of Pleasantville, Iowa, March 27th, 1911. Mearl was born May 23rd, 1896, so his age at the time of departure was 14 years, 10 months and 4 days. He was the son of N. J. Wood, who is a member of Little Flock Church. Mearl was a dutiful boy, and was loved by all who knew him, especially by the household of faith. He gave ample evidence of a peaceful sleep in Jesus. Mearl is missed much by his relatives and friends, but our loss is his gain. He leaves his father, mother, three brothers and one sister to mourn his departure, who do not mourn as those who have no hope, for they hope in the resurrection. His time had come to go, and he obeyed the summons of the divine Father, who hath declared himself to be the resurrection and the life.

The funeral discourse was by Elder J. M. Arlege, from the words found in 1 Cor. xv. 12, and he spoke much to the comfort of the loved ones. The writer tried to speak in prayer. Mearl's body was then taken to the cemetery at St. Charles, Iowa, there to rest until the great resurrection, when it will be raised in the likeness of the glorious body of his Savior.

May the God of love bless the sorrowing ones, and they pattern after the example left by Mearl.

W. M. ROSE.

PLEASANTVILLE, Iowa.

Mrs. Abbie Ford, wife of Stephen Ford, of North Berwick, Maine, departed this life May 16th, 1911. Our sister professed her hope in the Savior and united with the church at North Berwick. She was baptized by Elder William Quint in the month of June, 1878. Her health began to visibly fail about two years before she departed, and as we hope, she has entered into peace, and her soul is now with Christ in paradise, which is far better than to remain in this world of trial. She leaves her husband, daughter, grandchildren and sister to mourn their loss.

At her funeral I preached from the words, "Ye shall be gathered one by one, O ye house of Israel."—Isaiah xxvii. 12. In the presence of a large company of relatives and friends her body was laid to rest in the family burying-ground in hope of the resurrection at the last day to immortality and incorruption.

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

Elijah S. Chinn, son of William and Lucy Chinn, was born in Bourbon County, Ky., Sept. 3rd, 1824, died Dec. 18th, 1910, aged 86 years, 3 months and 15 days. He was united in marriage to Miss Elizabeth Murdock, April 26th, 1846. Five children, three daughters in Platte County, Mo., and two sons in California, are left to mourn their loss. Father and mother united with the Baptist Church in the year 1860, and lived true and faithful lives. Mother died in California July 26th, 1893, after which father lived with his daughters; he died at my home. His disease was bronchial pneumonia; he lived but fifteen days after taken.

(MRS.) SARAH WHEAT.

TRACY, Mo., April, 1911.

MEETINGS.

THE Sandusky Association of Primitive Baptists will hold its seventy-eighth annual meeting with the Columbia Church, Cement City, Mich., June 9th, 10th and 11th, 1911. All those wishing to come are invited to attend, especially the ministers of our faith and order.

MARTIN LINDLEY, Church Clerk.

THERE will be a two days meeting, Providence permitting, held in the Old School Baptist meeting-house on Schoharie Hill, June 14th and 15th, 1911. All interested in the truth are invited. Those coming from the east will be met by brother E. R. Kinney. Those coming by the way of Howes Cave will be met if they send a card to

GEO. A. MIERS.

SCHOHARIE, N. Y., R. D. No. 3.

THE Siloam Association of Regular Predestinarian Baptists of Oregon and Washington will be held

with Big Spring Church, at Elgin, Union Co., Oregon, instead of Oregon City, Oregon, to commence on Friday before the third Sunday in June, 1911, at 10 o'clock a. m. W. J. HESS, Moderator.

I. F. COLEMAN, Clerk.

The yearly meeting of the Boulah Old School Baptist Church of Canada will be held, the Lord willing, in their meetinghouse at Aberfeldy, Lambton Co., Ontario, seven miles from Alvinston Station, beginning on Saturday before the third Sunday in June and continuing two days. All lovers of the truth are cordially invited to meet with us.

Friends will be met in Alvinston on Friday evening and cared for. Inquire for Wm. Young (merchant). Stay at his store until called for by the brethren.

ARCHIBALD McALPINE, Clerk.

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O L D S C H O O L
B A P T I S T C H U R C H,
I N
N E W Y O R K C I T Y.**

Meetings every Sunday in the meetinghouse, corner Intervale Ave. and Home St., Bronx.

11:00 A. M.

2:00 P. M.

To all who are seeking the truth, a cordial invitation is extended to meet with us.

SHILOH Old School Baptist Church, of Washington D. C., holds meetings the third Sunday in each month, in Lewis Hall, 1502 Fourteenth St., N. W., at 11 a. m. and 3 p. m.

JOSHUA T. ROWE, Pastor.

JOHN T. WALKER, Secretary.

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVIER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m., in Kimmy Hall, No. 12 Third St., in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

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SIGNS OF THE

DEVOTED TO THE OLD SCHOOL B.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 79.

MIDDLETOWN, N. Y., JULY 1, 1911.

NO. 13.

CORRESPONDENCE.

BYRNSIDE, W. Va.

DEAR EDITORS:—Inclosed you will find the experience of Elder Frederick W. Keene, which I would be pleased to see published in the SIGNS OF THE TIMES, as I think many of your readers would enjoy it as I have. Brother Keene sent this to me in answer to a request.

Yours in tribulation,

G. B. BIRD.

NORTH BERWICK, Maine.

DEAR BROTHER:—It is with feelings of adoring gratitude that, reviewing the Lord's dealings with me, I attempt to pen an outline of the loving-kindness of the Lord, who hath saved a poor sinner like me.

I was born March 28th, 1856, in London, England. I was by nature a child of wrath even as others, and from my earliest memory I walked according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Thus I lived and walked in the lusts of the flesh, fulfilling the desires of the flesh and of the mind. I was trained up with every attention on the part of my parents, who sought continu-

ally to direct me in the way I should go, yet from my earliest recollections I was addicted to many open sins, and as I increased in years, so the open manifestations of my corrupt nature increased also. From my infancy to the age of fourteen I attended Sunday Schools, but all the moral teachings I received in them had little or no effect upon me, for I grew in all vileness; so desperate was my enmity to God that, although an eager reader of all kinds of books, I would scan the pages of all before reading, lest they should contain the name of God. In the year 1870 my parents emigrated to Canada, and settled for a short time in Montreal. Here I went to work in a tobacconist's store, and became acquainted with a number of young men, companions of my employer. If there ever was a den of iniquity, it was the association of those young gentlemen (such no doubt many of them were thought to be in the estimation of many) who assembled in a parlor adjoining the store. Being but a lad, and ever ready (when in bad company) to give vent to all manner of vileness, I was most readily admitted to their fellowship, and grew in vice with rapidity, could soon blaspheme as fluently as

excel all
 .. O what
 conceive and
 bers of my
 dly yielded
 e desires of
 forbear to
 shame even to
 which have been
 .. secret. O ye people of
 ansomed of the Lord, I should
 e written even this much of so
 k a picture, but "I'm a miracle of
 grace." Often have I wondered if any
 of God's elect were at my age suffered to
 plunge so deeply into all vileness. O
 how I longed to be free from all restraint,
 how I wished the years to fly by, that I
 might attain to manhood. What revel-
 ings and banquetings and abominable
 vices I promised myself, and attain unto
 them I would, let the cost be what it
 would. Often do I shudder at the thought
 of what I might have become had not al-
 mighty and sovereign grace arrested me.
 I fear I should have come to the gallows,
 for even at the time I am now writing
 about I shrank from nothing to gratify
 my carnal appetite. "I'm a miracle of
 grace." Thus I continued until my six-
 teenth year, when the predestined time
 drew near in which it pleased God to call
 me by his grace and to reveal his Son
 Jesus Christ in me.

"For thus the eternal counsel ran,
 Almighty grace, arrest that man;
 I felt the arrows of distress,
 And found I had no hiding-place."

On the first Sunday in April, 1871, I
 went to the First Baptist meeting, in
 Montreal. Being somewhat early, I sat
 in the pew contemplating all manner of
 evil which I intended to delight myself
 in the coming week. While thus occu-
 pied the preacher gave out his text:
 "Boast not thyself of to-morrow, for

thou knowest not what a day may bring
 forth."—Prov. xxvii. 1. In a moment
 all my schemes were frustrated, all my
 sinful anticipations blasted, and the ter-
 rors of the Almighty made me afraid.
 What the preacher said in his sermon I
 have not the slightest remembrance, but
 in my inmost soul that awful voice I
 heard again and again saying, "Boast
 not thyself of to-morrow." How I con-
 ducted myself during the service I know
 not; this I do know, I felt myself to be
 in the very belly of hell. All the day I
 was in misery, and when night drew nigh
 my trouble increased. I dared not sleep
 lest I should awaken in hell, for those
 wondrous words were sent repeatedly
 with crushing power to my poor, guilty
 soul, "Boast not thyself of to-morrow."
 Morning at length dawned, and I felt a
 little relief that I was yet alive upon the
 earth. I went to my occupation and
 thought to banish my fears in the com-
 panionship of devils, but I could not
 mingle with them, I could not sit with
 them, I was afraid the earth would open
 and swallow us up. The righteous de-
 mands of the holy law of God came to
 me, sin revived, all my sins arose and
 stared me in the face, while I felt that
 upon me was poured forth the awful curse
 of God, and before to-morrow I would be
 in hell. O what wrath burned within
 me against the Holy One of Israel. I
 felt he was an awful tyrant. Why could
 not God let me alone? O that I could
 tear him from his throne. O that there
 were no God. Though in my wicked
 heart I thought these things, yet no
 comfort did it give me. Of mercy I
 scarcely thought, I felt beyond that, I
 was too vile, my sins too great. God
 therefore had come to cut me off and
 damn me forever. All that week de-

spair and wrath possessed me. Truly
"the law worketh wrath."

"Law and terrors do but harden,
All the while they work alone."

I could no longer run to the same excess of riot with my associates, and they thought it strange of me, and judged I was sick. Indeed I was, and beyond all creature power to heal. Next Sunday I went again to meeting, expecting to hear some dreadful message, for everything in the Bible I felt to be against me. The preacher announced his text: "God is love." I felt, Can it be so? A little ray of hope shone in, and I wished it might be so, but in a moment all was dashed away, for I felt if it were true, it could not be God loved me, and I sank yet lower in despair, yet again the still small voice said, "God is love," at which my enmity was slain. I felt drawn to the Lord, to seek him, to yearn for his mercy; I could hold out no longer, my heart commenced to break, and my eyes with tears to flow, and all the while I felt my vileness to increase tenfold more. O how loathsome I saw and felt myself to be! I bowed my head to hide my emotions from those sitting by, and poured forth my cries to God, and for the first time in my life I prayed. I spent the remainder of the day in secret, for I was afraid to let others see me. O what sorrow filled my soul! When night came I retired to my room, and in bitter cries and tears poured forth my trouble before the Most High. I felt the Lord must come and save me, or I must quickly perish in my dreadful guilt. "God be merciful to me a sinner," was my fervent cry. Then the thought would come, I have been so wicked, my life has been so corrupt, I am only adding to my guilt in thus presumptuously asking for mercy; but still that sweet declaration, "God is

love," buoyed up my soul amidst the rolling billows of distress, and drew forth from my perishing soul the cry, Have mercy upon me, Lord, save me, I perish. While thus crying to the almighty God there came before me a vision of Jesus on the cross. I saw One hanging on a tree in agonies and blood, and a voice seemed to say in me, Salvation is in my dear Son. Then for the first time it dawned upon my soul the way of God's salvation. I did indeed feel my need of his salvation, and fully convinced was I that I could not save myself. I thought he looked so pityingly upon me, saying, "Look unto me." It was revealed to my heart that in some mysterious and wonderful way Jesus bore our sins in his own body on the tree. He was smitten of God and afflicted. "For the transgression of my people was he stricken." O what a sacred and awful sight to view: Christ crucified, while the Holy Ghost opens up to our souls the unfathomable depths of Jehovah's justice and grace declared in the atonement made by Christ's precious blood. While thus at the feet of the crucified One, crying for forgiveness of my sins, longing for some word, some glance to heal my painful wounds and save me from my sin and misery, I thought the dear Redeemer looked down upon me from the cross with such compassion and tender love in his countenance, and said, I suffered for thee. Immediately my burden was gone, and sweet joy and peace flowed into my soul; I wept aloud for joy. This awakened my brother, who was sleeping in the room, who told me to stop my noise. I tried to be quiet, but could not; weep and bless the name of the Lord I must, for he had put the new song in my mouth, and sing it I must. Still the vision of

the suffering Emmanuel was before me; O how I loved him!

“Was it for crimes that I had done,
He groaned upon the tree?”

O how my heart was pained for him, how I pitied and mourned over him, and O what a poor, vile sinner did I see myself to be. Never did I see such blackness, such horribleness in sin, and I felt I was the vilest of the human race; but he had said, I suffered for thee, and I wept for joy, lost in wonder, love and praise. Thus I spent the night. While at breakfast in the morning a cloud came over me, for I dreaded the thought of going to work. My heart went up to God to go with me and sustain me. I avoided all intercourse with my former associates, but they noticed that I was so changed, and were satisfied that I was not sick, and wondered what could have come over me that I did not enter into their filthy conversation and practices. They pressed me so hard to know the reason that I told them, and warned them of the fearful state they were in. At this they mocked, and burst out into roars of laughter, and I became the laughing-stock of them all. Temptations to indulge in my former vile practices came upon me with awful power, so that I shuddered, for I feared lest I should fall. I cried night and day to the Lord to preserve me, for I felt I had no strength to stand against such floods of temptation. I found some very precious moments in reading the New Testament, which I had taken to the store with me, for I often had considerable leisure time. Every precious thing I read I felt to be mine. What comforting and glorious things I found in the Scriptures, and wonderful things that I did not understand, yet I felt, It is all mine, for Jesus is mine.

In the beginning of the month of May

I removed with my parents from the city of Montreal to Ingersoll, Ontario. I was very glad to do so, for I dreaded the thought of continuing to live in Montreal. We had been living but a few weeks in Ingersoll when one Sunday evening, while returning from the preaching at the Baptist meetinghouse with my father and mother, a certain member overtook us and entered into conversation with my parents about the sermon we had just listened to. He asked my father how he had enjoyed it. My father replied there were some things that were true in what the preacher had said, but he could not enjoy it, for although there was a little free grace spoken of, it all ended in free will. There and then a contention arose, and I joined in against my father, for my father contended that there is an election of grace, and that Christ Jesus died to redeem the elect only, and that none but the elect were ever born again, and that not of man's supposed free will, but of God, and I well remember how wonderfully startling was that statement to my soul, when as my father was speaking of the atonement of Christ he repeated Isaiah liii. 11: “He shall see of the travail of his soul, and shall be satisfied.” But so foolish and ignorant was I, I felt quite angry at such doctrine, and contended all I knew how against it. But on arriving home my father opened the Bible and read several portions to me. My mouth was stopped, for I could not reply against God. I was astonished, and darkness enshrouded me. I went to the Lord with my trouble, and besought him to guide me into the truth, and not to suffer me to be led astray by my parents. The next morning, as soon as I dressed, I took up the Bible and turned to some of the texts my father had read to me,

for I felt he must have read them wrong, but there was the doctrine, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ," and others of like character. I was sorely troubled. This doctrine seemed to change the face of God to me, or rather, I had hard thoughts of my God, yet I could not rest, I must know if this doctrine is the truth or not the truth. So every night on returning home from my work I read the Bible, and in great anxiety cried to the Lord to teach me. My parents, seeing me studying the word, said nothing to me. In a few days I was astonished, but fully convinced that Jehovah hath a people according to his eternal election of them in Christ Jesus, that they should be holy and without blame before him in love, and very soon I was led to see some of the beauty and glory therein, and then was I troubled indeed, for I felt, Unless I am one of God's chosen I am lost, and all I have experienced is vain. Temptations set in, and the adversary told me that I was too vile, I had gone too far in sin. O how wretched I became; I felt indeed that I had no claim upon God, and at times I felt that my only hope was in that "election of grace," for I was so unworthy. I thought, Surely what I have so lately known of the mercy of God is an evidence that Jehovah delighteth in me; I should never have known these things had not the Lord chosen me unto salvation, and then the next moment I would sink into the depths again. I went on in this way for some time, with many cries to the Lord to assure me whether I were his or not, and the dear Lord in his own time answered my poor cry, and sent his word and healed me, saying, "Yea, I have loved thee with an

everlasting love; therefore with loving-kindness have I drawn thee."

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

How my heart leaped for joy, and I praised the Lord with joyful lips.

"How happy are we, our election who see,
And venture, O Lord, for salvation on thee!
In Jesus approved, eternally loved,
Upheld by thy power we cannot be moved."

I soon discerned that the doctrines I heard preached at the Baptist chapel were not the doctrine of Christ, so I very seldom entered the place. I was indulged with much sweet enjoyment of the electing love of God, and day by day I took sweet delight in studying the Scriptures, looking unto the Lord continually for guidance into all truth. As I learned doctrine, I thought every one that made a profession was what he professed, a child of God, and was taught of God, but I found upon speaking to them of the doctrine of Christ, and of my experience thereof, that they loathed me and my doctrine. This often gave me many sorrowful seasons, and I wondered if it could be possible that I was deceived, but my precious Lord repeatedly gave me assurances that I had been taught of him, and O what blessed seasons of enjoyment I had in the truth as it is in Jesus. Those were sunny days, but since then I have proved the days of darkness to be many. I had always believed in believers' baptism, and felt it was my privilege to be baptized, but I looked upon baptism simply as a door into the church, and I did not wish to join the Baptists where I was then living, for I felt I could not fellowship such preaching as I heard there, and felt no fellowship for those who could. In the month of June, 1873, I was led to see the spiritual truth which the ordinance sets

forth, and I felt a very great longing to be baptized, but still I knew not what to do, for I thought, If I am baptized by the Baptist minister, and become a member, I shall naturally be expected to attend their meetings, and this I dreaded. But at length, so great was my desire to be baptized that I went to the Baptist preacher and told him my wish. He said he would baptize me. While at the meetinghouse the following Sunday two men drew near me and began to question me relative to my hope in Christ Jesus. I told them I hoped I was born again, that I was first brought to a lively hope while living in Montreal, and to three or four more questions I answered yes or no. I was astonished in a day or two to be told that I had been received by the church upon the report of the committee, and was to be baptized the next Sunday. Next Sunday came (June 29th). I heard a wretched discourse in the morning. In the evening what I heard preached was still worse, so while the preaching was going on I turned to my Bible and read several portions of God's word relative to baptism, and I was indulged with some sweet moments in meditation upon the precious truth. After the usual service the baptistry in the meetinghouse was opened and I went down into the water. I did indeed feel the sweetness of baptism. I was immersed, but all the next week I had much anxiety of heart, for I feared I could not live with that denomination. On Sunday I went to hear the preaching, and was grieved and annoyed with what I heard. After the sermon the Lord's supper was to be administered, but previous thereto I was to receive the right hand of fellowship, and most wretched was I while all this was being done, darkness covered me. At night I went again to meeting, and my

feelings were distracted, and I felt, I can never live here.

I will now try to relate some of the dealings of the Lord with my soul as he has led me about, and of my call to the work of the gospel ministry. Some little time previous to my joining the New School Baptists I felt the hand of the Lord laid upon me, and his voice in me calling me to preach the gospel of the grace of God. I was reading the first chapter of Jeremiah, and had read but a few verses, and while meditating thereon these words were spoken with such power in my soul that I trembled before God: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee; and I ordained thee a prophet unto the nations." I arose from the table where I was sitting in great agitation, and retired to my bedroom and fell upon my knees, exclaiming within myself, What does this mean? Does it mean that the Lord has purposed that I shall preach the gospel? Again the same words came to my mind. Then I told the Lord amidst my flowing tears that I was too young in years, that I was but a babe in knowledge, and while thus pouring forth my soul's agitations before him God said in my heart, "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." I was dumb with amazement at these words, and when my troubled heart found utterance I prayed to the Lord that since it was his will that I should speak in his name, he would open up the way, mould me for his service and make me an able minister of the new covenant. From that day to the present I have been constrained to cry unto the Lord for teaching and for ability which God alone can bestow, that I may preach Christ's gos-

pel. At the time that I joined the New School Baptists I was in rather poor health, and in a little time after I was brought quite low, and continued in a very delicate state of health for nearly three years, so much so that nearly the whole time I was confined within doors. During all that time that word, "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak," continued with power to rest upon my spirit, so that day and night this was the burden of my life, yet how mysterious did the ways of the Lord seem to me; feeling his word like a fire in me, and yet was I so low in health oftentimes that I could scarcely move. These years of sickness were very profitable years to me; His word was my constant meditation, and many, many experimental teachings did I receive in the furnace of my affliction at the hands of our gracious God. O how constant was my beloved Christ Jesus to me. Amid all my pain and weariness, my repinings and sinfulness, the dear Savior was with me, sustaining and comforting me. Oftentimes during my sickness I was brought apparently to the gates of death, and nature seemed to say I could not live, but still I felt I must get well, for the Lord had called me to preach the gospel, and not a sermon had I preached yet. At one time I was so low that I thought, Surely I cannot live, and if it was the Lord's will I felt quite willing to die. I went to my dear Lord and cast all my care upon him, and with tears I besought him to give me some assurance of his will concerning me. He heard my cry, yes, he inclined unto me and said in me with much power and assurance, "I shall not die, but live, and declare the works of the Lord." O what rejoicing I had in my beloved Redeemer, so that my heart exclaimed,

"Hope in God; for I shall yet praise him, who is the health of my countenance, and my God." Then I fully believed I should yet have sufficient health to preach the unsearchable riches of Christ. A short time after this there was a gradual improvement in my health, and on Feb. 28th, 1875, I was privileged to speak for the first time publicly in the name of the Lord. I had received an invitation from the "British Calvinistic Baptist Church," of London, Ontario, (the city in which I was then residing) to speak to them. This church was composed of colored people. I implored the Lord to open my mouth to speak the truth as it is in Jesus, and for his presence to go with me. O with what trembling and helplessness did I go to that meetinghouse. I felt I should surely be dumb, and have nothing given me to say, but my God came to my help and whispered these words to my soul, "Fear not; for I am with thee." I was strengthened, and was enabled to speak from 1 John ii. 22. In the evening there was a large gathering, and as I looked down from the pulpit at the array of earnest black faces my heart sank within me; I cried to the Lord to appear in my behalf, and to undertake for me. I was a little encouraged by seeing a few white persons present, whom I was acquainted with, who had when in England belonged to the Strict Particular Baptists, for I felt an assurance that their cries were unto God in my behalf. I preached from the words, "Therefore with joy shall ye draw water out of the wells of salvation." I was indulged with sweet liberty in speaking, and several of the hearers dropped words of encouragement, testifying that they were edified by the truth I had preached. While walking home what heartfelt praises could I render to the

Lord for his surprising grace in thus enabling me to preach the unsearchable riches of Christ. I continued to preach to that colored congregation about five months, at the end of which time the few Strict Particular Baptists proposed that they would rent a building, and that I should preach to them. We rented a hall, and I preached there nearly six months. All went on well for a little time, but the adversary, the devil, got his foot in among us, and all came to naught. I was so discouraged that I thought I should never preach again, but preach I must, for that word was continually ringing in my ears, "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." I continued preaching every Sunday among the New School Baptists (called Regular Baptists in Canada), but met with nothing but reproach. In the month of January, 1877, I became acquainted with a church in Lobo called the Covenanted Baptist Church, and was invited to preach to them, which I did, and although while among them I was greatly tried, yet did I find many a precious season of experimental fellowship, and truly they were the people of God. After preaching to them for about six months I was invited to join them, but as I could not see my way clear to do so I discontinued preaching among them. From church to church among the other Baptists I continued to preach, and among them all I found a few who rejoiced to hear that "salvation is of the Lord," and they loved me also for the truth's sake. But O what discouragements I encountered, they were all, with very few exceptions, against me, and fretted and rebelled against my ministry. So cast down have I been at times, when all faces have been set in array against me,

that I have gone to the Lord in the bitterness of my soul, and with many tears have told him all my griefs. Can it be that I am preaching the truth? O what heart-searchings I had, and sore temptations I had from men and from Satan not to be so outspoken on certain points of doctrine, but such preciousness did I in my temptations find in the very doctrine that I was tempted to hold back that I could not but speak the things that I had seen and heard. At other times, in my cowardice I have asked the Lord to remove from me the necessity I felt laid upon me to preach the gospel, and, like Jonah, would have fled from the work, only that I feared I should be swallowed up in the belly of hell. I felt I was alone in America, for I had never found any that preached the gospel. Many of them were waiting for my halting, and had they known the sorrows and anxieties I endured they would have known that I was indeed "ready to halt," and but for the grace of God I should have become "a castaway" long ago. In the purpose of God, on Sept. 21st, 1879, I was preaching in Newbury, Ontario, at which time two of the deacons of the Euphemia Regular Baptist Church were present. At the close of the service one of them inquired of me if I did not find my preaching to meet with opposition. I told him I most certainly did, and that nearly all the Baptists would spew it out of their mouths. He replied, "I know it to be the truth by my own experience." I was invited by him, and the other deacon also, to come and preach to the church in Euphemia, to which I consented, and from that time until the end of the year 1880 I continued to do so. With the deacon who first spoke to me, and a few other members of this church, I spent some of the hap-

piest moments in experimental fellowship in the gospel of God's dear Son. But I had not been long among this assembly before many of the members began to manifest their hatred to Christ's gospel, and what I preached was soon by way of reproach denominated "Old School doctrine." This manifest enmity against my ministry continued the whole time I was among them, and it became the talk of the neighborhood, so that my life was one of bitter reproaches, and sore troubles I underwent. But my God stood by me, and by his grace I was enabled to "contend for the faith which was once delivered unto the saints." While living in Euphemia I found a few members belonging to the Old School Baptists, and with them immediately I was in sweet accord. Elder Wm. L. Beebe came to preach in this neighborhood, and out of curiosity I went to hear him, but filled with the greatest of prejudice against him because of reports that had been sounded in my ears, and although I could not deny that what I heard was the truth, yet such were my suspicions I received no profit. I heard him preach again with the same results, but upon hearing him preach the third time the word came with such sweet power that all my prejudices were slain, and I could but love the man who could thus reach my soul in his ministry, and after the sermon, while in conversation with him, I was the more attached to him for the truth's sake. The members of the Old School Baptists that I became acquainted with invited me repeatedly to come among them, assuring me that I would find a home, but this I felt was impossible, as I found I would have to be baptized, for I did not see just then that my former immersion was nothing but a counterfeit baptism to which in my ignorance I had yielded myself. But the Lord afterward graciously opened my eyes to see the precious gospel order of the churches of the new testament. I had no home among the people to whom I was preaching, and I spent the year 1880 greatly tossed about, and at times so tried was my soul that I wished I could die, and have longed for wings like a dove, that I might fly away and be at rest. All this was my infirmity, nevertheless the Lord stood by me, and in answer to my prayers I felt the Lord leading me to come out from these Babylonish Baptists, and to be separate. On the last Sunday before Christmas, 1880, I preached my last sermon for them from the text, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."—Jer. vi. 16. After preaching I read before the congregation my reasons for withdrawing from them, and thus publicly withdrew. O what a relief I felt, and yet I knew not yet where to go; I stood alone. I purposed to continue preaching, being persuaded that God would guide me, for a few weeks before this my dear Lord and Redeemer had very comfortingly spoken to me, saying, "I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." I preached in the school-houses around where I lived for a few weeks, and then learned that the Old School Baptists were to hold a quarterly meeting in Duart, some twenty miles from my home, so I decided to attend, little thinking what would result from my going. But my God had said, I am the Lord thy God, which leadeth thee by the way that thou shouldest go. On Saturday morning Elder Pollard preached,

and at once I felt to rejoice in the doctrine that I heard, and I also felt a union to him and to the people who could fellowship such doctrine. In the evening Elder W. L. Beebe preached, and I had quite a feast, and such a love sprang up within me to the assembled church that fed upon such precious doctrine, and I longed to live and to die with them. "The joyful sound" that I had heard preached that day was what I had known for many a day, and had been longing to hear others preach; I felt indeed they were my people, and their God was my God. On returning to the house of the friends who entertained us, I told my wife that I felt I must cast my lot among the people of God that I had found. O what a night I spent, such love I felt to the church of God, and such longings I felt to be in church fellowship with them, and yet I feared that I should take some step that was contrary to the Lord's will. I spent most of the night in prayer to God for his guidance. On Sunday morning I went to the place of assembly, looking up to the Lord for some word of counsel. I was much profited by the preaching, and all through the service I pleaded with the Lord to give me some word, but still no word came; but while the congregation was singing the closing hymn these words were sent to me, Go in this thy might, thou mighty man of valor. I doubted if it could be the Lord that was speaking in me, but again the still small voice spake the same words to me, and O what delight filled my soul; I could have wept aloud for joy. At the close of the service I spoke to Elder Beebe, and expressed to him my desire to unite with the church. He answered me saying, "Come in, thou blessed of the Lord; wherefore standeth thou without?" I

spent a very happy time during the rest of the meetings, though harassed at times by the devil and self. I thought perhaps it would be better if I returned home first to tell my earthly kindred of what I intended doing, for what, I asked myself, will they think if I unite with the "sect everywhere spoken against," and against which in my ignorance I also had spoken? But in the preaching I heard these words, "I conferred not with flesh and blood," followed up by the words, "What is that to thee? Follow thou me." I felt this word to be a word of counsel and reproof, and I said, I will go in his might. On Monday I related my experience to the church, and was received, and "the same day" was baptized by Elder William L. Beebe. O what a sweet time I experienced. I returned home rejoicing. How I could bless the name of the Lord for leading me to the house of God, and continually from that day to the present I have felt constrained to bless the Lord, the Shepherd of Israel, that he has given me a home among the household of faith. Twenty years I have been preaching among the churches of Christ, a poor, unprofitable servant, but this I can say,

"Redeeming love has been my theme,
And shall be till I die."

Amen. FRED. W. KEENE.

NASHVILLE, Tennessee.

DEAR BRETHREN EDITORS:—I have been reading the history of ancient times, giving an account of antichrist in its youth. In the early days of Saul of Tarsus it manifested itself in persecuting the church of God, and was filled with falsehood, which was taught in their theological schools. They adorned self with a great show of beauty and piety, which was very unsuitable for the church

of God. The system of iniquity was completed with its ministers great and small, and they were supported by those who were induced to follow them with evil hearts. This was and is that congregation which, taken together, comprises what in the Scriptures is called antichrist, or Babylon, the great whore, the man of sin, the son of perdition, and his ministers are called false prophets, lying teachers, the ministers of darkness, wandering stars, and Balaamites, being disguised under the name of Christ and his church. These oppose that salvation which Christ wrought, and also oppose true believers, who are participators by faith and hope in Christ. Antichrist opposes the truth by the wisdom of this world, by counterfeit holiness, by riches, honors and dignities, sitting in high places. They have also great appellations, such as Rev. and D. D., which should be doctors of the devil rather than doctors of divinity, for these titles are after the works of the devil, and constitute a hypocritical religion, and are filled with falsehood. This must be the religion of the world. These Pharisees and ministers and doctors, with the people of the world, all are mingled together, and all work together for means, or money, calling themselves true ministers of God. They pretend to be able to preach the truth, but instead preach falsehood, insomuch that the true church is, in their estimation, only worthy to be trodden under foot. This religion is the deceivableness of unrighteousness, which while having an outward show of holiness by continuing in prayer and fastings, or, as the apostle said, having a form of godliness, but denying the power thereof, yet is only that antichrist which covers his lying wickedness with the cloak of affected piety, that they may not

be rejected. The word of God in both the Old and the New Testaments admonishes christians by express command to separate themselves from antichrist. See the following Scriptures: Isaiah lii. 12; Jer. l. 8; Num. xvi. 21; Lev. xx. 24; Exodus xxxiv. 12-15; Exodus xx.; Deut. xxii. It is now manifest that Christ is come, according to the New Testament, and hath suffered death, that he might gather together the children of God. (See John xii.) This gathering is on account of the unity of the truth, and this involves separation from others. Christ enjoined this upon his disciples: Except ye forsake father and mother, ye cannot be my disciples. They are also warned to beware of false prophets which should come unto them in sheep's clothing. Also they were to beware of the leaven of the Pharisees, and to take heed lest any man should seduce them, for he said, "Many shall come in my name, saying, I am Christ; and shall deceive many," and these Scriptures are fulfilled. They raise bars of fellowship and do not obey the Lord's precepts. The true people of God are charged and commanded to go out from among them. It is said, Come out of her, my people, and be not partakers of her sins, that ye receive not of her plagues. The apostle says, Have no fellowship with unbelievers, no agreement with unrighteousness; light hath no agreement with darkness. And, What concord is there between Christ and the devil? True believers are commanded to come out from among them and be separate, and not touch the unclean thing. These the Father says he will be a Father unto, and they shall be his sons and daughters. God has commanded his people to separate from antichrist under the figure of the great whore, as recorded in Revelation. Man has no

part in the work of the salvation of the soul. None will be saved of all mankind save those who have been given to the Son by the Father; these will be testified to in God's appointed time. All who believe in the revealed will of God according to the holy Scriptures will feel to submit all to the hands of our Benefactor, who has, as we hope, given us a name which is more precious than the gold of Ophir. Worldly religionists are followers of antichrist. We hope that we have attached ourselves, by the will of God, to the truth of Christ. Peter said, "To whom shall we go? thou hast the words of eternal life," and this is all our hope. How good it would be if all who have received a hope in Christ would come out, denying all the works of antichrist and come together in fellowship, being drawn like penitent children with all humility of spirit, love and fellowship, letting all past differences be at an end. In this the peace of Zion would prosper, and we should grow up together an holy temple in the Lord. The great cause of present strife and hard sayings seems to be upon the doctrine of predestination of all things. This should not be. Predestination is a truth taught in the holy word, and it is believed by those who are taught of God in his revealed will. In this is the love and fellowship of the household of faith, and it is for the uplifting of Jesus on high. This uplifting is due to him infinitely above all things else. We have hope in God through Jesus Christ and his worthiness. Sufficiency of grace and righteousness, true repentance, final perseverance and everlasting life are all found in him. It is from the great love of the world that spring up all the sin and troubles in the churches. All who thus sin are contami-

nated with false hopes, which antichrist holds out, and which are called forward movements, to help the Lord save souls; this is antichrist of the darkest dye; it is but man's wisdom in all the so-called churches, which are combining together to revolutionize the world. Antichrist has become very bold in limiting our great Benefactor, even charging him with being the author of sin if his predestination be true. But he declares the end from the beginning, from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. I have spoken, I have purposed, I will also do it. Hearken unto me, ye stout-hearted, that are far from righteousness. (Isaiah xli. 10-12.) But the prayer of the children of God is that he will forgive all their transgressions and shortcomings while in this body of clay. We know that he has power over all creatures, to dispose of them as seems good unto himself; also we believe that he has limited all his creation, saying, Thus far shalt thou go, and no farther. This includes even the wicked serpent, the devil.

Dear brethren, I trust the Lord has directed my mind and pen to write upon this subject, and also that I have not erred in doing so. Remember me, dear brethren, for I feel poor in spirit.

Your brother in hope,

O. B. HICKERSON.

ELGIN, Oregon.

DEAR EDITORS:—I herewith send you a letter received yesterday from brother Beeman; it was read with much interest by me, and I believe it will be by the readers of the SIGNS, and I am going to take the liberty to send it to you for your disposal, without brother Beeman's consent, and risk the consequences. I

feel the letter belonged to me when it left my brother's hands, and if I give it to my brethren and sisters then my brother should be willing to leave it to the judgment of our editors whether or not it will be of benefit to the brotherhood generally; God's people are one family, and what is of interest to one is generally to all. May the dear Lord bless you, dear editors, in your labors.

In gospel bonds,

G. E. MAYFIELD.

TIAWAH, Okla., April 23, 1911.

ELDER G. E. MAYFIELD—DEAR BROTHER:—Your letter, which was published in the last number of the SIGNS, has been of so much strength to me that I thought it right for me to tell you of it. The Scripture which you used was one that has weighed heavily upon my mind for more than forty years. In all my writing and preaching during that time it has seemed that I dare not refer to it, because years ago, after I had joined the church, and felt that the Lord had canceled my sins, that very Scripture: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins," stared me in the face, because I felt that I had sinned willfully after I had received evidence that the Lord was gracious towards me in pardoning my sins that were past. It seemed to me that the apostle meant a condition that the saints could get into and thus "sin willfully," sin with their eyes open to the knowledge of the truth; that they could sin, notwithstanding that they had the testimony of Jesus within them, and thus be cut off from any atonement after the willful sin was committed. True, I could see that this position would rob the Lord Jesus of his absolute power over

all flesh and make the creature able to set aside the all-cleansing efficacy of the blood of the new covenant. It did seem to me in this tenth chapter of Hebrews that Paul was not dealing in suppositions, but speaking of real things that might and could occur, thus warning the saints to beware how they lived and acted for the future; as if to say: The atonement has been made for all your sins, but see now that ye sin no more, because there is no more sacrifice for your sins. His argument here would seem to be in line with his language in the second chapter of Hebrews: "How shall we escape if we neglect so great salvation?" Also in the twelfth chapter: "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven." It appears in this chapter called Hebrews that the apostle constantly reminding his Jewish brethren of their disobedience and iniquity under the law dispensation, was also illustrating the vast superiority of the new covenant above the old one by drawing suppositions about to compare the new (covenant) with the other trusted one against the law in various places while showing that their only hope for deliverance is through Christ; that though they were strongly attached to the law and the sacrifices they all could not keep it and that the more offerings could be offered the more they were in the flesh. As Paul shows how each commandment was fulfilled, viz., one commandment

of an endless life. The Levitical priests were made without oath, but He who is made priest after the order of Melchisedec is made priest by the oath of Him who liveth forever and ever. He sware by himself—he could not swear by any one greater. He is above all. “The Lord sware and will not repent.” With God there is no repenting or turning away from his path, or way; he is of one mind, and none can turn him. “For the gifts and calling of God are without repentance.” Believing as I have for more than fifty years, that God is unchangeable, I wonder at myself that I should take his language so seriously and understand him to mean that saints by their own acts can stumble clear down to the bottom of hell and eternally stay there because they sinned willfully after they were enlightened. The only excuse that I attempt to give for looking upon my willful sinning” as being horrible and vile is, as I have stated, my knowledge of sin and condemnation, and that I had sinned with my flesh and blood. I excuse, when it seemed that I had sinned along just as well as the others.

But all the way along I have seen the black marks of sin; I have seen that sin is common to all, in the presence of sweet mercy and the power of Jesus, the Son of God, who was the humblest of men, whose name is exalted above all, not only in this world which is to pass away, but we have been such a long time as a great sinner, and I have his exhortation: “I do feel at times that I am constantly sinning in the name of the Lord, and I am glad to be going to Jesus for

mercy and deliverance. There have been a number of times during sleep that I was sure that I was dropping down to eternity, and every time my soul seemed to cry out for the Lord to deliver me. Sometimes the excitement was so great that I cannot explain it; many times my voice would rise to the awakening of myself and all in the house. Although these were called nightmares, and perhaps caused by physical derangements, yet they always left their impressions upon my mind.

Since I commenced this I have wanted to tell you that I do not remember that any of the brethren have spoken as you have on that Scripture. There is no doubt but that all consistent Old School Baptists agree with you; your position must be correct; it accords with other Scripture, and I am at a loss why I have been so dumb and slow to believe that God’s quickened people cannot sin willfully. This is their experience, for: “What I hate, that do I.” “Now then it is no more I that do it, but sin that dwelleth in me.” “For the good that I would, I do not: but the evil which I would not, that I do.” A good and lawful excuse for being such creatures as we are is the following: “Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.” He has declared that he does things that he did not want to do. Are we in fellowship with Paul in these things? Can we sum up as Paul did about this conflict? “So then, with the mind I myself serve the law of God; but with the flesh the law of sin.” Can we console ourselves from other Scripture teaching, seeing that we do not consent to our own sinning? Yes. Now, while we are considering our inability to have our own way about doing, or not doing, hear the same apostle:

"There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." No condemnation! Then they are justified, then no charge stands against them. Why is this so? Because they are in Christ Jesus. How do they walk? After the Spirit. Is this walk outward show, actions of the flesh that men can see, or the holy desire of the mind? It cannot be the outward show, but an eye single to the glory of the Lord, pressing on "towards the mark for the prize of the high calling of God in Christ Jesus."

In hope of immortality, your brother,
J. F. BEEMAN.

REESE, Texas, Jan. 15, 1911.

DEAR BRETHREN EDITORS:—After somewhat of a delay I will send you the money due on my subscription for the good old SIGNS OF THE TIMES. It seems that we cannot do without it. Sometimes I say to my companion that it looks as though we were too cramped financially to continue it, and that we will just send what is due and have you stop it, but she will say, "We just could not get along without it," and I feel that way, too. Ah, yes, dear brethren, how comforting it is to us when we read its columns and find so much testimony to the one and selfsame glorious doctrine of salvation by grace, to the exaltation of God and the abasement of man. Glory and honor belong to and are given to God for life and salvation. How sweet is the doctrine that Jesus is the way, and the truth, and the life; he is the all-sufficient Savior of sinners. He blotted out all their sins when he was nailed to the tree, and said, "It is finished." I will

say with the psalmist, "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." How blessed are we when we hear or read the joyful news that Jesus is our Husband, Priest and King, our all. He is through all, and in all, and over all. It is our blessed faith and hope that we shall be clothed with immortality when time and time things shall be no more.

But I will have to close lest I make this letter too long. I trust you will pardon me for not sending my remittance before. Should you deem this worthy of a place in the SIGNS, you are at liberty to publish it, but if not, all will be right with me. May God's blessing rest upon both editors and readers of the SIGNS, the sincere desire of a sinner saved by grace.
WM. L. LILES

BALTIMORE, Md., June 12

DEAR BROTHER CHICK:—It is with sorrow that I send you the following information: I just received a letter dated Robersonville, N. C., June 10th, saying that Elder G. D. Roberson was paralyzed on June 8th. He had a severe pain, and was conscious until seven o'clock last night, when he died gently at half-past nine. I will send the notice in the next issue of the SIGNS, as many who read it will love him. He was a dear friend of mine, and one of my brethren. The notice of his death was quite a shock to me. I was full of joy and comfort when the poet said, "Mixture of joy and sorrow daily do pass through our lives." Roberson was with me on June 2nd, on his way to the north.

Yesterday I baptized my son Alvis' wife, Miss Ella Merryman and Mr. Littleton Godwin. I desire to thank God for the glorious presence of his Son, and to bow low at his feet in every sorrow, knowing that he doeth all things well.

Your brother in sorrow,

JOSHUA T. ROWE.

[We have just received the above letter from brother Rowe, which tells of what will bring sadness to the hearts of many in this section who knew and loved him who has departed. The news of Elder Roberson's sudden death comes as a great shock to us. We can but grieve that we shall see his face no more.—C.]

THE WILL OF GOD.

DEAR EDITORS OF THE SIGNS:—There are two phases or realities relative to God's will which I wish some brother would explain, for there are so many things that seem to lack harmony when we properly consider them in relation to their true harmony with that will. Matthew vii. 21; xii. 50, seems to indicate that all who do the will of God (Christ's) brother, sister and child shall enter into the kingdom of heaven. Is this will the universal will of God, or is it the active will of God which he works in them for the glory of his good pleasure? In the second, Peter in his first epistle says, "It is better, if the will of God require, that ye suffer for well doing." Does God require that we who "speak evil of God in the same manner that he has commanded us to will and to do"? Is the original and true will of God to which he calls his army of heaven, and which we cannot make void (as some suppose) with the

other; but my inquiry is as to the difference between these two classes of men relative to the two phases of God's will; that is, does he will in them both alike? While I think not, yet I do not feel qualified to suitably illustrate the difference in words. Brethren have beautifully written on God's will, his purposes and his works, yet there is room for profitable and experimental application of these two lines of thought. Some brethren seem to speak of God's will and all his works alike, and therefore it leads them into a denial of God's willing that anything evil shall come, as though that will actively brought the evil to pass. Of course none of us believe that, but I cannot hope to bring out that point as I would wish to, so I ask the brethren to help me out of this mystery. Please write on it.

In humble hope, A. B. BREES.

SPENCERVILLE, Ohio, March 12, 1911.

SHERIDAN, W. Va., May 21, 1911.

DEAR EDITORS:—I send you for publication an obituary handed me recently. Although the mother has been dead some years, she is held in fond remembrance, not only by her own family, but she had many warm friends, as she was particularly gifted. She and my dear mother were youthful friends. When both married and raised families they taught them to respect each other. I for one miss Aunt Julia (as she was known far and near). She was of a cheerful disposition, and loved to raise the downcast head. She was gifted with a discerning mind, which enabled her to be of great benefit to many in her day and time. Now while I sit lonely and sad, and think of the dear, good company I used to have and pleasant meetings I used to enjoy, O, I feel I am just waiting on the shores

of time to be called over, I hope soon. I hope it is not wrong to crave to lay down dull mortality. I wish to say to the dear, bereaved sister who sent the article written by her husband, which appeared in the May 15th SIGNS, page 299, I think it made good reading for the paper. O, if my poor, stammering tongue and slow pen could only express what I feel, I could be a comfort to some one.

ELIZABETH JOHNSON.

(See obituary on page 414.)

CIRCULAR LETTERS.

(Written by A. E. Rittenhouse.)

The Delaware Association of Old School Baptists convened with the Rock Springs Church, Lancaster Co., Pa., May 24th, 25th and 26th, 1911.

It is a peculiar pleasure to address those who have come together here as dearly beloved brethren. Being witnesses of the same truths and travelers in the same paths we therefore have love for one another. It would seem well in a letter of this kind to mention some points of doctrine held by those who are gathered here, but let it be distinctly understood that we are not acting in any sense as rulers of the several churches that compose this association; that under the guidance of the Holy Spirit, and the rules laid down in the New Testament, each church is an independent body, so far as its own government is concerned; that the fear of the Lord is the beginning of wisdom in the hearts of sinners, and through the revelations of the Holy Spirit they come to know God's holiness and their own unworthiness of his love and mercy, but as their eyes become opened more and more to their own condition, they earnestly desire the love of God, and a place in the company and love of his people. Having these de-

sires, when Christ is made manifest to them as their Savior it is with great rejoicings on their part, not as a burden, to keep the law that they have taken up of their own accord and purpose to carry through their lives, but they rejoice in Christ as their Redeemer, the good Shepherd who laid down his life for his sheep, who gathers the lambs with his arms and carries them in his bosom. We know God has almighty power, because he has put his fear before our eyes. We love him, because he has put his love in our minds. We own him before the world, because he has required of us to make a profession of his name before men, and it is his just due. All honor and praise belong to him; not unto us, but unto thy name be the praise. While we fear the Lord we would not do or think evil if we could help it, but pray that we be ever kept from sinful ways, know more of his loving-kindness, the angel of his presence be a guard round about us and his Spirit always our guide, that as we have put our trust in him we pray that he give us evidences by the way that our faith is not in vain. The testimony of the apostle Peter before the rulers and elders of the nation, when they objected to the doctrine being preached of a full and complete Savior in Jesus Christ, was, "For we cannot but speak the things which we have seen and heard."—Acts iv. 20. Also in the tenth verse he says, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." No human beings ever made themselves to live or to be hungry for the things that sustain their natural life; they came to know themselves as beings, hav-

ing life and hungering for the things necessary for the sustenance of life. They who have desires for holy and sinless purity, who believe in a future state of existence higher and nobler than this, "where purity with love appears, and bliss without alloy," first discover in themselves desires to know more of these things. The fact of a person being a sinner would not be likely to trouble one much who had no desire to be free from sin. Desire for purity, holiness, a sense of need, a longing for an answer to the prayer that is continually in the heart, or some evidence from the Spirit to their inmost mind that their hope is not in vain, these are evidences of spiritual birth. We would not underrate the importance of the new birth, but rather prove that there has been a regeneration by the evidences of a new life, with new desires that were not there before, the knowledge of themselves as sinners, trying to get better, trying by months, then by weeks, then by days, keeping lists of their evil deeds in their minds, and trying to live above even the thoughts of evil, measuring themselves by the standard of purity, hoping for a time to get above the sinful nature of a fallen race, finally praying from the depths of their souls (although often without words) for mercy and relief from the never-ceasing sense of guilt that is weighing them down. How they enjoy hearing others talk of similar experiences, their burdens, their hopes, their joys and their faith. There was a time when they neither knew hatred of sin, waiting for deliverance, nor interest in the preaching. God has so ordained that some, like the apostle Peter, shall be witnesses to these hungry and thirsty little ones of the flock. They do not make anything new, or bring dead sinners to life, but are

faithful witnesses of what they have seen and heard, testifying to the evidences of spiritual life: that great mystery, God manifest in the flesh. These men then cannot help speaking of the Savior of sinners, for he is a well of water springing up into everlasting life. This is our testimony before all people, that what we speak we have seen and heard, that by the name of Jesus of Nazareth, whom ye crucified, whom God raised up from the dead, is this man made whole, or is each and every sinner saved who is given a knowledge of himself as a sinner, and a hope in God's mercy and everlasting love.

J. G. EUBANKS, Moderator.

P. M. SHERWOOD, Clerk.

(Written by Elder F. A. Chick.)

The Delaware River Old School Baptist Association, convened with the church at Kingwood, Hunterdon County, N. J., Wednesday, Thursday and Friday, May 31st and June 1st and 2nd, 1911, to the churches of which she is composed sends affectionate greeting in the Lord.

DEAR BRETHREN:—Once more being assembled together, as we trust, in the fear of the Lord, and as appointed by you, for the purpose of engaging in his worship and of mingling together, that we may confer together concerning the things that are of mutual interest to us and to the churches, we desire to comply with the long standing custom of addressing you by a Circular Letter, thus reporting to you what has been our mind in our meeting, and calling attention to some of the things that are of mutual interest to all who love God and his cause, that we all may be edified together. Many things are of importance to be kept in mind by us all. At this time, however, we are led to think especially of the need

of the churches, not only those composing this association, but everywhere, to be reminded of two things, viz., that the doctrine and order of the house of God be always kept in mind, and steadily maintained against all opposition, whether within or without, and that this be done in love; love to God first of all, and then love to the household of faith, and love for the principles of the doctrine of God, who is our Savior. Of these two things one should not be emphasized more than the other. Preaching, or declaring the truth in love, sums the whole matter up. We feel to call attention to this at this time, because there is always danger that we shall either fail to declare the full truth and contend for it, out of a fear that some one will be hurt by it, or else we shall be led to contend for the principles of truth without love, but with anger or malice, or in a spirit of contention and strife. The way is narrow between these two errors, and it is sure that great grace is needed to contend for the truth and yet have perfect love to all who may need instruction in it, or who may be ensnared by some error against which we ought to bear earnest testimony. We think that we have seen contention without love, and, on the other hand, we have seen, as we think, a mistaken love, which has led to a concealing of the truth. Neither of these are to be desired, but rather to be deplored. It seems sure to us that if any one loves the truth, and has been made free by it, that one will want to declare it for the purpose of bringing freedom to the minds of others, and not for contention and strife. Because that one loves those to whom he speaks he will desire to hold out to them that which has so signally blessed his own soul. To him the doctrine will not be regarded as a football over which to

contend for the mastery, but it will be as the sunlight in which he has found warmth, and in which he desires that others shall also rejoice. Having tasted of the joys of freedom through the truth he will desire to see all the children of God also walking at liberty in it, and he will be stirred up in his heart when he sees those whom he loves as brethren ensnared by untruth, which always enslaves, for as the truth makes free, so, on the other hand, untruth enslaves. If any one really holds the truth at all, it must be in love. Hatred and truth, the truth of God, can never be joined together. One cannot strive to unbind the shackles that bind another unless he loves him who is bound. In this love he will not regard that other as an opponent to be put down, but as a dear friend to be released. On the other hand, love to another will lead to all the greater earnestness in presenting the truth. How full of examples of this are the Scriptures. In the records of the Old Testament how earnestly did the prophets, from Moses to Malachi, entreat, rebuke, warn and faithfully expose the sins of the people, because they must do so out of loyalty to the truth, and to the God of truth, and yet how plainly is it to be seen that their hearts were filled with love to the people to whom they spoke. They used stern, strong words often, just as one would strive to arouse a child or a friend to the danger into which they were entering by the use of the strongest words possible, and yet, though the manner and the words of such an one might seem harsh, they would be dictated by the warmest love, and would be spoken out of anguish of heart, and the words of the blessed Master to his disciples were sometimes full of heart-searching rebuke. He did not seek to hold back portions of the truth because they did not under-

stand it, or that he might not cause questionings in their minds. Once he rebuked them with the words, "Ye know not what manner of spirit ye are of," and then in all the epistles we find faithful words setting forth and insisting upon the very things which were questioned among the churches. Surely we do not need to multiply instances of this from the epistles; all know the truth of this. If, then, a truth is questioned among the Lord's people there will be all the more need that it be presented, and love itself will dictate that it continues to be faithfully held forth. Perhaps nothing in all the word of God more clearly sets forth in what manner divine wisdom makes itself manifest than the words found in the last two verses of the third chapter of the epistle of James: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." We desire to call attention especially that in this Scripture the first thing declared is, that this heavenly wisdom is pure: "First pure, then peaceable." There can be no peace until there is purity, and where purity is, there will be peace. But peace cannot precede purity, purity must always go before true peace. There is indeed a false peace which may accompany (and often does) impurity, but those who cry, "Peace, peace; when there is no peace," are condemned. This heavenly wisdom must make itself manifest, if it is to appear at all, in the life of those where it dwells. The apostle refers to the fruits of both kinds of wisdom. These fruits are not hidden, but belong to our words or deeds. There may be the appearance of peaceableness, gentle-

ness, of ready yielding, of mercy toward men, with all the other fruits named here, when one is possessed with only that wisdom which is from beneath, and which is earthly, sensual, devilish, but this is only an appearance; there is nothing real in it. If we find any one who cries out for peace, gentleness, mercy and all other of these lovely graces, it is well to ask whether that one loves purity of faith, of doctrine and a faithful adherence to the word of God first of all. Unless this be first and uppermost it is to be believed that such an one is seeking, not the peace of God, but that which is of the flesh, and for the flesh, at the expense of truth itself. What may be called peace, based upon such a foundation, is but a mockery, and will not endure the test of that fire which consumes all that is dross. If, on the other hand, one is filled with the love of the truth of God, that truth which glorifies God and exalts the dear Redeemer, and which is the stay and strength of all who believe, he will also have, as one of the things which are inseparable from this pureness, peace. This peace will be, first of all, in his own heart, and then will appear in all his relations with his brethren, and to all men. The first requisite of peace with regard to others is that we have peace with God in our own hearts, and there can be no felt peace with God so long as we are in opposition to the teachings of God in his word. If we find in our hearts the single desire to receive all that the word of God declares, submitting our minds, our reason and our affections to his word, we shall know what the peace of God means, but not otherwise. How can one have peaceable thoughts toward others when he is being tossed to and fro upon the waves of doubt and unbelief? When one is standing upon the

sand he cannot minister strength to others. Impurity, in the sense of untruth, can bring no good thing to one's own soul, and if we are to be of any use to others it must always be through what we have tasted ourselves; we can only comfort others with the comfort wherewith we ourselves are comforted of God. Is not this one of the reasons why we are told to contend earnestly for the faith once delivered unto the saints? This contention is not that we may win a victory in argument over another, but that we may set forth that foundation which is sure, for the upholding of the weak and weary. If we desire to save our brethren from bondage and sorrow of heart we shall earnestly hold out that truth that makes free. We shall do so as one who would warn others of the dangers before them, lest they suffer loss, and in proportion as we love them we shall wax more and more earnest in our contention for that which will do them good. We shall in meekness seek to instruct those who oppose themselves; not those who oppose us, but those who oppose themselves. We do not think we are doing violence to the last words quoted if we say that all who oppose truth also oppose themselves; they are seeking their own harm. As a father or elder brother earnestly seeks to warn the unruly for their own good, urging upon them that in so doing they are wronging themselves, so Paul felt to warn and reprove his brethren, not only as regards departures into wrongdoing, but also as regards departures into false doctrine, and though they might hug this false doctrine to themselves as something very dear and precious to them, still he did not forbear; and though they might be-

come his enemies because he told them the truth, still he did not forbear, for he sought their good rather than his own. He pitied their want of understanding of the truth, and so sought to stir up their pure minds by way of remembrance. When his brethren were departing from the truth, rebuke, in his estimation, was better than commendation. Where there are differences of judgment concerning the meaning of any portion of the word, or where some one or more are led away from the doctrine, as were the brethren of Galatia, or where some even oppose the doctrine, as was the case with some at Corinth, it is not best to be still about the matter, so letting the canker eat until the faith of some is overthrown. It is not well to cry, "Peace, peace," or, Let there be no contention, or, Let us compromise upon some form of words between the two opposites, at such times. It is well to urge patience, forbearance and kindness, but never well to say, We will let this one thing alone, and not preach about it. In this manner every principle of the doctrine or of the order of the church of God might be eliminated from our conversation and preaching, and we should be silenced from all our ministry. Compromise is but asking all, on both sides, to subscribe to what neither one believes. This, even common honesty would forbid. And where there are differences, saying that there are none will not make it to be so. Rather it will produce a still deeper wound to the conscience. We may well at times feel that we ought to bear and forbear with those who oppose themselves, and often we must still hold each other in fellowship, but let us not say we are agreed when we are not. We do not

speak here concerning seeming differences, but of real differences. It is indeed true that often we may fail to understand each other, and we ought in all cases to seek, first of all, to know just what we each may mean, and often it has been the case that differences have been found to be only seeming. This we are glad to believe, but it is well indeed to always remember that purity of doctrine ought to come first. This is the chief thing to be sought after, but it is not the only thing. To follow the things which make for peace is also good for us. But the one thing which most of all makes for peace is the acknowledging of the truth, and all true fellowship must be in the truth. In the house of God there are vessels of large quantity and vessels of small quantity; there are those who are clear in doctrine, who have been weaned from the breast and have become strong men, and there are babes in Christ, but there is one bond of fellowship among them all, and that is the truth as it is in Jesus.

Finally, brethren, let us exhort one another to abide in the form of doctrine which has been revealed to us, and which we have stood upon from the first organization of this association, and in which has been our fellowship. We may be sure that our God has not left his church during all these ages past in ignorance of any important principle of the doctrine of God our Savior, and so our fellowship is not only with one another, but we also in the truth sit down with all the fathers in the kingdom of God. May this fellowship continue among us.

J. M. FENTON, Moderator.

O. R. KUGLER, Clerk.

(Written by Elder H. C. Ker.)

The Warwick Old School Baptist Association, in session with the Ebenezer Church, in New York city, June 7th, 8th and 9th, 1911, to the churches composing the same sends love in the Lord.

DEAR BRETHREN:—Having no desire to depart from our old established custom in addressing you in our annual Circular Letter, we call your attention to Romans xii. 1, 2: "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."

In the preceding chapter the apostle had been declaring the wisdom and knowledge of God in his dealings with the Jews and Gentiles; the breaking off of the natural branches (Jews), that the Gentiles, contrary to nature, might be grafted in and become partakers of the fatness of the tame olive Tree, which tree is Christ. The tame olive tree in nature is the only tree in existence that gives its own fruit to the graft; how striking therefore the figure! After fully setting forth the truth of the mercy of God through Christ in the salvation of the Gentiles, that it was all of free grace, and not because of anything good in them who were the children of wrath by nature, without hope and without God in the world, he began to exhort them to righteous living before God and men. The words, "I beseech you therefore, brethren," present brotherhood in Christ, and the sincere desire of the apostle, as a father of children, that they should live as one family, the children of God in honor of him and his cause. The words,

“by the mercies of God,” give the reason why the children should live unto God, that service being the presentation of their bodies a living sacrifice, holy, acceptable unto God. Such service was not, is not, more than should be expected or demanded for such great mercies of Him who loved us and gave himself for us. To present our bodies a living sacrifice means a living death, ever crucifying the flesh with its affections and lusts. This is the way the life of Christ is made manifest in our mortal flesh. He, our forerunner, lived this life in the flesh, a life of sacrifice, a crucifixion of the flesh, never gratifying its desires once, that God might be glorified thereby. Though he were a Son, yet learned he obedience by the things he suffered. In this he was our example, nor does he demand of the saints of God more than he himself endured in living unto God the Father. Beginning with Abel, all the children of God have suffered in the flesh living unto God, some more than others, but Christ more than all. We should not think that the blessed Redeemer was made obedient by the things he suffered; his was willing obedience to the will of God; he delighted to do his will; it was his meat and his drink to do the will of God and to finish his work. It was by the living death, the constant crucifixion of the flesh, that he learned what the law of God given to Adam demanded. This, Adam never knew; he put forth his hand and satisfied the lusts of the flesh, therefore knew nothing of obedience, but Christ keeping that law, fulfilling it, made it honorable; hence he by the things he suffered in that living death learned obedience. The only way the followers of Jesus learn what God’s law demands is in presenting their bodies a living sacrifice. Through the sufferings

of Jesus he was made a perfect and merciful High Priest in things pertaining to God, and in that he was the Son of God, made perfect as a sacrifice for sin, he became the author of eternal salvation to all them that obey him; in obeying him we obey the law of God which he himself obeyed.

The expression, “Be not conformed to this world,” simply continues the exhortation to godliness. Being called out from the world, separated unto the gospel of Christ, we should not conform to the world in any sense, particularly to the religion thereof with its doctrines and commandments of men. To keep the faith and fight a good fight is what Paul means in this text. This he himself did, and he would have the brethren follow him as he followed Christ, saying to them, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” This life of crucifixion in Jesus, in Paul and in all saints, is approved of God, and it is in this approval that all obedient subjects of his kingdom prove that good, and acceptable, and perfect will of God. But they that be unruly, highminded, disobedient, bring upon themselves the vengeance of God and reap what they sow, for if they sow to their flesh they shall of the flesh reap corruption.

Brethren, “Let us not be weary in well doing: for in due season we shall reap, if we faint not.” “As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.” Amen.

H. C. KER, Moderator.

JOHN MCCONNELL, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1911.

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

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

Elder H. C. Ker, Middletown, N. Y.

All letters for this paper should be addressed, and money orders made payable, to
J. E. BEEBE & CO.,
Middletown, Orange Co., N. Y.

I CORINTHIANS I. 18.

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

Perhaps in no one thing does the truth of the first clause of this text appear more clearly than in the modern statements made again and again in the press and in the pulpit that the coming of Christ into the world, and the preaching of the gospel, and the design of the church, are for the lifting up of the world at large, and the advancement of it in all that is beautiful and desirable to the taste of men, until there shall some day be a glorified humanity, exalted far above all that the world has ever seen or known heretofore. We see expressions of this kind in reported sermons, and in articles written especially for publication in papers and magazines, both secular and religious; in fact, we have seen nothing but this presented as the design of the coming of the blessed Lord and as the hope that is set before us in the gospel. There is an entire ignoring of all that the Scriptures declare concerning the design of the coming and death of the blessed Lord, and of the one hope set before us in the gospel, of salvation from sin and death and hell. The one truth

declared by the angel, "Thou shalt call his name Jesus: for he shall save his people from their sins," is entirely ignored and laid one side, as of little importance. These articles and these sermons are from the pen of men who profess to be ministers of the Lord Jesus Christ. Were these things from the pen of the Jew or the Greek, and not from professed christians, it has seemed to us that we should not regard them with such surprise and sorrow as we cannot help feeling when we read them. We expect nothing better from the open enemies of the cross, but here are professed friends of the Savior crucifying him and seeking to put him to an open shame. To such minds the simple story of the cross of Jesus, or of his dying to save sinners from final woe, seems foolishness indeed. Such men deny that Jesus died for men, or that if he did, his death can avail anything toward salvation for them. It is denied that men are the purchase of his blood, that his death can wash away the sins of others, and it is openly said that it is the height of superstition to believe that men are to be saved and justified by the work of another. This view of the death of Christ as an atonement is by these men stigmatized as a commercial view. To them the death of Christ, the atonement, and all that is said in the Scriptures about it, are all merely figures of speech, well understood indeed by those to whom the Scriptures were first written, but not to be taken as statements of literal facts. In their view the coming and death of Christ is but one of many things occurring in all ages of the world, which tend to make the world a better place to live in. This world and the things of this world are the thought, the care, the end and aim of all their thoughts and labors. If they hold out

morality, kindness and charity as the desirable things, rather than immorality, unkindness and selfishness, still all are for this present evil world. So far as their teaching is concerned there might as well be no future world, either of happiness and holiness or of punishment. This these men call the gospel of the Son of God, but it is the gospel with all that goes to make up the gospel of God taken away from it. One who is seeking salvation, or one who has found Christ precious to him as his Savior, coming to this teaching could well say, "They have taken away my Lord, and I know not where they have laid him."

In reading and thinking about such statements as we have here noted, the thought was forced upon us, Suppose that these things are to be expected in some future age, of what avail will that be to us of this generation, or to the men of past generations? Men who died a thousand years ago are not concerned with the present life of men. If the life of men to-day be a hundredfold better than was theirs, they know it not; it has brought to them no benefit. If it could be true that in some future age men could be so lifted up in all that is called good, that peace shall reign, and vice and crime and sin be unknown, what is there in this prospect that can do us of this generation any good? The righteousness that might reign in future generations does not, and cannot, concern us of to-day. Suppose it could be proved from the Scriptures that at the end the nations of the whole world shall be converted to God and righteousness, so that none shall be found who does not believe in God to the saving of the soul, of what benefit is that to those of this and former generations who have perished in their sins? Some might indeed be glad

to think that their children and their children's children shall be better off than they themselves are, but, after all, this does not help those who are of the former generation. Still further, even were this theory, this hope of the future, sustained by the infallible testimony of the word of God, still it would not be the gospel. The gospel is to them that perish foolishness, but this theory does not seem to be foolishness to the class of men of whom we speak. The teaching of the Scripture is not that Christ came and taught and died and rose again that the world might be elevated and become a better place to live in. To the world which perishes (or that is perishing, as the expression really is,) the doctrine of the cross still is foolishness. It has always been so and it will always be so. "The natural man receiveth not the things of the Spirit." All who reject the doctrine of the cross, calling it foolishness, are but natural men, their religion is but a natural religion. The testimony of the angel of God who announced to Mary the coming of the Savior defines the work which he came to do as being this alone, "He shall save his people from their sins," and Paul confirms this testimony when he declares that Christ Jesus came into the world to save sinners. Salvation, as it relates to us individually, does indeed begin while we live in this world, but it is personal salvation, and not the salvation of families, tribes or nations. It is not salvation to more refinement, more easy ways of living, more leisure and ease, and more knowledge of the mysteries of this natural universe, no matter how good and helpful these things may be to men in passing smoothly through this world, but it is salvation from sin, from death and from hell.

In the connection of the text quoted at the beginning of this article Paul sets forth very clearly and strongly the contrast between the wisdom of the world, which is foolishness with God, and the wisdom of God, which is foolishness with men. In the doctrine of the cross is the wisdom of God displayed, but the thoughts and the wisdom of God are not the thoughts and wisdom of them that perish. There is not, and there never has been, any offence in the preaching of the kindly life, the gracious deeds of mercy, the results of faith and grace in the hearts of men who believe in Christ, but the doctrine of the cross, which chiefly means the atonement made for sinners who are altogether sinners, and who cannot redeem by any means themselves, is foolishness indeed to the wise and the self-righteous. There never would have been any persecution of the name of Christ had there been nothing save the righteous life of the Son of God proclaimed, but it is when salvation is proclaimed as coming to all men, even the best, only because Christ died and rose again, that offence is given. But there are some to whom this preaching is not foolishness; there are some to whom it is the power of God. These find their only hope of salvation in it. These are separated by the need of redemption felt in their souls from all others, and then the work of a finished salvation wrought out for sinners, revealed to them, constitutes another barrier between these two classes of mankind. There are some of whom Jude says that "separate themselves." These are enemies of the cross of Christ. But there are others whom the Lord separates unto himself, and these are they who say, like Paul, "God

forbid that I should glory, save in the cross of our Lord Jesus Christ." The difference is not in the cross, nor in the preaching of the cross, but it is in the state of men who hear. In a community where all were rich, to talk of an almshouse would be foolishness, but in a community where all were beggars there would be life and hope and salvation indeed if such a place of refuge were to be provided. The rich in self-good and self-righteousness find nothing but folly in that preaching which sets forth salvation as the gift of God through the merit of another, but when men have come to know how poor in righteousness, and how filled with sin, and how utterly condemned they are before God, to proclaim salvation in the blessed Lord finished and complete, is life and health and strength indeed; it is the power of God set forth for their salvation, and to such ones there is no word so sweet as the power of God; even as that power must have seemed full of all wonders to those who were healed from their diseases in the days of the dear Redeemer's flesh. Is it any wonder that the people of God love to think and to speak of his power? Would it not be a wonder were they not to think and testify of this power in their salvation?

C.

TO OUR SUBSCRIBERS.

ON the last page of each number of the SIGNS OF THE TIMES we request that all remittances be sent direct to this office, and if our brethren and friends would follow these directions they would save us much trouble and expense. Make all checks, money orders, &c., payable to J. E. Beebe & Co., Middletown, N. Y.

MATTHEW XXV. 12.

DEAR BROTHER CHICK:—Will you please give your views on the twelfth verse of the twenty-fifth chapter of Matthew? I have the SIGNS of Nov. 15th, 1904, in which is an article upon the parable of the ten virgins. I am satisfied with it as far as it goes, but of late I have become confused with regard to the twelfth verse. I do not see how the God of heaven and earth could say, "I never knew you." I know there is harmony in the Scripture, whether I can see it or not.

Your brother, as I hope,

G. E. LEE.

ROANOKE, Ala., May 23, 1911.

The words in the parable of the ten virgins, to which our attention is called by our brother, are, "I know you not." In the seventh chapter of Matthew the Lord represents himself as saying to some who claimed to have done many good works in his name, "I never knew you." The Lord said once of Israel, "You only have I known of all the families of the earth." In a special sense the Lord is said to know his people: "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son." All these expressions, as well as others in different parts of the word, present his special knowledge toward the objects of his love, and it is manifest to a careful student of the word of God that such language is used in a special sense; by it is not intended any denial of the universal knowledge of God. There is most abundant proof in the word that his knowledge is infinite. Surely we do not need to repeat the many texts which set this forth. It is manifest to all who read the Bible at all carefully that we are taught there that the knowledge of God embraces all things, without any exception, in all the universe, and there has been no increase in his knowledge from all eternity. In the infinite mind of Jehovah lay from eternity everything and every event that ever should be. He who would deny this, limits Jehovah and

pays little regard to the word of God. Our brother evidently believes all this from what he has written above. In this general sense it is true that our God knows all the wicked as well as all the righteous; there is no creature hidden from his all-seeing eye. How good it would be did all feel as did the servant of Sarah in her desolation: "Thou God seest me." All this must be so, else all prophecy is but supposition, or the conclusions of men's reasonings, which may or may not be mistaken. If when we read the Bible we are to feel sure that all it declares is true, and every prediction must come to pass, we must believe that the knowledge of God takes in all things, past, present and to come, so that when he speaks concerning anything we are as sure that it will be so as though it had already taken place.

The language to which brother Lee has called attention, and the other portions of the word to which we have alluded, must not be at all understood as denying the above doctrine of God, and indeed there is no contradiction at all. Take the expression to which we have before alluded: "You only have I known of all the families of the earth;" we think it is plain that our Lord here intended to announce to the people his favor to them above all other nations. It is the knowledge of favor, or of good will, which he has to them. When it is intimated in this text that he knew no other nation, the meaning is that he had not regarded other nations with favor, making them his peculiar people, as he had this people. So in Matthew seventh chapter the Lord is declared by the Savior not to know these false worshipers, in the sense of having regard to them, or favor toward their worship of him. All that they had done, or claimed to do, had not brought

them into favor with him; he had never known them as the objects of his love and choice. So in the parable of the virgins the same truth in substance is taught; the foolish virgins were not in the favor of the master of the feast. A false profession or a false zeal does not count in the balances of the sanctuary. He did not know them as guests who had been bidden to the wedding. Regarding the parable by itself, as a narrative of what might often have taken place among men, it might well be that the lord of the feast did not know them even personally; this however could not be true of the blessed Lord. But the foolish virgins must be treated as strangers, which they were indeed according to the customs of such feasts in those days; they could not be known as guests. It is in this sense that the Lord did not know them.

C.

CORRESPONDING LETTERS.

The Baltimore Association of Old School Baptists convened with the church at Harford, Harford Co., Md., May 17th, 18th and 19th, 1911, to the associations and meetings with which we correspond, sends christian greeting.

THESE many years past it has been our custom to address you at our annual gatherings by a Corresponding Letter. This has been, as we trust, to you as well as to us a pleasant and profitable custom, and we feel like maintaining this course still, and hope that you will be glad to hear from us in this way yet this once more. We are glad to be able to say to you that through the continued mercies of our covenant-keeping God we still feel to be steadfast in the faith which was our fathers when they organized this association. This faith has been our sup-

port and consolation through many trying hours. We believe that it is the doctrine of God our Savior. We feel to thank God also for our fellowship in the gospel with you until this hour. Our desire is that through great grace it may be continued until we realize the full fruition of our hope in the world of eternal glory. Our correspondence with you has, we believe, resulted in increasing our steadfastness in the gospel, and our love towards the people of God. We earnestly desire a continuance of our correspondence with you.

This session of the association has been a pleasant one. Our churches report general peace and unity of feeling. The preaching has been to our edification, and we have rejoiced in the presence and testimony of your ministers.

Our next session is to be held with the Ebenezer Church, in the city of Baltimore, beginning on Wednesday, May 18th, 1912, where we hope to meet and greet your messengers again.

J. T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

The Delaware Old School Baptist Association, in session with the church at Rock Springs, Lancaster Co., Pa., May 24th, 25th and 26th, 1911, to the several associations with which she corresponds sends greeting.

BELOVED IN THE LORD:—In the providence of our all-wise heavenly Father we have been permitted to assemble in association with the church here at Rock Springs, under very favorable circumstances, and have had a season of sweet spiritual enjoyment, feeling that we have been permitted to sit together in an heavenly place. The shadow of our Apple Tree has been delightful to our souls, and his fruit sweet to our taste. Your Minutes

have not yet come to hand, but your messengers have brought us glad tidings of salvation, which have given us great joy and caused us to rejoice and say, Bless the Lord, O my soul, and forget not all his benefits; who satisfieth thee with good things, and who crowneth thee with loving-kindness.

The next session of our association is appointed to be held with the church in Wilmington, Delaware, to begin on Wednesday before the fourth Sunday in May, 1912, when and where we cordially invite you to meet with us by your messengers with Minutes.

J. G. EUBANKS, Moderator.

P. M. SHERWOOD, Clerk.

The churches composing the Warwick Old School Baptist Association, in session with the Ebenezer Baptist Church, New York city, June 7th, 8th and 9th, 1911, to the churches and associations with which we correspond sendeth greeting.

DEARLY BELOVED:—Your messengers have come to us with assurances of your unabated love and fellowship, and our three days association has been of mutual joy and comfort. The preaching has all been of certain sound, ascribing salvation unto no other name than that of Jesus, and confirming us in the confidence that now abideth faith, hope and charity.

Our next session is appointed to be held with the Warwick Church, Warwick, Orange Co., N. Y., beginning Wednesday after the first Sunday in June, 1912, when we hope to again be favored with the attendance of your messengers and letters of correspondence.

H. C. KER, Moderator.

JOHN MCCONNELL, Clerk.

NOTICE.

If not providentially hindered, I shall be with the Woburn Church, Woburn, Mass., the second Sunday in July, instead of the fourth Sunday in June.

H. C. KER.

OBITUARY NOTICES.

Sarah C. Boyd was born March 14th, 1841, departed this life May 8th, 1911, aged 70 years, 1 month and 24 days. May 10th, 1868, she was united in marriage to Harvey W. Boyd, to which union were born three children: Eddie J., Charles and Annie Lizzie; they, with the husband and five grandchildren, are left to mourn. Sister Boyd was the daughter of Elder James W. and Susan Biggs, both members of the church, and the SIGNS OF THE TIMES has been a welcome visitor to the family from its earliest publication, and during her life she contributed quite a number of articles, which still stand as monuments to her memory. Her experience, which dated back to the year 1855, will be found in the SIGNS OF THE TIMES, volume 49, number 7, which gives a clear account of the dealings of the Lord with her. In that year she found herself a poor sinner, and she often spoke of the trials and sufferings she passed through for several months, and of the wonderful deliverance when the burden left her. So plain was the manifestation of the forgiveness of her sins, and the comfort she received in reading the eighth chapter of Romans, which seemed to be sent especially to her, that she called me to her bedside shortly before she died and requested me to use for my text at her funeral Romans viii. 1, 2, and I promised if it were the Lord's will I would. In the year 1865 she was received in the fellowship of the Old School Predestinarian Baptist Church called Hartford, near Hartford, Ohio, and was baptized by her uncle, Elder John H. Biggs, afterward moving her membership to the Pleasant Hill Church of Old School Predestinarian Baptists, near Delaware, Ohio, where she remained until called to the place prepared for her, where sorrow and trouble never enter. As a sister none was more able to detect disorder and unscriptural doctrine, and she always urged upon the brethren, especially the ministers, to be not ashamed of the gospel of Christ, nor try to please man; that God was first, last and always, the same yesterday, to-day and forever, the way, the truth and the life, and that all things work together for good to them that love God, and would accept of no compromise in regard to predestination. In the church she will be sadly missed; an example is gone, a place is vacant in her home; at the age of threescore and ten called home to her Savior, in the hands of the just

and perfect God, crowned in glory (as we hope), and we bow in humble submission to his will. May God in his infinite mercy be with the family and the brethren, and enable us to go on in the strength of Israel's God; may he reconcile us to our lot, and enable us to say, "Thy will be done."

The remains were taken from their home in Delaware to their old home, near Centerburg, where the services were held, conducted by the writer, using the text, "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," to a large number of relatives and friends. The remains were then laid to rest in the Trenton Cemetery to await the resurrection.

GEO. L. WEAVER.

Mrs. Elizabeth M. Cook, relict of our late brother A. S. Cook, died at her home in Hopewell, N. J., April 9th, 1911, in the 87th year of her age. She was born and raised to womanhood in the vicinity of Cedar Grove, a few miles from Princeton, N. J. She was the eldest of ten children, who lived to manhood and womanhood. She was married to A. S. Cook in 1847. He preceded her to the grave ten years, dying in April, 1901. They were both baptized in the fellowship of the church at Hopewell about fifty-eight years ago, by Elder Philander Hartwell. Since the death of brother Cook our sister had made her home with her younger daughter, Mrs. Charles Blackwell, and her husband. Her married life was spent first at Mt. Rose, then Princeton, then Jersey City, and for many of the last years in the borough of Hopewell. She was a sister of brother Elijah Leigh, who was so well known among the Baptists of the eastern States, and who was for a long time one of the deacons and the clerk of the First Hopewell Church. She leaves two brothers and four sisters, also four children: Albert and Mr. Van Cook, Miss Anna Cook and Mrs. Charles Blackwell, the sons living in Princeton and the daughters in Hopewell. Her sickness was brief and without much suffering. Her eighty-sixth birthday was being celebrated by a gathering of the family, and she was enjoying the day much, illness overtook her at the dinner table, and she went down in strength rapidly until the end came.

The above states the outward facts of her life, and we feel that it is now right we should speak of her as all her acquaintances knew her. In all the years of her membership in the church none ever had occasion to question the profession that she had made. Her walk before her brethren and sisters was sincere, quiet and steadfast, her faith was unwavering and her attendance upon the services of the sanctuary was constant whenever it was possible for her to be present. She was not given to much speech, be-

ing reserved in her manner, but all who knew her possessed full confidence in her steadfastness and love for the order and ordinances of the church. Very many will recall their hospitable reception and entertainment in their home and at her hands during many past years. Both she and brother Cook loved nothing better than to welcome their brethren and friends, and to kindly care for them in their home. We feel as though we can but illy spare such members from our number, yet we know that it is well with those whom the Lord has called home. We believe that it is well with her. May each of the family and friends and the church be able to say also, It is well with me.

The funeral service was held at her home April 12th, the one hundred and third Psalm being read and the last clause used as a text. The interment was in the Old School Baptist cemetery, by the side of her husband.

C.

Miss Lydia Hutchison, our sister in Christ, died Sept. 21st, 1910, in the 65th year of her age, at the old home place, near Gum Spring, Va., where her parents lived and died, and where she was born and reared. On Nov. 12th, 1895, she was baptized, with six others, by Elder E. V. White, and thereafter lived a faithful and consistent member of the Frying Pan Church to the time of her death. For some time she had been in very poor health, and suffered much from rheumatism, but through it all she was given grace to endure patiently whatever the dear Lord saw fit to put upon her, realizing that God is faithful, and would not suffer her to be tried above her ability, but would with her trials make a way to escape, that enabled her to endure them. Sister Lydia was a firm believer in salvation by grace and the unlimited sovereignty of God; even the hard and rough experiences of her life she firmly believed were appointed her of God, and were among the all things that should work together for the glory of God and her good. Sister Hutchison is missed, not only by her family, but very much by us at Frying Pan. She is survived by one brother, Charles Hutchison, and two sisters, Miss Florida Hutchison and Mrs. Lucy Sanders, and we believe they are by no means strangers to the grace of God.

Written at the request of her sister.

H. H. LEFFERTS.

Julia Ann McComas, daughter of Thomas and Isabelle Swan, died at her home on Longbranch, near Guyand River, W. Va., May 1st, 1900. Her stay on earth was 74 years, 3 months and 13 days. She lived to see all her children grown and married. She was baptized in her faith. She was very industrious, and looked well to the ways of her household, and did not eat the bread of idleness. It can truthfully be said of her, She opened her mouth with wisdom,

and in her tongue was the law of kindness. (Prov. xxxi. 26.) I am confident she has a better home now than this world could afford her. She was conscious until the very last, and passed away like an infant going to sleep. She is greatly missed by her own family, as well as by her neighbors and friends, but none can miss her as I do, for I lived with her all my life, up to the time she was taken. I am glad I have a good hope that when done with life and its sad trials I, too, can go where I hope dear father, mother, sister and husband are.

MARY BELLE ROSS.

SHERIDAN, W. Va., May 24, 1911.

(See communication on page .) 400

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 79. MIDDLETOWN, N. Y., JULY 15, 1911. NO. 14.

CORRESPONDENCE.

MEDITATIONS.

FROM some cause I have read more of late in the book of Psalms than ever before. It seems to me that much of David's writings allude directly to his own individual experience. His prayer was, "Deliver me from mine enemies;" "Let not mine enemies triumph over me," &c. I believe often when he speaks of his enemies, prays for their destruction, &c., that he has more direct reference to his own fleshly nature, the natural man or carnal mind, which is not subject to the law of God, than he has to personal foes or enemies among men. Notwithstanding it was said of David that he was a man after God's own heart, (Acts xiii. 22,) he was possessed of human nature, the same as we are. He often, when God would bestow upon him his blessings, confess unto God his sins and his iniquities, and in bitterness of his soul cry out, "Have mercy upon me, O Lord; for I am weak." His prayer was that of every poor sinner (publican), "God be merciful to me a sinner," and when he could feel that God had heard his cry and healed him of his sins and in-

iquities, he could say, "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." Not only so, but he says, "I will praise the Lord with my whole heart." He then wanted to walk in the law of the Lord, keep his statutes and do his commandments; his heart's desire was to praise the Lord. One thing he desired, and that was, that he might dwell in the house of the Lord all the days of his life, "to behold the beauty of the Lord, and to inquire in his temple," and when his cup of joy and rejoicing was running over he said, "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." Dear brethren, are not these things some of your experiences? I think so.

"In the world ye shall have tribulation." This is a declaration, or, I might say, promise of the Savior to his disciples. He does not say whether that tribulation shall come to them in the trial of their faith, the temptations of Satan or in bodily afflictions. But be that as it may, it is a promise, not only to his apostles, but unto all the true fol-

lowers of the meek and lowly Lamb of God. Not long ago, when writing to a precious brother, I tried to speak of the promises of God; I failed to notice this promise, which I feel is a promise. I am in correspondence, or I am writing frequently, to two aged and precious sisters in Christ Jesus, who are both afflicted in body, having had a partial stroke of paralysis. While thinking of them when I took up my pen the words of Jesus to his disciples came into my mind. Sometimes our humane feelings, or sympathy for our fellow-creatures, will come into our minds with such force that ere we are aware we try to weigh the designs and purposes of the all-wise God with our own finite wisdom; not that we have any desire to call into question the wisdom and purposes of God; naturally we are inclined to inquire and wonder in our minds why these faithful old mothers in Israel (for such truly they are) should be so afflicted in their declining years that they can no more go up unto the house of the Lord and mingle with their kindred in Christ as in days gone by, there to join with them in singing songs of praise to God and the Lamb. When we, as natural creatures of earth, meditate upon these things we are made to stand in awe, and wonder at the designs and purposes of God. But our God is the God of purpose; he never does aught in vain, and he has declared that what he has purposed he will perform, and will do all his will and pleasure. The Master hath said that not even a sparrow shall fall to the ground without our heavenly Father, and that, "Ye are of more value than many sparrows." Even the hairs of our head are numbered. If God takes so minute notice of us as this, will he not, dear, afflicted ones, take notice of you? I am sure he will. No matter

what our trials, temptations and afflictions, whether in body or mind, may be, our God knows them all; his ear is ever open unto the cry of the righteous, and he has promised never to leave nor forsake them. When God calls us to pass through deep waters of affliction it is hard for us poor, dependent creatures of earth to realize that the Lord's hand is in it all. We are apt to lose sight of his goodness and mercy, and often we are found to murmur and complain with blessings in our hand. How hard it is for us, as natural beings, to be reconciled to the providences of God with us. How true it is that the natural man receiveth not the things of the Spirit, neither can he know them, because they are spiritually discerned. Even as spiritual we cannot discern unless revealed unto us by that Spirit which searcheth all things, yea, the deep things of God.

"And you hath he quickened, who were dead in trespasses and sins."—Eph. ii. 1. Not long since, when writing to a brother in Oregon, I used this passage of Scripture, and offered a few thoughts upon it; since then this declaration of the apostle Paul has been in my mind almost continually, and I cannot get away from it. I will offer a few more thoughts upon it, but strange as it may seem, the more I think or meditate upon the subject the deeper it gets. I may not be able to write one word that will edify or be of any comfort to one of God's spiritual children; in fact, I know I will not unless I am guided by other than my own natural mind.

In the first chapter of this epistle of Paul to the Ephesian brethren we find the kind of characters he was addressing when he said, "And you hath he quickened, who were dead," &c., (in the past tense.) But to whom is it addressed?

They were the blessed ones of the God and Father of our Lord Jesus Christ, the chosen in him before the foundation of the world, the predestinated ones unto "the adoption of children by Jesus Christ to himself." Now let us notice what their condition was before this quickening, regenerating or renewing power of the Holy Ghost. They in times past "walked 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." This was our terrible condition by nature as we stood before God, and ever would have remained so but for God's mercy. Now listen: "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." Was there ever love like this? O no. O what a deep and great mystery is this; it is among the unsearchable riches of God, whose ways are past finding out. It is a mystery among the deep mysteries of God, which Paul says "hath been hidden from ages and from generations," which is revealed unto us when God sends forth the Spirit of his Son into our hearts, whereby we cry, "Abba, Father." Here a thought occurs to my mind; I will speak of it briefly. It appears to me that there is a difference between the quickening and the new birth, or being born again. I understand quickening to mean giving life. As life must precede birth, then the quickening is in no sense the new birth, or being born again. A birth is only a manifestation of life.

Here I will leave this subject, as the

more I meditate upon it the wider the field of thought appears. May God bless his truth, is my prayer for Jesus' sake.

J. H. YEOMAN.

LOVELAND, Colorado.

CANNON, Del., April 14, 1911.

ELDER KIER:—I am making another attempt to write you a letter, and am doing so because I feel it a duty; I do not know now what I am going to say, but I want to say this at the outset, that whatever I may be enabled to write I trust it is my sincere desire to speak in such a manner as will give God the glory, for to him all praise is due. I feel like quoting a few words in the fortieth chapter of Isaiah, eleventh verse: "He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." These are the words of the prophet Isaiah, and he spake those words because he was moved by the Spirit of God, and by nothing else; that is the reason his chosen are speaking to-day. Now what is meant by these words? Who is it that is going to feed his flock like a shepherd? These are prophetic words. The prophet was given faith to look into the future, because he is speaking here in the future tense; something that had not yet come to pass, but is going to come to pass. Now were these words true? Has that prophecy been fulfilled? I say, Yes. Who is it then that feeds his flock like a shepherd and gathers the lambs with his arm, &c.? It was our Lord and Savior Jesus Christ, for he is the good Shepherd; he said of himself, "I am the good Shepherd: the good shepherd giveth his life for the sheep."—John x. 11. And it was he who did give his life for his sheep, the chosen of God.

“He shall feed his flock like a shepherd.” My mind is to speak a few words regarding the shepherd and the sheep. Naturally it is necessary that the sheep have some one to look after them to bring them to the fold. I am now, of course, speaking of the natural sheep, and my mind seems to carry me back to the days of my boyhood, when I used to attend my father’s sheep. I want to speak, if I may, a little concerning the nature of sheep. First, that sheep as a rule are very much devoted to one another, and I remember that in my boyhood days I noticed how they would follow each other in the same path, also I remember how they would bleat when they were feeding; it seemed as though one would feel like it was lost from the rest of the flock and would bleat, but when another one would answer, as a sheep will certainly do, then the one who bleated first was content, it had found its fellow. But I must go a little further. I remember in those days when a lamb (I mean the little lamb, the tender lamb) would stray away from its mother how it would bleat, and how the mother sheep would bleat also; the mother was glad to receive the lamb, and the lamb was content because it had found its mother. But what about the shepherd? It is the duty of a faithful shepherd to look after his sheep; he makes provision for them, he protects them from danger, he is ever watchful over his flock, because they are of value to him. My desire now is to say a few words concerning the manner in which the Shepherd that is spoken of in this verse gathers his sheep, the chosen of God. It is said that he gathers them with his arm, and shall carry them in his bosom, and gently lead those that are with young. Is not this the good Shepherd indeed? He feeds his flock; he gathers them with his arm, he carries the

lambs in his bosom, also lastly he gives his life for his sheep. He gave his life-blood to satisfy the demands of the law, and it was the will of the Father that he should do this, for we have his own words for it. He did not come to do his own will, but the will of the Father which sent him, and we have his own words as to what the will, or purpose, of the Father was: that of all the Father gave him he should lose nothing, but should raise it up again at the last day. Hence we see that he came into the world to save all that the Father had given him. The dear Savior said in his prayer to the Father, “Thine they were, and thou gavest them me.” In the gospel by John we have his testimony again; when he was conversing with the Jews he told them they believed not, because they were not of his sheep, but he told them that his sheep heard his voice and they followed him, but they would not follow strangers, and the Father which gave him them is greater than all, and no man shall be able to pluck them out of his hand. Is not this comforting, that no man shall be able to separate God’s people from the love of God which is in Christ Jesus their Lord?

I desire to speak a few more words concerning the tender lambs and the mother sheep. It seems to my mind that the lamb which is lost from the mother represents a child of God, and the mother represents the church of God, the most beautiful place in all the universe. Does not the church gladly receive all who come confessing their sins, and telling in a few broken words what they hope the Lord has done for them? Is there not unity and fellowship for such an one? Thus the church receives the lambs, and there is joy and gladness.

I want to speak a few words concern-

ing the adult sheep. When the sheep becomes full grown it has a surplus of wool and must be shorn. How is this accomplished? In the first place the owner of the sheep gathers it with his arm, or lays hold on it, and binds it with a cord so that it cannot get away, and it is laid upon a place provided for its reception, while the shearer completes his work. The shearer takes a pair of shears provided for the purpose and begins to strip the sheep of its fleece; the time has now come for the sheep to be shorn. There is a time for all things under the sun. The sheep is bound and cannot free itself, yet it tries hard, but to no avail, it cannot so much as raise its head, for the head is also held fast. The shearer is doing his perfect work; now the sheep has given up, having exhausted its strength, and is at the mercy of the shearer. While the shearer is using sharp pointed instruments to remove the fleece, for they must be sharp and pointed in order that they may penetrate the wool, yet he is very careful as to how he handles them; he does not touch the flesh with these sharp points, it is only the wool. Because he is stripping the sheep of his wool does it mean that the owner is angry with the sheep? No. It is needful he must be shorn. The shearer completes his work, the fleece is removed, the cords are taken off, the sheep is freed from his bondage and it knows there has a change come over it, a moment ago he was bound, but now he is free, also his fleece is gone, he does not appear to himself as he did before, he is now clean and white. All this has been accomplished and the sheep had nothing at all to do with it, only to yield, and he would not have yielded had he not been compelled to because the owner had the power to cause him to yield. Does not

this represent God's elect, when it pleases the dear Savior to call one of his sheep and show him the vileness of his nature? How that one tries to be a better man or better woman; they at once turn to the law and think that by observing the law they will obtain the favor of God, but in this they are mistaken, as they learn afterward: "By the deeds of the law there shall no flesh be justified." They have tried to do good, but evil is present with them, and the more they try to do good the worse they seem to get. Thus they struggle until they can struggle no longer, their strength is exhausted, they can do no more, the law with all its weight is upon them; now what are they going to do? they have tried to obtain the favor of the Lord by living in obedience to the law, and they cannot do that. Now the cry is, "God be merciful to me a sinner." There seems to be something else that has come to them, and they are asking for mercy; the Lord is doing his perfect work, they are now helpless and asking for mercy. This is a sad condition (I hope I know something about it), but the Shearer is doing his work, and when they sink exceeding low, just ready to give up, then Jesus, the good Shepherd, comes that way, and says, I have borne your sins and carried your burden; thus they find a Ransom. My dear brother, is it any wonder the poet exclaimed:

"Alas, and did my Savior bleed?
And did my Savior die?
Would he devote that sacred head
For such a worm as I?"

Was it for crimes that I have done
He groaned upon the tree?
Amazing pity, grace unknown,
And love beyond degree."

What beautiful language this is: "Was it for crimes that I have done?" This is an earnest question, one which I believe

concerns every one of God's chosen. Sometimes we fear that we were not embraced in that atonement, and then again the blessed Savior gives us some assurance that he has borne our burdens, then we say,

"Amazing pity, grace unknown,
And love beyond degree."

Wonderful pity and wonderful love is this. Such things are too high for me, I cannot comprehend them.

"He shall gather the lambs with his arm." I understand that the arm here spoken of represents power. I do not understand the prophot to mean that this Being who was to feed his flock like a shepherd was going to take each of his flock with his arm and bring them to a certain place. It must be remembered that Jesus only has to speak the word and they come, and it must be remembered that when Jesus speaks, that there is power which accompanies the word spoken. It was so in the case of Saul of Tarsus, it was true also in the case of Thomas, and it is true with all to whom he has spoken. He shall carry the lambs in his bosom, and shall gently lead those that are with young. Now does he do all this? I answer in the affirmative, he does carry them in his bosom and he does gently lead those that are with young, not yet manifested.

I have not written as I would like to have done. Sometimes when I am alone it seems that I have many pleasant thoughts upon different passages of Scripture, but when I attempt to make those thoughts known I cannot find words sufficient to express my feelings, but as I said in the commencement of this letter, I have written because I had a strong desire to do so, and I do not know whether it will be of interest to you or not, but if there is anything of

worth in it the praise belongs to Him who is the fairest among ten thousand, and the one altogether lovely.

I remain yours unworthily,

A. T. BENSON.

[We have known brother Benson many years, even before he became an Old Baptist, and are glad that his mind is exercised in the Scriptures. We are glad of this and his former letter, published not long since.—K.]

RICHMOND, Maine, April 10, 1911.

DEAR BROTHER:—I am sending you a number of letters from Bonnie. The dear child has told many things beautifully, and yet seems to feel that she has not written like others. I think she has written as a child of God. God's children declare his goodness, and that unto him belongs all the glory; all the power is his; all our strength is perfect weakness; all that we can do is to cry, and we know that the first cry of a quickened sinner is, "God be merciful to me a sinner;" it is a personal cry, it is my case, and O it is so urgent; none but God can do the helpless sinner good. Dear brother, I have just said that the first cry of a poor, helpless sinner is, "God be merciful to me a sinner," and I am not sure that it is not the last cry also, and in my own case it seems to be my constant need. Mercy for me; yes, I need it every day. I find myself often questioning his wisdom, and am often fretted and worried by the things of my daily life; again and again I am impatient because I am not led beside the still waters. Why cannot I remember the many events in their life recorded of His ancient servants; how that many times the clouds were his chariot, and that once the furnace was heated seven times hotter than it was wont to be, and yet there was not the smell of

fire upon the garments of those worthy ones? But I cannot seem to remember these things in my hours of sore distress, and am more liable to be much alarmed, as if some strange thing had happened to me. Well, the thought has just come to me that we are commanded not to be terrified when all manner of evil things come upon us, or are said about us falsely. Why not? I find myself asking, and then comes, as it were, a still small voice saying, "Be of good cheer: I have overcome the world." I do believe since Jesus died for his children and accomplished their salvation, they, too, through his mercy, shall overcome their enemies. Underneath are the everlasting arms; though I falter and stumble in the way, the Father is watching his child; not a sparrow falls without him. To-day from my window I watched a sparrow as it gathered up material for its nest, and the above words came to my mind, but then there came no sweetness with them. However, to-night I have a hope that I am one of those who are of more value than many sparrows, and that in the future, as in the past, he will bestow upon me the things of which I stand in need.

With love to all, your sister,

ANGIE J. THOMAS.

HOPEWELL, N. J., May 20, 1909.

DEAR AUNT ANGIE:—I have thought of you often this week, and have planned that I would write before this, but it has seemed that something would keep me from doing so. We surely are powerless in all things, and at times I am made to stand still and await God's appointments. This is so restful; but, perhaps within the next minute, I am again planning and wondering and desiring that my wishes may be fulfilled, and not thinking that God's ways are always best. I am

afraid that his will is not my will, and thinking how miserable I will be if such and such a thing does not come to pass. With all this I cannot help looking back upon the past, and seeing how there has been nothing that I could wish changed, for the trials and joys alike have made the path a perfect one. There is so much of nature about me that many times I think there can surely be no spiritual life at all dwelling in me, there is so much sin. Aunt Angie, such wicked thoughts will come, and I find myself nursing them. I think if some of the brethren and sisters could only look within, they would no longer have fellowship for me. I need to be brought low and sorely chastened, and even then God does not withhold his mercy, but gives me moments of great joy full of sweetness.

Last Sunday night we had meeting, and all through the evening the words, "God moves in a mysterious way his wonders to perform," had been on my mind. Several of the brethren spoke, and brother David Blackwell repeated these words, and I felt as if my heart would burst. You, I know, can understand this. Papa and mamma have been in Maryland since Monday; they expect to come back to-morrow night. This letter is just to tell you that I am thinking of you. Your letters bring me great joy. I find my mind filled with worldly things; there seems to be so much in school to take my mind away from the better things.

Yours lovingly,

BONNIE.

DEAR AUNT ANGIE:—The thought has just come to me how impossible it is to write of spiritual things at just any time, while we can always think of something pertaining to the world to write about. This shows how dependent we

are upon the Lord for all good, and how little strength we have to do the things that we would. I am staying with Mrs. McConnell now, and it seems good to be with her again; she was always a good friend to me when I was teaching in Rutherford. We are waiting for Elder McConnell to come home to dinner. I wish you could have heard him talk at brother Beard's on Sunday night; he preached a regular sermon. Yesterday morning Elder Francis spoke from Isaiah xxxii. 18, 19. It was a sweet sermon to me, and Elder Francis said that he felt good in his own mind. In the afternoon he spoke from Rom. v. 19. While I was at Lucy's I was able to get to the meetings all but one Sunday. O how thankful I ought to be. When I went with them I could hardly sit still; all seemed to be form and style and dreadfully cold. Elder Francis expressed my feelings when he said that a witness does not have to be logical, but only to testify to the things he knows. I wonder if I can ever appreciate the fact that I am wonderfully blessed in being among so many Old School Baptists; they are the only company that I desire. I cannot visit my natural friends with the same feeling of interest that I once did.

Forris brought me your letter this morning, and I could but rejoice when I saw it. One night, before Christmas, I began a letter to you, but there seemed to be nothing on my mind and I laid it aside. Many times since I have thought of trying again, but when our God shuts, no man can open, and when he opens, no man can shut. Elder Eubanks came yesterday, and preached last night. While talking with him during the evening, I was telling him how once it seemed easy for me to write, but now I had little to write, and what I did seemed so cold and with-

out feeling; but hope still clings, and sometimes I find it sure and steadfast; an anchor of the soul. How often when I am destitute a ray of light comes, and I cannot help hoping that I do know a little of these things, for I do desire them more than the things of the world. I can find little pleasure in worldly amusements, and feel that God has surely been merciful to me in killing me to them. It is no hardship or denial to see my young friends enter into these pleasures, for they hold no joy for me. We had a good meeting, and Elder Eubanks spoke clearly and forcibly; I love to hear him talk.

Your letter coming this morning has made me think of how many privileges God has bestowed upon me; how much more than I deserve he gives me. As I search the inmost recesses of my heart I find only wickedness. My thoughts seem often so terrible to me that I wonder how God can have mercy upon me. I grow fearful, and feel that I ought to try to help this, but I seem powerless, and cannot change or deviate from the pathway that God has ordered for my feet to tread. If salvation were not a free gift where would I be? All would be hopeless, for I can find nothing in me to merit esteem, or give the Creator delight. Is it not a comfort to hear the words, "Where sin abounded, grace did much more abound"? If it were as it was once with me I suppose that I should not see the sin, and I can but hope that this faith is not in vain. Then comes the thought, Why should I be chosen to know of mercy so great? It seems wonderful to me. It is no wonder that the world hates such a doctrine, for it surely excludes those things upon which the world bases its religion.

I often think of you all, and of the talks we had; I cannot tell you how much I

enjoyed them. It always seems good to me to be with some one who loves to talk of spiritual things; I need the messages of others to strengthen my faith, for Satan is always alert, and keeps me questioning and wondering. We know that the natural mind cannot discern the things of the kingdom of heaven, and that the hope that is seen is not hope. The christian's life while here in the flesh is all hope. It does seem that we are given foretastes of heaven while yet here, and at such times we are made to cry, "If such the sweetness of the steams, what must the fountain be?"

Your letters are very comforting, and it is good to hear you say that even in these barren moments God is still our God and he will not forsake us. All things, both natural and spiritual, are for some good purpose, but I cannot see this at the time. It is as I look back over the past that I can see how well God has ordered all things in my life; but I too often fear to trust for the future. I cannot help wondering if ever there was such a fearful, doubting one as I am, who is numbered with the flock on earth. So much of the time a warfare is going on in me, and I cannot still it. When he sees fit to calm the storm, I then know that he is God, and that his will must be done, both in heaven and in earth. It would not be well for us to live in a calm frame of mind always; should we not then grow careless, and not feel the need of a Savior? Surely he knows best, and will provide for us always according to what we need.

I have written on and on, and feel that I have not told you anything clearly. It has been a pleasure to me to write you, for you are in my mind a great many times, and I wish that I was near enough to talk with you. Your descrip-

tion of the christian pathway was wonderfully sweet and beautiful to me.

BONNIE.

DEAR AUNT ANGIE:—I am beginning to feel more than anxious to hear from you again. Often during the summer I have wanted to tell you something, when at the moment it seemed that I could not write, and then when I could write I had nothing to say. How dependent we are upon the Lord for everything; his plans must be fulfilled. I was made to see why it was right for me to go to Maryland. I have seen a number of old friends whom I had not seen in years, and a few whom I felt that I would never see again. One aged sister, when I said good-by, told me that she was glad I had come, for she felt as though she would not be here another year. There were times when it seemed as though I had to appear to be in a worldly frame of mind, when my mind was filled with other things, then I would long for some one who could understand me, and I would think of the talks that you and I have had, and would wish that I could slip into the kitchen and have a little talk with you again. It just seems that I cannot find pleasure in the amusements of the world, no matter how simple they are. I went into Baltimore the Sunday before I came home, and it did seem good to be there. The first Sunday after I came home I could hardly keep the tears back, for I felt so forcibly that my greatest joy and comfort were derived from being with the children of God. The meeting seemed sweet to me. Yesterday was our church meeting, and to-day we had communion; both meetings were good to me. My mind has been much upon the things that I passed through last year. It was one year ago

last Sunday that Mr. Holcombe was buried, and one year ago to-day I had some dear talks with Mrs. Holcombe, when naturally her mind was delirious; they were wonderful, and yet sad times to me. I saw her to-night, well and strong again, and my heart was made to rejoice. She spent ten days with me in Maryland. God's time must be abided, and we cannot hasten his work. Why do I get so anxious and impatient when I know that he does all things well, and also that where he begins a good work he will carry it on to the end? At times I feel wholly content to leave all things in his hand, then again, I want to help a little. I feel so wicked for having so little faith and trust in our heavenly Father.

I have been pouring out my feelings to you, and do not feel that I have said anything of any account. It seems as though no one can be so evil in thought and feeling as I am. I crave so many things, and deserve so little; I am made to cry for mercy because of my wayward feelings; at the same time, I am rejoicing because I seem to know that there is a God. What a mixture I am; I cannot understand myself. The words, "sorrowful, yet always rejoicing," come to me, and surely that Scripture describes my case.

With love to all, BONNIE.

LOVELAND, Colo., May 15, 1911.

DEAR BROTHERS EDITORS:—By request of our aged sister, Abbie Coddington, I inclose a letter written by her, addressed to our little church here in Loveland, which I hope you will publish in the SIGNS. This letter may be the last one that will appear in the SIGNS from her pen, as she is very feeble and afflicted in body. The letter speaks for itself.

The letter was presented and read at our last meeting, on Saturday before the first Sunday in this month (May). The church here requested me to reply to her message of love to us, which I have done, and now send her letter to you, as she requested me to do.

I am yours in the precious hope of the Lord's dear children,

J. H. YEOMAN.

TRINIDAD, Colo., April 16, 1911.

TO THE CHURCH OF JESUS CHRIST:—As we have reason to believe you are, by the grace of God. To you who are assembled together at Loveland for the worship of God is this letter dedicated, and may the brooding wings of love, mercy, peace and communion of the Holy Spirit hover above and around you, and may you be made to drink abundantly from that stream that sends forth from its Fountain water that is pure, sweet and refreshing, is the desire of a poor, weak one of the flock.

It has been in my mind for some time past to make an attempt to fulfill this desire, if it be the will of God to give strength equal to that desire. It is impossible for me to be with you at this time, nor is it consistent to think that I shall ever be able to do so, however much I may wish it. Although it has never been my privilege to meet any of you face to face, yet from what I have learned of your manner of worshiping God I conclude that we are not strangers in that respect, that we have been given to hope that we have drank from the same Fountain of life-giving virtue that cleanses from all sin those who have washed their robes therein. I have on several occasions been importuned by brother Yeoman to visit the church at Loveland. I will venture to say he has an abiding

interest in the welfare of all who are partakers of the suffering of Christ, and I want here to extend to him my heartfelt thanks for the kindly interest he has taken in my welfare.

You will notice that this letter is addressed from a different point from which I have been accustomed to send them, but God works all things after the counsel of his own will. It is our wish and we do believe that God has a purpose and design in every event that ever did or ever shall transpire, and that all was eternally fixed in the mind of the great Architect of the universe before time began, or dust was fashioned into man, and according to the foreknowledge and wisdom of the divine mind it was so arranged that from his conclusions there can be no appeal, and it becomes the poor, weak creatures of his care to bow in humble submission to the supreme mandate and say, The will of the Lord be done, for he is too wise to err, too good to be unkind. O so often do we find ourselves filled with base ingratitude, as it is possible for one of God's children to be, and ourselves unwillingly have become subject to vanity. How often we repine with blessings in our hand, seemingly forgetting for the time that all our springs are in God; yes, all, whether temporal or spiritual, come from his bountiful storehouse, and should be received with thanksgiving. We can truly say for ourselves, The spirit is willing, but the flesh is weak, when left to ourselves, and the dictates of our own mind, which is contrary to the mind of Christ, which is written in the heart of every true believer. If we find this sustaining Spirit has for a time been withdrawn from us, then how weak, fretful, peevish and restless do we become, not knowing for ourselves what is really for our good,

only realizing that we are miserable, poor and forsaken. I have in my weak, blundering way been trying to give some of my own experience, poor, sinful one that I am, who needs the sustaining grace of God every day; yes, I need thee every hour, every moment of time I need thee, most gracious God. True it is that the more we are made to feel our own weakness, the more do we feel the need of God's restraining grace and power to protect, save and shield us from the alluring vanities that are in this life through which we are passing as pilgrims and strangers, seeking a country that is far better, where the wicked cease from troubling and the weary are at rest. May it please the all-wise, loving Father to so manifest his restraining power in us that we may through his abounding goodness be enabled to endure temptation as good soldiers of the cross, enduring all things, hoping all things. For we are saved by hope, through faith, and faith is a fruit of the Spirit, and the Spirit maketh intercession for us, and the Father's ear is ever open to the pleadings of the Son in behalf of his people, Israel. So it is that we view Christ as the propitiation for all the sins of his people, but all are not Israel that are of Israel. It is here we are made to stumble and go softly and cautiously lest we fall by the way. Am I his, or am I not? This is the point to know. If so, where is the fruit? A good tree bringeth forth good fruit, and every tree after its kind. First make the tree good and the fruit will be good, while some on the same ground do not seem to grow at all, but still take up the ground and bear the name of Christ, and serve to mar the beauty and excellence of the good fruit. It is this view we have of ourselves at times. So gnarled, so insipid, so hard and green does it ap-

pear, it would indicate to our mind that the warmth and maturing rays from the Sun of Righteousness had never penetrated through the gloom of so desolate and neglected ground as this in which we dwell.

But I feel that it is best for me to conclude this, as I am not in condition, either mentally or physically, to write interestingly, as I will explain to you. I have mentioned that I have removed from Denver, and am now located at Trinidad, Colo., in the heart of the Rockies, in the San Juan valley I think it is, with mountains on either side. This is a very fertile and prosperous valley, as well as picturesque and romantic, and is a city of fifteen thousand inhabitants. My son had become dissatisfied with business in Denver, as everything there is overdone. He now has a very responsible position in a department and installment house that is doing a business of several thousand dollars a month. I had been in feeble health for some time, owing to infirmities of old age, to which were added many cares and anxieties, and the excitement of our removal and extra work proved too much for me in my enfeebled condition, consequently after our removal here I was completely prostrated for a time, having suffered from a paralytic stroke, so that for a time I was comparatively helpless, and still remain in a partial, though not complete state of paralysis, and in a very enfeebled condition. I do not get out at all, consequently it is impossible for me to go to Loveland, which under other conditions I perhaps would have done, but have now given up all hope. I feel that I have indeed been called to pass through the valley of the shadow of death, and realized my nearness to the gate from which no traveler ever returns who once passes through its portals.

I said I had much on my mind that I felt I would love to give expression to, but when I make the attempt find that I am but a wreck of my former self, mentally as well as physically, so will ask your kind forbearance. You will, no doubt, find many errors in this, as I cannot collect my thoughts as I would like, and concentrate them on a subject I have in mind, and my hands also, when I attempt to use them, fail to respond to the desire of the mind. I am trying, and desire above all things, to be reconciled to the will of God in whatever state I may be found, but find it O so hard to be reconciled to the dispensations of God, other than that in the atonement we were reconciled to God by the death of his Son, and of ourselves individually entering in through the same channel, being one with him when he died, one with him when he arose from the confines of the tomb and ascended on high and took his place on the royal throne, far above all principalities and powers of this world, from which he suffered under the sins of his people, according to the Scriptures. We are one with the Father; blessed union, three in one.

But I must close this, however pleasant it is to dwell upon, I am so weary. "Does the gospel word proclaim rest for those who weary be?" "He giveth his beloved sleep."

"When the feet are worn and weary,
When the eyes grow dim with tears,
When the days are lone and dreary,
With the monotone of years,
And the fainting footsteps falter
In the marshes dark and deep,
Then will he give his loved ones sleep."

"Blessed sleep, from which none ever wake to weep."

I know not the time or manner of your meeting together at present, but suppose it is about the same as when I was in Denver, but however that may be, this is

placed at your disposal, to do with as you think best. There have been waymarks and footprints along the way as I have journeyed that have been pleasant and refreshing to my weary soul, and if you can find anything that will be interesting to any others it is yours to share with whom you think best. Only I would ask that if you receive this you will please inform me, and try to think of me as one among you. I would ask a place among you, if it be at your feet, if only I may be given a hearing ear and an understanding heart of the words as they fall from the lips of the chosen servants of the Master. I almost envy at times the dear old departing saints whose feet are standing on the brink of the river, only waiting for the parting of the waters and the dear, familiar voice, Well done, thou good and faithful servant, enter thou in the joys of thy Lord; child, come home.

It has just occurred to my mind, and is only by way of suggestion, if after you have read this, if you see fit and are willing to do so, you may send it to the SIGNS, as I have for some time been thinking of writing again for that paper, but it is getting to be a task for me to write. There is my home church, and it is there my mind often turns. Love to all. Farewell. Grace, mercy and peace be with you.

In hope,

ABBIE CODDINGTON.

HURRICANE, W. Va., June 7, 1911.

EDITORS AND READERS OF THE SIGNS
—DEAR KINDRED IN CHRIST:—I am sending you a copy of a letter I received from sister Pearl Thornton, which to me is wonderful indeed, written as it was by one so young in years, but truly one who is taught of the Lord. This letter

has been of special interest and comfort to me, as it came at a time when I was very low in sorrow and despair. I felt that it was a God-sent message, and it did indeed comfort my poor heart.

Yours in deep sorrow,

G. B. BIRD.

HURRICANE, W. Va., May, 1911.

ELDER G. B. BIRD:—May I say, Dear brother, not feeling at all worthy of calling one so gifted and good as you brother? It is according to God's will that I am addressing you this evening, for I feel that I would like to tell you, if I could find words to express my feelings, how much I enjoyed your preaching last third Saturday and Sunday. You spoke of many things which were wonderful to me, who am the least and vilest of all saints, if one at all. I often fear that I am not one of that remnant which he hath chosen out of this world, and that I am deceiving God's dear people. I fear there is more pharisee than publican about me, but truly there is nothing on earth to be compared with the meetings with the redeemed of the Lord, and we have this sweet and precious evidence, "We know that we have passed from death unto life, because we love the brethren." Surely, if not deceived, I do love them far more than my natural relation, if I know anything about the love of God. The church could easily do without me, but I could not do without them, for I love them dearly, even more than tongue can tell. You spoke of so many things which seemed to be my feelings exactly, that at times I would almost feel that the preaching was all for me and to me. I feel sure that no one of God's children is as carnal as I am, so barren of spiritual things and so unlike them in every way. While hearing

so much good preaching at the association last September the words came into my mind:

"Glorious things of thee are spoken,
Zion, city of our God;
He, whose word cannot be broken,
Formed thee for his own abode."

Yes, I felt that he had formed me for his own abode, and to fill the very place I am filling here below. Then we have nothing to glory in save the cross of Christ, who came to save that which was lost.

"Why should I hate my empty hands,
My poverty deplore,
When Jesus' blood fills all demands
Against the needy poor?"

We are all poor and helpless mortals, who can only trust in God's high and holy name; just as dependent upon our heavenly Father as a little babe is upon its natural parents, but, blessed thought, he has promised never to leave nor forsake one of his little ones. He has promised to be merciful to our unrighteousness, and I feel that these words mean more to me than any one else, for I am all unrighteousness; vile and full of sin I am, God is full of grace and truth. Though we be afflicted and cast down, yet he is able to raise us up. I often feel that it is good to be afflicted and distressed. As the poet says, "Poor and afflicted, Lord, are thine." But, as you said Sunday, their sufferings are all in this time world, and not in the world to come. The deeper our sorrow the louder we sing. I believe that each and every one of God's people are brought down to the feet of Jesus to make them see and know their weakness, and in his own time and way he will raise them up and put a new song in their mouths, and he will give them strength sufficient to endure every trial that he lays upon them.

Remember me at the throne of grace. May the dear Lord bless you in all your

labor, and may you long remain our loving pastor, is the prayer of your unworthy sister, I hope, saved alone by the grace of God, if saved at all. Write to me if you think this worthy of an answer.

Yours in hope,

PEARL THORNTON.

JOHNSTOWN, Ohio, May 31, 1911.

DEAR BRETHREN:—Inclosed please find two dollars as a renewal for Elder L. B. Hanover, Blacklick, Ohio. He has anxiously and profitably perused its columns now about sixty years, but I fear he will not be able to continue it much longer, for he is quite feeble, but he expressed his desire to continue it as long as he lives, whether he is able to read it or not. Blessed desire, still remembering in love the dear editors and many contributors who have so many times refreshed his thirsty soul with the spiritual waters from the eternal fountain of Jesus' love; that river the streams whereof shall make glad the city of God. He met Elder Gilbert Beebe in early years, and formed a lasting and ever growing love and fellowship for him, frequently telling with much interest his personal visits with the dear old editor; how clearly, humbly and gently Elder Beebe would explain to him the puzzling texts of Scripture with distinct and clear revelation through the Spirit; the like divine and precious wisdom Elder Hanover in after years received in an abundant degree from his blessed Redeemer, when Jesus opened his understanding, that he might understand the Scriptures, revealing to him the beauties of his kingdom, the strengthening power of faith and wonderful liberty of the gospel; but he seems bereft of it now, and his Adamic life is but a vapor indeed, ready to vanish away any moment, so the dear old

brother feels destitute and lonely, and desires an interest in your prayers, that at the appointed time he be filled with divine joy, with the most precious of all summons from the heavenly Master: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Astounding mercy, and love beyond degree, that he would purify his people and call them to such a rich legacy. With the apostle we are made to feel that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." We often feel the weakness of sinful flesh, and are made to cry out like wicked Cain, "My punishment is greater than I can bear," forgetting the patience, longsuffering and humility of the patriarchs, prophets, apostles and our blessed Redeemer, and so frequently need our pure minds stirred up by way of remembrance, and especially to our blessed Redeemer's suffering, death and glorious resurrection. While this was the most sinful scene in all history, it involves the sweetest thoughts that ever engaged the mind of man, when Jesus breathed into our hearts his immaculate love that caused him to thus be led as a lamb to the slaughter. Could our hearts ever be polished with that scene and burnished with the robe of righteousness thus so dearly wrought out on Calvary, but we know that cannot be, it is too good for us while here in this sinful flesh; we have the battles of sin still to fight, sin is mixed with all we do, all this natural life must be covered by the pardoning blood of Jesus, and when he pours that into our souls in our humble petitions at his mercy-seat we can with good old David exclaim, "Bless the Lord, O my soul," and in heartfelt thankfulness sing his praises in truth and in spirit.

May God bless the dear editors and faithful correspondents of the SIGNS to continue writing of the rich treasures of his kingdom. Many a poor, hungry lamb is thus nourished and fed unknown to you, but no doubt dear to their heavenly Master.

Unworthily your brother in hope,
J. M. RUFFNER.

LEESBURG, Va., June 27, 1911.

DEAR BRETHREN EDITORS:—Last week it was my privilege to spend, in company with my family, a few days with sister Harriet Larue, at her home, near Berryville, Va. Sister Larue, as most of the SIGNS readers know, is a daughter of the late Elder Gilbert Beebe, and though eighty-six years old, still retains her faculties to a remarkable degree. Last fall, she, in company with Miss Hallie Dorsey, drove nine miles and back to attend the Virginia Corresponding Meeting, and during the same year drove twenty-two miles each way to a meeting. I much enjoyed hearing her talk of the days of her youth, the many trials of her life, and the goodness of the Lord to her. She entertained me also with her memories of Old School Baptist ministers she has known. Among those she talked of was Elder Thomas P. Dudley. In 1866 he wrote her a letter, which all these years has been a treasure to her. She gave it me to read, and I asked her consent to have it published, so I am inclosing it now to you. Elder Dudley was one of the ablest ministers our people ever knew, and I thought this missive from his pen over an interval of forty-five years might interest your readers. The wife of Elder Dudley was formerly Mrs. Harrison, mother of the assassinated Carter Harrison, late Mayor of Chicago, and grandmother of the present Carter Harrison, Mayor of Chicago.

I was greatly shocked last week to learn of the death of our brother, Elder G. D. Roberson. Only a few days ago we were in his company at the association, and already he is no more. How swiftly and suddenly changes come.

Yours in gospel bonds,

H. H. LEFFERTS.

NEAR LEXINGTON, Ky., March 13, 1866.

MY DEAR SISTER:—I find it difficult to realize that more than ten years have passed since I met you at your father's house in Middletown. Your deep affliction then called up the warmest sympathies of my heart, and I felt an ardent desire that the good Lord should bear you up by his sustaining grace in that your hour of severe trial, having unshaken confidence in his faithfulness to his promises. He has said, I will be a Father to the fatherless and the widow's God. I felt that you could adopt the saying of the poet:

"While his left hand my head sustains,
I can the burden bear."

I have frequently thought of you while the desolations resulting from civil war were sweeping over our once happy country, and, as I supposed, in your immediate neighborhood, yet have you realized the truth of the prophetic saying, "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him." When you retrospect the past I feel that you will join me in singing,

"Let others boast how strong they be,
Nor death nor danger fear,
But we'll confess, O Lord, to thee,
What feeble things we are."

Although you have been called to drink deeply of the cup of affliction, yet have you this consolation: "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." Though the clouds have been dark and lowering, and destruction seemed nigh, even at the door, yet has He whispered in thy inmost mind, "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." I trust you have realized the truth of that saying, "The name of the Lord is a strong tower; the righteous runneth into it, and is safe."

"There safety dwells, and peace divine;
O cleanse this filthy heart of mine."

The ordeal through which we have passed within the last five years seemed indeed to require all those rich supplies treasured up in the Lord Jesus to keep our heads above the waters. Many times have I thought of the language of the apostle: Lord, save me. What a mercy it is that there is a full treasure in the Lord Jesus from which we may draw supplies, and without money and without price, the free bestowal of your heavenly Father, whose ears are open to your cry. "Fear not, thou worm Jacob."

"Fear not, I am with thee, O be not dismayed;
I, I am thy God, and will still give thee aid;
I'll strengthen thee, help thee and cause thee to stand,

Upheld by my righteous, omnipotent hand."

Methinks you will respond, Ah, sir, I know that there are many exceeding great and precious promises made to the christian, but am I one of the subjects of those promises? Be assured, my dear sister, had the Lord intended to destroy you he never would have revealed his holy character to you and unveiled the hidden evil of your own heart, which caused you to cry, "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." Without that revelation you never would have felt the need of the cleansing blood of the sinner's Friend. Then may you sing,

"O to grace how great a debtor
Daily I'm constrained to be;
Let that grace, Lord, like a fetter,
Bind my wandering heart to thee."

I have well-nigh filled up the seventy-fourth year of my pilgrimage on earth, during forty-six years of which time I have been permitted to indulge hope in the rich, atoning blood of Christ, and about forty-five years telling others how God could be just and save poor sinners. To-day I am constrained to acknowledge that I am as poor, as helpless and as dependent upon the sovereign grace of God for salvation as I was forty-six years ago. I am fully assured that,

"None but Jesus, none but Jesus,
Can do helpless sinners good."

Nor, judging the future by the past, can I indulge the smallest hope of preparing myself better to meet the Bridegroom on his second appearance, without sin unto salvation. Assured I am, that if saved at all, Christ must save me. My poor old heart is sometimes made to leap for joy when I hear it proclaimed from heaven, "Christ Jesus came into the world to save sinners; of whom I am chief."

"Ashamed of Jesus! who can say—
Who that has sins to wash away,
Or tears to wipe, or good to crave,
Or fears to quell, or soul to save?
O then, nor is my boasting vain,
O then I boast a Savior slain,
And O, may this my glory be:
That Christ is not ashamed of me."

Darkness, my dear sister, is quite as necessary for the health and growth of the plants of grace as the light; were it not so, your heavenly Father would not have appointed it for his children. "All

things work together for good to them that love God, to them who are the called according to his purpose," and yet my poor, unbelieving heart is too often inquiring, How is this or that providence to work for my good, when it seems like overwhelming me? Did you ever consider that affliction would cease to be affliction the moment we can realize the good that our God designs shall come of it?

"All things on earth, and all in heaven,
On thy eternal will depend,
And all for greater good were given,
And all shall in thy glory end."

It is hard for us, while wading through the deep waters and encountering fiery trials, to realize that our spiritual good is to be promoted thereby.

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

When through fiery trials thy pathway shall lie,
My grace, all sufficient, shall be thy supply;
The flame shall not hurt thee, I only design
Thy dross to consume and thy gold to refine."

Can you not say, my dear sister, The Lord has been abundantly better to me than all my fears? "Having loved his own that were in the world, he loved them to the end."

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to her foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

You need not fear that your frequent importunities will weary him; "Ask, and ye shall receive." O then, "Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." Soon will you hear his sweet voice saying, Child, your Father calls, come home. Then indeed will your troubles have reached a close, and heaven afford you sweet repose. Then will you see him and be like him, for you will see him as he is. Then indeed will you realize that

he has clothed you with garments of salvation, and covered you with the robe of righteousness. Then will mortality be swallowed up of life, and you be free from sickness, sorrow, pain and death, and join in the anthem, "Bring forth the royal diadem, and crown him Lord of all." Methinks you say,

"If heaven be thus, O glorious Lord,
Why should I stay from thence?
What folly 'tis that I should dread
To die and go from hence."

Does your heart grow warm and mind impatient to reach your home in heaven?

"But hush, my soul, nor dare repine,
The time my God appoints is best;
While here to do his will be mine,
And his to fix my time of rest."

God bless you and yours, my dear sister, and give you patience to wait until your change comes. My wife desires to be most kindly and affectionately remembered to you.

THOMAS P. DUDLEY.

WHEELING, W. Va., May 14, 1911.

DEAR BRETHREN EDITORS:—I am sending you this letter which I received from Mr. Perry Ford, in answer to my inquiry about his father's vision. It is very interesting and comforting to me, and I think will be to others.

Your sister in hope,

FLORENCE PULTZ.

ADA, Ohio, May 8, 1911.

DEAR MRS. PULTZ:—I have so long delayed writing you that I almost feel ashamed of my negligence. I have been so busy lately completing my school work that I scarcely have had thoughts for much else; however, I hope you will pardon me.

Mother and I are well. It does seem lonely, of course, without father, but we would not have him come back. During the early part of father's sickness, or at

the time he was confined to his bed, he was so restless nights he dreaded the darkness; that made it a double duty to wait upon him. The nights seemed very long to him, and very frequently he would ask the time, and when informed would be much disappointed; it seems I can yet hear his groan of regret. It was during one of these nights that the vision appeared, and a great calm came over him. He no longer dreaded the nights, and seemed reconciled to the end, which he hoped and prayed would soon come. He was not strong enough to tell the whole of the vision at one time, and I assure you that I am not able to do it justice; God forbid that I say what I should not. A voice told him that he would no longer worry or dread the nights. A hand with a pencil wrote a comforting inscription upon a black stone. The inscription father never told, but suffice it to say, it was to him, and to him alone, and that it was very comforting. At this juncture in relating his vision he would become so exhausted that he could say no more, but in his weakness he would whisper, "So beautiful, so beautiful." He at no time suffered pain, and when the end finally came, it was as if passing into peaceful slumber. At that time I was engaged in teaching, and would return home as often as I could to see and help wait upon him. I am the only one of his children at home, and very frequently would read to him from the Bible and other books; it seems he placed more confidence in me than I am worthy of; at any rate I shall not forget that upon one occasion when I returned home and to his bedside, (the first after his vision) how eager he was to tell me that he would no longer dread the night.

At present I am engaged in searching for wisdom in the books of men, but for

such a wisdom as father's, the wisdom of inspired writ, I would gladly exchange all. If perchance you see a brother or sister who may be interested in this part of father's life, you may feel free to relate as I have written. Mother would be glad to hear from you, as she has much enjoyed the products of your pen. We join in wishing you health and comfort, and may the Lord be with you.

Unworthily, PERRY FORD.

WOODSTOCK, Ontario.

ELDER H. C. KER—DEAR BROTHER IN CHRIST:—Unworthy though I am of such a relationship, yet feeling that if I am not such I am forever lost. O how many are my fears that all my profession is vain, and that at death I shall forever be separated from God, but I hope on, though often hoping against hope, and fearing that in the end I shall be proven only a false professor, for I know that I do not adorn the doctrine of God by a consistent walk and conversation, much as I desire that I might, and it is a little source of comfort sometimes that I even desire to be found in the way and to walk in the way, but O the mourning I have because I cannot do the things that I would, and I remember the dear Savior said, "Blessed are they that mourn." I believe I can say truthfully that I spend days and weeks and months mourning over my sad, sinful condition, over my follies, my foolishness and my wickedness, and O how I wonder that I cannot live better, walk better and think better. Some will say, So you can if you only try, but if they were troubled, and carried about with them the evil nature that I do, perhaps they, too, would be crushed under the load. Paul says he was pressed beyond measure, so that he despaired of life, and I believe he was pressed down

with doubts and fears, and if he, the great apostle, was so tried, perhaps I, too, may have hope, humble, weak and poor as I am. The Savior said, "Blessed are the poor in spirit." How many can say, I am poor in spirit? Well, the blessing is to them. The psalmist says, The Lord "will regard the prayer of the destitute, and not despise their prayer," and he says, "This shall be written for the generations to come." O how often I have felt that destitute that it seemed impossible that anything good could dwell in me, and yet there is a hungering after something that I feel the world can never fill, and why is it so? Why can I not be satisfied with the world and worldly things? Can it be because there is a principle implanted in me that is in opposition to the world and all its charms and allurements? O how I long to know where I stand, and how I stand before God. Truly the apostle says, "Great is the mystery of godliness," and just as great is the mystery of iniquity; who can fathom either of them, or find out their wonderful depths? For more than forty, yes, nearly fifty years, I have been trying to find out these wonderful mysteries, and where I stand in relation to them, and the longer I live the more the mystery seems to deepen, so that I despair of ever being able to fathom either of them, and I shall just have to travel on until death will reveal them, or settle what the future will be. O that I were able to say with the apostle, "O death, where is thy sting?" O grave, where is thy victory?" but it is not so with me; but we do not need dying strength to live by, and when the time comes for me to depart, to lay aside this mortal frame, I can only hope that Jesus will be my support, strength and comfort, and that I shall fall asleep in

Jesus in sure and certain hope of awaking with his likeness and being satisfied; that is all my hope.

My subscription to the SIGNS has expired, and I just wrote these few thoughts, which you are at liberty to dispose of as you think best. I often think I will never write for publication again, but I find I cannot control my thoughts or actions.

Unworthily your brother,

R. SCATES.

MONROE, Ga., June 4, 1911.

ELDER H. C. KER—DEAR BROTHER IN CHRIST:—Another year has passed since we enjoyed the meetings at Hope-well and your city, and it makes our subscription due for the SIGNS, that we still have time to read and enjoy the doctrine set forth in its columns: salvation by grace, through faith, and that not of ourselves, always shown by those who contribute to it. We have other papers that contend for the truth, but the SIGNS somehow feels near to me from its history of long ago, not for its popularity even among our people, because some seem to think that absolute predestination means that God is the author of sin. The foreknowledge of him who knows all things will not be disappointed in anything that transpires; just as he knows it in the future it will come to pass, notwithstanding everything to the contrary. Then our destiny in time and eternity is already known to him, so all that we may or can or must do will not change the destiny of one of his creatures; even if we combine our forces he will not change. It is said that he expects things of us, and leaves many things to our own discretion, but it will not do to say that he expects anything, because he always knows. It appears to

be hard, even for the people of God, to think that they are governed by circumstances, and the circumstances come in a way that they have no power over them, for they come in a time that reaches back so far that we cannot find the beginning, and they affect things so far in the future that we cannot even hope to know. A small circumstance will change and has changed, nations, and he who rules all nations has all power, all wisdom, all knowledge, so that all things come to pass at all the times and all the places that he ever knew in all the past, and will ever know in all the future; so man is lost in wonder and amazement because of his nothingness, ignorance, weakness, and in his best state is altogether vanity. May God pity us and save us, and he will all that were chosen in Christ Jesus.

Your brother in hope,

J. M. ADAMS.

VAIDEN, Miss., Jan. 22, 1911.

DEAR BRETHREN:—I will in my weakness try to write you a few lines and send in my subscription to the SIGNS. I wish to thank you all for the good letters in our family paper, and most of all I want to thank the Giver of all good and perfect gifts for the pleasure of reading the SIGNS; I do enjoy reading it, and I hope I love you all for the truth's sake. I thank brother Beeman for the good sermon on the resurrection he sent me last summer, I enjoyed reading it very much; I love to read his writings in the SIGNS.

Dear brethren, I will not trouble you any more this time. Love to all the brethren and sisters. Pray for me. May the good Lord bless and prosper you all.

Your unworthy sister in a good hope,

MARANDA MILNER.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1911.

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

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

Elder H. C. Ker, Middletown, N. Y.

All letters for this paper should be addressed, and money orders made payable, to
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PSALMS III. 8.

"SALVATION belongeth unto the Lord."

If any one word has more importance to a sinner, or to the needy and suffering, than any other word, it is this word, "salvation." This is the one important thing for all who are in danger, in distress, in poverty, in prison, or in the shadow of death. How can I be saved? is the one great question in the minds of all these characters. We suppose that it is true with almost all who are accustomed to hearing the gospel, and who believe it, that when the word "salvation" occurs to them, their thoughts at once rest upon the salvation which the blessed Lord wrought out for them on Calvary, from sin and death and hell. This is indeed the highest use of this word in the Scriptures, and that use of it which means the most to all those who have come to know their lost estate by reason of sin against God, yet the word "salvation" covers much more ground than this. The Scriptures themselves make use of the word under various circumstances and apply it to various things. Men, in the word, are spoken of as being saved from temporal sorrow or destruction, from temptation, from sore trials, from their enemies and from death by

sickness or by the hand of some enemy, and men are spoken of as being saved from sin, and from death as the result of sin in word and thought and deed, as well as from everlasting destruction hereafter. Salvation also may mean not only being taken from the jaws of destruction into which they have already fallen, but also being saved from falling into destruction. Men are saved not only from the depths, but also from falling into the depths. David was saved when he was taken out of the pit indeed, but some have been saved from falling into the pit. It is salvation when one is redeemed from vice and folly and forgiven of the Father above, but it is also salvation, and that of God, when one is kept from being overcome by the temptation to this vice or folly. It is as much salvation when men are kept from the sorrows of the way as when they are delivered from sinking under them. Preventive medicine, or preventive measures of any kind, save men naturally just as much as the remedies given after sickness or any other trouble has come.

We are here speaking of these differing salvations, because our desire is to call attention to the truth that all salvation, in the end, is of the Lord. It was of the Lord that David was saved, in the sense of being brought to repentance of his fault and receiving forgiveness for it from the Lord in the case of Uriah and Bathsheba. Here was salvation for David from the sin into which he had entered, and by which he had been overcome. But David was the subject of salvation from God just as gloriously and just as effectually when, after Shimei had cursed him, he did not curse in return, or yield to the desire for vengeance. That salvation which was wrought out upon Calvary and finished for the redemption

forever of lost sinners, was no more entirely of the Lord than is that daily salvation which we all need from the temptations of the world, the flesh and the devil. The fact that our blessed Lord employs various means in carrying on this work of salvation does not at all weaken the declaration that "Salvation is of the Lord," for he devises the means, and creates and prepares them, and works through them and in them, so that it is all God working, and not the means, whatever they may be. In our salvation from sin, death and hell the means which he devised were that his only begotten Son should come in human flesh, and in that flesh die, and rise again, and ascend into glory, but in all this it was and is true that God is our salvation. So by various means does the God of salvation keep us from day to day, saving us from temptation, from distress and despair. How many have found safety and help through the ministry of the word, through sore afflictions, through the application of some portion of the word of God, and in a thousand other ways, yet they do not praise these things, or give credit to them, but do in them all see the hand of God working for them, and so they praise him. In the end, after all is summed up, believers must confess that "salvation belongeth unto the Lord." Believers do not say, My will, my choice, my steadfastness have gotten me the victory, but the victory is the Lord's. Praise him. So far from thinking or saying the above are they when led by the Spirit, that they never can think that they have even served the Lord. His salvation is so great, so full and so complete that all their good willings and good doings are put out of sight by it, even as the stars of night are hidden from view when the sun has arisen upon the

earth. So when Paul had said, "I labored more abundantly than they all," how quick he was to add, "Yet not I, but the grace of God which was with me." It does not sound good in the ear of a poor sinner, who can think of nothing to say of himself save that he is vile, to hear the thoughts or the words or the deeds of men extolled anywhere along the line in this matter of salvation, yet there is nothing, next to assurances that the Lord is his Savior, which he desires so much as to love and serve God. Every such poor sinner is exceedingly jealous over himself, and exceedingly careful as to what he says or does, but he confesses his best work altogether unworthy of any praise, either from God or man. Nothing humbles him and abases him in his own feelings so much as to learn that he has been a cup-bearer to some thirsty soul. This, in his view, is not a good deed upon his part, but rather a mercy from God ministered to him, and something to be wondered at, and for which he feels like praising God with all his powers.

The Psalm, in the last verse of which the words of the text at the beginning of this article occur, does not seem to us to be describing especially the final salvation of the elect, but rather the daily trials and conflicts and victories of David. His foes had increased, and had grown proud and scornful against him; the time was the rebellion of Absalom, his dear son, and for this reason, as well as on account of the danger that his throne should be lost, he was in deep distress, but yet he remembered past mercies, and was comforted under these trials, and so he could lie down and sleep, because the Lord sustained him, and in his heart there was no fear, even though calamities increased. How wonderful was the faith

that could give him such a victory. If any should say, How could David be so confident, and so full of restfulness under these calamities? the answer is found in the words, "Salvation belongeth unto the Lord." This he had learned many times before during his long life of trials. He had proved it when a shepherd lad, against the lion and the bear; he had proved it when he went out to meet the giant of Gath; he had proved it when fleeing from the wrath of Saul day and night as a bird from the snare of the fowler, and all his life upon the throne he had proved it through the daily mercies bestowed upon him at the hand of the Lord. Now, in this time of distress, as Absalom rebelled against him and drew after him multitudes of the people so that David again must flee for a time, it was given him to rise above these calamities by faith, and to still say, "Salvation belongeth unto the Lord." It is easy to say such things in mere words when all is peace and prosperity and friends abound, but at such prosperous times the words do not come with so deep a meaning from the heart as when oppression is felt, and temptation seems altogether too strong for us; here, if we can say, Salvation belongeth unto God, is indeed the victory of faith, that faith that overcometh the world. David was given this victory. This truth, like all other divine truth, must be taught through sore trials; there is no other way to enter into this portion of the kingdom. How bitter is the experience of our weakness, as well as of our sinfulness. The head is bowed down and cannot rise as we come into greater and still greater knowledge of what we are by nature and by practice, but out of these depths our cry is unto God, and it is out of the horrible pit that he delivers his own. The

glory of the deliverance is magnified by the darkness and despair that is in the pit. The power of God is magnified through our weakness, the holiness of the blessed Redeemer imputed to us shines forth more clearly as we behold our unholiness. These things in our being brought to God stand out in contrast. Whether we think of our inward corruptions, or of our outward trials, by them is the grace of God made to be more and more apparent, and therefore, "the lower we sink the louder we'll sing" to the glory of that salvation which belongeth unto the Lord. This truth that salvation is of the Lord is a smooth stone which will smite to the death every Goliath of Arminianism, no matter under what guise it may appear. Human merit and conditionalism cannot stand before the smallest David when he wields this truth. David is weak, but this truth is strong, and this truth will surely destroy the foes which rise up within us, from the least to the greatest of them. This truth is the antidote for every disease with which the soul is infested; it is our bulwark against every assault of the tempter. Every charge is answered, and he who brings them is silenced, by this one truth, that salvation is of the Lord. What more do we want than this? Since this is true, what wait we for? This truth is well calculated to both humble and exalt the believer. It is a humbling truth, because it takes away all room for boasting. It places salvation, first, in the election of God, and not upon our choice; second, it presents as the foundation of our hope, not our morality or our religious ceremonies, or even our best works of obedience, but simply and solely the coming of our Lord into the world, and his death upon the cross, and his resurrection from the dead, as the ground

of salvation to a sinner. Third, it declares man to be lost, fallen, depraved altogether, and dead in sin, having therefore no desires heavenward or toward holiness so long as he is left to himself. Fourth, it declares that there is nothing in man that can merit esteem, nothing that tends upward, but that all in him by nature tends downward. Fifth, it declares that man will continue in his state of enmity to God and righteousness so long as he is left to follow his own will. Were there any spiritual good in men by nature at all, even the least, it might be that this spark of life, though ever so small, could be fanned into a blaze, and finally lead him to turn from sin to holiness and heaven; but the conclusion in such an event would be, not that salvation belongs to the Lord, but that it is in the power and will of the sinner. Man would then boast of himself, and not in the Lord, and in such an event the glorified inhabitants of heaven would have room to be pleased with themselves above others who had been less wise than they, and therefore had not cultivated the spark of life and goodness that was in them; boasting then would not be excluded. But salvation by the grace of God, when understood and felt in the heart, causes that heart to confess itself no better than the worst. Such an one says in all his testimony before God, There was nothing in me that could merit thy esteem, and if I am among the saved, it is by thy grace alone, thy free grace to the chief of sinners. But, on the other hand, this truth exalts the sinner in the blessed Lord, and because of his exaltation it is calculated to bring assurance to his heart that since the Lord has loved him when dead in sin, and bestowed his salvation upon him, nothing in his life can ever destroy his hope. He is assured

that the Lord will stand by him and give him final victory, since grace abounds more than sin. In the time of temptation, when Satan does much condemn, and suggests to him that his sins must now, if never before, separate him from the love of God, grace brings assurance that he shall rise again. It is humbling to know that all our works fail, but, on the other hand, how consoling to know that the work of the Lord in our behalf does not fail. He who finds that he cannot keep himself will rejoice when he is assured that the Lord keeps him, and He who keepeth Israel never slumbers nor sleeps. We grow less and less, that our Jesus may be exalted more and more. How good it is to begin the eternal song of grace here, and raise some feeble notes to its praise. This will be the song in all the endless ages of eternity. As salvation belongeth unto the Lord, so shall it be said by all the redeemed forever and forever, Not unto us, not unto us, but unto thy name be blessing, and honor, and might, and dominion forever. Thou, thou alone, art worthy, for thou alone hast redeemed us. C.

TO OUR SUBSCRIBERS.

ON the last page of each number of the SIGNS OF THE TIMES we request that all remittances be sent direct to this office, and if our brethren and friends would follow these directions they would save us much trouble and expense. Make all checks, money orders, &c., payable to J. E. Beebe & Co., Middletown, N. Y.

NO MORE LARGE HYMN BOOKS.

WE are very sorry to announce that the supply of our large Hymn Books is exhausted, and we will not be able to fill any more orders for same, but can furnish any number or binding of the small Hymn Books.

HEBREWS X. 26, 27.

"FOR if we sin wilfully 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."

In this book called Hebrews the apostle dwells almost exclusively upon the two covenants, the first legal, with its worldly sanctuary and carnal ordinances imposed at that time upon the Israelites, to whom all shadows pertained. There were commandments governing the worshipers of that sanctuary and describing the different forms of worship and appointing certain times to assemble themselves together for that service. There was a time to read the law, a time to circumcise, a time to feast, a time to fast, a time for divers washings, a time to offer sacrifices, &c. All these things were commanded the children of Israel, and he who transgressed any commandment regulating the service of the temple was punished as prescribed by the law, and that law respected no man's person. Hence the transgressor, whether great or small, suffered for his sin. That covenant, however, notwithstanding all its requirements and ordinances, was faulty, in that it could not make the comers thereunto perfect. "If there had been a law given which could have given life, verily righteousness should have been by the law." Inasmuch as that covenant had not the very image of better things to come, it was necessary that a better, or perfect, covenant be established upon better principles and better promises. This could only be done by taking away the first; this Christ did, that he might establish the second. Now, while that worldly sanctuary, together with its laws and ordinances, had not the very image of heavenly or gospel things, there will be seen, as was intended, a resemblance,

and this is couched in our text as well as throughout the letter to the Hebrews. There is now a heavenly sanctuary with its ever-living Priest, who offered himself unto God once for all the sins of his people. "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." We desire just here to emphasize this clause: "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." This new and better covenant has laws governing the worshipers of the heavenly or gospel sanctuary. There is a ministration of the spirit by those called of God, as was Aaron, for no man taketh this honor unto himself. The law of the church of God concerning the setting apart of men to this ministry is as powerful as was the law of the old covenant respecting the anointing of the sons of Levi, who ministered in the worldly sanctuary, and when this law of Zion is disregarded, not only does the man set apart suffer, but the whole church suffers also. Has not this often been seen? Surely the way of the transgressor is hard, and there is no escape. There are times appointed for the children of Zion to assemble themselves together for the worship of God in praise, prayer and spiritual songs, and to be ministered unto by men of God, who through his Spirit proclaim the unsearchable riches of Christ. There is a time to observe the ordinance of the Lord's supper, and it shall be done in remembrance of him. There is a way to baptize, and only qualified men of God can administer that ordinance. There are certain names in which to bap-

tize: the Father, the Son and the Holy Ghost, and the law of the sanctuary admits believers in Jesus Christ only to that ordinance. To be brief, we will say that the laws of the house of God respecting the worship and ordinances thereof are as full and complete as ever the laws of the former covenant were that governed everything respecting the worldly sanctuary, and every transgression reaps its reward. For instance, if we make a feast of the Lord's supper, some being hungry and others drunken, what is the result? Paul answers, "For this cause many are weak and sickly among you, and many sleep." These conditions are experimental, consequently each transgressor must pay the penalty. Suppose the church of God, desiring to be like other nations, resorts to musical instruments, trained choirs, Ishmaelite preachers and gaudy dress, what is the result? Condemnation and death. If through natural affection and sympathy one should be received and baptized who does not give full evidence of the work of grace in the heart, what would follow? Trouble and reproach. If a man of wealth drinks to excess, deals unjustly or lies, and the church does not deal with him according to her law, what results? Shame and disgrace. We mention the rich man because the poor man is generally brought to an account for his evil deeds, but the law is, Have no man's person in admiration; do nothing by partiality. Why is this law so often transgressed? Another commandment is to provoke one another to love and good works; not forsaking the assembling of ourselves together, as the manner of some is. The law of Moses demanded that the Israelites assemble themselves together at the appointed times, and whoever failed to comply was in the

eyes of that law a sinner. The law of the house of God also demands the attendance of its members, and we have known some who have been excluded from the privilege of the church for non-attendance. This could not be done were it not the law of the heavenly sanctuary to assemble ourselves together. That neglect to do this is wilful sinning is clearly shown by our text which immediately follows, beginning with the words, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." The apostle is not even suggesting that a law now exists, since the atonement was made by the sacrifice of Jesus Christ, that the children of God can transgress and again bring themselves into condemnation and death, and therefore need another sacrifice for sin, but he is dwelling upon the laws of the church, the transgression of which brings upon the offender a certain fearful looking for of judgment and fiery indignation from God, the rewarder of every man according to his works. The Israelites did not sin wilfully (knowingly) before they received the law from Mt. Sinai; they did not know what sin was, for by the law is the knowledge of sin. But after they received the knowledge of the law and its demands they did know, and every act of disobedience was wilful, not ignorant of sin and its consequences. So with the Israel of God, before they receive the law of the new covenant, which must be written of God in their hearts and put in their minds, they know nothing of sin in the strict sense of the term, nor can they know anything of the laws governing the service and ordinances of the Lord's house. But after being born of the Spirit of God, washed with clean water and purged from their

sin inherited from Adam, saved with an eternal salvation, they are new creatures and have the knowledge of the truth; not only that sinners are saved by grace, but they also have knowledge of the house of God and what its laws require of them. Hence to absent ourselves from the assemblies of the spiritual sanctuary is a wilful sin, because we know the law of the church demands our presence. To steal is a wilful sin, because we know the commandment is, "Let him that stole steal no more." To bear false witness is a wilful sin, because the law of Zion says, Thou shalt not lie. To be drunken is a wilful sin, because the commandment is, Be sober. To commit adultery is a wilful sin, for the law of the new covenant says, Thou shalt not look upon a woman to lust after her. Time and space forbid that we mention every transgression possible to the members of the household of faith; we only want to emphasize the fact that the subjects of grace can and do transgress the laws of Zion, and that each sin is wilful and is visited with condemnation in the soul and experience of the transgressor. To prove what we say we will quote here verses 28-31 of this same chapter in which is our text, and which immediately follow it: "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." A sentence or two in the twenty-ninth verse we desire to call special attention to, viz., "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." Three things are specially mentioned here, and in each place the word "hath" is used with reference to the guilty party. Inasmuch therefore as this matter is presented in the past tense, it is evident that one or more had verily done the things mentioned, and there can be no question that the transgressor was other than one sanctified by the blood of the covenant. When quoting from Paul that, "It is no more I that do it, but sin that dwelleth in me," we should not forget that indwelling sin is made manifest through the flesh, and that the MAN who sins is called, by this same apostle, the sinner. John says, "If we say that we have no sin, we deceive ourselves;" "If we say we have not sinned, we make him a liar;" and, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." All these expressions prove conclusively that the children of grace can and do sin, transgressing the laws of the kingdom of God. But praise to the name of our blessed Lord that no law exists now, nor ever can again, that the transgression thereof would separate the redeemed from God and make necessary another atonement for sin. "There remaineth no more sacrifice for sins." No, no necessity for any to reconcile men unto God; to bring them that were afar off, without hope and without God in the world, into communion and at-one-ment with our once offended, but merciful and gracious God. The expression, "Christ suffered for sins past, present and future," is often used, and we believe it true, but

one asks, If that be so, how do the children of God suffer for sin? as though forgiveness removed forever from the conscience the remembrance of sin against God. To illustrate our thought we will call attention to the boyhood and girlhood days of such inquirers. Our fathers and mothers had laws governing their families and households, and the transgression of those laws brought sometimes the rod upon the back of the disobedient child. In other instances it wrought a sorrowful heart and sad expression for father and mother. But after awhile, by the manifest love, kindness, tender care and pleasant smile of father and mother, the child knew that he was forgiven, and that father and mother remembered no more his transgression against him; but the child remembered it, and his conscience troubled him to think he had been guilty of grieving and offending father and mother, who were devoted, tender, faithful and kind. Just so it is with the children of our heavenly Father. Yes, though the chastisement was great and severe, through his tender love and compassion we know that he forgives all our sins and remembers them against us no more, but we remember our wilful sins against him who loved us and gave himself for us, and our conscience smites us, yes, great and severe is the suffering for our sins. Just how those who know what a fearful thing it is to fall into the hands of the living God can say, The children of the new covenant do not, cannot, sin wilfully, or voluntarily, which is the original word, we do not understand. Paul seemed to know how fearful it was in his day, and we feel sure that Peter knew.

Hoping at least that we have done no violence to the subject, we leave it for the consideration of our readers. K.

CORRESPONDING LETTERS.

The Delaware River Old School Baptist Association convened with the church at Kingwood, Hunterdon Co., N. J., May 31st and June 1st and 2nd, 1911, to the associations and meetings with which we correspond sends greeting in the Lord.

DEAR BRETHREN:—It is our privilege to write you at this another session of our association, as has long been our custom. It is a privilege that ought to be highly prized by all who love God, to hold converse together, whether face to face or by letters. Some of your ministers and members have been with us at this meeting as messengers or visitors. Their preaching and conversation have borne testimony that we are all abiding in the same faith and hope. Jesus Christ, the same yesterday, to-day and forever, is that hope, and that One in whom our faith rests. In this faith and hope is manifested the fellowship which is with the Father and the Son. By the coming of your messengers and your Minutes we have been glad to learn that you are striving together with us for the faith of the gospel. We trust that the blessed Lord may so keep us all that this fellowship may continue to abide to his glory and praise. Our meeting has been pleasant and the preaching good. Our churches have been well represented by their messengers, and report peace and union among themselves.

Our next session is appointed to be held with the church at Southampton, Bucks Co., Pa., to commence on Wednesday before the first Sunday in June, 1912, when and where we hope to meet and greet your messengers again.

J. M. FENTON, Moderator.

O. R. KUGLER, Clerk.

MARRIAGES.

By Elder J. B. Slauson, June 5th, 1911, at the home of the bride's parents, Halcott Centre, N. Y., Blanche M. Slauson and James Peet.

OBITUARY NOTICES.

SISTER S. L. H. OWENS was born in the year 1844 (month and day not known), in the State of Ohio, died in Oregon City, Oregon, March 24th, 1911, aged 67 years. When quite young she moved with her parents to the State of Iowa, settling near Waverly, where she grew to womanhood. She was married to John Lucas about the year 1864, and shortly afterwards moved with her family to the State of Oregon, settling near Oregon City, on the Mollala, where she lived for several years. Later she lived in Portland, where she was married the second time, to a man by the name of Stuart. Later she moved to Warrenton, Oregon, where she lived for several years with a cousin, Miss Hess. Removing later back to Portland, she bought property in a suburb called Evemont, living alone for a time, except for a few months when she lived with Elder and Mrs. J. P. Allison, near Sherwood, Oregon. She was later married to J. W. S. Owens, Jan. 24th, 1910, with whom she lived happily for fourteen months, dying as above stated. While at Fremont she had a severe spell of sickness, from which she never fully recovered. She was in a hospital for over two months, and while hovering between life and death was given a glimpse of the glory of the world to come, of which she often spoke with joy. The morning upon which she was stricken with death she was writing a letter to a brother and sister in the flesh of brother Owens', and who are also members of the church, who are living in Iowa, and the latter part of her letter was taken up in telling of her experience while at the hospital. She never finished the letter, but was stricken suddenly, and lived only about eight hours. She united with the Primitive Baptist Church in Iowa when from fifteen to eighteen years of age, and was baptized by Elder James Burch. For a long time after she came to Oregon she was deprived of church privileges, not being permitted to hear the gospel preached but two or three times for over thirty-three years, yet her faith never failed, but with tongue and pen she continued to publish the name of Christ as the only Savior of sinners. Her writings were often seen in the SIGNS. Many of its readers will remember her writings over the name of Mrs. S. L. H. Stuart. She united with the church called Cedar Creek, at Oregon City, by relation of experience, in the spring of 1905, where she lived a worthy and consistent member, ever rejoicing in the word of God. Her doors were ever open to our church and people, and we frequently held meetings

in her house for her benefit when she was not able to attend at the regular place of worship. The unworthy writer has spent many hours in her hospitable home with our dear, aged brother and sister, and has had much pleasure in talking with them and in hearing them relate their trials and joys. But she has gone to her reward. While our dear old brother is left alone in the low grounds of sorrow to battle on for a few more years, he has the blessed assurance that while her mortal body lies moldering back to its mother earth, her happy spirit is basking in the light of God's eternal presence. I was visiting the churches in Washington at the time of her death. Brother Owens tried, but could not reach me over the telephone. Elder A. Wilson, of Arkville, Wash., and Elder B. S. Pate, of Dayton, Wash., preached at her funeral on the fourth Sunday in March, that being our regular church meeting time. She had always looked forward to our meeting times with glad anticipation, and had been busy the day of her death preparing for the brethren at her home, but instead she was received into the church above, that house not made with hands, eternal in the heavens, yet we mourn our loss. She delighted while she lived in singing the sweet songs of Zion, and her theme of rejoicing was grace, free grace; but her days below are over, her life on earth is spent. She was a subscriber of the SIGNS for many years.

Her unworthy pastor,
NEWBERG, Oregon.

S. B. MOFFITT.

BROTHER Jonathan P. Holcombe departed this life Wednesday, April 12th, 1911, at his residence, near Lambertville, N. J., after a short illness. He had been in failing health for some time. His age was 70 years, 1 month and 1 day. He was baptized in the fellowship of the Second Hopewell Church about thirty years ago, by the late Elder Wm. J. Purington, who was then pastor of that church. Brother Holcombe was born near Lambertville, and always lived in the vicinity of that place. His wife was Sarah E. Bainbridge, who has been a member of the church with him many years. She has written to me concerning his past experience as follows: "I will tell you what he told me of his exercise of mind as far back as he could remember. From early childhood he had thought upon these things. He said, 'As I grew older I could not find any one who thought as I did, for I knew that I could not do anything to save myself, as the rest said they could,' and he never found one who felt as he did until he got among the Old School Baptists. Before he came to the church he prayed one day to the Lord to give him a sign. It was very dry, and he prayed for the Lord to send rain that night. In the morning he asked me if it had rained and if I had heard it. I told him that I had not heard it, and that it was clear, but

that there was water standing on the stones. Then he told me why he had wanted to know so much. I told him that he had to walk by faith, and not by sight, and we often talked of this in our after experience."

We desire to add to the above that we have known brother Holcombe well during the past fifteen years or more. He was a faithful member of the church, and loved to hear and to join in spiritual conversation, though not a man of many words. Severe trials had befallen him in the later years of his life, but he was enabled to be patient and submissive under them, recognizing from whose hand they had come. He will be sorely missed by his family, his friends and the church. A son and daughter have preceded him to the grave, and also grandchildren. The dear companion of his life, one daughter and several grandchildren are left sorrowful and lonely. May the God of grace be with them and comfort them.

The funeral service was held on Saturday, April 15th, at Harhourton, N. J. The text used upon the occasion was Psalms xvii. 16. The mortal remains were interred in the adjoining cemetery, to await the last trumpet, when all that are in their graves shall hear the voice of the Son of God and shall come forth. C.

SISTER **Martha E. Daniels** was born Feb. 27th, 1828, died May 3rd, 1911, aged 83 years, 2 months and 6 days. She had been somewhat paralyzed and crippled for several years, but the cause of her death was a fall, when she broke her hip, about three weeks before her death. She was a faithful and devoted member of the Valley Church for over forty years; even to the last year of her life she attended the meetings of her church faithfully and regularly. Her hospitality to the preachers and other brethren and sisters made them feel at home with her, where her whole talk with them was about the doctrine and experience of God's people, whom she dearly loved. Her last words that any one could understand were, when asked if she wanted anything, she said, "No, I will soon be with my Savior." The death of sister Daniels is a sad loss to the Valley Church, which has stood for over one hundred years, but by reason of death her numbers are few. She also leaves to mourn the loss of a dear mother, six children, four daughters and two sons, all married, and her kind and devoted husband, Joh Daniels, with whom she had spent a long and happy married life, besides a number of grandchildren and a host of friends. May the Lord comfort them all.

The funeral service was conducted by the writer, at the house, where there was a large gathering of relatives and friends. She was hurried in the family burying-ground on the farm, not far from the old home, there to await the hour which 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.

J. N. BARTLETT.

PHILIPPI, W. Va., June 19, 1911.

Lydia Jenkins, daughter of Samuel and Abbie Jenkins, was born Oct. 1st, 1824, died April 2nd, 1911, at the home of her sister, Mrs. Deborah M. Coulson, Delta, Pa., with whom she had made her home the last four years, who did all that loving hands could do for her comfort. Our dear sister was baptized by Elder Thomas Barton, May 19th, 1867, in the fellowship of the Rock Springs Primitive Baptist Church, and was a consistent member until her death. She was of a meek and quiet spirit and orderly walk, the Bible and the SIGNS were her daily companions, but the Lord took her to himself, where the inhabitants never say, I am sick. She left to mourn her death one sister, Mrs. Deborah M. Coulson, who is well stricken in years, a number of nieces and nephews, with the church, which feels the loss of a lovely member.

The funeral service was conducted by our pastor, Elder J. G. Euhanks, at Rock Springs, Md., her native home, where her body was laid to rest to await the resurrection.

Written by request of her sister, Mrs. D. M. Coulson.
SALLIE E. LOWE.

NOTICE.

As the hall in which the Albany and Troy Church holds its meeting is being repaired, there will be no meeting held until the fourth Sunday in September.

J. B. SLAUSON.

MEETINGS.

**E B E N E Z E R
O L D S C H O O L
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IN

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11:00 A. M.

2:00 P. M.

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OLIVER P. SPEIRS, Church Clerk.
CLAREMONT, Cal.

SHILOH Old School Baptist Church, of Washington, D. C., holds meetings the third Sunday in each month, in Lewis Hall, 1502 Fourteenth St., N. W., at 11 a. m. and 3 p. m.

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All orders sent to me.

SOUTHAMPTON, Pa. SILAS H. DURAND.

"Thoughts on Regeneration, the Spiritual Birth, the Christian Warfare and the Resurrection," is the title of a pamphlet of 58 pages, written by Elder H. B. Jones, of Winnsboro, Texas, and can be had of him for 25 cents per copy, five copies for \$1.00 or \$2.00 per dozen. Address, H. B. JONES, WINNSBORO, Texas, R. F. D. 6.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 79. MIDDLETOWN, N. Y., AUGUST 1, 1911. NO. 15.

CORRESPONDENCE.

Bow, Wash., Jan. 16, 1911.

ELDER G. E. MAYFIELD—DEAR BROTHER IN CHRIST:—I have been thinking of you a great deal lately, and having seen your good letter in the SIGNS, have decided to write to you. I received a letter from Elder Wilson, telling me of your poor health, which I am very sorry to hear. I greatly desire to have you visit us again, and am very sorry that you have to suffer so much, but, dear brother, there is a time coming when all our sorrows and sufferings will be turned to joy: “For our light affliction, which is but for a moment [compared to eternity], worketh for us a far more exceeding and eternal weight of glory,” and I pray that the Holy Spirit may be with you in all your pains and afflictions, giving you grace sufficient for your day. We are all as well as usual. I am able to do my chores, hauling and splitting my own wood, &c., but am getting better slowly. I have not yet sold my place, and do not know what we will do, but I know that the Lord will guide us aright, and I am trusting in him.

I will send you some of the musings which come in the night to me, and after reading them if you think that they will be of any comfort to the readers of the SIGNS you may send them there. If they are of the Lord I think you will know, and if they are not, you know that they will not benefit his children. I received a good letter from sister Yeoman on the sixth inst. I hope and pray that the Lord will restore you to health again, and that you may be spared many years to preach Christ and him crucified, the way, the truth, the life and the light, and may his grace be sufficient for you.

But to my musings by night. “For I was alive without the law once: but when the commandment came, sin revived, and I died.” Now it is a fact, according to the recorded word, that the natural man, and consequently the natural mind, was created first, yet the Spirit was from everlasting to everlasting; but in order that his Spirit might be manifested in this world, God, according to his plan which he formed for his own pleasure, made man of the dust of the earth, the very lowest substance of all that he formed, and this he did, although had it been his will he could have formed

man of the most precious substance, as silver and gold, or of what we call precious gems, yet we know that in the sight of God, who judgeth according to truth, these things are no more precious than the dust, for he needs none of these earthly ornaments to cause him to appear grand or beautiful, for in the eyes of those who know him he is more glorious than all the gems of earth. He is to them the one gem without price, and truly blest are those who are adorned with his Spirit. But since it pleased God to choose the most humble substance out of which to form man, we should not find fault, for, like all of God's work, this work was also perfect, not as to righteousness, but in the choice of the substance, for if our bodies were composed of any valuable substance would men allow them to rest in peace in the grave? Nay, verily, they would be sought for with all the greed which is in the heart of men for all things which they count valuable. But as the dust is of no intrinsic value, our bodies after death are left by men to rest in peace, yet they were made perfect in form. This is true, although men have adopted numerous artificial forms to make themselves appear as they think they ought to appear; but God's work was perfect in the formation of man, for he made him in the image of himself for a purpose, and that purpose was the glory of God, and God will just as surely rule and control man, even in his wicked acts, as it is true that he formed him. He will cause that all shall redound to His own honor and glory. Has God not said that the wrath of man shall praise him, and the remainder he will restrain? While it is a great mystery to us why he should choose some unto salvation, and not all, we still have no right to ask the reason,

but as we ought to accept all his works, so also we ought to accept this as a perfect work, for "hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?" For this reason also he formed our bodies of the dust of the earth for a habitation of God through the Spirit. Here is another and the chief reason why our bodies have no intrinsic value, viz., that none of the honor or the glory or power should be attributed to man, but that all the glory should be given to God, to whom it belongs. Our bodies are truly vessels of mercy, for they were in nowise better by nature than others, but we were by nature children of wrath, even as others, and as Adam was, so are all of them, and as Paul declares of himself, "I was alive without the law once: but when the commandment came, sin revived, and I died." There was a time in the life of us all when we knew nothing of the law of God, nor of the law of the Spirit of life in Christ Jesus, but we were very much alive to the laws of nature, and we had no desire only the satisfying of our fleshly lusts, and we felt then no fear of the Lord before our eyes. We pursued those pleasures which satisfy the flesh, and we feared only those laws and penalties imposed by our parents or guardians for the disobedience of which we were punished; as yet we had no other commandment to keep, for we knew no other law, and consequently felt no condemnation in following the pursuit of pleasure, but when the com-

mandment came, sin revived, and we died. Had we not been sinning before? Yes, but it had not appeared to be sin unto us, but then we were shown that anything that was not honoring to God was sin, our former lives of sin were revived before us, until they seemed like mountains, and we then beheld God as the holy God and Judge, before whom we stood to be judged of every act of sin and disobedience. Then we could not try to plead our ignorance, or to give any other excuse; we saw it all so clearly that it never occurred to us that we were without the law as to the knowledge of it. At that time we did not flee to the righteousness of Christ as our plea, but we fled to the wilderness, there to be tempted and tried of the devil. He is our constant companion, and many and cunning are the ways by which he plans to deceive us; our flesh is in perfect harmony with all his plots, and also with all the allurements of the world, for we are of the earth and are earthy. "When the commandment came, sin revived, and I died." All the greatness and the goodness which we imagined we possessed, all the supremacy of thought and mind which we possessed over some others less fortunate than ourselves died, and became as filthy rags in our sight; now instead of boasting of our goodness and greatness, we feel that we are less than nothing and vanity; now we have discovered our nakedness, and seek to hide ourselves, trying to make a cloak of our own to hide our sin, but all this is in vain, and we discover that God's all-seeing eye sees all the fallacy of our works of self-righteousness, and all our labors we find to be but sounding brass, and as an atonement for our sins they avail us nothing. But God has prepared a cover-

ing, a coat, for us, but not without the shedding of blood. The beasts from which the coverings of skins were made for our first parents must have been slain in order that their skins could be thus used for them, and the poor, naked, wretched sinner who has been stripped of his robe of self-righteousness and who stands before God beholds the greatness of His majesty and power, and knows that his condemnation is just, and feels that he can expect nothing but banishment. What a change has been wrought in this man; he has been turned from a self-sufficient, pleasure-loving, sin-indulging, proud man, to one who feels the condemnation of God for the very things in which he had found so much pleasure; he now sees himself justly condemned before God, without hope, and pleads for mercy. How well do we remember when we were in that awful condition, that wilderness of woe, what a battle was waged between that feeling of pride and the humility wrought by the Spirit, how greatly we tried to appear as though there was nothing the matter with us while in the presence of others, but as soon as we were alone how sad and forsaken we were and how we tried to pray, but it seemed to us that our prayers were an empty sound, carrying no substance with them and bringing to us no relief, until we felt that it was of no use to pray, yet we could not help praying, for our constant cry was, "God be merciful to me a sinner;" then, in an unexpected moment, our load of guilt which had weighed us down unto death was gone, and then, for the first time, we beheld Christ as the Savior, as our Savior. What joy and relief was there; instead of grief and mourning there was joy and gladness, all that we beheld was praising God for his great and wonderful love,

which he had freely bestowed upon us, even while we were dead in trespasses and in sins. We had been clothed upon with righteousness from heaven, the righteousness of the Lord Jesus Christ, the coat which God made to cover our nakedness. Not only so, but the apostle says, "We also joy in God, through our Lord Jesus Christ, by whom we have received the atonement." We have been made unto God kings and priests, and we shall reign through the precious blood of Christ which has been so freely shed for us; this is for all whom the Lord our God shall call. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?" How comforting and consoling it is for those who have passed through the wilderness to the city of habitation to know that they have entered into that rest which remains to the people of God, and that they are forever safe from all enemies. God has saved them with an everlasting salvation, and none is able to pluck them out of his hand. Now seeing that we have such hope, which is as an anchor of the soul, both sure and steadfast, and enters into that within the veil, whither the forerunner has for us entered, even Jesus, who there makes intercession for us, let us deny ourselves, and take up our cross and follow him, not only in good report, but in evil report, not only in prosperity, but in adversity, not in pleasure, but in sorrow. Let us do this when all men forsake us and speak evil of us falsely, for this they will do if we

are true followers of the lowly Jesus. "All that will live godly in Christ Jesus shall suffer persecution." But be of good courage, it is your Father's good pleasure to give you the kingdom.

Your brother in a precious hope,

DAVIS BURCH.

BALTIMORE, Md., June 14, 1911.

DEAR BRETHREN EDITORS:—I have been requested by a dear brother, a deacon of one of the churches I serve, to write something of the duties of those who have connected themselves with the church, and I have decided to try to write some things concerning the second epistle of John.

"The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth." John is the Elder, or minister, called of God to feed and instruct the church; the elect lady is the church as an organization, and her children are the individual members of the church. John, like all gospel ministers, loved the church as a whole, and each individual in the truth and for the truth's sake, and all who have known the truth love one another, and love to meet together and mingle together in the worship of Him who has revealed to them his wonderful truth. This truth embraces their felt sense of the need of a Savior, and the wonderful revelation of Jesus as a Savior fully able to save the very chief of sinners, and when men and women learn these blessed truths they are born of God and love one another, and hence their desire to dwell together in church fellowship and membership, that they may praise and bless God, from whom all blessings flow, and be helpful and encouraging one to another. This feeling of love and fellowship is because

of the truth which dwelleth in us, and shall be with us forever, as stated in the second verse. How sweet are the words of the gospel, The truth dwelleth in us. Jesus is truth, and he dwells in his people the hope of glory, and will never leave nor forsake them. In the third verse the Elder says to these called and blessed people, "Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love." How good and how encouraging to those who feel their weakness to know that God's ministers, yea, all of his little ones, are praying for each other, that their God, who is the giver of every good and perfect gift, would continually give them grace, mercy, peace and love, all of which blessings are necessary to their happiness and prosperity as children of the heavenly King. In the fourth verse the Elder expresses his joy at finding these children walking in truth as they had received commandment from the Father. What could be greater joy to a faithful minister than to see those to whom he ministers the things of the kingdom walking orderly, even according to the commandment of God, showing their love for each other by being present at every meeting of the church, ready and willing to do all in their power to keep up their organization, and to help and comfort each other, and this Jesus says they will do if they love him. It is the law of God written in the heart, without which we have no evidence that we are born again; but having this love in us, we know that we have passed from death unto life.

Fifth verse: "And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love

one another." This I feel is an appeal to the church as a body to look to her interests: the welfare of each one over whom she should exercise a careful watch-care, and this she will do if she loves her Husband (Jesus) and his children as she should. See that each one is in health, which is shown by their coming regularly to the place of worship, for as healthy children come regularly to the table, so do members of the church come to their place of feeding, unless something is wrong with their spiritual system. If this condition is found to exist, they should be treated tenderly, and their life saved (church identity), if possible. If they are found to be dead, bury them; this is necessary for the health of the family.

Sixth verse: "And this is love, that we walk after his commandments." Not that we say with our tongues that we love Jesus and his people, but that we show it by being with them and helping them as Jesus has given us ability. Faith cannot be shown without works, but by works, says James. Love is the first emotion of the soul born again, and John exhorts that we continue to walk after this holy principle, which is not only of God, but is God, for God is love, and he that loveth not knoweth not God, and if we love not our brother, whom we have seen, how can we love God, whom we have not seen? If we do not walk after this rule (love), are we not denying that Jesus is come in our flesh? and are we not deceivers, as mentioned in verse seven? It looks that way to me. O, dear ones, let us be careful that we do not deceive others by false professions, and hence the light in us be darkness, and our last state be worse than the first.

Eighth verse: "Look to yourselves that we lose not those things which we

have wrought [gained], but that we receive a full reward." Does not this mean that we should be careful, as Paul said, to maintain good works, see that our faith and profession are not dead, worthless things that prove a stumbling-block to those who look to us for better things? Dear ones, the church and the world look to us for the fulfillment of our profession to serve Jesus by walking faithfully with the church; look to yourselves, and cast away every disposition to lag. If we transgress this holy law of love, and abide not in the doctrine of Christ, we have not God. Abiding in the doctrine of Christ consists not only in proclaiming that we believe in foreknowledge, predestination, election, calling, justification and glorification, but in speaking and doing the things which become sound doctrine, as taught in verse nine, and in this way we prove that we have both the Father and the Son.

Verse ten: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." If this doctrine of Jesus is not found, both in the faith and practice of those who come in the name of disciples of Christ, we must show our love for the doctrine by rejecting them and refusing them our house (church) in which to air their heresies. In doing this we manifest our love to God, his Son and his church, and prove that we love one another for Jesus' sake. If we encourage such we become partakers of their evil deeds, we become parties to their falsehood, and endanger the safety of the tender lambs of the flock.

Closing this epistle, the apostle says, I have "many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full."

So you and I know how much more joy there is in being together, that we may not only hear the words of each other, but see the precious effects of the blessed Spirit of Jesus as he sweetly moves the hearts and lips of his dear ones to speak of the wonderful things he has done for us. How sweet to have our souls thrilled with gospel truth when His servants are in the spirit of preaching it, and to hear the voices of his dear ones, full of spiritual melody, singing the songs of Zion. Do not our hearts exclaim with David, and say, "Behold, how good and how pleasant it is for brethren to dwell together in unity"? Do we not cry out with the poet, and sing,

"My soul shall pray for Zion still,
While life or breath remains;
There my best friends, my kindred dwell,
There God my Savior reigns"?

Do we not say, Lord, it is good to be here? Who then would wilfully stay away from the assembly of the saints? Do we not need such precious seasons as these? Have we not sometimes been blessed with them? Then how good, O how wonderfully good and condescending is our God. Can we do without him? Can we live in transgression of his holy law of love? Can we live alone? Do we not need the companionship of the saints? Suppose the church should ask us to go back from whence we came, would we not exclaim with Ruth, "Entreat me not to leave thee, or to return from following after thee"? Have we any other home where we find rest, food, raiment and shelter? Do any other people speak to us in such endearing terms? Is there such sweetness in the speech of others? I hear you answer, No. Then I ask, How is it that you can and do sometimes stay away from your church meetings without a providential hindrance? O brethren, look to yourselves

and consider your ways, also consider Him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds. "And to you who are troubled, rest with us."—2 Thess. i. 7. The church is our home, our resting-place. May God grant each of us holy, godly zeal, then we shall find that in keeping the commandments there is great reward.

Your brother, I trust, in the love of the cause of Jesus,

JOSHUA T. ROWE.

MEMPHIS, Tenn., May 19, 1911.

DEAR EDITORS:—Since I despair of being able to read the dear SIGNS (or other print) you may discontinue sending it to me. It is one of the saddest things to be deprived of the "glad tidings" contained in the SIGNS, and I waited months for the return of sufficient sight to read it, and should I ever be able to read will certainly by some means, if possible, have the SIGNS again. I wish I could feel sure that you knew the full meaning of my speech when I say I thank you for indulgence in sending me the SIGNS. We trust that while you are not literally blessed with pay for your kindness in the free list of your subscribers, that you have been abundantly rewarded, or blessed in doing so, simply through love and sympathy, to those who love truth. Dear friends, through infirmity of the flesh and various disparagements I am, "O wretched man," O so wretched. I believe the same precious doctrine (as far as I can understand) contended for by writers of the SIGNS. O how sorrowfully I look at my present state of desolation (spiritually) to what I have enjoyed. I think I ever realized in my flesh what Paul did in his, viz., a thorn, the messenger of Satan, &c., so that when

aged ministers and brethren and sisters, also Baptist friends, spoke of my ability to expound the Scriptures, I was by the thorn in the flesh ever kept aware that when the dear ones were joyful and edified when I preached, that it was not I, but the grace of God which was with me, and that I was weakness, nothing, and that "we have this treasure [to comfort] in earthen vessels, that the excellency of the power may be of God, and not of us;" and when at least a few declared that through my effort they saw what was truth, and were constrained to obey, I ever felt like replying, "I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed." Feeling thus, I was never accused of being puffed up or self-conceited. It was my grief and sorrow to see the damnable heresy, conditional time salvation, make inroads among a once peaceful and happy people (Baptists), and cause them to be ignorant of God's righteousness, and go about trying to establish their own righteousness, not submitting themselves to the righteousness of God which is in Christ Jesus. O how my poor heart did ache after waiting and searching for more information, to be certain, if possible, regarding doctrine, for was I not only a four year old child in grace, and only twenty-four years of age by nature, and liable to err? But after patient waiting, sorrowing, &c., I could contain my feelings no longer, and in the midst of a congregation of Baptists I stood alone, and, I trust, humbly told the preacher that conditional time salvation is Arminianism, and false. O, dear friends, can you imagine how a poor stripling of a boy, himself realizing his own nothingness and liability to err, could feel when there alone with no one

excepting my dear grandfather (Arbuckle) and a friend (Mr. Frank Cox) in this whole State (Tennessee) that I knew of who believed the truth? But God was with me, and I was not afraid (only afraid of myself), and at God's own time I was glad. My soul rejoiced when I (by faith) saw Jesus, the great Shepherd of the sheep, bring some of them back to the sheepfold. Personal trials would not interest you, and are unpleasant to me to relate, only I will say that after I began trying to preach I met with much opposition, and some encouragement also. But now I feel cast out of God's sight, O so wretched, "friendless and poor." One church I visited and preached to twice were conditional time salvationists, and after I preached twice for them they became divided (I heard it was half and half). Their preacher was quite able, talented and had preached (with soft words) many years, and when he saw that our God, or Jesus, had turned about half of them from darkness (conditionalism) to light (salvation from first to last by grace), he wrote an article which was published in a paper that contended for conditionalism. He quoted as a text, Mark them which cause divisions among you, and avoid them. I could but feel amazed and sad to think an able man like he was would (and did) cut and slash that text and omit an important part of it, and thus by mutilating it ruin it altogether. The text reads, "Mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them." He omitted (as did the editor) the words, "contrary to the doctrine which ye have learned." Of course the doctrine they had learned they learned by experience, that salvation is of the Lord, by grace, so I had preached the doctrine of salvation by

grace, which they had learned by experience, and therefore for that they could not mark me, nor avoid me, so half of them accepted me as a friend to truth. When I remind you that it was not I, but the grace of God which was with me, then you will not think me boasting of self when I say that I labored. It was my own weak, sinful self that cast me away, and no effort on the part of false teachers.

I am glad to think the time of my departure draweth nigh, unless I could be something. I humbly think, sometimes hope, that by grace I have kept the faith, but O, I have not fought the fight; but when I remember how great God's mercy is to sinners, to save the thief on the cross, who was also a murderer, and also saved Mary Magdalene and other very great sinners, then are these precious words: Fear not, little one; they spoke peace to my soul more than thirty-five years ago. These words, Fear not, little one, gave me hope, and ever since, when I have been tossed high, then sunk low on the stormy billows, and the great waves of trouble overflowed me, and I felt buried forever out of God's sight, O so despondent, those precious words, Fear not, little one, would come again and again, and in the deep, O so deep, sea of trouble, I could again say, Salvation is of the Lord. Those words have ever proved an anchor of my soul, both sure and steadfast, and thus I have realized that, "If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me," and thus I am waiting to see what the end is. I wish that every one who calleth upon the name of the Lord would remember (at every moment) that our God is absolute. The

word "absolute" means free, unlimited and without constraint; therefore our God is absolute, and whatsoever he does he does of his own free will, unlimited and without constraint. The most of our distress (at least my own) is because we at times forget, or do not think, of how absolute our God is, and when our conscience condemns us for some sin we have committed, we think that we have constrained our God to withhold blessings that he otherwise would bestow upon us, and also constrained him to cast us off and curse us. O how dreadful are our feelings when we feel as though we have thus constrained our God, and thus having constrained him have limited him in his purposes to bless us, and thus having constrained and limited him we destroy his freedom. O how sad we are when we thus forget that our God is absolute, i. e., free, unlimited, unconstrained, but when we hear his kind, sweet voice saying, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed," and when we consider that spiritual Israel (God's quickened people) are the sons of Jacob, how glad we are that God is absolute, and that our hateful sins have not destroyed his absoluteness. Job's friends seemed to try to convince him that he had constrained God to afflict him, but Job maintained his integrity, and, knowing that God is absolute, he knew that he had not constrained God, therefore Job replied, The Lord "is in one mind, and who can turn him? and what his soul desireth, even that he doeth." Thus it was simply according to God's (absolute) one mind, and just what God's soul decreed is all the reason why he afflicted Job. When I became deaf, and could not hear my own voice, so could not preach, an aged preacher said that I brought God's judgment upon me,

and God made me deaf because I did not do my duty and preach, and soon after saying this he became so blind he could not recognize his own family. I could but think that in my case it was God's judgment, but in his case, "Many are the afflictions of the righteous," &c. Now I am expressing my weakness in writing so much, or perhaps in writing at all, but I think this is my last offence, if offence it is, and feel you will kindly consider my state and forgive me, for I felt like writing, and wish to say that if consistent you may publish what I have written in the SIGNS.

Thanking you again for your kindness in sending the dear SIGNS to me, I am, as ever, yours,

DAVID L. MCNEES.

KELLER, TEXAS, June 2, 1911.

DEAR EDITORS AND READERS OF THE SIGNS:—On the third Sunday in May I met with the old Salem Church of Old Predestinarian Baptists, near Freedom, Texas, which church was formerly for many years a member of the Big Creek Association. About twelve years ago some trouble came into this church, in regard to certain resolutions introduced into the church upon some stated, but imaginary, doctrines, which deceived the church, proving to be a baited hook of strife. These things were misleading, and caused the church to be severed from the union which they had had with Big Creek Association, and to be cut off from correspondence with sound, orderly Baptists of Texas. The church tried to live under these conditions for about twelve years, and during that time the congregations ceased to attend. The church saw that they were gradually dwindling away, and at last they met and held conference, and by a majority vote voted

out the former resolutions. They then went back to Zion Church, over which Elder I. W. Bowers served as pastor, and made acknowledgments, and asked to be received back into the union and fellowship of the old constitution, under the old banner of Big Creek Association. All of this was mutually granted. They also asked that the new church be discontinued, and all be merged together into the old Salem Church, to meet at the same old place, all of which was unanimously adopted. The glad news of this reconciliation spread all over the surrounding country, and it became known that peace was made, and that Elder Bowers, whom the whole people loved, had been chosen pastor of the church. Previous to the trouble he had served the church, and served also as moderator of the association at the same place. They agreed also to hold communion at the stated time, the third Sunday in May. When I arrived on the ground I saw many conveyances full of people coming from all directions. Soon I met Elder Bowers, that faithful and devoted servant of God, whose face shone with joy. The house was packed with people to its utmost capacity. The hour for preaching was now at hand, and the writer of this being ill, the lot fell upon Elder Bowers to preach the first sermon. The dear brother took the stand with a glow of heavenly intelligence shining in his countenance, and the Lord favored him with liberty to preach in demonstration of the Spirit and with power to a great multitude, that seemed spellbound while the message was being delivered; the whole discourse seemed fraught with grace and glory from the Lord. The writer of this followed with a few remarks, after which the church proceeded

to the communion service. The writer and Elder Bowers officiated at the table, after which the church washed feet. The occasion was marked by great solemnity. When I saw the old brethren who had been barred from these privileges so long shedding tears of exultant joy, I felt that it would live in my heart's affections as a precious oasis to my soul during the remainder of my life on earth. To see such love manifested in the church exceeds ten thousand worlds like this, because this love is stronger than death, and in the purpose of God will draw together and bring into union the scattered children of God. This returning to the Shepherd and Bishop of our souls to be one in gospel order, I delight to record.

I send this brief sketch for publication in the SIGNS, feeling that the Lord has made peace for those aggrieved, calming the storm and bringing again his own from the land of the enemy. Such reports will be read with interest and gladness by the saints throughout the land. O let us henceforth heed the admonitions of the Lord, and not the resolutions of men. The Lord bless and prosper the SIGNS to publish gospel truth to the comfort and edification of the Lord's chosen people, is my prayer for Christ's sake.

Yours to serve in the gospel of the Son of God and in hope of a precious inheritance beyond,

ASA HOWARD.

[WE have declined to publish accounts of difficulties among the churches anywhere, because such matter is distressing to all who may read, but there can be no distress to any who love Zion to read of reconciliations among those who have been in trouble. We rejoice with brother Howard in the restored peace of which he is so glad.—C.]

TWO MANNER OF PEOPLE.

THE Lord said unto her, "Two manner of people shall be separated from thy bowels."—Gen. xxv. 23. "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."—Rom. ix. 11, 12.

This is the arrangement of the God of heaven respecting these two sons of Rebecca. Their standing by nature was the same, but God chose Jacob and rejected Esau. All true believers in our Lord and Savior Jesus Christ, when clothed and in their right mind, believe without question that it is God's sovereign right to do as it seemeth him good with all of the multiplication of Adam's race, feeling assured as they do that the God of the whole earth will do right. This manner of people of whom Jacob is a type are taught to know that they are bought with a price, and are therefore not their own, they were given to Jesus by the Father in the covenant of grace, and Jesus paid the full price for their redemption when he yielded up his life on Calvary. These are they who are led in a way that they knew not, and in that path which no fowl knoweth. These are they who are taught that none can come to the Savior save those who are quickened by the power of the Holy Ghost and drawn by the Father's love. These are given faith to trust in the Lord of life and salvation with their whole heart; they know that Jesus is the author and finisher of their faith. These believe that where the Lord has begun a good work he will carry it on to perfection; they know that God's promises are sure, and that they will be fulfilled; they know that the arm of the Lord is not shortened, and that he to the utmost saves. They are taught also that God changes not, and therefore the sons of

Jacob are not consumed. They know that the Father hath delivered all things into the hand of his Son, that they should honor the Son, even as they honor the Father, and they know that they who have the Son have life, and that they who have not the Son have not life. It is written, I will dwell in them, and walk in them, and they shall be to me a people, and I will be to them a God. He keeps them as the apple of his eye; they walk softly in the fear of the Lord, for he has put his fear in their hearts, that they shall not depart from him, and there is no power on the earth, nor under the earth, no height, nor depth, nor any other creature, that can separate them from the love of God, which is in Christ Jesus the Lord. At the bidding of Jesus devils flee. Jesus said, "I beheld Satan as lightning fall from heaven." At the appearing of Jesus, Satan was cast out of heaven (the church) swift as lightning. His power over the lawful captives was broken, and ere long Jesus will destroy the devil and all his works everlastingly, for Jesus arose upon the third, the appointed morning, victorious over death, hell and the grave, and ascended on high, leading captivity captive, and receiving gifts for men. Thus he has secured the victory for every vessel of mercy, whom he will raise from the dead at the last day, and whom he will fashion unto the likeness of his own glorious body, and so shall we forever be with the Lord. These people also confess their sins. "Few and evil have the days of the years of my life been," Jacob said. I am black, but comely, black as the tents of Kedar, comely as the curtains of Solomon. My sins have made me black. These are sick of the vanity of life, and exclaim, "All is vanity and vexation of spirit." They are sick because of the sore travel

of man under the sun, and long to leave the unhallowed ground and dwell with Christ at home, yet they sing with the poet, "Rock of ages, I am secure with thy promise full and free," and they believe the promise, "As thy days, so shall thy strength be."

The other manner of people, of whom Esau is a type, have the best of it in this life, and they have no bands in their death. Their eyes stand out with fatness, and they have more than heart can wish, and they boldly say, This world is as good a place as I want, if I could only stay here always; these go on in the broad road to destruction, and they have no desire to get out of that broad way, because they roll sin under their tongue as a sweet morsel, and are in love with the fleeting things of this life. These claim that when they wish to do so they can become the saviors of their own souls, and secure the favor of God as easily as they can turn over their hand. How great is their folly. They say of the Master, "Let us be called by thy name, to take away our reproach." "We will eat our own bread, and wear our own apparel." Their righteousness and their good works they prefer to the beautiful garments of salvation which Jesus gives to his people. These of the type of Esau, come up with a brow of brass, and say before God, Have we not done many wonderful works in thy name? They fancy that they will secure extra high seats in heaven; but the fact is, that they have been working all their life long with the selfish design of advancing their own interest on earth, and to advance their financial and social prestige. All the vast machinery that they have set in motion for the conversion of the world will go down in everlasting ruin, because it is built upon the

sandy foundation of man's great works and creature endeavor. But the Lord Almighty disposes the lot that is cast into the lap. He sets those he denominates sheep upon the right hand, and they are sure to inherit the kingdom which He prepared for them, as sure as it is sure that Jesus reigns at the right hand of the Father. The goats will go to the place prepared for them.

Yours in hope,

WM. F. SLOAN.

LEXINGTON, Ky.

REIDSVILLE, N. C., May 29, 1911.

DEAR BROTHER DURAND:—I have been thinking of you all in your associations, and have very much desired to be with you and hear the good preaching, and see the sweet fellowship of the brethren that has always been so dear to me in those meetings; however, God's ways are not our ways, and we must be submissive to his pleasure. If I know my heart, that is what I want to be, but I find myself so often the other way. I am a stubborn rebel, I want my own way about things, and am submissive when I have to be. This is one thing that makes me know that I am a passive creature: I act when I must; I do the things of God when that is the only thing to be done. My old man does not go to sleep at all; he hushes up only when there is a flood of the goodness and mercy of God given to me, and he is drowned out by it; then he waits, and I rest a moment in the love of God, until he can get his breath again, and he then begins his suggestions. He is the most persistent and variable being I ever saw; I wonder sometimes that he does not get discouraged, seeing that he is always wrong and that he has to be corrected so much, but there appears to be no discouragement to him. Then he

deceives me so often; sometimes he is the most humble being one can imagine, and he appears to be a very saint, then if I follow him there is great peace in the house, until he gets me into trouble, and then laughs at me. But if I do not follow him I am made to hear his hideous roaring as a mad lunatic. He is even worse than that, for I could go away from the lunatic, but I have to carry this old man's cell with me, so that there is nothing for me to do but to be humbled by letting him have his own time raving, until the Holy One comes to my rescue. Then, during his divine presence, my old man sinks back in his cell, but even then he begins to whisper easily to me of his submission in the future. He says, You will never have so much trouble any more, you know enough of yourself now to not trust yourself again, and enough of the powerful hand of God to always trust him, and even though you are brought face to face with death, you know that he can save you from death, and therefore you can go with him into death. The first I know I am fully believing just that way, and until I have denied the Lord, and am made to hear the triumphant crow of the cock, and see the loving rebuke of the Savior's face, I am ready for anything else but the humble work of my Lord. Thus you see how I am troubled and tossed. Thus I have to go or halt, as the case may be.

On last Saturday I was so dead, and the effort to preach was such a burden, I was glad when the time passed, but I came home burdened and full of sorrow. That evening I was taken ill and was quite sick all night and Sunday. I met the people on Sunday morning, but had to leave the stand as soon as a short prayer was over. When I returned I had for awhile as sweet liberty in speak-

ing as I ever enjoyed, but got so weak that I saw I must sit down. We were excused from communion service and a friend took me home, and I spent the remainder of the day in bed. This morning I am better, and feel that I shall soon be well again. Wife is not well, but able to be around. The rest are well. Hope you and yours are well. The Lord bless you all.

With much love, I am yours in hope,
L. H. HARDY.

[WHILE attending the Warwick Association, the second week in June, Elder Durand handed us the above good letter for publication in the SIGNS. We are glad of all such.—K.]

ALDBORO, Ont., March 14, 1911.

ELDER F. A. CHICK—DEAR FRIEND:—Will you come with me this morning over a portion of the way I have gone? Some years ago I had a dream, in which it seemed to me I was at Grandfather Campbell's; all the friends were there, and we were having a very pleasant time. I was enjoying it thoroughly when some person came in and said to me, Etta, you have just ten minutes to live. There was a feeling of numbness crept over me, and my whole life appeared before me. Such a life, just one blot of sin; it seemed to me I had never had one pure thought. If I had that life to live over again how differently I would do, or if I only had time it seemed to me I could do much towards working out my own salvation. I went out to have a last look around that dear old home, and in coming back I saw some men carrying the casket into the house. I went up and stood beside it; when I awakened it was morning. All the morning that feeling of numbness was over me; my work would drop from my hands, and I would stand waiting for

something to happen me. The day was passing on, and the thought came to me that it was only a dream, and perhaps the time wished for would be given me, why not take advantage of it? I went to my room and tried to read and pray, but my mind and heart were not in the attempt. After this there was a searching going on all the time, and such a longing for something I could not find. The first sermon I heard preached showed me what this hungering and thirsting was for, and the means of quenching that thirst seemingly so near, but I was not given to partake of it. My sins rose before me as mountains; they were so much in evidence that my hand went up as if to cast them aside; I was in such a state of mind that I was a stranger to myself. My cousin, Mr. Duffus, visited us, and I spoke to him about my trouble, and he listened patiently to my stammering, then quoted passages of Scripture where there are words of comfort running out to all who are weary and heavy laden, but I felt too unworthy to claim one of the declarations of the word of promise, for had I not done enough to forfeit all? and was only fit to be with the wicked and nonelect. O how I longed to get away from myself entirely, but I felt to say:

“Yet, gracious Lord, where shall I flee?
Thou art my only trust,
And still my soul would cleave to thee,
Though prostrate in the dust.”

In the fall of 1901 I attended the Pan-American exposition, and the last evening of the exposition, while sitting out on the balcony of the Canada building to watch the illumination, I was thinking of the thousands of electric bulbs throughout the grounds and buildings, when something seemed to tell me they were a type of my own life, for if they had no connection with that great power-house

there would be no light nor life in them. Just then there was a faint light appeared in all, and kept lighting up gradually, until the grounds and buildings were outlined with that beautiful light, and to me those lights appeared to be the elect of God shining forth in the brightness and righteousness of their Lord and Savior Jesus Christ, while I sat in darkness and in rags, such filthy rags. I felt to be the most desolate and forsaken of creatures, and utterly unable to do anything towards a recovery from that condition. All my attempts to recommend myself to God were fruitless, and I felt myself to be lost and undone. I could not pray for mercy, I felt so far from Him. In 1903 I heard preaching about the leaves upon the trees, that there were none so far away but what they were nourished by the trunk. I felt I had no connection with the Tree of Life, and no right to aspire to any such hope, for there was nothing in me to merit God's notice, much less his acts in salvation. What right had I to be present with all those dear people who were able to say, “Truly our fellowship is with the Father, and with his Son Jesus Christ”? It seemed to me that by looking at me they could see me as I am, a poor, sin-polluted creature, deserving of nothing but eternal death. O how can I describe those seasons of darkness and despair, every hope completely shattered? But in the face of every gloomy doubt and fear there was some influence bade me trust and wait at mercy's door for the crumbs that might fall to me from His table, and my cry was, Lord, lead me to the knowledge of the truth as it is in Jesus, and if so, I knew it would be through no merit of mine, but the effects of the love and grace of God.

In December, 1905, I went to Duart,

and while on the way to the station something seemed to say, Why are you going to Duart? Why should you expect to hear to profit? I felt very low spirited, but Deacon Campbell received me so kindly that it lifted me up and gave me some footing. Sunday morning the Elder took his text in Luke xiii. 32-34. O how sweet and powerful the gospel came to me that morning, when I least expected to hear anything. In my heart I sat at the Elder's feet, feasting upon those messages of truth and salvation, words that were manna to my hungry soul. The words of the apostle Peter came to me: "Lord, it is good for us to be here." It seemed a sacred place, a heavenly place, and when they sang the twenty-third Psalm it seemed a new song to me. I thought that if I could only retain the feeling with which I listened to that morning service I would never have another doubt or fear. I walked home with Deacon Campbell, and he must have thought me beside myself; my heart was so full of love and gratitude to God I could not keep quiet.

Dear Elder Chick, how weary you must be, and I know of no sweeter place to rest than right here beside the still waters, and in the green pastures of His love. It seems to me that I have told you nothing after all, but it is what constitutes the little hope I have. I must thank you for your kindness to me. In the darkest season of my life I had to turn to you, a perfect stranger, and I thank the Lord for your patience and kindness. I feel that after reading this you will withdraw your friendship; I have never been worthy of it. I am not worth the time you will spend reading this, but I love you all just the same.

ETTA GRAY.

WINNIPEG, Manitoba, May 17, 1911.

DEAR BRETHREN EDITORS:—Jesus said in speaking to the Pharisees, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Those Pharisees were the strictest sect of the Jews; they fully believed that they kept the law of God, and through their self-centred righteousness they had confidence of their acceptance with him, and of being rewarded with a high place in his heavenly kingdom. They held to the doctrine of the resurrection of the dead, both body and spirit, and believed that this doctrine was in accordance with the Scriptures, but they were ignorant of the truth that their acceptance with God was not dependent on their own personal merit, but could only rest upon the finished work of the Savior, who is the resurrection and life of his people. They had the law of Moses; it was read in the synagogues every sabbath day. Was it not sufficient in itself? How could it be defective if it were of God? It was not defective, it was perfectly fitted to perform the work that God had given it to do; that work was not the justification of men, but their condemnation, to shew them how far short they came of the glory and perfection of God. The Pharisees had never learned this truth. When Jesus associated with publicans and sinners they were astounded. They would not so much as let one of these touch them for fear of defilement, but cried, "Stand by thyself, come not near to me; for I am holier than thou." Simon marveled that Jesus would permit such an one as Mary to touch him, and naturally thought that he was ignorant of what manner of woman she was, but the Savior's rebuke proved it otherwise. Legal righteousness appeals very strongly to human nature,

to our pride and vanity; to-day, as among the Jews of old, it is preached far and wide throughout the world, and spoken of as the gospel, as the doctrine of Christ. But search the Scriptures, and see if it is not the very doctrine that he condemned, the leaven of the Pharisee, the delusion of antichrist. Now if this error was only to be found in those who have no knowledge of the truth, we would not need to be so much concerned about it, but let us look within our own hearts and heed the warning of our Lord: "Beware of the leaven of the Pharisees." We, as well as others, are continually seeking perfection in the flesh, both in others and in ourselves; we are ready to judge according to the law, forgetting that judgment means death. We who trust we have been made free from the law by the body of Christ, seek again to be entangled in its bondage. Why? That we may glory in the flesh. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid." For if we have any part in Christ, sin is hateful to us, because it is sin. We cannot live apart from corruption while we dwell in this earthly tabernacle; we must bear this body of sin with us through life, and cry out continually, "O wretched man that I am!" Yet we are given the blessed assurance, "My grace is sufficient for thee: for my strength is made perfect in weakness." This very state in which we condemn and abhor our own vileness is crucifying the flesh, living not after the flesh, but after the Spirit. To live after the flesh is to seek perfection in and through the flesh; to live after the Spirit is to seek perfection in Christ, the Lamb of God, who takes away the sins of his people. So we cannot judge according to the law, each of us must be governed by his own conscience. We cannot tell

what is in the heart of our brother; God is his judge, and he will shew him his error if he is in the wrong. Let us rather forbear, and show mercy as we ourselves hope for mercy. "Be ye therefore merciful, as your Father also is merciful."

My dear brethren, I doubt if I should send this, I am so far from being worthy to speak of these sacred mysteries. Unless there may be some word of comfort to a poor fellow-traveler who, like myself, has often stumbled among the monuments of the law, do not publish it.

Your brother, I hope, in christian fellowship,

GILBERT B. McCOLL.

ELGIN, Oregon, May 16, 1911.

DEAR BROTHERS EDITORS:—I am sending you herein a short extract from an article written by William Hanna Thompson, and published in *The Designer* for April, 1911.

"Esau and his descendants betook themselves to the land called after them the land of Edom, but by the Romans Idumea, where they lived as robbers until they were subjugated by David's bloody general, Joab, the son of Zeruah. This land is the natural home of robbers; to this day no one can visit without an armed escort its wonderful capital, Petra, where houses and temples are hewn out of red granite precipices. Every allusion to an Edomite in the Old Testament witnesses to the hatred, both personal and racial, of the sons of Esau, for the descendants of Jacob. One example is that of the words written during the Babylonian captivity. 'Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof.' In Genesis, Esau shows that he shared in the feeling then everywhere prevalent, that the last words

of an old father would permanently influence the destiny of his descendants, for 'Esau said unto his father, Hast thou but one blessing, my father? * * * and Esau lifted up his voice, and wept.' Isaac's prophetic answer foretold that Esau should live by his sword and serve his brother, but that at the last he should shake the yoke from off his neck. These words were literally fulfilled by Herod, called the great, who was an Idumean. Herod was a cavalry officer who managed to sell his sword at the right time, first to Pompey, then to Julius Caesar, then to Mark Antony, and finally to Octavius, or Augustus. For this latter service Augustus asked Herod what he chose as his reward. Herod's answer embodied the longings of his race through all the years: I wish to be made king of the Jews; and so he was until he had his fill of proving to the Jews that they had Esau's yoke well on their necks. When he was dying he contrived the most original plan in history for showing pure hatred: foreseeing the rejoicings at his demise, he ordered that a large number of prominent Jews should be confined in one building until he breathed his last, then all should be put to death, so that there should be widespread mourning among his subjects in spite of themselves. The Prince of Peace was born while Herod was king, and the dark, sullen Tiberius was Caesar."

If the writer is correct in what he has here said, and I see no reason why he is not, we see the perfect fulfillment of the prophecy of Isaac in the blessing he gave Esau: "And it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck," and is it not off to this day? As this was very interesting to me, I thought it

might also be to the brethren generally, so leave it in your hands to do with as you think best.

G. E. MAYFIELD.

CINCINNATI, Ohio, April 28, 1911.

DEAR EDITORS:—I have just received this evening a few lines written by my father, M. V. Pennington, who lives at Garretts Bend, W. Va. He is growing old; was sixty-seven years old April 25th, and has suffered the most of his life. I wish to copy part of his letter and send to you for publication, if it is your feeling to do so.

"Dear daughter, I am sixty-seven years old to-day. I received your letter yesterday, and was not glad to hear of Willard's awful condition. I pray God's mercy to be directed toward your home, that Willard may be lifted up from that mournful bed of affliction. O what disappointment it is to suffer, realizing as you do that he has not the ability to care for his family. I know all about it, I have been there. I am just an old sick man in great trouble, which death only can remove. I have no faith in the things of this world. The night that Jesus was betrayed he said to his apostles, I am no longer of the world. That text seems to come close to me. I feel to say to-day that I am not far from the door of death; it need not surprise any one if I am taken at any hour, but I have a hope sometimes that God has been merciful to even me, although I have been tempted, and have done many sins since I was born of the Spirit of God. I will say I believe I was born of the Spirit of that holy God, for my heart was full of his glory, full of that glory and love which, as Paul says, passeth all understanding. I have since then committed many sins, and I have

had bitter chastisement, but Paul says we are blessed in heavenly places here in Christ Jesus.

I cannot strike hands against God's people, it is a great pleasure for me to visit them. The Old School Baptists are the only people I can understand, and they understand me. All of his people will be saved, but I believe there are many of God's people who never get the right name while living on this earth. I feel sure he has taught me that the Old School Baptists are the only people who preach the gospel, and that is the reason the world hates them; they have the least friendship shown them in the way of worship of any other people. You know if the world hates you, it hated Me before it hated you. If you were of the world, the world would love you; every kind of bird loves its mate; that is the reason the Old School Baptists are hated. You notice all those false doctrines, they say very little about each other. Why is this, dear daughter? It is because they do not preach the gospel; it is impossible for any man to preach the gospel who does not believe it. I do not know why any one in my condition wants to live in the world. I am paralyzed, but God has taught me lessons here more than all the college men of the whole world, for all the Lord's people shall be taught of him. Do not lose sight of this text. Heaven and earth shall pass away, but this text will hold good until all of God's children are safely housed in heaven. Why then go anywhere to learn these things? I like the instruction of God's people who have been taught of him."

These are the words of my dear father.

A sinner in hope of eternal life,

W. C. PENNINGTON.

MATTHEW V. 10.

"BLESSED are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

This afternoon I penned three such pages as this on both sides, and in looking it over it appeared so simple to me that I laid it aside. It was all of self, or of what I had passed through, and the thoughts of my mind for the past seventy years, and I felt that it would be better for the wastebasket than to send to you. Let my trials die with me. While on my bed the above text came to me as recorded in the fifth chapter and tenth verse of Matthew. If I cannot add anything to it, it is a sweet consolation to know that the Lord sees us when we see not him, and that he always hears our cry. I had read this morning, "Hope thou in God," in Psalm xliv., and had sung hymn No. 577, and felt well in mind, and thought that I would write you a good long letter, giving a synopsis of my experience and trials, but since it has appeared so foolish to tell you and the brethren so much of self, I forbear, and feel I have made myself a laughingstock in this. I told a brother that I was jealous of him, the first time that I ever felt that way in my life, and then I felt ashamed that I had told him. This was the first taste that I had had of jealousy. It lasted with me but a few days, yet I am glad that it came to me, and wish all the brethren who are troubled with it might be released as soon as I was. I am seventy-nine this day, and know that I am sinful and vile, but,

"If in Jesus my name is found,
In that mystical body to Canaan I'm bound."

Then all indeed is well. Let persecution come, it is all that men can do. Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." If so, then he will defend it

for himself. "This is the name whereby he shall be called, The Lord our Righteousness." Dear brethren and sisters, press on in the strength of Israel's God. The kingdom is yours, no matter what your enemies may say. The name of that city is, "The Lord is there." He that hath wrought us for the selfsame thing is God. With him there is no variability nor shadow of turning. How delightful to fight under such a King as this, whose right hand and holy arm have gotten him the victory. Although you may be afflicted like Job, or Samson, or Hezekiah, or like the writer, the foundation standeth sure, "The Lord knoweth them that are his." John the Baptist asked, "Art thou he that should come, or do we look for another?"

"Your weakness shall his wonders tell,
And tell them with delight;
The feeblest saint that God shall call
Shall triumph in his sight."

In love, your brother,

D. S. ELLIOTT.

SPENCERVILLE, Ohio, July 9, 1911.

DEAR BRETHREN:—On my return from my tour in the eastern associations, now for the third time, with great joy throughout them all, together with my visit in Canada, at Cleveland, and with our aged and failing brother, Elder Jacob Gauder, at Lyons, Ohio, I found the inclosed letter from our brother in the common faith, J. H. Yeoman. I now send it to you, hoping it will find a place in the SIGNS. I trust that this will be acceptable to him, as he has now and then been in the habit of writing for it in past years. I would have been glad to have given, had space and time permitted, a full account of my tour, and of the very cordial reception I had at every place. I would also like to speak of the harmonious preaching and the prevailing signs of

mutual growth in love, unity and that order that is so desirable among brethren. May the blessed Master cause a still greater growth in these particulars.

In love, A. B. BREES.

LOVELAND, Colo., July 4, 1911.

DEAR BROTHER BREES:—I have read your article in the SIGNS of July 1st upon the subject of the will of God, and from some cause I feel impressed to write some of my reflections upon this same subject, not that I feel I can instruct you, or any other of the Lord's dear children, for I do know that I am a poor, old and ignorant man, having but little education; in other words, I am no scholar, and not having studied grammar a day in my life I have but little if any knowledge of the grammatical construction of words or sentences. I feel that my knowledge of spiritual things is still much less, if I have any at all. Then why should I attempt to write to you upon spiritual things? I know not.

You have asked, Does God actively will in those who "speak evil of" (his people) in the same manner that he wills in the saints "to will and to do"? &c. I feel like answering that question briefly by asking, Was it the active will or Holy Spirit of God that caused Judas to betray Jesus? (See Luke xxii. 3; John xiii. 26.) Luke and John tell us that it was Satan entered into him. I believe our God to be the God of purpose; that he works, or controls, all things according to his own will and good pleasure. He had a purpose in destroying a wicked king. If we turn to 2 Chron. xviii. 19, we find that it was a "lying spirit" that induced King Ahab to go up to Ramoth-gilead, that he might be slain there. I do not believe that there ever did, or ever will, anything enter the heavens of eter-

nal glory that is impure or unholy; then is it too much for me to say I do not believe it possible for anything impure, unholy or unrighteous to emanate from the ever-blessed Spirit of the Father, Son and Holy Ghost? No fountain can send forth at the same place sweet water and bitter, neither yield both salt water and fresh. (James iii. 11, 12.) Make the tree good, and the fruit will be good also. David said, "Surely the wrath of man shall praise thee." How God can so control the wicked acts of men (or devils for that matter) and yet leave them sinners and accountable to him, is to me one of the hidden mysteries of God. That is not all David said: "The remainder of wrath shalt thou restrain." Just think of it, my brother, were it not for the restraining power of our God over men and devils, we would not dare to attempt to worship God according to the dictates of our own conscience without having to undergo the same persecutions, sufferings and sore trials, yea, the most horrible tortures, that the saints did in times past. Though this is said to be the enlightened christian age of the world, men by nature are no better to-day than in days gone by. The saints of old underwent scourgings, bonds and imprisonment, were stoned, were sawn asunder, slain with the sword, all in the guise or name of religion. Is the religious world any better now? I think not; all they lack to-day is the power to do the same things. I do rejoice to know that God does overrule all things according to his own will and good pleasure. The will of the natural man is as prone to evil as the sparks are to fly upward; it is changed alone by the grace of God shed abroad in the heart to will any good thing that will be pleasing to God. Can the Ethiopian change his skin, or the leopard his spots? Then

may ye who are accustomed to do evil, cease, and do good. (Jer. xiii. 23.) "It is God which worketh in you both to will and to do of his good pleasure."—Phil. ii. 13. Jesus declared, "Without me ye can do nothing." God's will is absolute in all his purposes and decrees; he is the same yesterday, and to-day, and forever; all other powers combined cannot change it nor resist it. (Romans ix. 19.)

I have not written as I thought to write when I took up my pen; my pen has followed my thoughts as they came to my mind. I do not know that I have written one word that will give you any light upon the subject you desired, but I believe I will send it to you for what it is worth, if it is worth anything at all. Let me give you one word of admonition in conclusion, my brother. If any man lack wisdom, let him ask of God, who giveth liberally, and upbraideth not. If we get that wisdom which is from above we are sure to get understanding also.

But I must close, as I may weary you. May the Lord, the ever-blessed Spirit, lead us in the way of all truth, is my prayer.

J. H. YEOMAN.

[WE understand both brother Brees, by his question, and brother Yeoman, by his reply, to set forth just what Peter declared by inspiration in the Acts concerning the betrayal and crucifixion of Christ. Wicked men there are declared to have done wickedly and against the Lord just what God had before determined to be done. The purpose of God is fulfilled, and yet men do these things wickedly. Both these things are true of every wicked act, word or thought of men. How both these things can be true is not a question for us to answer. The Bible does not answer this. God predestinates the thought, the word and the deed, and yet men who do these

things do them wickedly. In all these things we see God's holy purpose and man's wicked purpose set forth.—C.]

AVONDALE, Ala., June 29, 1911.

DEAR BRETHREN EDITORS:—I noticed in the SIGNS for July 1st a request from Elder A. B. Brees, of Spencerville, Ohio, for some brother or brethren to write upon the different phases of the will of God, and as I have had much meditation upon that subject in the past, I will, with your permission, venture a few thoughts upon the subject. I certainly believe that there should be a distinction made between God's universal will, or purpose, by which he governs the world, and in accordance with which all things and events transpire, and the active will of God, by which he works in his people both to will and to do of his good pleasure, and I believe that a failure to recognize this distinction has involved many of the Lord's people in confusion and perplexity.

I will now refer to some Scripture that seems to me to substantiate my position. When God told Abraham to take his Son Isaac into a certain place and there offer him as a burnt offering, God worked in Abraham the will to obey, but it is evident that God's will or purpose was that Abraham should not slay his son, hence the obedience of Abraham was the result of God's work in Abraham. The Lord's dealings with Moses and the Pharisees, Jeremiah's prophecy to Israel, and other instances, seem to substantiate the same thing. To my mind there is quite a difference in God doing his will in the army of heaven and among the inhabitants of the earth, and man doing God's will in everything that he does. I cannot ac-

cept the idea that everything that occurs in the world is according to God's will. Really I think there ought to be a distinction made between God's will and his purpose. I can accept the idea that God has a purpose in every thing and event that transpires. Christ taught his disciples to pray, "Thy will be done in earth, as it is in heaven," not as it is done in the world, and I believe the expression, "in earth," means in this earthy body, and God works in his people both to will and to do, and this prayer is in perfect harmony with God's work in the hearts of his people. Paul said in one place, "For this is the will of God in Christ Jesus concerning you." Again, "For this is the will of God, even your sanctification." "Doing the will of God from the heart." "It is better, if the will of God be so." Christ said, "I came down from heaven, not to do mine own will, but the will of him that sent me." Again, "My meat is to do the will of him that sent me, and to finish his work." "Lo, I come to do thy will, O God." "If it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt." I remember only one Scripture, in Revelation, where it is intimated that wicked men do the will of God, and that is this: "For God hath put in their hearts [and this is an inward work] to fulfill his will, and to agree, and give their kingdom unto the beast," &c.

I will now close by asking this question: Does any child of God when doing wrong feel that he is doing God's will? I may be wrong in all this, as I fear that I am in everything else. My only desire is to know and love the truth in Christ.

H. J. REDD.

WESTON, Michigan.

DEAR EDITORS:—I never expected to write to my dear ones through the SIGNS, as I have lain on my bed nearly eighteen weeks, but the Lord has spared me so far, and as I read in the SIGNS yesterday I felt I must make one more effort. O how sad to be shut in so long, and how I have called upon the Lord to take me away from suffering, but my time has not yet come, my passport not yet sealed. How much I have thought of you. I was very much pained to hear of the death of dear Elder Frank McGlade. When I met him at the Cement City meeting he asked if I took the SIGNS, and said he was always at home where he found it. I never heard such a prayer as he made at the ordinations of deacons; surely the Lord indited it; no mortal ever could without God. It seemed as if his words burned like fire, and I said, Surely that man is born of God, and tears were flowing from nearly every eye. Dear ones, pray for me, I cannot walk a step and cannot stand alone; I need your prayers. When I heard of his death I felt as if my time had come. My sister, since her husband's death, is like a poor dove mourning. O what a world of sin and sorrow. One night while suffering terribly, awake all night, I prayed the Lord to come, and I saw a wide stream, and thought a small boat came to the gates of the city and my blessed Savior was in it and came toward me; the water shone like silver, and as it came it sparkled like diamonds. O will Jesus ever look upon such as I? only a sinner, but he has appeared to me many times, once in the darkest night, and it seemed like a soft twilight pervaded the room. O what a sweet assurance that Christ is mine; no tongue can tell it. Loved ones, how I wish I could see you. Will I ever

meet you in glory? Pray for me that we may meet.

Excuse poor writing, as my hand is unsteady. I love the SIGNS.

(MRS.) JAMES WYMAN.

LAUREL, Miss., May 28, 1911.

DEAR BRETHERN EDITORS:—The time has rolled around for me to renew my subscription, and I desire to tell you how much I appreciate your paper, the SIGNS OF THE TIMES. I find comforting letters, which I enjoy much, and do not see how I could do without it. May the God of all power still uphold you and enable you to contend for the doctrine of absolute predestination. It fills my heart with joy and happiness to read those letters on the finished and complete work of God. Brethren, if I believe anything, it is in a complete and finished work. We are taught in his word that he made the heaven and earth; all things were made by him, from the very least to the greatest, and without him there was nothing made, and it was all made good for the purpose that it was made, for God made man and said he was good. How good was man? He was good for the purpose that he made him for, so I think everything else was made good for the purpose he made it; he will be glorified in it. So he makes the good and he creates evil. What! God creates evil? That is what the Scripture teaches. Say, you must be particular about that, you will make God the author of sin. I do not think so. Sin is a violation of God's law. Whatsoever he has made or created is for his own purpose, so the people can say what they please, it does not change the purpose of God.

Brethren, about twelve months ago I wrote a short letter, stating the condition of our church at Palestine. We are in

peace yet, and have the same pastor, though he had a hard struggle, but God, as we trust, enabled him to stand firm and unmovable. May God bless us and enable us to continue in the doctrine that the Lord our Savior taught. Pray for us, brethren.

Your very unworthy brother, if one at all,
 THOMAS J. KNIGHT.

VANLEER, Tenn.

DEAR BRETHREN EDITORS:—If you will allow one so sinful as I am to thus address you. I am a reader of your paper, and feel that I want you and your readers to know that I am a strong believer in the doctrine advocated by the SIGNS. If there is anything I do like, it is to read those letters which extol God above all things; not a part, but all things, whether in heaven or in earth, "visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."—Col. i. 16, 17. I find poor, hungering ones from all parts who are contending for this old truth of so long standing. This language was used A. D. 64, and is still being contended for by a remnant now in the year 1911, so any one denying this language of Paul cannot be considered a witness. But God said he would not leave himself without witnesses, and I find in reading the good old SIGNS that he yet has witnesses here on earth. But one failing to attach "all things" to God is not considered by me a witness, for the true witness, of God testifies that God works all things after the counsel of his will. (Eph. i. 11.) Again, if one fails to know that all things work together for good to them that love the Lord; I say, any one failing to know this, I cannot accept him as a witness.

This letter being my first to your good paper, I had better close by saying that in my poor heart there is a warm place for all who believe the foregoing texts of the book of God, so I say, Long be the life of the dear old SIGNS and all the dear ones I have been reading after. May God in his rich mercy fill your lives with the riches of his grace: unsearchable riches of Christ. Amen.

L. D. SEALS.

JEMISON, Ala., April 9, 1911.

DEAR BROTHER KER:—I have thought for a long time that I would write to you and tell you that I enjoyed your editorial upon predestination, but I have such little light that I have put it off, but now as I have to send two dollars for the SIGNS another year, I feel to add a few words. I cannot see well, as I will be seventy-nine the 14th day of this month. I am the same sinner that I was seventy-nine years ago, but for some time I have hoped that God for Christ's sake has forgiven all. If so I am pure within, but impure without. There is a song that all love to sing except the church, and some who belong to the church; it is this: "The gospel trumpet is sounding, sea to sea, and from land to land." If they had said the money trumpet, it would be according to their preaching, and their faith and works and practice. I have tried to get them to sing, "The church's desolation," but they will not sing that, as they know that it fits them, and they cannot endure the truth.

Now tell me, brother Ker, what you think about people that belong to other so-called churches. Will they be saved? It was grace that saved a wretch like me.

Your brother in hope,

JOS. CHANDLER.

[SOME of us, brother Chandler, who now have hope in God were once identi-

fied with other denominations, and if saved now we were saved then, but not made manifest as the children of God. Such having been our case, we have reason to hope and believe that many others now connected with different religious bodies are also saved by the blood of the Lamb.—K.]

WESTON, Mich., March 8, 1911.

DEAR BRETHREN EDITORS:—I kindly thank you for continuing our paper, and hope you will excuse me for not sending the money sooner. I do not feel that I can get along without the SIGNS; it seems doubly dear to me since the death of my dear husband, Elder T. J. Wyman. I have often felt that I would like to write to the brethren and sisters when reading of their joys and sorrows, it cheers me by the way, but O, I am so weak I often ask, "Am I his, or am I not?" Still I have a hope that I would not exchange for worlds like this. By grace are we saved, it is not of ourselves, but the gift of God. I have received many letters of sympathy since the death of my husband; some are yet unanswered, not because I did not appreciate them, but I am so heartbroken that I can hardly write, though I know my loss is his eternal gain. There is no sorrow there; all tears are wiped from his eyes, while we poor, sinful mortals must wait a little longer. I sometimes think it will not be long with me, as I am nearly seventy. My prayer is that the Lord will keep me in the right way. Mr. Wyman's mother is still living, she is nearly ninety-four years of age, and is quite active.

I have written more than I intended; if it will not crowd out better matter you can publish it. When it is well with you remember me at the throne of grace

Your unworthy sister,

(MRS.) T. J. WYMAN

SMITH CENTER, Kansas, Jan. 12, 1911.

DEAR EDITORS AND READERS OF THE SIGNS:—As I have to write on business I will try to add a few words. I much enjoy reading the SIGNS, as I am almost alone here as for Primitive Baptists; I only know of one member in this county. We have preaching most every month nearly fifty miles from here, by Elder Joseph Ford, of Seneca, Kansas, but I cannot go so far every time. We have meeting near us, but it is of no comfort to me. I love to hear the gospel of the power of God proclaimed, which is the only hope for a sinner like me. There are foes without and fears within, so much so that I am often discouraged to see how the wicked flourish and multiply and gather in their hundreds, while with the Primitive Baptists there is one here and another there, and I am made to wonder why it is so, but "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." I would say to the brethren and sisters, Write on. I would be glad to write, but it seems impossible to write to the comfort of God's dear people.

I will close, with love to all.

Your brother, I hope,

W. S. AYDELOTT.

SPENCERVILLE, Ohio, Dec 16, 1910.

DEAR EDITORS:—I just want to tell you how much I appreciate and love to read the SIGNS; it is about all the preaching I get. I have been taking it for about twenty years, and have two volumes of the paper, 1845 and 1846, which show to me that the Baptists are the same in all ages. This is my Christmas gift to you. Like Peter, "Silver and gold have I none; but such as I have give I thee."

May the Lord bless you and keep you.

ALICE WIEN.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1911.

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

EDITORS:

Elder F. A. Chick, Hopewell, N. J.
Elder H. C. Ker, Middletown, N. Y.

All letters for this paper should be addressed, and money orders made payable, to
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JOHN III. 5.

DEAR BROTHER CHICK:—Will you please give your views upon John iii. 5? "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Your sister,

(MRS.) R. E. DAVIS.

There is no more important theme than that of the new birth as we, in general, call it. Whatever differences of opinion there may be as regards some expressions used in the Scriptures concerning it, all who carefully read the Bible will admit that the new birth is a necessity, if any poor sinner is ever to know the grace of God in truth and be prepared to enter the kingdom of heaven, either here or hereafter. It is sure, if the testimony of the Scriptures is to have any weight, that no one ever knew the Lord here, or ever entered the final heaven of the blessed, except that one had been "born from above" or "born of water and of the Spirit." The necessity then of the new birth, and the evidences that follow it and prove it to have been wrought in any one, are the two things that have seemed to us to be the most important to be considered. We recall that the first gospel sermon we ever heard of which we could remember anything, was preached in our hearing in

an upper room at Whitefield, Maine, forty-nine years ago this coming September, by Elder Wm. Quint, at the beginning of the Maine Old School Baptist Association. It was the first sermon of the meeting, and the text was, "Except a man be born again, he cannot see the kingdom of God." We recall that he dwelt almost altogether upon the necessity of the new birth, upon the evidences of it, and lastly, that it was the work of God alone. There were discussions then, as there have been since, as to what it is to be born again, and as to who or what is born again, but we remember that Elder Quint did not enter into any discussion of any of these questions at all, but went on to insist upon its necessity, its evidences, and that it was of God alone. We were but as a child then, and desired above all things to know our interest in this work of the Lord, and we recall that the preaching was blessed to us, and that by it we were encouraged to hope that we knew these things for ourself, and it all seemed wonderful to us. The preaching of the doctrine and the experience all through the meeting was most blessed, and then the fellowship of God's children who were gathered at that place seemed inexpressibly good to us. All were strangers to us at that time, but, child as we were, and feeling altogether unworthy as we did, still it was a time of gladness to us. There was no room for any lightness or levity in our thoughts or feelings. The people we met then have been most dear to us ever since that time. Most of them have passed away from earth, but their memory in Christ still brings a sweet savor to us.

With these general remarks, we will pass on to write about the text proposed by sister Davis. It is not needful that

we should here call up all the circumstances attending the utterance of these words by our blessed Redeemer, for all Bible readers are familiar with them. Nicodemus had come to the Savior to be instructed, saying, "Rabbi, we know that thou art a teacher come from God." Evidently the thought of this man was that all that was needed to prepare any man for participation in the kingdom of God here, and beyond this world, in heaven, was that he should be taught. This conception of man is the highest that natural men can have concerning the way of life and salvation. All Sunday Schools, Theological Seminaries, and all other institutions of the theological training, are founded upon the same ideas that were in the mind of Nicodemus. Simple teaching, such as one man can impart to another, is thought to be all that is needful to prepare men for heaven and immortal glory. But here Jesus replied, and declared to this man that teaching is far from meeting the needs of men. He in substance says, No man can be taught in these divine things except he be born again; or more literally, as the marginal reading seen in our large Bibles is, "Except a man be born from above." Without this birth from above no man can even see the kingdom of heaven. Birth from the earth, that is below, enables one to see things of this earth; so to see the things that are from above a man must be born from above. Jesus in substance said to him, You came to me that you might be taught in heavenly things, but I tell you that something must precede any teaching of this kind; you cannot know, by any means whatever, the things of the kingdom of heaven, except you be born in that kingdom. As no 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, save the Spirit of God. If the Spirit of God does not dwell in you ye cannot know the things that are spiritual, the things of the kingdom of heaven. This one truth, if believed fully now, would at once silence all Arminian or legal efforts to bring men or children who have not been born again to the knowledge of salvation. Men unborn of the Spirit cannot know these things, but after this birth has been experienced there is room for teaching in the things of that kingdom. Nicodemus was filled with wonder at this. It is not our mind that he really thought that the Master intended to say that a man must be born again according to the course of nature, but rather, he sought to express his idea of the impossibility of such a change as was implied in the Savior's words, "Ye must be born from above," by calling up the impossibility of one being born again of his mother, after he had become old. As this seemed to him to be impossible, so he uses it to set forth the impossibility to his mind of such a birth as the Savior presented. It does not seem to us that the Savior understood him as really meaning to say, I understand you to mean a second natural birth; because the words that follow do not and could not thus apply. The words of the Savior, recorded in verse six, were intended to meet what was the real thought in the mind of Nicodemus: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Earthly men can grow in the knowledge of earthly things, and to this end they are born of the flesh, but to enter into and grow in the knowledge of spiritual things requires that a man should possess the Spirit of God. All that proceeds from the flesh is fleshly, and all that proceeds from the Spirit is

spiritual, or heavenly. The Spirit does not guide one into natural things and nature, nor does the flesh guide one into the knowledge of spiritual things. Thus we have presented what we understand to be the substance of the Savior's teaching in this whole narrative. He also enforces this thought by various expressions used in the narrative, all of which are intended to set forth more fully the things of which we have spoken. But what is it to be born of water and of the Spirit? We desire first to express our mind negatively: being born of water does not mean baptism. Baptism is the door of entrance into the visible organization called the church. As a door is a portion of the house to which it belongs, so baptism is a part of the order of the house of God, the church. By that portion of the house which we call the door men enter into the house itself; so by that part of the ordinances of the church called baptism do men enter into the privileges within the church. But the Savior is not speaking here of the visible organization of the church, but of the kingdom of heaven, and the kingdom of heaven and the church are two distinct things. One must be in the kingdom by birth before he is entitled to baptism at all. One may be baptized, and become a member of some visible church, while yet he has never been born of the Spirit, and therefore is not in the kingdom of God. Many are born of God who are not members of the church by baptism. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven." If the kingdom of heaven did indeed mean the visible organization, or the church, in any place, then there might be force in the claim that being born of the water signified baptism. Thousands are to-day in the kingdom of

God who have never been baptized; but no man can be said to be a member of the visible church without baptism. The Savior therefore, as it appears to us, could not mean baptism by the expression, "born of water." We desire especially to insist upon this one truth: that the kingdom of heaven is one thing and the church in her organization and ordinances is another thing. There was no church organization until the day of Pentecost, but the kingdom of heaven was preached and existed from the days of John the Baptist. The kingdom of heaven has never ceased to be since the ministry of John the Baptist began, but churches have risen and gone down, and ceased to exist here and there. We might go on and point out other differences between the kingdom of heaven and the church, but will forbear now. Out of this notion, that being born of water signified baptism, has grown up all the superstition with which the Greek Church, the Romish Church, the Episcopalian Church and other religionists in the world are ensnared, viz., the theory of baptismal regeneration. The Greek Church still practices immersion, while all the others use sprinkling or pouring, but they all regard the ceremony as that which regenerates the subject of it, and the child brought up in these organizations is taught to say that by his baptism he was made a child of God and an heir of glory. Some have also thought that the word "and" in the text ought to be regarded as intensive, and that it has the force of "even." They would understand the text as though it had been written, Except a man be born of water, even of the Spirit, he cannot enter into the kingdom of God. These understand the word "water" in the text to be used as a

figure of the Spirit, and that the Savior added the words, "even of the Spirit," in order to explain his use of the word "water." It has been our mind that there is a measure of truth in this view, yet we do not fully agree with the above. It is not our mind that the word "water" is intended to signify the same thing as the word "Spirit," but rather to set forth the work of the Spirit when it once dwells in the heart, viz., its purifying, cleansing work. By the prophet Ezekiel the Lord declared that when he would gather his people from the nations and bring them into their own land, he would sprinkle clean water upon them, and they should be clean, and that from all their filthiness and their idols he would cleanse them. He also said, "A new spirit will I put within you." Again, "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."—Ezekiel xxxvi. 26, 27. Here it is declared that the Lord would put his Spirit within them, and then through the power of that Spirit they should be cleansed from filthiness and idolatry, just as water cleanses the body. In this text, then, we have the same two things of which the blessed Redeemer speaks to Nicodemus, viz., the water and the Spirit. The Spirit dwells first in the heart, and then there is a cleansing (compared to the washing of water) wrought in the heart and life by the Spirit from filthiness of word and deed and from false religion especially. So Paul in Ephesians v. 26, uses the expression, "That he might sanctify and cleanse it with the washing of water by the word." Here also it is our mind that by the word "water" Paul means the work of the Spirit. It is his teaching that the indwelling Spirit works out a cleansing by the word of God, such

as may be compared to the cleansing of the body by water. So in Titus we read of the washing of regeneration, and the renewing of the Holy Ghost. Here also the Holy Ghost is set forth as that power by which this cleansing work is wrought, and its effect is like that of washing by water. So also in Hebrews, tenth chapter, we read of the heart being sprinkled from an evil conscience, and the bodies being washed with pure water. It is our mind that all these Scriptures set forth the same things in substance that our Savior declared to Nicodemus. The work of the Holy Spirit is pointed out in them all, and that work is said to be by the word of God, and the effect is the cleansing of the filthiness of the flesh. The Spirit takes of the things of Jesus and reveals them unto those who possess the Spirit. By this instruction they are shown that which is evil and false, and, on the other hand, that which is good and true. By the same Spirit they are stirred up to love the one and to hate the other; thus they come to depart from the evil, and from all their former idols, and to cleave to that which is good. Hence it is thus that the children of God, born from above, come afterwards to enter into the kingdom of God; they enter into a knowledge of it, and into communion with the things of that kingdom. They thus grow in grace, and in the knowledge of the truth as it is in Jesus Christ.

We now leave these reflections to our readers. May the Lord bless them to all by whom they may be read. C.

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EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

HAGGAI I. 6.

BROTHER BEEBE:—If it will not interfere with other matter, you will oblige me by giving your views on Haggai i. 6: “Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put into a bag with holes.”

I. W. BAYLY.

PRINCESS ANNE, Md., Feb. 16, 1864.

This message was sent to Zerubbabel, the governor of Jerusalem, and to Joshua, the priest, and through them to the people of Judea, in the second year of the reign of Darius, king of Persia, admonishing them to proceed with the work of building the temple of the Lord at Jerusalem. The work had been commenced under the patronage of Cyrus, by whose hand God had delivered Judah from her seventy years of captivity in Babylon, but hindered by the adversaries of Judah, who had taken offence because their proffered services to help build had been rejected by Zerubbabel and Joshua, and, in revenge, they charged them with disloyalty to the king and succeeded in procuring an edict, or injunction, from the king, causing the work to stop, but God sent the prophet Haggai with a command to go on with the work. This prophet is urging his divinely authorized admonition, “Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord’s house shall be built. Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now, therefore, thus saith the Lord of hosts, Consider your ways.” And of the things which they were to consider, whether it were better for them to obey

God or men, mark the dealings of God with them in their disobedience. How had they fared while the work was suspended through fear of the human government claiming the right to dictate in this matter? This suspension lasted from the time of the decree of Artaxerxes until the second year of the reign of Darius, and during that period God had withheld from them the blessings provided in his covenant for their obedience, and had sent upon them the judgments in that covenant provided for disobedience. The scarcity of bread among them was not because they had sown too sparingly, for they had sown much, but brought in little. God in judgment had withheld the rains and dew, and suffered not the earth to yield to them its bounteous harvests. This is one thing they were called upon to consider. Another matter for serious consideration was, that what they did eat was forbidden to satisfy their appetites. “Ye eat, but ye have not enough; ye drink, but ye are not filled with drink.” Neither in eating nor drinking could they be satisfied. “Ye clothe you, but there is none warm.” They could prosper in nothing. Even the hireling who earned wages could not permanently invest them; their money was put into bags with holes, so that it was lost. Now God commands them to consider these his dealings with them, and bear in mind that “the way of the transgressor is hard.” God would not allow them, as his peculiar people, to prosper in disobedience. How true the testimony of them as an inconsiderate people is given in the first chapter of Isaiah, more inconsiderate than the very ox, and even the stupid ass reproved them. “The ox knoweth his owner, and the ass his master’s crib: but Israel doth

not know, my people doth not consider." God had promised them corn and wine and oil if they were obedient to him, and assured them that the willing and obedient should eat the good of the land, but the same covenant provided that if they were disobedient he would send the sword, the famine and the pestilence. Under their then present circumstances it became them soberly to consider whether there was not clear and palpable evidence that God disapproved of their disobedience. How astonishing, that having so recently returned from their seventy years of captivity in Babylon, they should so soon require to be reminded of their duty to obey God by his judgments. They were a carnal, but typical people, and their waywardness as a stiff-necked and rebellious people but too plainly points to the inconsistency, disobedience and backslidings of the spiritual Israel of God under the new covenant in this the gospel dispensation, and the frequent chastisements to which we are subjected for our wanderings. These lessons are written and left on record for our instruction and admonition, and although the new covenant under which we live is a better one, containing better promises, and in it God has promised to be merciful to our unrighteousness, and that he will remember our iniquities no more, yet with equal certainty he has provided that he will, in parental love and covenant faithfulness, visit our iniquities with the rod, and our sins with many stripes.

We learn from this record of God's ancient people, or we should, if we but considered our ways as God commanded them to consider theirs, that our comforts, joys and spiritual prosperity, though not for our good works, yet are inseparably connected with our faithful obedi-

ence to our Lord Jesus Christ. Can the child of God be happy in disobedience? Can the christian prosper when indifferent to the honor of his Lord and Master?

Let us look about us and consider. Have we sown much? Alas, perhaps too much have we sown to the flesh, from which we are reaping corruption—food that will not satisfy the cravings of a child of God. Have we drank from broken cisterns, and found that the streams of earth cannot satisfy like the streams of that river which make glad the city of God? Have we wrapped us in a cloak, or garments of Babylonish texture? Can christians feel warm and comfortable in a Babylonish garment? Have we upon the legal principle been working for wages? How have we husbanded our gains? What have we laid up in store against the time of need? Let us consider that it does not become us to live in ceiled houses, while the church of God is neglected and the ways of Zion mourn; that we are not to court the smiles of princes, potentates or monarchs at the expense of our sacred allegiance to the King eternal, the only wise God our Savior, nor to barter away or yield one particle of what he has revealed in his holy word, to save from the rack, the torture, the scaffold or the stake these poor, frail, dying bodies. "He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it."—Matt. x. 39. "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God."—Psalms l. 22, 23.

MIDDLETOWN, N. Y., April 1, 1864.

MARRIAGES.

By Elder F. A. Chick, at his residence, Hopewell, N. J., March 1st, 1911, Morris F. Drake, of Plainfield, N. J., and Miss Bertha Updyke, of Pennington, N. J.

By the same, at the bride's residence, April 26th, 1911, George T. Wells, of Glenmore, N. J., and Miss Helen B. Hill, of Hopewell, N. J.

By the same, at the bride's residence, June 25th, 1911, Clarence M. Hixson and Miss Gertrude S. Leiman, both of Hopewell, N. J.

By Elder B. F. Coulter, June 28th, 1911, at the residence of the bride's parents, 110 E. Durham St., Philadelphia, Pa., John S. Mace and Miss Isabel W. Clegg, both of Philadelphia.

P O E T R Y .

WARP AND WOOF.

BEFORE he formed a star,
Our God arranged our lot;
Our little lives were planned afar
When we were yet as not.

Time hath no aimless strands,
God warp and woof combines;
Life's loom is in his holy hands,
His shuttles know their lines.

He loved us when as yet
We had not seen the sun;
God's forethought is man's coronet,
And love by love is won.

He purposed all he sends,
He knows what us awaits;
He marketh now the distant ends
Of paths to hidden gates.

His love has filled our past,
An ocean without shore;
Our purchased souls him first and last
Love, trust, obey, adore.

M E E T I N G S .

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.
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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 79. MIDDLETOWN, N. Y., AUGUST 15, 1911. NO. 16.

CORRESPONDENCE.

THOUGHTS ON MAN.

“I WILL praise thee: for I am fearfully and wonderfully made.”—Psalms cxxxix. 14.

I cannot hope to search out the depths of this thought. The mere fact that man is, is beyond the research of the philosopher, the scientist or the theologian, yet the charm of the subject is ever attractive and impressive, so that I am lost in wonder. There is nothing so important to the generality of men as man; God is not in all their thoughts. The Creator is but dimly conceived of, as a far off personage, so little and so feeble that he is only feared as a mysterious and yet a dreadful being, whom some men consider to be so inferior to themselves that they worship themselves instead of him. In the natural conception of the minds of men, God, their Creator, is but the image of man, but if God ever once reveals one quickening ray of his omnipotence and glory to their gaze, their trembling souls will be so transported into reverence that no language of theirs can describe their change of estimation concerning him. Their exclamation is no longer that of the infidel

who has said, A good god is the noblest work of man; but their whole thought will be concentrated in the work of their Creator, and they will say, “I am fearfully and wonderfully made.” The thought of the text is as to the making of man. If the man that is made is so mysteriously constructed that he seems to himself to be the noblest work of God, as has been said by others, how much more mysterious and unsearchable is his Maker, who is the Holy One of Israel.

But I am led to consider more particularly the words, “Marvellous are thy works: and that my soul knoweth right well.” The psalmist immediately exclaims, “My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.” What a wonderful thought is in this single phrase, “My substance”! I cannot refrain from a little notice of it; the whole substance of man from birth to death must be included in it. The whole relation of that substance, from the creation of the world to all that goes to compose it throughout space, from the lowest to the highest, was not hid from God. The very curiously wrought substance of every atom of matter in all its

processes of preparation for its assimilation into the body of man through the primitive conditions of soil, air and water, together with every other discovered and undiscovered element, was not hid from God. All these were the very properties which the psalmist claimed as his substance. It was his in the very record of the absolute knowledge of God, so that the destiny of each atom that should ever at any time, or under any condition or duration, be a component part of the body of the psalmist was known of God. "Thine eyes did see my substance." If all this was not included in the faith of the psalmist in the infinite foreknowledge of God, then his language is without meaning. But he continues to more definitely still indicate his faith in God's infinity of design, and in the reality of his sight of all these things he says, "Thine eyes did see my substance, yet being imperfect." This does not mean that there was any real imperfection in the substance itself, but that the process of development for the physical needs of man had not yet been developed or perfected. How the eyes of God can see the very substance of man's anatomy through all its processes of development before it is completed, and fully comprehends all its personal relations to each individual man, as David has here fully and very preciousy stated, is neither to be explained, nor is the truth of it to be doubted. That God, who has universal power over all the atoms of nature, and who has established by his own creative power all the laws of its being, can most surely comprehend the small dust of the balance, as well as weigh the hills, or understand the thoughts of man afar off. But how much more definite, conclusive and absolute does the record stand when we

read further on in this inerasable book of God's writing, of the perfect record of every member which he declares was in continuance fashioned when as yet there was none of them. The continuance of their fashioning was to be after they were written there. The psalmist says still further, "How precious also are thy thoughts unto me, O God! how great is the sum of them." I fully realize that no natural law of our being can explain the deep, spiritual mysteries of godliness, but it is certainly a pleasing reality to me that all of God's works praise him, and that the fullness of his spiritual grace and work is superlatively greater and of sweeter and richer comfort and consolation. O that I could find a more sacred nearness to him, and eat at the table of his love, and drink there the stimulating wine of his consolations; yet even here in the midst of the filth of this life, which is in our corrupt nature, where all the nourishing elements of our perishing bodies are so minutely and definitely known to God in their composition, duration and transformations, we never lose our identity, and we look for a better life, a sweeter joy and a holier condition, having faith in the coming fruition at God's right hand. The crowning mystery is that God should think on me, to give me faith to hold fast to an endless life. Another mystery is how God could thus perfectly see, foresee, foreordain and decree that many should be so led by natural courses into all these natural laws of being. It is wonderful that each atom of matter, with its active energy, should enter into man, and act upon his being to produce each and every change essential to the life of man according to the natural laws of his being. This is beyond all my feeble powers of discernment. We may read

natural physics, and study the chemical changes of rock and clay, and the vegetable mold, out of which, with air and water, vegetable life is produced, but we cannot learn the real secret even of vegetable life. We can eat the vegetable matter, and it enters into the very tissues of our being, yet we cannot understand the vital force that produces the change. "I am fearfully and wonderfully made," is still the most perfect exclamation of wonder, admiration and awe that man has ever, or can ever, express in words. It is because God has made us so wonderfully complex, and yet so perfectly harmonious, that we do not need any new creative energy of God to guide us on along the natural lines of our destiny. The demands of our being harmonize with the supplies provided for the full period of our allotted life in nature, and each atom of matter essential to these supplies was predestinated by the creative and law-giving hand of God, at one impulse of his all-wise and omnipotent will and creative word. There is an allotted measure in all these things to us, and all our surroundings, either near or remote, contribute by the same wise provision to the one end. There cannot be one failure in the wisdom, will and power of God, for they are infinitely more perfect than our thoughts and wonderings concerning them. His will in his original wisdom of creation was so comprehensive that all created existences were set in motion so precisely that no new will or decree of God is necessary for any new emergency that can ever arise, for there can be no such event occur in all the realms of nature, and in the spiritual kingdom of God, wherever and in whatever manner that kingdom may be revealed, shall we also find the constant

and active will of God in control. Here we find two specific modes of manifesting God's will. First, his creative and predestinating will, and second, his active, executive and fulfilling will, by and in the exercise of which he has present control of every spiritual emotion, will and work among his people, working in them that which is pleasing in his sight, in perfect harmony with his eternal purpose, which he purposed in Christ before the world began. Therefore he is the Author and Finisher of our faith. Also this is according to that same eternal purpose. An author is an active, efficient cause or producer or originator of anything, therefore there is no ground of accusing our God of being the author of sin, although he be the first purposer that sin should enter into the world in combination with all his other original purposes. The author of a book is only the writer, the arranger of the contents into definite form of expression of the ideas presented. He may be employed by the publisher, who may specify every detail of facts and give an outline of the topics used, and yet may not be the author of the book, but the writer of it. Many writers confine themselves to writing historical facts, furnished to them from various sources, yet they are not the true authors. Even so God's prophetic facts, based upon his decrees, do not make him the author of anything save the decrees themselves. These decrees are furnished every author for the special work assigned to each of them. God is the author of all his decrees concerning every future act. Man is the author of every act of his own. None but God can decree; none but man can sin. Jesus Christ, being made perfect, became the author of eternal salvation unto all them that obey him, and as man

is incapacitated by sin, God must be not only the author of salvation, but the author of eternal salvation. Therefore God through Christ must be the efficient worker in every possible line, or in all our experience of this salvation. Eternal salvation not only means the beginning and the end, but also the continuance or constant experience of it, and so we are led by his sweet will, work and divine energy that we may prove what is that good, and perfect, and acceptable will of God toward us, who by him do believe in Christ, who was raised from the dead.

Your brother,

A. B. BREES.

TIAWAH, Okla., June 4, 1911.

DEAR EDITORS OF THE SIGNS:—Sister M. McMilner, of Vaiden, Miss., has requested me to write upon the text, Revelation xxii. 17, and send the letter to you for publication in the SIGNS. I do not feel that I have any special or impressive view of the text. The text reads: "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 the water of life freely." I suppose that there is no book in the Bible that our brethren have differed so much about its meaning as this book called Revelation. While its general teaching is evidently the same as other Scriptures, yet there are many things spoken of in a manner different from all other inspired writings. Brethren will agree with me when I say that our misunderstanding of the Scriptures is mostly from our misapplication of the testimony of the word. True, we cannot control the Spirit so that we can understand all that is written, and thus apply every portion of Scripture where it belongs. The text under consideration is

one long ago and still used by all the Arminian fraternity to prove the freedom of the will of man in choosing for himself either heaven or hell. They call the word "come," as used here and some other places, an invitation of the gospel; that God is inviting the children of men to do certain things which they can do, and by doing as they are invited they earn seats in heaven. Not only that they earn seats and crowns by obedience and good works, but that the seats and crowns are in quality according to the amount of good which they are required to do. If they are not permitted to use the word "come" in this text, then to try to prove the ability of man they fall to the emphasizing of the words "whosoever will," thinking that there is no other possible way of understanding the words in this connection only that of man's free will; that it teaches that it is optional with man whether he will embrace opportunities for heaven or sink to hell. This is just like the slick old tongue of the serpent in the early dawn of this world, who turned the truth of God into a lie by misquoting the word of the Lord. Blessed are they that do his commandments, is said of them who have a right to the tree of life. These cannot be any of the non-elect; Jesus does not invite, but commands his people. He does not command as a tyrant, or as one who is puffed up because of his authority over others. His commands are seasoned with love and fellow-sympathy, for, "In all their affliction he was afflicted," and "he bare them, and carried them all the days of old." What a wonderful close friend to Israel is he who commands Israel.

"And the Spirit and the bride say, Come." The Spirit and the bride in unison; there is a oneness. The Spirit searches all things, yea, the deep things

of God. "It is the spirit that quickeneth; the flesh profiteth nothing." "If any man have not the Spirit of Christ, he is none of his." "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." It is altogether essential and vital, to be reckoned as a subject of the kingdom of grace, to be under the influence or control of the Spirit. There are spirits spoken of in the Scriptures, such, for instance, as 1 John iv. 1, 2: "Beloved, believe not every spirit, but try the spirits whether they are of God. Hereby know ye the Spirit of God." The saints are always wanting a sure test of the Lord's favor for them; they are much in the habit of saying, I hope that the Lord has been merciful to me; I am fearful to say, I know that he has extended the sceptre of righteousness to me. But they, like John, feel to ascribe greatness unto their dear Lord and Master, and say, I confess that I believe Jesus Christ has come in the flesh of his people; and of all things that they have any knowledge of under the sun, to them this important fact seems so sure that they "will not lie," which gives them a good hope through grace, and strengthens them to embrace the testimony of the prophet: So he was their Savior. If any shall come declaring any other doctrine than that Jesus Christ is come in the flesh of his people, let him be accursed, is in full accord with the spirit that is found in the midst of the people of our God. This is in full agreement with the teaching of the Spirit which searches all things, and lovingly commands by saying, "Come." The bride, the Lamb's wife, also commands her children to come. She does not command any to come only her own children, and they ought to obey, for, "To obey is

better than sacrifice, and to hearken than the fat of rams." She never goes after those who are not yet born, for that would be deviating from the teaching of the Spirit, as well as being very inconsistent. She rejoices at the birth of her children, but O how different is the coming to their birth from the birth of natural children. "Who hath heard such a thing? * * * for as soon as Zion travailed, she brought forth her children."—Isaiah lxvi. 8. "And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Selah."—Psalms lxxxvii. 5, 6. According to Scripture it appears that the place of birth is important, as well as the manner of it. Naturally the place of birth shows the nationality of every person born, and it indicates his kinship among the children of men. The place of the birth of the children of God is of great importance. Not one child is a bastard, but every one is legitimate, born in Zion; not born of a bondwoman, but born of the freewoman. "Jerusalem which is above is free, which is the mother of us all." Does this include the Lord Jesus? I think in a sense it does. Here is our nearest kinsman, who is our Redeemer by right of birth.

"And let him that heareth say, Come." None can hear only those quickened by the Spirit and who have life. Jesus says, The dead shall hear my voice, and they that hear shall live. He that heareth is alive from the dead, and can in spirit and in truth say, "Come." He that heareth, is not merely a natural man, who can only hear natural sounds, but it is he that knows the joyful sound, and who walks in the light of God's countenance.

This sentence cannot apply to any except those born of the Spirit.

"And let him that is athirst come." He is blessed of God because he thirsts. He could not of himself make himself thirsty or hungry; he, however, realizes that he has become hungry and thirsty. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—Matt. v. 6. Let such as are thirsty come, for they belong to the kingdom of Jesus, and have the right to pass through the gates into the city.

"And whosoever will." Ah, here, says some people, is the key to the understanding of all the gospel promises; just whosoever is anybody who will, no person in particular, it is left to anybody or everybody; no election about it, no narrow, contracted way, but open, optional to all the human family, gives everybody an even chance to obey and obtain the reward. This is about the logic of vain pharisees who would like to enter heaven by their own efforts. "Whosoever will" is the person who is willing in the beauties of holiness, from the early dawn of morning. Such ones see the awful beauty of holiness from the hand of the Lord, and praise ascends to the Most High because of his wonderful works unto the children of men. No claim is set up of worthiness by the recipient of such grand favors, but unworthiness is felt in all his being, and the fear of the Lord is realized in every point that he would view the work of the Lord. Wisdom is really begun in this humbled soul, and he does not cry for opportunities to rise above his fellows and be a "prize winner," but his cry is to the Father through the Lord Jesus for mercy, pardon and grace, having a hopeful feeling that the blessing of Immanuel is far above all the riches of earth, and that having a friend in the

Elder Brother, that with him he has all things. His will is according to the Lord's will, for this is the day of his power, when "thy people shall be willing." Not willing merely to obtain a reward, gift or treasure, but willing because they see the beauties of holiness. Natural men can see no beauty in holiness; they cannot see the holiness of the Lord, hence there is no beauty to them of any way which the Lord is pleased to dispose the children of men; they find fault if it is admitted that God can and does have his own way about everything that he does; they can see no beauty about a God that is independent of mortals. Here is the line that divides between those who have a will and those who are devoid of any will. The "let" in the text certainly applies to him who has the will to come at the command of Jesus. Though he were dead, yet shall he come; though he labors and is heavily laden, the command is sweet to his ears, it sounds forth the beauties of the Lord's house; his will opposes not the command, but is just what his holy desire craves for; then "let him take the water of life freely." None can ever say that he has not the right to the tree of life, or the right of the water of life. "What shall we then say to these things? If God be for us, who can be against us?" There can be no successful charge entered against the elect of the Lord. "Who shall lay any thing to the charge of God's elect? It is God that justifieth." The justness in God justifying his elect does not appear to the reason of mortal man; it is hidden from his sight, therefore he would charge God with folly, and call the God of power, mercy, uprightness and truth an unjust God. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is

even at the right hand of God, who also maketh intercession for us."

These few thoughts I leave for the consideration of the editors and readers of the SIGNS, and especially for sister McMilner.

In hope of immortality,

J. F. BEEMAN.

GIFTS AND CALLING OF GOD.

THERE can be no failure in the gifts and calling of God; these never fail, cannot fail. Not one word spoken by the Lord shall return unto him void, but it shall prosper in the thing whereunto he sends it, and accomplish that which he pleases. When God bestows a gift it is to a certain end, and this end is certain to be accomplished. To say that God changes, denies the text that says, "For the gifts and calling of God are without repentance." It is clear to my mind that this text means without repentance on the part of God, and that no reference is made to repentance of the creature. To say that God is unable to carry out his purpose, denies his power; to deny his power is to deny that he is God. If God has not power to do whatsoever he has purposed to do, then he is imperfect. If he is imperfect, every gift and every calling is uncertain, nothing is certain, and there is no comfort in any promise that God has ever made to his people. God is absolutely perfect, his works are perfect, and as he has thought, so it shall come to pass, and as he has purposed, so shall it stand; therefore every gift that God bestows and every call that he makes accomplishes all that he designs. God does not offer to bestow a gift, nor does he offer to make a call, but bestows the gift and makes the call according to his own purpose and grace, which purpose and grace were

given in Christ Jesus before the world began. The design was to save and to call with a holy calling, and this is by grace, not of works, lest any man should boast; it is the gift of God. This saving is the saving of sinners; saving them and quickening them who were dead in trespasses and in sins; sinners such as God designed by his grace to save, making it a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. Paul claimed to be the chief of such. This is my comfort, my consolation, my hope, my trust, that Christ Jesus came to save a poor sinner like me. It is to the comfort of every child of grace that Jesus did not come to call the righteous, but sinners to repentance. God does not repent of this call to repentance, therefore the call is effective; that is, by this call God's design is carried out; it is carried out just as God designed it should be, and this is that Jesus shall make the call. How many are claiming to do this calling. Jesus hath God exalted with his right hand to be a Prince and a Savior, to give repentance to Israel and forgiveness of sins. Instead of Peter and the other apostles claiming to give, they said they were witnesses; so also was the Holy Ghost. Did God design to forgive sins, and yet design that there be no sins? Did God design to call sinners to repentance, and yet design that there be no sinners? Could it be possible that God could purpose to save sinners, and at the same time purpose that there be no sinners? God purposed before the world began to save sinners, and treasured grace in Christ Jesus to that end, and the saving and calling must be accordingly. He did not purpose before the world began to call, and then have to wait to determine whether or not this

call would be to the righteous or to sinners. God is in one mind, and none can turn him. In his mind there is a fixedness of purpose, and this fixedness of purpose is strong consolation to the heirs of promise. It is consoling to every heir of promise that God is immutable; this enables them with confidence to lay hold upon the hope set before them, which hope they have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, there the forerunner is entered, even Jesus. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." This confidence, or this trust, is that which enabled Job to say, "I have esteemed the words of his mouth more than my necessary food. But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me: and many such things are with him." It was appointed unto the sons of Jacob that they be not consumed. "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." The sons of Jacob were not consumed, because the Lord was not willing that they should perish, and because he is Lord to the glory of God the Father, to whom every knee shall bow of things in heaven, and things in earth, and things under the earth, and every tongue shall confess that he is Lord, and because the Lord is longsuffering to his people. Repentance of God's people is promised, and God is not slack concerning his promise, and will not turn away from this promise or change his mind. If the Lord has promised repentance, and is not slack concerning that promise, but is longsuffering to usward, not willing

that any should perish, but that all should come to repentance, why shall they not come to repentance, and why should they perish? This text is often quoted "promises," but the text does not read "promises." What is under consideration here is the promise of the Lord of repentance to his people. This is in Christ Jesus the Lord, and cannot be promises. Time does not bring any change with the Lord, being longsuffering. One day with the Lord is as a thousand years, and a thousand years as one day. Another call of which God did not repent, and Paul, testifying of the effectiveness of the call, says, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again into Damascus." This was not a flesh and blood conference, but God revealing his Son in Paul and calling him by his grace, that he might preach Jesus among the heathen. God does not make the call and then let the one called make the choice as to whether or not he will confer with flesh and blood. The faith among all nations brings in all the faith of God's elect. This we find in the beginning of Paul's letter to the Roman brethren, and Paul here declares himself to be "a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the holy scriptures,) concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness,

by the resurrection from the dead: by whom [that is, by Jesus] we have received grace and apostleship, for obedience to the faith among all nations, for his name: among whom are ye also the called of Jesus Christ: to all that be in Rome, beloved of God, called to be saints: Grace to you, and peace, from God our Father, and the Lord Jesus Christ." The obedience to the faith among all nations did not bring the grace, but the grace brought the obedience. Jesus gave the grace and apostleship to accomplish a certain end, and this end was obedience to the faith among all nations. For the name of Jesus means for his sake. All that be in Rome are among those who received this grace of Jesus. The gifts and calling of God without repentance are clearly shown in this text, and in so many expressions that it would be difficult to point them all out. The fact is, often a man in writing and in speaking gets into such a broad field that he is completely overwhelmed. I am so weak and so unfit in every way I do not know that I ought to undertake either; but one thing is certain, God bestows his gifts and makes calling according to his own choice and predestination. His people he has predestinated unto the adoption of children by Jesus Christ unto himself; he has made them accepted in the beloved Jesus, and according to the riches of his grace through his blood they have redemption according as he has chosen them in Christ before the foundation of the world, and he has blessed them with all spiritual blessings in heavenly places in Christ Jesus; therefore, blessed be his holy name, he works all things after the counsel of his own will, and "all things work together for good to them that love God, to them who are the called according to

his purpose." These are people that God foreknew in a covenant relation; for whom he did foreknow, he also did predestinate to be conformed to the image of his Son, and whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. Then, thanks be unto God, who giveth us the victory through our Lord and Savior Jesus Christ; victory over the sting of death and victory over the strength of the law. God appointed the death, did he have anything to do with the sting? The sting is one of the "all things." Grace reigns over sin and death, that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Here I will close for this time, and I submit these lines to the dear editors of the SIGNS. Dear brethren, do with them as you see fit, and all will be right; they are imperfectly written by one who is imperfect, but I have hope in that God whose gifts and calling are without repentance.

R. T. DAVIS

MAYFIELD, Ky., July 12, 1911.

HOPEWELL, N. J., June 15, 1911.

DEAR BROTHER CHICK:—I herewith mail you two letters from brethren in Christ. They brought unspeakable joy to me when I received them. Do with them as you think best. They are to me as gold. I am thinking of the fifth Psalm. "Let all those that put their trust in thee rejoice; let them shout for joy, because thou defendest them: let them also that love thy name be joyful in thee."

"These are the joys which satisfy
And sanctify the mind,
Which make the spirit mount on high,
And leave the world behind."

Yours in hope,

GEORGE M. CONNER.

MARGARETVILLE, N. Y., May 30, 1911.

MR. GEORGE M. CONNER—MY DEAR FRIEND:—I would call you brother if I were worthy; but you call yourself a poor sinner indeed, so in this we are both alike. I have just read your letter in the SIGNS for June 1st, in which you say you would be glad to hear from some reader of it, if any one could feel to write you. Now I am that one, but you must not expect to be benefited by what I may write you, for I am a poor, miserable, old sinner. In July, it will be fifty-nine years since I united by baptism with the people of God, and nearly all that time has been spent by me in sinning and repenting, so that I feel in truth I am the chief of sinners, and loathe myself for the evils which I have committed in all of my abominations. (See Ezekiel vi. 9.) I write this in bitterness of soul, and have written enough about myself.

"Then he said unto me, Son of man, these bones are the whole house of Israel: behold they say, Our bones are dried, and our hope is lost; we are cut off for our parts."—Ezek. xxxvii. 11. To me natural Israel represents the spiritual church here in time, and these bones represent individual children of God, all of whom are the chosen of God, chosen in Christ before the foundation of the world. They were not chosen to be put into him, but chosen of the Father in him, but being partakers of flesh and blood, now in the flesh they groan, being burdened, and in the flesh they say, "Our bones are dried." "And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest."—Ezek. xxxvii. 3. When the child of God first sets out on the journey he knows but little of the sore trials which lie before him. Jesus said once to two of his disciples, "Are ye able

to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able."—Matt. xx. 22. But how soon they realized their weakness, so that, like Israel, they said, "Our hope is lost; we are cut off for our parts." "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me." But what was the answer? "Can a woman forget her sucking child, that she should not have compassion upon the son of her womb? Yea, they may forget, yet will I not forget thee."—Isaiah xlix. 14, 15.

Well, I think I have written enough, so good-by. This is from a poor old sinner, in hope of eternal life, which God, that cannot lie, promised before the world began. Look this over carefully, and forgive what is amiss, and if worthy an answer, please write to your brother, as I hope,

JOHN A. MORSE.

RATON, New Mexico, May 28, 1911.

MR. GEORGE M. CONNER—DEAR BROTHER IN CHRIST:—I read under date of April 20th, in the SIGNS for June 1st, your letter, and thought that at once I would write to you, when I saw at the close of your letter a desire expressed that some of the readers would do so. If I am not mistaken, this is not the first time I have written your name, or thought of you and your family. Some expressions are striking to me. "The Lord gave." Many may say the Lord hath taken away, but how few remember that the Lord gave. You say, "Then my trials and warfare commenced." You then knew that there is a God, for he is revealed as a Giver and Taker-away. No wonder that you desired to hear him preached, and how much comfort in hear-

ing of him there is. Revelation is a solid rock upon which to stand, and you saw, as it were, God face to face. You know that God can be known without a preacher; and the preaching is true to you, because it tells you what you already know. How thankful you are that you can say there is a God. How can one worship God until he can say there is a God? How can one know a preacher of God, or his brethren, until he hears them say just what he himself has said, There is a God? Some say, Why do you Old Baptists have so much doctrine? You answer, Because it is my bread and meat. If a sermon has no doctrine in it, then it has no bread and meat in it, and if hungry, how can you get something to eat out of a sermon that has no doctrine in it? The crumbs that fall from the Master's table, of which we eat, are just what the Master himself feeds on, and even though you felt as a dog in your experience of dependence, you still could feed, and if it were only a crumb, still it fills the soul with the thought that you have been with the Master and near his table. How little it takes to make a gospel meal when the poor are to be fed. In a gospel sermon does the Lord ever turn his poor and hungry away empty? When the Master fed the multitude in the wilderness he made the disciples to know how many there were to be fed and how little there was upon which to feed them. He made them to sit down, and then he did the feeding, and then said, Gather up the fragments.

You say, "So many thoughts come into my mind that I do not know where to begin." If we could only begin, sometimes we would like to tell it all. An experience is never half told, and I believe it is a sign of gospel travel when

we feel that we cannot tell it, and very often it is the sweetest part that we cannot tell, because it is for ourselves, and not to be told. To give a cup of cold water to a disciple shall bring a disciple's reward, and I have thought this reward is that good conscience before God which we have, that we have not desired to deceive the brethren, but are anxious to tell them all the truth. The least among the brethren are to be our judges in a spiritual sense. If ever we speak or write to edification, it is when we are little. You said that you felt to creep to the place, and were prepared to go to the church creeping. My brother, I hope that you will always be creeping in the church, and never get on your feet to walk. I mean that you will never feel that you can show your brethren how to be christians, only by being blessed in humility.

I cannot yet realize that you are forty-five years old. It seems but a short time since I was at Cedar Grove; in fact, I am often there in my dreams, and have sometimes wished that I could have again all the names of my old scholars. If I ever come east again I want to have a reunion at the old schoolhouse. I read the Cedar Grove items each week, but I do not see many of the old names. We are in the northeast of west Mexico in the mountains. Aunt Lizzie Boggs is with me. She is well and sends love to all the church at old Hopewell. If you can do so, write me personally. Tell Jennie that I often think of her. I do not remember that either you or she ever disobeyed me intentionally, and now that you are an Old School Baptist I have a special interest in you. This is a poor excuse for a letter, but I am a poor hand to write.

Your brother in hope,

G. M. FETTER.

MATTHEW IX. 29.

"THEN touched he their eyes, saying, According to your faith be it unto you."

This Scripture was spoken of Jesus, and by him, when two blind men had "followed him, crying, and saying, Thou son of David, have mercy on us." In answer to their cry "Jesus saith unto them, Believe ye that I am able to do this? and they said unto him, Yea, Lord." We must go back beyond the incidents recorded here to search out the obtaining of their faith, for it was their faith that caused them to follow him and to cry unto him. It enabled them to be well assured that he was able to save them. Their short but realistic experience from blindness to sight might be summed up in three steps of the miracle. In the first step faith caused them to rely upon the saving power and mercy of Jesus, so that each could say, He can heal me. The second step brings them upon a firm foundation of belief, by which each could say, He will heal me. While in the third step faith and belief combine their forces, ushering each of them into a positive experimental knowledge to say, He has healed me.

"Then touched he their eyes." Was it necessary that Jesus should touch their eyes in order that they be opened? Surely it was; all things that Jesus did during his incarnation were necessary to the accomplishment of all the Father gave him to do. It was necessary that he should touch these men, that virtue should go out of him; it was the faith of Jesus that touched their eyes, the same faith which God had given to the men. Faith answered to faith, and the miracle was performed. It was the faith of the woman (who for twelve years had an issue of blood) that touched the hem of his garment, and she was made whole.

When she had touched his clothes, "immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?" The literal touch of Jesus was, as the words of his mouth, accompanied with power from on high. The wisdom of God directed his finger, and the power of God gave sight to the blind. Experimentally also Jesus toucheth our eyes and we see, our ears and we hear, our hearts and we understand; then gladly we sit down at rest and in peace, clothed in the mind of Christ, for he has bestowed upon us his life, his graces and his virtues. We have no record of any other defect in the two blind men except natural blindness, therefore he touched their eyes, that the people might behold and wonder. He had already touched their eyes of understanding when he gave unto them the wondrous gift of faith. As said before, we must go back beyond the incidents of that day to search out the obtaining of their faith, but by searching we cannot find out God and his work in the hearts of his children, yet we can see the evidences of that work. So the men came, pressing forward by faith, "and saying, Thou son of David, have mercy on us." An idle word never escaped the lips of Jesus; his sayings were words fitly spoken, and were like apples of gold in pictures of silver. At one time the chief priests and Pharisees sent officers to take him, but no man laid hands on him, and when they said, "Why have ye not brought him? The officers answered, Never man spake like this man."

In all the miracles which Jesus performed he used no strange language or supernatural movements and gyrations, as has been the custom in all ages by so-called wonder-workers, but he was as a

man among men, quietly doing his Father's will.

"Then touched he their eyes, saying, According to your faith be it unto you." A young man goes to a merchant for employment; the merchant says to him, According to your ability I will recompense you; if he received more than his fellow-employees it was because he possessed greater ability. Now, according to the faith of the blind men it was done unto them; they received full value for their service of faith; they were given complete sight, or, in the words of the record, "their eyes were opened." Their faith therefore was equal to that which they received. "According to your faith," does not imply the quality or the volume of it, but refers especially to the subject of the faith. Faith is the gift of God, which is Christ in you the hope of glory. There is no true faith outside of Christ, for only in him is the perfection of wisdom. The so-called faith of the world is simply confidence. Faith begins and ends with perfect, absolute knowledge. If I assert that I have faith in a certain man that he will perform the thing he promised, I do violence to the truth, because the man is finite, and my knowledge of him is not complete, yet I have confidence in the man's uprightness and good intentions. By faith Job could say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth," for Job had that faith which was once delivered unto the saints, the gift of God, Christ Jesus the Lord.

In answer to some who asked the Savior, "Why could not we cast him out?" Jesus said, "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall re-

move; and nothing shall be impossible unto you." Then faith cannot be measured, but we are measured. God in his wisdom has given to each one in nature a certain measure of intelligence, through which he will become qualified to perform certain things; now, "according" to that measure, faith exercises the creature unto the performance of all that the Father has designed concerning him. Thus the apostle Paul was possessed of the same simple faith that was in Eutychus, whom Paul raised to life, and each one was given in his natural birth the measure by which he was afterwards qualified to fill his particular place in the church. The two blind men were given faith to believe in the healing power of Jesus. There was no need that they should have the qualification of a prophet or apostle, but "according" to that faith which was in them it was done unto them. The whole man is controlled and exercised by faith, and all that is in him does manifest his faith. The apostle said, "As much as in me is, I am ready to preach," &c. So also salvation cometh unto us by the grace of God, through the faith of the Lord Jesus Christ, which is vouchsafed unto us. As salvation must be a whole salvation, by which the dead are made to live, so also faith must be a whole faith in whatever subject it manifests itself.

After the blind men had received their sight "Jesus straitly charged them, saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that country." Faith has a peculiar way of its own in manifesting its lovely prototype. As the little child of grace and faith endeavors to hide his new life and feelings from even his dearest friends, so, no doubt, these two men tried to obey the command of him who

had healed them, but every movement and every expression sent abroad the joyous news of the result of their beautiful and excellent faith.

B. F. COULTER.

PHILADELPHIA, Pa., July 19, 1911.

HURRICANE, W. Va., July 12, 1911.

EDITORS AND READERS OF THE SIGNS—BELOVED OF THE LORD:—I am sending for publication in the SIGNS an account of the dealings of the Lord with one of his servants. Elder J. H. Terry has been, and is yet, as far as his health will permit, a good soldier and an able defender of the doctrine of God our Savior; he loves the doctrine of absolute predestination of all things. He has been the pastor of the church where my membership is, Providence, for many years, and indeed has been a faithful and diligent pastor, and loved by all who know him. He is also moderator of our (Pocatalico) association, and performs the duties of that position well. I hope to assist him in writing an account of his ministerial labors in the near future.

Yours in hope, G. B. BIRD.

HURRICANE, W. Va., Dec. 7, 1910.

ELDER G. B. BIRD—DEAR BROTHER:—I have been requested to write my experience, or what I hope to be the Lord's dealings with me, and I will now make the attempt, though I feel at present as lifeless as I ever did in my life. I do not now remember that I had much thought regarding eternity, or my future state, until I was in my twenty-first year, when while listening to a funeral sermon suddenly some thoughts arrested my mind regarding eternity, which placed me in such a condition that I could not rest day or night for some time. At length this trouble left me to some ex-

tent, and I became more at rest in mind, in which condition I remained about three years. This was the most quiet time of my life, and I felt sure some change had taken place with me, and sometimes decided that I was a fit subject for the church, and felt that it was my duty to live moral and strict, which I tried to do, and thought I was about as good as any one; but in May, 1869, as I was awaking from sleep, there appeared to be some one standing by my bed talking to me in a sweet, still voice, but when I was awake I could not remember anything that was said, except the last words, which were, You must be born again. This caused me great trouble, for I felt sure that this change had never taken place with me, and I greatly feared it never would. I knew that with regard to a birth man was entirely passive, and I knew that I could do nothing in order to be born. I remained in that condition for some time. During the time of my trouble I had several visions, or dreams, and I will relate some of them. About that time I was in great trouble; I dreamed I had committed a great crime and was cast into prison for life, and there was no possible chance for me to be released, but when I had been there a short time a strange man came into my room, or prison, and looked around and went out without saying a word. I supposed that he came in accidentally, or for some speculation, but the second day he came back again into my room and spoke to me; the third day he came again and released me from prison, and told me that I was forever free. This was a great surprise to me. I could not find language to express the great distress and anguish of heart I was in while in the prison, feeling sure that I was there for life, with no possible way of escape, and

that it was just, but now I was released, and knew I was freed by that strange man who never had known me, and I was sure I never had done anything for him. This was a wonder of wonders. I sometimes feel to interpret it in this light: that the man who came to me was Christ, and that it was a beautiful representation of grace. The dead-sinner does not know Christ, therefore he does not seek him, but we have this treasure in earthen vessels, and the Lord knows them that are his. After some days I concluded it was only a dream, and that God would not have mercy on such a vile sinner as I was, therefore my troubles increased until I had given up all hope. There was a church of the Old School Baptist order organized in that vicinity, and the time of their meeting was at hand, and Elder James Lily, who is yet living and was then a young minister, came to preach for them. I had decided not to go to meeting, as I was such a vile sinner that God would not even look upon me, and there was no pardon for me, but my wife persuaded me, and I went, and found it as I expected. They were singing when I went in, and it appeared that the hymn, the prayer, the preaching, and everything that was said and done, was to my condemnation, therefore I was greatly distressed, feeling sure that I had gone to hear preaching for the last time. Before that time all I could do was to beg the Lord if it were possible, to save me, a poor sinner, but then I dared not call upon his name. I went to bed feeling that I never would close my eyes again in sleep, and that before another day I would be in eternity, where I was condemned to everlasting punishment. I did not know that I was even asleep, but in the last part of the night I found

myself, as it appeared, standing on a large stone, and it was most beautiful, and a beautiful fountain of water was running from the rock. Around me on the rock where I was standing there were sitting some of the members of the church in that neighborhood, and I saw a white object coming toward me, and it came on the rock; it was in the form of a man clothed in a white robe, and he said to me, This is living water springing up into everlasting life; and whosoever drinks of this water shall never die. I lay there thinking over my vision and my past trouble, feeling more calm than before, but expecting my trouble to return again as bad as ever; but when morning light appeared I arose and walked out, and everything seemed more beautiful than ever before. I had no expectation of going to meeting that day, but my wife urged me, and, my mind not being burdened as before, I decided to go, and while on the way my feelings were calm, and I apparently resigned to God's will. All nature appeared to reverence Him, and to my surprise everything was different to what it was the time before. The preaching and all that was done appeared to help me praise God. I did not feel I was a fit subject for the church, nor that I was born again, but felt the Lord had begun the work and that he would perform it. My mouth was filled with praise to God, and I felt content for a little while, and then I felt that it was all a delusion, and I was only deceived. This was in May, 1868, and in February, 1869, I was baptized in the fellowship of the Enon Church, in the Indian Creek Primitive Baptist Association.

J. H. TERRY.

TIoga, PHILADELPHIA, Pa., June, 1911.

DEAR ELDER CHICK:—The folks are all away, and, being alone, I feel like dropping you a few lines. I know I am not worthy to write you, and I ought not to take up your time reading worthless letters from me, but I feel as though there is no one else for me to write to, and no one to whom I can approach. It seems to me that I am as one in jail; the rest are out, and I can see them, but cannot get where they are; I am shut up all alone. I have no desire to read the Bible, and no desire to go to the meetings. This evening Cain and Abel are on my mind. We see Cain taking the fruit of the ground as his sacrifice, which was not acceptable to God, but Abel took the firstlings of the flock. We know that God made the fruit of the ground to grow, as he did the animals, but in the fruit there is no choice; all is the same. All was the same to Cain, but the firstling in the flock was the one that was nearest to the heart of Abel, it was his choice. Then we see that God created the minerals that they should give life to the vegetable kingdom, and they to the animal kingdom. Now all this is natural, all came from God, but it all returns to mother earth. But God sends another life from heaven to men, that does not return to mother earth, but returns to God, the Father. This life and light cause his people to take the things that are near and dear to them for a sacrifice. This life was the life that was in Abel, and was not in Cain. This life is knowledge, something that we cannot handle or leave behind us. A man can leave property, or money, or clothing to his family when he leaves this world, but he cannot leave this knowledge. He cannot leave even natural knowledge. How helpless we all

are at this time. This life and light which Jesus is, he is in the hearts of his people to direct them and to lead them in paths which they know not.

The people brought a woman before Jesus, and accused her. See how he said to them in substance, Which of you have not committed sin? Let such an one throw the first stone. But how is it with us now? When one comes to us telling something about a brother or sister, a feeling often arises that we want to say something about them, too. Is it not altogether bad to do this? See how our God looks down into the recesses of our hearts, but man can only look upon the outward appearance. It is just now passing through my mind about Samuel, when he came to the house of Jesse to anoint one of his sons to be king. They all thought that one of the oldest and the largest sons would be the choice, but God directed Samuel to anoint David, a stripling, a lad. How often do I think of what the Lord told Samuel at that time, and of how true it is at all times. Man does look on the outward appearance of man, and is often judged by his outward appearance. Man can deceive man, but God cannot be deceived. If followers of Jesus at all, we should manifest the spirit of love, that love which he gives to all his people. I know that old Adam still lives in us all, but Jesus conquered the world, and he enters into the heart and binds the strong man. Will he ever afterwards let that strong man predominate? Can the two work evenly together? When one is at home, and about the usual duties of home, it seems that the old man Adam is foremost, then in company we may appear to set forth Jesus. I believe that Jesus, when he came into this world, conquered death, hell and the grave. They are

conquered forever, but it is hard for me to feel that Adam is conquered in me. I do know this, however, that if I am saved, it is by grace, and not by works. I know that I am a sinner, and that my sins must be blotted out by the Savior and forgiven; he must find me a lost sinner.

I am sorry that this letter is so long, it may weary you.

I am your unworthy brother,

C. S. BOND.

[WE think that almost all who read this letter will feel they know also what such conflicts mean. All is for the lifting of Jesus on high. It is that we may all come to say, I must decrease, but he must increase. All true christian experience is to this end. At the first it is all of self and none of thee; at the last it is none of self and all of thee.—C.]

TRINIDAD, Colo., July 14, 1911.

DEAR EDITORS AND KINDRED IN CHRIST:—Being unable to control either pen or thought satisfactorily, I beg you to forgive me in my attempt to again address you. I think it is admitted by all who have ever given it thought, that there can be no effect without a cause, so I believe that it is through the effect of an affliction that has fallen upon me of late that has been the cause of many sad and lonely hours for me, through the effect of a partial stroke of paralysis, which has left me in a weak and infirm condition, at the mercy of God and the goodness of those about me, for I am an almost helpless encumbrance. Unfortunately for me, the body being idle has caused the mind to wander the more freely, and, like the weary dove, I seek some resting-place on which to set my weary feet in safety. Here it is billow upon billow, wave upon wave, all hopelessly

dark and dreary. O Ark of safety, remember thy covenant with thy chosen, and shelter me from the storm. Pray our God for me, that I may be still and remember that he is God, and that I may be reconciled to his will concerning his dealings with me, and say, The will of the Lord be done. It is hard for me at times to willingly bow to the supreme mandate and say this without fearing that I may be acting the part of a hypocrite. My mind has been burdened with an impression to again make an attempt to review in part, God being my helper, the way he has found it needful to lead me through this unfriendly world, and send it to the SIGNS for publication, if thought prudent to do so. It is through much tribulation we must follow our Lord, so I muse, I halt, I fear to act, lest I heedlessly or unconsciously mar these pages with my crude ideas should I attempt to write of my hopes, my fears and my expectations, and thereby bring upon my defenceless head trouble and sorrow, and repentance to be repented of, and also bring reproach upon a cause of so much importance. But is it not written, "To obey is better than sacrifice, and to hearken than the fat of rams"? Here again I am in a strait, but choosing rather to do my duty than to falter and shrink from doing what I believe to be my duty. We ask, What is duty? Wisdom is better than strength here. The wise man concludes that to fear God and keep his commandments is the whole duty of man. May the Lord guard and guide us aright. We know full well that it is only as the God of infinite mercy and compassion guides the pen and opens the understanding of the heart that we are able to discern between truth and error, good and evil, and without his aid all our attempts will be failures. What failures we mor-

tals are when left to ourselves! All our springs are in God, and without him we can do nothing. We hope that his divine presence may attend us in all our undertakings to keep in the right way. It seems quite appropriate to adopt these lines as being expressive of my thoughts:

"Guide me, O thou great Jehovah,
Pilgrim through this barren land;
I am weak, but thou art mighty,
Hold me by thy powerful hand.
Bread of heaven,
Feed me till I want no more."

Yet there are times with me when I inquire, "O why do I wander an alien from thee and cry in the desert for bread?" O why do we, when there is plenty and to spare? and it is promised to all who feel the need of that bread which cometh down from heaven, which if a man eat he shall hunger nevermore. Lord, give us this bread. I feel that I have great cause for humiliation, and unfeigned love and gratitude toward our heavenly Protector and Preserver, that he has in times past softened the hearts of editors, contributors and readers of the SIGNS, and they have borne with the infirmities of my flesh, that he has been with me in my weakness. It is the sincere desire of my heart that whatever I may be led to say may come from an humble, contrite heart, that bringeth forth fruit that never withers, but O my leanness, my weakness and failures. In and of ourselves we can do nothing; this we know of ourselves. We brought nothing into this world, and it is certain we can take nothing out of it.

"In my hand no price I bring,
Simply to thy cross I cling."

God only hath immortality dwelling in the light, all else is confusion and darkness.

It has been my custom in times past to submit my writings to the children of God in confidence, so they have passed into the hands of the editors; for are not

the saints to judge the world? May their Rock be my Rock, their God my God. He is before all things, and by him all things consist, without beginning of days or end of years. Inspiration teaches that he is the immutable, omnipotent and eternal God, who holds the destinies of all nations in his own hand, and works all things after the counsel of his own will, with none to stay his hand or dispute his right, or say unto him, What doest thou? Through his wisdom and foreknowledge all things work together for good. It is written of him, He shall not fail nor be discouraged, and the pleasure of the Lord shall prosper in his hand. He makes no efforts, he speaks and it stands fast; he has only to look, and angels and nations bow at his feet. It is the pleasure of his children to give him all the praise and glory, who alone is the way, the truth and the life. They delight to say, He leadeth me, for they know that he leadeth by the right way, and they follow him, for he is the good Shepherd. They know his voice and follow him, but a stranger they will not follow, for they know not the voice of strangers. They follow on, trusting in the voice of their Shepherd, though it may be in a way they know not and in paths they had not known, and often in a way that they would not have desired, for it is by the wilderness way. They would have chosen the more easy and smooth way: to have been led through green pastures, with never-failing streams of water to quench their thirst, and to lie down at their will. But O, we surely have become confused and lost in this great wilderness, entangled, here to remain and die. But, dear one, remember your Leader has been there before you and knows the way. It is the right way, for if God be for us, who can be against

us? God is carrying on his own designs in his own appointed way, though it may be in a strange way to you. If the leader is acquainted with the way, is it not enough? Trust him, he will supply all your wants. "How strange is the course that a christian must steer." How dark and perplexed is the mind that is not stayed on God. If God afflicts, try to endure it as a good soldier of the cross; it is for your good and his glory he afflicts; in the wilderness he will afterward shower blessings on you at the end of the journey; but we often grow impatient waiting and hoping for the blessing. The predestinating power and mind of God are contrary to the natural understanding, nor can it be reconciled, for the natural man understands not the things of the Spirit of God, nor can he. Yet it is a revealed truth, and inspiration proclaims it from Genesis to Revelation. Though it is hid from the wise and prudent, it is revealed unto babes. Listen to Joseph's experience concerning the cruel treatment he received at the hands of his brethren. When all seemed so hopelessly against him he said, As for you, ye thought evil against me, but God meant it for good, to save much people alive. Again, listen to the prophecies of the old patriarch Jacob, who told of the destinies of his offspring for ages to come, that had been predestinated, fixed and determined in the eternal mind. And again, note how true is the sound the word of God gives when considering the wonders wrought in Egypt by Pharaoh and Moses, that worked so contrary to their expectations, but yet so effectually to the saving of the life of the infant Moses, for God had predestinated and ordained that Moses at a predetermined time should lead the children of Israel out of Egypt into the land of Canaan. Then was there anything that could work

contrary to that will? For he does his will in the army of heaven and among the inhabitants of the earth. God had chosen this way that he would show forth the wonders of his power in leading and protecting Moses through the wilderness when he had fled from before Pharaoh. These events could be extended on could I but have the ability and strength to pursue them, but it is not for such a poor, weak creature as I am. I do hope I have a thankful heart that God has in a measure opened my blind eyes and unstopped my deaf ears against the many vanities and delusions that are abroad in the land. There is one thing sure, had not a stronger than myself taken up arms against the enemy in my defence, I would surely have lost what I am hoping to gain, or rather have gained through the blood of the Lord Jesus.

I feel that it will be best to bring this to a close, as I think I am unfit to continue it. May God strengthen and confirm our heart, mind and soul, and his name have all the glory. I have much yet in my mind that I would like to say if I felt I were prepared to say it. I surely do feel that it is a wise precaution on the part of God that he does exercise his own judgment in his dealings with a poor, weak one, whom it is needful to humble and humiliate, that I may be kept at the foot of the cross. "Blest are the humble souls that see their emptiness and poverty." I pity those who seek no more than this vain world can give.

I feel to ask pardon for troubling you with this badly written and poorly composed letter. If you are able to make any sense out of it you can publish if you think best. I see many errors in it, but it is the best I can do. With love, I will close.

Yours in hope of a better life,
ABBIE CODDINGTON.

COQUILLE, Oregon, July 10, 1911.

BRETHREN EDITORS:—I have just received a communication from brother George Walker, of Walker, Oregon, which I would like you to publish in our family paper, the SIGNS, as it gives a report of the Siloam Association, of Washington and Oregon, held at Elgin, Oregon. I have brother Walker's consent to send it to you for publication, if you think it worthy. If any of the brethren back there are tired of the hot weather, just send them to Coos County, Oregon, where it is cool in summer and warm in winter, and a desirable place to live.

As ever, your brother in Christ, I hope,
W. H. NOSLER.

WALKER, Oregon, June 28, 1911.

DEAR BROTHER NOSLER:—We were rejoiced to receive your and sister Nosler's good letters, and should have answered much sooner, but were just starting on our first wedding tour, to the association. We were really surprised to find ourselves started that way, considering the many things that seemed to oppose the opportunity. But we have had a continuous feast, finding all in peace and harmony; every breath seemed to be born of love and fellowship. We went to Portland Wednesday evening and stayed with sister Stephens, having visited her daughter, Terzia, and brother and sister Horton and two sisters Ritchie, then took the boat Thursday morning at 7 o'clock, and arrived at The Dalles 3:30, and took train for Elgin, arriving Friday, 11:30 p. m. The association was in a very pleasant place, in a large pavilion with stand in one end and kitchen in the other, and seats between, so the inner and outer man were both served in a most satisfactory way, and there were

many times, in fact, much of the time, we all seemed to be enjoying a Benjamin's portion. We surely had the will, and were permitted to partake of the water of life freely as it flowed from the fountain that was opened to the house of David. There were perhaps one hundred and twenty-five, maybe more, brethren, and thirteen ministers, all speaking the same thing, all esteeming others better than themselves, something that contributes to the peculiarity of God's people, for that spirit does not very much pervade the most of worldly meetings. Elders Mayfield and Atterbury, of Elgin, Oregon; Elder Bond, of Baker City, Oregon; Elders Barton, Turnage and Robinson, of Weiser, Idaho; Elder Horner, of Waterloo, Oregon; Elder Moffitt, of Newberg, Oregon; Elder Wilson, of Washington; Elder Pate, of Dayton, Washington; Elder Barnes, of Touchet, Washington; Elder Hess, of North Yakima, Washington, and I, tried to speak a few words to the praise of him who worketh all things after the counsel of his own will. We had the precious fellowship of many brethren, both of old and new acquaintance, and we believe also the communion of the Spirit, which alone brings peace and fellowship, for the flesh profiteth nothing. We met there brethren in nearly every stage of health, from the wasting consumptive to the most robust, rosy-cheeked; from the poverty-stricken to those with plenty of this world's goods; from tender youth to old age, all praising God for his enduring mercy and long-suffering. "In every condition, in sickness, in health, in poverty's vale, or abounding in wealth." Indeed, God is no respecter of persons, for "Prisons would palaces prove, if Jesus would dwell with me there." Words fail to tell the sweet comfort and peace, so I will quote the

sweet singer: "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." We left Elgin Sunday, having spent Friday, Saturday and Sunday, June 16th, 17th and 18th, with many beloved brethren. Arriving at Lagrande, my wife stayed there while I went east to Baker City, Oregon, to visit my aunt and cousins, returning Tuesday morning. We took the train to Portland, arriving at 8 p. m., and spent two days with the brethren there, and brother John Belcher, of Washington, who was under a doctor's care. Then went by train up the west side of the valley and visited a day with our old neighbor Lambert, then to the home of our dear old brother and sister, Elder V. J. Turnage and wife, of Willamina, Oregon, then to sister Logsden's, in Albany, Oregon, and from there home, and found all as well, or in better health, than when we left, glad indeed to see the children safe once more and thankful to the Giver of every good gift for his long extended mercy to us poor cumberers of the ground. I am reminded to feel thankful that we have each month such a good and peaceful meeting at Drain, only fewer in number, also that it is so nicely arranged that visiting brethren may meet with Oakcreek Church, near Roseburg (J. J. Thornton, Oakcreek, being clerk), on first Sunday, and Coast Fork Church, at Drain or Walker, second Sunday, Bethel Church, at Tallman, third Sunday, and Cedar Creek Church, Oregon City,

fourth Sunday, beginning south and traveling north.

Your very little brother,

G. O. WALKER.

RAUM, Ill., June 9, 1911.

DEAR BRETHREN EDITORS:—Please find inclosed one dollar for the SIGNS for six months. I have felt encouraged many times in reading the precious truth contained therein. Surely the Lord has been good, and blessed the editors and writers that they have so earnestly and boldly contended for the truth in such a brotherly way, which makes me feel that although I am poor, and sometimes wonder as to whether or not I should stop taking the paper, when I consider the many times I have felt much cast down, feeling anxious to know the truth as it is taught in the Bible, how my poor soul has rejoiced in the privilege of reading the many good letters in the SIGNS, so I do not want to stop as long as I can pay for it.

Your unworthy sister, if one at all,

(MRS.) P. A. HOWARD.

TO OUR SUBSCRIBERS.

ON the last page of each number of the SIGNS OF THE TIMES we request that all remittances be sent direct to this office, and if our brethren and friends would follow these directions they would save us much trouble and expense. Make all checks, money orders, &c., payable to J. E. Beebe & Co., Middletown, N. Y.

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EDITORIAL

MIDDLETOWN, N. Y., AUGUST 15, 1911.

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

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

Elder H. C. Ker, Middletown, N. Y.

All letters for this paper should be addressed, and money orders made payable, to
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MATTHEW X. 29; LUKE XII. 6.

"ARE not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father."—Matt. x. 29. "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?"—Luke xii. 6.

In the testimony of the Scriptures how often are things that are small, and of little value according to our finite judgment, linked with the greatest things, either as their cause or their effect. In the connection of these two texts the blessed Master said that the very hairs of our head are all numbered. Nothing could be more trifling or unnoticeable in the view of mortal minds than a solitary hair from the head, yet not a sparrow falls without our Father, and every hair of the head he has numbered. If we pause for a moment to consider what this all signifies we shall be compelled in wonder to say, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." Who among men was ever able to number the hairs of his own head? Who ever thought of undertaking to count the hairs upon the head of another? Such a thing could be accomplished, no doubt, but who would have patience to finish such a task? We should count the time spent in such a thing as being utterly wasted, yet our

Father has numbered them all upon the heads of all mankind. So also who among men even notices the fall of a sparrow, either through death or any other cause? But not one of them among all their unnumbered millions falls without Him; not one of them is forgotten before God. The Savior spake these words for the strengthening and encouragement of his disciples, after he had told them plainly that all manner of trials and persecutions awaited them in the coming warfare which was before them. Fear not these things, he would say to them, your Father will care for you, and as evidence full and satisfying he reminds them that their Father cares for the least things of his creation, and that much more will he care for his children. God cares for one sparrow, and ye are of more value than many sparrows. If he has numbered the hairs of your head, much more sure is it that he has numbered you, and not one shall be lost or suffer harm. This is the teaching in brief, as it seems to us, of these Scriptures.

There are some reflections in our mind of which we wish to write. First, let us notice in the words of the two texts two special things, viz., that sparrows were of so little value that when two pennies were spent for them one was (as we say) thrown in. Two sold for one farthing, but five would be given for two farthings, and while Luke records the Savior's language: "And not one of them is forgotten before God," Matthew says that "not one of them shall fall on the ground without your Father." Two truths are declared in these two expressions, viz., that God remembers the sparrows, and that he is with them and appoints their very falling. It is good beyond expression to know that our heavenly Father remembers us always. How exceedingly

full of consolation is it that he not only remembers us, but that he is with us, that he is with us when we are low and cast down as well as when we soar above. What is more beautiful to see than the happy birds flitting through the air, full of life and gladness? The God who made them has filled them with this life and gladness; surely he must be mindful of them and be with them. But when they fall, either through weakness or death, is it as sure that he remembers them and is with them? Jesus has silenced this question once and for all. He says that our Father remembers them, and that he is with them so that they cannot fall to the ground without him. Well might he add, "Fear ye not therefore; ye are of more value than many sparrows." He remembers you when it is well with you, and he has you in just as perfect remembrance when all seems ill to you. He is with you when you in joy and love soar above, when you are prosperous and blessed, and he has not forsaken you when you are cast down and come near to perishing.

Second. This truth sets forth the great things of his omnipotence, omniscience and omnipresence. The sparrows flit all around us and we pass them by without notice, but would it be so could we see that in each one of them there is revealed the great things, the deep things, of God? We wonder at the power that holds the worlds in their orbits and causes them to move on their stately march through the heavens, but the same attributes of Jehovah that are made manifest in them also appear in the smallest things. To us finite creatures some things are great and some things are small, but a poet has said with truth, "Great God, with thee there's nothing great, with thee there's nothing

small." There are wonders in the sparrow that do not appear in the worlds above or in the earth upon which we tread. Life, thought, feeling, love, fear, with all other emotions of what we call life, belong to even the sparrow. Every one of these things is far more wonderful than any world of dead matter. But in addition to this, God's providence toward the little things implies his omnipresence and omniscience, as well as his omnipotence. It is not his care over one sparrow, but his care for them all, and not only for the sparrows does he care, but for all his animate creation, from minute forms of life, so small that, as the microscope has revealed, thousands of them can stand upon the point of the finest needle, or so large that the deep is made to boil at their presence and sporting. God made the sparrow as well as behemoth; his handiwork is as wonderful in the one as in the other. If, then, we can remember that the little sparrow sets forth the most wonderful attributes of our God, we shall not wonder that it is said that he remembers them and that they cannot fall to the ground without him, and poor, little, weak, insignificant worms of the dust as we are, yet we are the children of God, and in his sight are of more value than many sparrows. If he has care for one sparrow, will he not much more care for us?

Third. The little things enhance the glory of God no less than the great things; they make manifest his kingdom and power and purpose, and the great things can do no more. We recall that once we saw a large and powerful engine, which was able to move machinery that covered acres of ground, and that we stood in admiration of the wisdom that had designed and built it with such power that there was no apparent effort,

either in starting it or in its labor afterward, but resting upon a beam in that engine stood a fac-simile of it, so small that it could be placed in a large thimble, and in this small engine each part of the large one was duplicated. We felt that we did not know which to admire the most, the skill manifested in the little engine, or that which appeared in the large one. Did not the minute engine display the wisdom and skill of hand of the maker just as much as did the larger one? Is it not as much to the praise and glory of the Maker of all, that he has made the minutest things perfect in their kind and that they are all under his constant control, as it is that he ordered the great events, or created the great things of the universe? We gaze upon some one vast world with awe at its greatness and the majesty of its Author, but when we think upon the multiplied millions of little things, and remember that they each and all are alike in the presence of the all-seeing and everywhere-present God, does not this seem just as wonderful, and does it not show forth the glory of God as much as do the worlds above? So when we read that not a sparrow falls to the ground without our heavenly Father, there is involved the wonderful infiniteness of the wisdom and power of God, since not one sparrow only, but all sparrows, are included in this declaration of the blessed Lord.

Fourth. It is not only in the small things seen in nature, from grains of sand to minutest insects, that the glory of God appears, but in his providences also. How many there are who can witness that during the past of their lives there have been times when their whole manner of life has been changed by some little incident that would not have been remembered by them were it not for

what followed out of that little incident, and from what has followed that small incident has been seen to be big with meaning, and fraught with the eternal purpose of God, as well as the greater things. The falling of a sparrow is a small thing, if anything is, yet it is not small in the sight of God, for he is with the sparrow when it falls. If what we call great things are in the appointment of God, and are moved on by his unerring wisdom and unfailing power, who shall dare deny that the small things are so, too?

Fifth. Out of this truth springs up great assurance for all who love God. He does not forget the sparrow, not one of them is forgotten of him, so no matter where we rove or rest, no matter whether it be night or day, we are assured that he has not, and that he will not, forget his disciples. "Ye are of more value than many sparrows." Still further, he abides with the sparrows. How full is that truth. He remembers, and he abides. What more could any one ask? What more could God give? Sometimes we hear it said that not one sparrow shall fall to the ground without your heavenly Father's notice; that is most blessedly true; that is said in the words, "And not one of them is forgotten before God." But it is better still than that, he is with them when they fall. They do not fall by chance; the purpose of God is in their fall as much as it is in their flight, and the lesson in part seems to us to be this: that our heavenly Father is never far from us, no matter how dark the night may be, no matter how much distress we encounter. If the dart of the enemy wounds us, there is a purpose in it, and we do not fall without our Father in heaven. How blessed is the consolation of such an assurance, when it is a dark

and cloudy day with us. If we fall by the hand of our enemy, God is with us even there. He has made the fire his chariot to convey his children home. He is always with his children in the furnace, though it is not always that he is seen.

Sixth. Let us notice that the sparrows are not always kept from falling, but that the teaching is, that God is with them in their falling. We may be sure that when they fall to the ground some purpose infinitely wise and loving is in it. It would be dreadful indeed to fall and not find the presence of the Father there. It was a journey full of sorrow and despair that Jacob took when he fled from the anger of his brother, but in the place where he fled God appeared before the dawn, and he said, "Surely the Lord is in this place, and I knew it not." Jacob was not hindered from going down into the darkness, but the Lord was there before him. Not one falls to the ground without him. God is with us when it is well with us and when we soar above, but he is with us no less when we fall, either into darkness or into trials. The presence of God attends the falling to the ground as well as the soaring on high into blessing. He said, When thou passest through the floods I will be with thee; and through the fire, it shall not kindle upon thee. God was with Paul and Silas in the dungeon at Philippi, and they were not sorrowful, but rejoicing.

Seventh. We will close these reflections by calling attention to one objection that has often been made to the doctrine of the text. It is said that it is beneath our view of the almighty Sovereign of all to suppose that he takes notice of the little things. It belongs to him to uphold the worlds of the universe, to cause nations to rise and to fall, to bring men to the throne of government, or to bring

down those who rule wickedly, to call men of wisdom and might to fill places assigned to them, but it is beneath our thought of the glory and dignity of the God of heaven to suppose that he takes notice of ordinary men or events. But is it so indeed? On the contrary, does it not, beyond all our power to express it, display the infinite wisdom and power of Jehovah to believe that he not only knows the great things but, the little; that he rules not only in worlds and in nations, but in the smallest affairs of men? Suppose that we are told that a certain king is capable, without the need of any advisers, of governing a nation; that he has such a grasp of affairs that his rule is the very best possible for all his people, and that were others to interfere and advise, it would be always to the detriment of his kingdom; would not the world stand in wonder and admiration of such a king? and especially would this be so if we were to learn that this king was possessed of but one supreme desire, and that this was to rule in wisdom and righteousness. But now in addition to all this, we learn that this king is possessed of such wonderful wisdom that he knows individually each and every one of all his millions of subjects, that he knows just what is best for each of them, and that he appoints just such things for each one as will be to his good, and that not only in the great affairs of state, but in the minute affairs of every one of his subjects, he is capable of ruling without any advice or help in any way, would we not all find it impossible to praise this good and wise king enough? Just this is what we are taught in the word, and especially in the text, is true concerning our King and our Father in heaven.

We feel to leave these reflections to our readers, and we trust they may find something good in them. C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

LUKE XI. 9, 10.

BROTHER BEEBE:—I am an inquirer after the right way; will you please give me your views on Luke xi. 9, 10? "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Yours in hope of eternal life,

J. C. L. MILLER.

The gracious encouragement given in this text to pray, and the assurance of the answer of prayer, is too plainly written to require much labor or argument by way of explanation, yet plainly as the subject is stated to the enlightened child of God, who honestly inquires after and desires to know and walk in the truth as it is in Jesus, it is like all other Scriptures, dark and obscure to the natural man, who receiveth not the things of the Spirit of God, and even the saints may be perplexed by the perversions of ignorant or designing men, who handle the sacred word of God deceitfully, and darken counsel by words without knowledge. Those who, in defiance of heaven and contradiction of the express testimony of the Scriptures, preach a conditional and work-mongrel doctrine of offers and proffers of grace, indiscriminately made to all mankind, often repeat the text under consideration as though it had been addressed alike to all, and represent the Savior as saying to carnal, graceless and dead sinners that they may have eternal salvation by asking for it; that the Lord has made the terms so easy as to bring the salvation of sinners within the reach of all men, and so cheap that all may secure by purchase an interest in the kingdom of God. But if such a theory were true, would not salvation be attainable by works? If the sinner must do something to secure his salvation,

however little that something may be, or however easily performed, the doing of it would be an indispensable condition, and his salvation or damnation would rest on his compliance with the terms. But such we know is not the case, for God has said of all who are saved, And their salvation is of me, saith the Lord. "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." If salvation be of God, it is not of men, and if by grace, then it is not of works, otherwise grace is no more grace. The apostle informs us that all the promises of God are in Christ Jesus yea, and in him amen, to the glory of God by us. This being the case, to be interested in them we must be in Christ, as the branch is in the vine. There are no gospel promises out of Christ, but unto the members of the body of Christ, who were chosen of God in him before the foundation of the world, are given exceeding great and precious promises, that by these ye might be partakers of the divine nature. (2 Peter i. 4.) "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 the chapter from which our subject is taken, one of his disciples said unto him, "Lord, teach us to pray," &c. "And he said unto them [that is, to his disciples, one of whom had asked for this instruction], When ye pray, say, Our Father," &c. None but the children of God can in truth call God their Father. If he is indeed our Father, it is because our spiritual, immortal or eternal life was with him from everlasting, and because he hath of his own will begotten us by the word of his power, and we are consequently "born again, not of corruptible

seed, but of incorruptible, by the word of God, which liveth and abideth for ever." To such, and only to such, gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. These are the children of God, and God is their Father. "For as many as are led by the Spirit of God, they are the sons of God."—Romans viii. 14. "Now, if any man have not the Spirit of Christ, he is none of his."—Romans viii. 9. To be a son or child of God, and entitled to the privilege of calling God our Father, is to be begotten and born of God, and to possess the Spirit of Christ, and but by that Spirit, and through that Christ alone, can any man have access to God, for Jesus expressly declares, No man can come unto the Father but by me. All his children are taught of God, and every one that is taught of God cometh to Christ, while no man cometh unto Christ except his Father, which sent him, draw him. It is therefore preposterous to pretend that Jesus was teaching any others to pray but such as were by a spiritual birth qualified to worship God in spirit and in truth, by praying with the spirit and with the understanding also, for God is a Spirit, and can only be approached by the spirit, through Christ Jesus our Lord. We know not how to pray as we ought, but the Spirit helpeth our infirmities, and maketh intercession for us according to the will of God. To such as are born of God, led by the Spirit of God, and are followers of Christ, is the distinguishing appellation, disciple of Christ, given in the Scriptures, for except we obey and follow him we cannot be his disciples, but, Then are ye my disciples indeed, if ye do whatsoever I command you. To his disciples Jesus said,

"And I say unto you." Are any so dull as to believe that this form of words means that he saith this to all mankind? Can these words without violence be applied to those to whom he had said, Ye shall seek me, and ye shall not find me, and ye shall die in your sins, &c.? "I say." It is Jesus that speaks; it is the voice of him who called the world into being, who speaks the word and it stands fast, who commands and it is done. There is power and majesty, grace and salvation in his word, for he says, The words that I speak unto you they are spirit and they are life, and when the word goeth forth out of his mouth it shall not return unto him void of the work whereunto he hath sent it. Nor can his word miscarry, what he says to you does not mean somebody else. Well, what does he here say to his disciples? "Ask, and it shall be given you." The disciple in asking, virtually acknowledges his need of that for which he asks, and his dependence upon God to supply his needs. He acknowledges that the name of Father is a hallowed or consecrated name, expressive of vital relationship, and that he has confidence in his Father which is in heaven, that he is able and willing to supply all that he is led by the spirit of prayer to ask for, and the faith of the Son of God in the heart of the disciples lays hold of the blessed assurance that what he is so led to ask for shall be given to him. Not that all that our fleshly lusts may desire or prompt us to ask for is pledged to us in this sacred text, for we sometimes ask amiss, for things to consume upon our lusts, and then we ask and we receive not. God in great mercy to us withholds such things as would be injurious to us. But what we are taught by Christ to ask, in spirit and manner and form as expressed in the prayer in the context, from the

second to the fifth verse of this chapter, in the spirit of that submission which says, Thy will be done, as in heaven, so in earth, when looking to God day by day for daily supplies of temporal and spiritual support and subsistence, and when cherishing the same spirit of forgiveness to our enemies that we ask God to bestow on us. "And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."—Mark xi. 25, 26. This last quoted Scripture may explain to us why many of our prayers are shut out, especially when we are desiring that God should crush our enemies and lavish his gifts on us and on our friends. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. That ye may be the children of your Father which is in heaven," &c.—Matt. v. 44, 45. If God forgives us only as we forgive those who trespass against us, what will be our fate? Do we mark iniquity against our neighbor, brother or fellow-being, and ask God to blot out our transgressions? How vain are such prayers! Do we ask God to be merciful to our unrighteousness and remember our iniquities no more? then let us not seek revenge on those we deem to be our foes. The word and spirit of our God must teach us what to ask for, how to ask, and in what spirit and in what name to approach our heart-searching and rein-trying God, and thus directed we shall ask, and God will hear, and we shall receive all that we ask for, for the Spirit of truth and holiness will not lead us to pray for anything that God will withhold from them that walk uprightly.

"Seek, and ye shall find." Seeking not only implies a desire to find a cherished treasure, but also such qualifications as blind or dead men do not possess. To seek is to look or to search for something that is hidden, and in order to seek we must have life and sight, but until quickened by the Spirit we are both dead in sins and blind to everything of a spiritual nature. Except a man be born again he cannot see the kingdom of God, and that is the very first thing the children of God are commanded to seek for. "But seek ye first the kingdom of God, and his righteousness; and all these things [temporal mercies] shall be added unto you."—Matt. vi. 33. All that we require to seek is embraced in the kingdom of God and the righteousness of God. These we need, for under no other government can we be happy or at home, and in no other righteousness can we be holy and acceptable to God. But as the kingdom of God is spiritual, the natural man cannot see it, or receive it, for it is only spiritually discerned. In that blessed kingdom we should be but aliens and strangers unless qualified for fellow-citizenship with the saints by the righteousness of God. To seek for some popular religious establishment, called a church, and our own righteousness, requires no new birth, no circumcision of heart, of ears or of eyes, for the world will recognize its own, but to seek successfully the kingdom over which the blessed Jesus presides, and the flaming righteousness of God, without which we can in nowise be saved, requires that we shall be of him in Christ, who of God is made unto us wisdom and righteousness, sanctification and redemption.

"Knock, and it shall be opened unto you." This familiar figure presents the prayers of the saints as knocking at

mercy's door. As the weary traveler would gain admittance in the house for rest, food and comfort, approaches the door and knocks for admittance, and as the child would come into his father's house and mingle with the children, and with them participate in the provisions and comforts of the family, so the heaven-born child of God seeks for the church of God, and approaching the door of the sheepfold (for he would not climb up some other way) he knocks, or gives the signal, saying, perhaps in the language of the psalmist, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." This kind of knocking never fails to receive a happy response: "Come in, thou blessed of the Lord." "Why tarry thou, arise, and be baptized," &c. Or if we apply this figure to our knocking at mercy's door, the result is certain, for God himself has promised to open the door to all such. This is attested by all the inmates of the house of God, for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. What child of God has ever been turned empty away when asking supplies at the throne of grace, with the spirit and with the understanding, and in the name of Jesus? Not even Jonah when in the belly of hell was unsuccessful in seeking his God with his face turned towards the holy temple at Jerusalem. And when we knock at the door of mercy how consoling is the assurance given in the text: "To him that knocketh it shall be opened."

"Enough, my gracious God,
Let faith triumphant cry,
My heart can on this promise live,
Can on this promise die."

The subject affords great consolation to the humble, tried and trembling children of God, who feel that they have

nothing in their hands to bring as an oblation or offering to God to procure his favor, but are unworthy to pronounce his sacred name. Hungry, thirsting, naked, destitute and helpless, Jesus bids them come, approach his mercy-seat, come boldly to the throne of grace to ask for mercy, and find grace to help in every time of need.

"Poor, tempest-tossed soul, be still,
My promised grace receive;
'Tis Jesus speaks, I must, I will,
I can, I do, believe."

MIDDLETOWN, N. Y., September 15, 1864.

MARRIAGES.

By Elder H. H. Lefferts, July 25th, 1911, at the home of the bride's sister, Mrs. Fenton Young, Mt. Gillead, Loudoun Co., Va., Israel G. Powell, of Round Hill, Va., and Miss Sallie Gulick.

OBITUARY NOTICES.

Sarah E. Jackson Wyman was born in Orleans County, N. Y., Nov. 19th, 1837, and died at her home in Weston, Mich., July 5th, 1911. She was the eldest of eleven children of David and Caroline Jackson. They moved to Michigan when she was about fifteen years of age. She taught school until 1859, when, on October 6th, she was married to James M. Wyman, of Fairfield, and they began housekeeping on the farm lately sold, two miles south of Weston, and lived there nearly fifty-two years. She had been in poor health for the past ten years, but since last October she had been confined to her bed. She was convicted of sin in her childhood, being only eight years old, and received a hope Jan. 9th, 1858, when she was baptized by Elder James R. Howell, pastor of the First Old School Baptist Church of Fairfield, Mich. She was a firm believer in salvation by grace, trusting in God always. She was the mother of eight children one (Clementine) dying when two years old, and Caroline died at Flint Mute School when fourteen years of age. The others are: Mrs. John M. Brees, Mrs. E. C. Crile, of Weston, Andrew, of Webberville, Mich., Sheldon, of Morenci, Mrs. B. Brower, of Morenci, and Mrs. Bernice Hindoe, of Jasper, Mich. She leaves four sisters, two brothers, twenty grandchildren and eight great-grandchildren, beside old scholars and a host of other friends to miss her.

Written by a daughter,

(MRS.) JOHN M. BREES.

Eliza Jane Ross was born in Licking County, Ohio, August 10th, 1834, died at her home in London Mills, Ill., July 14th, 1911, aged 76 years, 11 months and 4 days. She moved with her parents to Wisconsin in 1844, from there to Iowa in 1845, then to Illinois in the same year. She was married to Thomas Ross, Feb. 22nd, 1853, who preceded her in death, Nov. 8th, 1896. That union was blessed with five children, three of whom preceded her in death. Sister Ross united with New Hope Church, in Greenbush, Ill., in 1862, and with her husband was baptized by the late Elder R. Simmons, where she retained her membership through her christian life. We can truly say of her, She hath done what she could. Her home was ever open, an oasis in this desert land, to all her brethren and sisters, and it was her chief delight to minister to their wants as a servant of her Lord. Surely we can say, A mother in Israel has fallen. She endured her suffering with patience, often remarking she would like to depart and be at rest if it were the Lord's will. She was always at meeting when not providentially hindered, but owing to ill health she was deprived of meeting with the church for several years, but would always remember the day of meeting. About five years ago the writer visited her, when she spoke about some words that came into her mind. She thought they were Scripture, but could not find them. She gave me her Bible, turning to Psalms xlvi. 10, first clause: "Be still, and know that I am God." She then told me she wanted me to use that Scripture as a text at her funeral, as the words had been a great comfort to her since her husband had died, and she thought it would comfort her children and friends. The writer on Monday, July 17th, at the Methodist meeting-house in London Mills, spoke to a very large concourse of people, who gave the closest attention. In connection with the above text I used 1 Thess. iv. 13, 14, after which her body was conveyed to the cemetery and laid beside that of her husband, there to await that voice to call them forth from their last long sleep to enter the glory world, the house not made with hands, eternal in the heavens.

S. H. HUMPHREY.

Helen Sidney Livingston, wife of J. E. Livingston, was born Oct. 5th, 1848. She was married Jan. 4th, 1877, and to that union two children were born: Mrs. J. H. Herrington, of Arkville, N. Y., and Mrs. C. E. Michel, of Cobleskill, N. Y., the home of the parents. Sister Livingston united with the Old School Baptist Church of Schoharie, N. Y., June, 1897, and her profession was adorned with a meek and quiet spirit, striving for the things that make for peace, whereby one may edify another. Seldom was she absent from the meetings of the church until prevented by sickness, for about a year, when death came, May 21st, 1911, her age being 62 years, 7 months and 16 days.

Her funeral was held May 23rd, at her late home, the writer using for a text Philippians i. 21: "For to me to live is Christ, and to die is gain." Burial was in Schoharie Cemetery. She leaves three sisters and one brother: Mrs. Geo. Bellinger, of N. Y., Eva Sidney, Margaret Sidney and John Sidney, of Schoharie, N. Y., with the church, who sorrow not as those who have no hope.

JOHN CLARK.

HALCOTTSVILLE, N. Y.

M E E T I N G S .

The yearly meeting of the Bryn Zion Old School Baptist Church will be held the third Sunday in August, and Saturday afternoon before, beginning Saturday afternoon at 2:30 o'clock. Any friends desiring to meet with us will come to Clayton on Saturday, when and where they will be met and conveyed to the place of meeting.

BENJ. E. CUBBAGE, Pastor.

The Maine Conference will meet, the Lord willing, with the Old School Baptist Church at North Berwick, Maine, Sept. 1st, 2nd and 3rd, 1911. All who love the truth as it is in Jesus are most welcome to come and attend our meeting.

FREDERICK W. KEENE.

The Licking Old School Baptist Association will be held with the Mt. Carmel Church, at Winchester, Clark Co., Ky., commencing on Friday before the second Saturday and Sunday in September, 8th, 9th and 10th, 1911. Winchester is situated on the C. & O. and L. & N. R. R. All lovers of the truth are invited to attend and be with us, especially ministering brethren. All trains will be met Friday evening and Saturday morning.

M. B. HADDEN.

The Trinity River Association of Old School Predestinarian Baptists will convene with Liberty Church, in Tarrant Co., Texas, three miles west of Grapevine town, beginning Friday before the second Sunday in September, 1911. Grapevine is on the Cotton Belt R. R. Conveyances will be there on Thursday for all who can attend; all are invited.

ASA HOWARD, Moderator.

The Clovesville Old School Baptist Church will hold a yearly or two days meeting, the Lord willing, the second Saturday and Sunday in September (9th and 10th), 1911. A cordial invitation is extended to all lovers of the truth to meet with us. Trains will be met at Fleischmanns station on Saturday.

O. F. BALLARD, Church Clerk.

The Roxbury Association is appointed to be held with the First Church of Roxbury, on Wednesday and Thursday, September 20th and 21st, 1911, com-

mencing at 10:30 a. m. Wednesday. Trains will be met at Roxbury Tuesday p. m. All lovers of the truth are cordially invited to meet with us.

J. B. SLAUSON.

THE yearly meeting of the Cow Marsh Old School Baptist Church will be held the fourth Sunday in September, and Saturday afternoon before. The meeting will open at 2:30 o'clock Saturday afternoon. Friends meeting with us will come Saturday morning to Felton station, where they will be met and conveyed to the meeting.

BENJ. E. CUBBAGE, Pastor.

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

SHILOH Old School Baptist Church, of Washington, D. C., holds meetings the third Sunday in each month, in Lewis Hall, 1502 Fourteenth St., N. W., at 11 a. m. and 3 p. m.

JOSHUA T. ROWE, Pastor.

JOHN T. WALKER, Secretary.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 79. MIDDLETOWN, N. Y., SEPTEMBER 1, 1911. NO. 17.

P O E T R Y .

MY CHRISTMAS.

I AWOKE with a start from a dreamless sleep,
And turned to the eastern sky,
Where a lovely star with a steadfast light
Met the scarcely conscious eye.

And I thought at once of the star in the east,
That led the wise men on their way
O'er Bethlehem's plain, till it stood o'er the place
Where the babe and its mother lay.

They worshiped with joy the lovely child,
Presented him gifts rich and rare,
For they believed in their hearts the promised King
Was the babe which was lying there.

Glory to God in the highest, the shining ones sang ;
Peace on earth, good will to men ;
A Savior is born, who is Christ the Lord ;
He will gather his people again.

Precious gift to a lost and sinful world,
From the Lord of life, light and glory ;
To live for us, to die for us,
How sweet the wondrous story !

At eventide, with burdened heart,
I sought the sacred shrine ;
My soul longed for words of comfort and cheer,
Whispered by lips divine.

My lips breathed a plea for strength to bear
The sorrows and trials of life ;
For faith to uphold, for grace to endure
The world's coldness, unkindness and strife.

Sweet came these words to the waiting soul :
Put thy trust in, thy burden on me ;
For I will uphold thee, my arms shall enfold thee ;
My grace is sufficient for thee.

JENNIE HALLENBECK.

JESUS, ALL, ALL IS KNOWN TO THEE.

“WHEN my spirit was overwhelmed within me,
then thou knewest my path.”—Psalms cxlii. 3.

My God, whose gracious pity I may claim,
Calling thee Father, sweet, endearing name,
The suffering of this weak and weary frame,
All, all is known to thee.

From human eye 'tis better to conceal
Much that I suffer, much that I hourly feel ;
But O the thought does tranquilize and heal :
All, all is known to thee.

Each secret conflict, each indwelling sin,
Each sickening fear I ne'er the prize shall win,
Each pang from irritation, turmoil, din,
All, all is known to thee.

When in the morning unrefreshed I wake,
Or in the night but little sleep can take,
This brief appeal submissively I make :
All, all is known to thee.

Nay, all by thee is ordered, chosen, planned ;
Each drop that fills my daily cup thy hand
Prescribes for ills none else can understand.
All, all is known to thee.

And this continued feebleness, this state
Which seems to unnerve and incapacitate,
Will work the cure my hopes and fears await.
That I can leave with thee.

Nor will the bitter draught distasteful prove,
When I recall the Son of thy dear love ;
The cup thou wouldst not for our sakes remove,
That cup he drank for me.

He drank it to the dregs, no drop remained
Of wrath for those whose cup of woe he drained ;
Man ne'er can know all that that cup contained ;
All, all is known to thee.

[The above verses were sent by sister Martha Howarth to sister Mary Hill Terry, and by her forwarded to us for publication.—Ed.]

CORRESPONDENCE.

EPHESIANS II. 1.

"AND you hath he quickened, who were dead in trespasses and sins."

DEAR BRETHREN EDITORS:—After having considerable conversation with parties who claim to be ministers of the gospel, and who claim that the non-elect are the subjects of gospel address, and that it is necessary they should be preached to in order that God might be justified in their everlasting condemnation and destruction, and that they must be preached to, so that they might be without excuse in the day of judgment, I feel like writing regarding the matter. Now, dear brethren, I want to say to one and all, if the foregoing is the teaching of the Bible, I have not understood it, but to the contrary, I have understood from a close examination of the Scriptures that so far from its being the case that man has a claim upon his Creator, he has none at all; and as to the claim that our God is under obligation to man since the fall, he is under none at all. All he does for man is from sovereign mercy and grace, without any merit, and God would have been perfectly just had he cut man off at any time since the fall, without extending any favor toward him. Man has forfeited all his claim (if indeed he ever had any) by transgression of his Creator's commandment. I want to examine the proof for a little while, to see whether man has any claim upon his Creator, so that lawfully he might demand some favor from his hand. In the first place, we read that God saw everything (man being included) that he had made, and behold, it was very good. So, in the first place, we see that there was nothing short in the making of man which would entitle him to make any claim upon his Creator;

and we hear the wise man, Solomon, saying, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." So again we see there was nothing wanting upon the part of God in making man, that could entitle man to make any claim upon God, to send a preacher of the word to converse with him. Not only so, but we see that God gave man dominion over all else that he had made, save the tree of knowledge of good and evil, to have and to use for food, &c. So there was nothing wanting upon God's part in giving him all the necessaries of life, and man could have no further claim in this direction upon his Creator.

But now I wish to examine the other side of the question for a little time. If it be a fact that man has some claim upon his Creator, I would be the last man to object to it, for I could also claim my interest in it, but I do not understand it in that light. After God had made everything that was made, he began to instruct man, by telling him that he was to have dominion over all other creatures, and that he had a right to the fruit of every tree, save one, and to every herb for food. God also planted the garden, and placed man in it, and gave him perfect right to all that was in it for food, save the tree of knowledge of good and evil, but he said to man, Of this tree thou shalt not eat, for in the day that thou eatest thereof thou shalt surely die. I would suggest this: If man had ever had any claim upon his Creator, as soon as he transgressed this commandment his claim ceased to exist, and so we must understand that unless man has by an act on his own part brought his Creator under some obligation to him he is yet without any claim upon God. This I will endeavor to notice again further on. We learn that the penalty of that trans-

gression was death, and also that man did transgress this commandment, and that he did enter thus into a state of death in trespasses and sins, and inasmuch as the whole human family is but Adam multiplied, they all stand by nature in the same attitude before God.

Now I will notice the state in which man is while in this attitude of death in trespasses and in sins. Paul, speaking of this state, said, "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." Now we see that those characters who are said to be dead (and who really were dead) are yet alive in the flesh and to this world, but we also see that those who are now quickened have been dead, in the sense intended by the death in trespasses and in sins; they have been dead to God and godliness, to holiness, to truthfulness, dead to everything of a spiritual nature. It is a fact that in whatever sense it may be said that one is dead, it signifies that he is destitute of all the faculties belonging to that life to which he is dead, and neither can he be taught in the things of that life to which he is dead until that life is imparted to him. The reason of this is that, being dead, he is not susceptible of being taught.

The next consideration is, How and when did man become dead? It is said, "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." It is also said, For all

have sinned, and come short of the glory of God. Does not this look as though man had lost all claim against God, granting that he ever had any? Now let us see how God looks upon man in his carnal state. The psalmist said, "Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth. The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent; they are like the deaf adder that stoppeth her ear; which will not hearken to the voice of charmers, charming never so wisely." From all this it seems to me that the claim of this character, if he ever had any, is now somewhat weak. Again, it is said, God looked down from heaven upon the children of men, to see if there were any that did good. This is what he saw: "There is none righteous, no, not one: * * * there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace they have not known: there is no fear of God before their eyes." He further says of them, Every imagination of the thoughts of the heart is only evil, and that continually. They have "eyes full of adultery, and cannot cease from sin." Again, the apostle declares, "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of

serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame: it is an unruly evil, full of deadly poison." Dear brethren, let me ask, What is there among all these things, either separately or jointly considered, that is calculated to merit any claim upon the Creator, that we should brand him with injustice in case he does not send some preacher to us, or that would make it unjust in him to mete out to us according to our deeds, without first sending to us some preacher to warn or to exhort us?

But I must close soon, still, before I do I want to tell you what I understand the purpose of preaching is. It is a medium by which our God means to feed, strengthen and take care of his flock, his children, here in this time state, and it belongs to his people exclusively, and is not intended for anything else but to save the believer in this time world, and inasmuch as the people of God are found in every nation and tongue upon the earth, the Savior told his disciples to go into all the world and preach the gospel to every creature. This did not mean to the ungodly world, but to all who were spiritual in the world. He said, "He that believeth, and is baptized, shall be saved [saved from false delusions and snares of the devil, &c.]; but he that believeth not, shall be damned." I understand this to mean that they should be condemned by the preached word, and with many stripes. I do not think that this refers to everlasting punishment from the presence of the Lord and from the glory of his power. Now one more Scripture to show that God has saved his people from future punishment, and yet that he deals with them here according to their deeds. In Romans he says, "Who will render to every man according to his

deeds: to them who, by patient continuance in well doing, seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor and peace, to every man that worketh good, to the Jew first, and also to the Gentile. For there is no respect of persons with God." I understand that all this refers to the people of God, the obedient upon the one hand, and the disobedient upon the other hand. In order to prove that the gospel is sent to the people of God, instead of the whole human family indiscriminately, I wish to quote one more Scripture, Acts xiii. 26: "Men and brethren, children of the stock of Abraham [the children of God among the Jews], and whosoever among you feareth God [quicken'd Gentiles], to you is the word of this salvation sent." It does seem that this ought to suffice for proof as to whom the gospel is addressed. I feel at this time that if I were only gifted in language I should love to keep on writing upon this subject for a week, and yet the half would not be told. May God enable his dear children to believe truth, and not be deceived by false teachers. May he do this according to his own will. Amen.

Your unworthy brother in tribulation,
P. N. MOYERS.

GOIN, Tenn., July 10, 1911.

PINEVILLE, Ky., July 30, 1911.

ELDER H. C. KER—DEAR BROTHER IN CHRIST:—If one as corrupt as I am should claim such a relationship to you, but as I am living by hope, I have this hope that I am thus related to you.

Your editorial in the last number of the SIGNS, on Hebrews x. 26, 27, impressed me so greatly that I have a desire to write you and express my hearty indorsement of the manner and way you handled the text; I believe it is the truth as it is in Christ Jesus. Israel has been needing that kind of preaching for years. They have been crying, Peace, peace, when there is no peace; crying, Safety, while destruction has been and is coming upon them. O that you, and other collaborators in the field, could be given a mind to preach and write more extensively along this line, as the prophets and apostles did. Paul, in writing to the church at Corinth, said, "Knowing therefore the terror of the Lord, we persuade men." We do not believe that Paul persuaded unregenerate men to be willing for the Lord to regenerate them, that was not his mission; we believe that he persuaded and exhorted regenerate men to keep the commandments of God and hold forth the testimony of Jesus Christ; not because he believed they would be punished after they had passed over the river of death, but because he knew they would suffer here for every transgression and disobedience. We believe with you that national Israel represented spiritual Israel. If it does not, the old Bible is not worth anything to us. The legal covenant was typifying the spiritual covenant. God's dealings with national Israel were typical of his dealings with spiritual Israel. At the same time we do not believe that all of national Israel were embraced in God's eternal choice and were of the Israel that Christ came to save eternally. This Paul was given to see when he was grieving over the opposition of the Jews to himself and his doctrine, and was given to say, "For they are not all Israel, that are

of Israel." All men in their natural state have a fleshly mind and a human nature which are antagonistic to the spiritual mind and the divine nature. While in that state of existence they cannot receive the things of the Spirit of God. All that they do is not, from a spiritual standpoint, pleasing to God, because they have not faith, and without faith it is impossible to please him. In the regeneration man receives a spiritual mind and a divine nature; the earthy is partaker of the heavenly. Now we have in the earthy man two opposing natures, which bring on a warfare in the man of God, and he is always led and influenced by one or the other of these two powers. When God hides his smiling face from us we transgress his law, as Adam and Eve did, and as the Israelites did. I believe that every being for whom Christ died will sing God's praise around his throne in the heaven of heavens, but I do not believe that they all will enter and live in Christ's kingdom here in time. All of Israel were brought out of Egypt (darkness) with a high and mighty hand, all baptized unto Moses in the cloud and in the sea, all did eat the same spiritual meat, all drank of the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ, and they all sang, "The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him." Now can we believe that men can receive all these glorious things, and at last for disobedience and rebellion be sent to a place of eternal torment? No, for my soul, I cannot believe it. If I did believe it I could not entertain any hope for myself nor the great majority of the people of God. It was said by the psalm-

ist that the Lord rebuked the Red Sea and dried it up, so he led Israel through the depths, as through the wilderness, and he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy, and the waters covered their enemies, there was not one of them left. Then they believed his words, they sang his praise. But they soon forgot his works, they waited not for his counsel, but lusted exceedingly in the wilderness and tempted God in the desert; they envied Moses in the camp and Aaron the saint of the Lord. The earth opened and swallowed up three and thirty thousand of the children of Israel, people whom the Lord had saved and redeemed from their enemy. Here is a natural destruction and death (typical of spiritual destruction and death) brought on the children of Israel by their rebellion. They were not permitted to enter the promised land, which was a type of the kingdom of the Lord Jesus Christ here in time. As it was with national Israel, so it is to-day with every one that is created anew; they must pass through the Red Sea, through the wilderness and through the rolling waters of old Jordan before they can enter the promises; and as there were but few of Israel that were saved and redeemed from Egypt that entered the promised land, so it is to-day with spiritual Israel. It is written, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it." These words of our Savior were to encourage his people to mortify the desires and deeds of their fleshly minds, that they might be saved from falling into the many pitfalls by the

wayside. Our Savior knew that the majority of national Israel did deny and rebel against the God that had redeemed them, and went into that broad way that leadeth to destruction, and he also knew that human nature is the same to-day as it was in the days of Moses and the prophets. Israel rebelled against Moses, Israel persecuted and killed the prophets, and Israel to-day has the same human nature as they did then. Can we look upon Israel to-day and not feel as the prophet Jeremiah did when he exclaimed, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people"? O may the servants of God feel to-day as Ezekiel felt when the Lord said unto him, "O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. Therefore, O thou son of man, speak unto the house of Israel, Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?" As it was true that there were wicked Israelites in the days of Moses and the prophets who needed to be warned of their iniquity, so it is true to-day. Paul said, If ye live after the flesh (fleshly mind) ye shall die. Every tree that beareth not good fruit is hewn down and cast into the fire. I believe that if our people could be made to

see and realize that the punishment and destruction spoken of in the New Testament were for the rebellious and disobedient children of Israel, instead of the nonelect world of mankind, there would not be so many resting at ease and going in that broad way that leadeth to destruction (not an eternal destruction, but a timely one, such as the disobedient children of Israel met with in the days of Moses and the prophets). The preaching of the gospel is to save Israelites in time, for when time is no more there will be no more preaching of the gospel, for then death will be swallowed up of life. There are two generations spoken of in the New Testament: one is the generation of Israel after the flesh, the other is the generation of Israel after the Spirit. All the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, is upon the generation of Israel after the flesh, but the righteousness of the law is fulfilled in Israel after the Spirit. Christ himself was not justified in the flesh (human nature), but in the Spirit. Christ through his death destroyed our natural, or human, nature, and in so doing he destroyed all of our enemies, as we sweetly experience when we receive the comforting influence of his Spirit; then we realize the death, or dissolving, of earthly powers and influences, and we are brought unto Mount Sion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, &c.

Elder Chick brought to light a very important truth that most of us have been blind to, when he showed the contrast between the church and the kingdom of heaven. I believe that all of God's people enter into the kingdom of heaven, but only a remnant enter the church.

I have already written more than you may desire to read, so I shall desist from writing more. I hope you will be given a mind to write more along the same line as your last editorial.

Your unworthy brother, in hope of immortality,
L. D. HOSKINS.

[We much appreciate the kind remarks of our brother, Dr. Hoskins, concerning ourself, and thank him for his excellent letter.—K.]

PINSONFORK, Ky., July 21, 1911.

DEAR EDITORS:—After many long and wearisome struggles of mind I have decided to write a few lines for publication in our medium of correspondence, the dear old SIGNS OF THE TIMES, if you judge them worthy and can spare them a little space. I often have a desire to write, but am in such gross darkness that I cannot, therefore put it off from time to time, thinking perhaps the path will shine brighter in the near future, but so far have found it very different; darkness and gloominess of mind hover over me, so that when I wait for light, behold, darkness; but as the Lord our God dwells in the thick darkness, I have concluded to pen a few of my thoughts to this precious family, the household of faith, and maybe, if I am not blessed to comfort them, the Lord will so order it that I may not confuse any of them. This has been my great fear for many years, therefore I have written but little for publication. It has been on my mind much of late that perhaps there never was a time in the history of the Primitive Baptists, the church of God, that they should more prayerfully strive to make straight paths for their feet than now, lest the lame be turned out of the way, for it looks as though the prophecy of Isaiah is yet being fulfilled, or manifested in these peril-

ous times, which is as follows: "For, behold, the darkness shall cover the earth, and gross darkness the people."—Isaiah ix. 2. Doubtless there are thousands of God's dear, loving and humble-hearted children who are lame; in fact, all of them are lame, even lame on both feet; but I mean as in this text, deficient in understanding, so much so that they cannot see the path as clearly as many others do. Hence those who are so highly favored of the Lord as to see those controverted points plainer than some others do, should as much as in them is come to the feet of Jesus and ask him to enable them to let their light so shine before men (lame children of God) that they may see their good works, and glorify their Father which is in heaven. It is an established fact that we can do nothing without the Lord; we cannot even desire to come to his feet, but when he gives us this desire of heart, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. iv. 16. There was a stumbling-block in the way of the Lord's people in the prophet's day, and the commandment was to take it up out of the way, (Isaiah lvii. 14,) and it seems clear to my mind that it was right to take the stumbling-block out of the way of the Lord's people in the prophet's day, or the Lord would not have so commanded, and if it were right then, surely it must be right now, for the Lord's people are fully as weak and as liable to stumble now as they were then, therefore when the stumbling-stones are taken out of the way of the little, feeble lambs who falter, and whose knees are very feeble, and who have not strength to surmount these obstacles; I say, when these many stumbling-stones are taken out of the path, it is both plainer and

smoother for them; then they go on their way rejoicing, and seem to lose no time. There are many things plainly taught in the Scriptures which are necessary for the servants to strictly observe, both as to doing and not doing, in order that they make plain paths for the humble followers of the meek and lowly Lamb of God. Foolish and unlearned questions avoid, knowing that they do gender strifes, and where there is strife and envying among the Lord's weak ones some are liable to be turned out of the way. They are not able to overcome these things, but the servant should in meekness instruct these timorous lambs, who through some misgivings have opposed themselves, and are poor, helpless captives, and by chains and fetters (strong persuasions of blind leaders) are kept in the ditch of error. Instead of striving about words to no profit, the servant of the Lord should be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity;" in fact, the life that the servant lives should be worthy of imitation. I have often thought that perhaps if I am not favored of the Lord to show myself approved unto God, rightly dividing the word of truth, perhaps on many occasions I should be a blind leader of the blind. In our dividing the word of truth, if we do not do it rightly we are apt also to lead many of the Lord's children into the ditch of error. These things I greatly fear of late, much more so than I did in past years, hence I have been much impressed of late to come to the Lord, if he will enable me so to do, and pray for wisdom and understanding, that I may rightly divide the word of truth, and thereby make straight paths for the humble followers of Christ, and that my conversation may be in heaven (godly). The Lord's redeemed people

are a heavenly family; their home is a heavenly home, therefore our conversation should be as becometh the gospel of Christ, as becometh a heavenly family, even a chosen generation, a royal priesthood, a holy nation, a peculiar people. Indeed, Israel is God's peculiar treasure.

Dear brethren, and readers of the SIGNS, I hope and desire that all who can be so charitable will write to me when convenient. I am writing but few personal letters, but I greatly desire to hear from you, and would enjoy a letter from you at any time.

I must now close this weak effort. I have not written doctrinally, but just briefly penned down a few of my thoughts this morning, but I am to some degree embarrassed whether to send it for publication, for I am sensible of my weakness and nothingness here in this world of trouble and sore trials.

A poor, helpless creature,

W. J. MAY.

HAMPSTEAD, Md., March, 1911.

DEAR BROTHER CHICK:—I see from the date of your letter that it has been more than a year since it came to me. My delay in replying has not been because it was not appreciated, nor because I did not enjoy what it contained, for, as do all your writings, it showed forth the power of our covenant-keeping God and the frailty and weakness of man; these are the things that comfort and strengthen the weak ones. You are not alone in growing more dilatory, but when I read that phrase the thought came, What a blessing that we are kept by One who does not grow dilatory, and who never slumbers nor sleeps, and who is always the same; truly this is why we are not consumed. Your saying that you received more from my letter as you read

it again just before writing to me than when it first came, shows that we are not always the same. I often have like experiences. I think they teach us our dependence upon the Spirit of God, and the source from whence all fullness comes.

Yes, as you say, you have been greatly blessed in having the companionship of the Lord's people, and I appreciate your sympathy for those situated like myself. But again, as you say, "He never takes away himself; himself he gives us still," and in him all fullness dwells, and although I often murmur even with blessings in my hand, I know that he doeth all things well, and all things are working together for our good and his glory. I was striving to look into the future, with a feeling of dread of what might come to me, when these words were presented:

"The clouds you so much dread
Shall break in blessings on your head."

I hope I may behold the silver lining. So, while I am poor and needy, He still comforts me, not only once, but many times that I could speak of; but I must forbear. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." I believe that the love is greater than the fear, and ought not this give sweet comfort? for we read that perfect love casteth out fear. I do not reach the height of rejoicing that I once did, but I do feel that I am kept by the power of God, and that he is just as near me as in times of rejoicing. I hope you are still in your cheerful state. Truly this is a progressive age, and I would fear did I not know that the Lord God omnipotent reigneth, and that he doeth according to his will in the army of heaven above and among

the inhabitants of the earth. The Scriptures must be fulfilled. You know that Jesus said before his crucifixion, "But how then shall the scriptures be fulfilled, that thus it must be?"

I was more than glad to again see you at the association, and to hear you speak of the love of Christ, and the goodness of God in giving his Son into wicked hands to be crucified, that we might ever dwell with him in a glorified state, heirs of God and joint-heirs with Christ. What a glorious inheritance! Surely we ought not to murmur at the trials and afflictions of the way, but I very often do. As a sister wrote in the SIGNS, "I desire it to be otherwise." O how good it is that he remembereth that we are dust. All the evidence I can find in myself that I am a child of God is the desire to be. I was so overjoyed and excited that I was able to go to the association that I fear I did not act becomingly. You know it was the first one I ever attended. I hope all had charity for me. That meeting has been the last preaching I have had, except the SIGNS. Sister Emma Kelley took me to their place, with the intention of taking me to the meeting on the first Sunday in June, but we were disappointed, as it rained, so to alleviate the disappointment sister Emma took me to spend the day with sister Enzor, sister Fowble and brother and sister Cole. It is useless for me to tell you I had a pleasant day, but I think you cannot realize how much I did enjoy it. This week, spent at sister Kelley's, is like an oasis in the desert, when compared to my life in general. I know you miss brother Kelley, but you cannot as I do.

My pastor, Elder Rowe, came to see me on his way to the train, and I have had a good letter from him, which I will

inclose, as his name so seldom appears in the SIGNS. I want to thank all who are connected with the SIGNS for continuing to send it to me, but, as much as I enjoy it, I do not wish to be a burden to God's people. But this trial must be in some way working for my good. I tried to speak to you about it at the association, but it seemed I could not get the opportunity. I would possess all the books I see advertised in the SIGNS were it in my power. I was glad to see sister Nellie's name in the SIGNS.

I will close. I trust that to you all has been given health, that greatest of earthly blessings, and spiritual blessings without number.

I am, as ever, your weak and erring sister,

GEORGIA D. ENGLAND.

BALTIMORE, Md., Nov. 30, 1910.

DEAR SISTER ENGLAND:—Your letter came to hand in due time, and it surely was a good letter, and I appreciated it, and now I wish I could write you one as good, one that would bring comfort to your soul. I feel that although you are isolated from those of like precious faith, you surely are not isolated from your dear Savior. O what a precious promise is his: I will never leave thee nor forsake thee, but will be with you alway, even unto the end of the world. If he should go away, as men do, and forget, as men do, we would be consumed, but he says, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." What a precious Savior is ours, his love is himself, and no change can turn his course; his love is without beginning or end, and he will in nowise cast out one that the Father hath given him. "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 then three times in the same chapter (following) he says of the believer, "And I will raise him up at the last day." Yes, though sorrow and afflictions be ours here, our God has chosen his in the furnace of affliction, and came into this furnace himself, and suffered to save his own body therefrom, and, blessed be his holy name, nothing can hinder him. He came forth a triumphant conqueror over all the powers of darkness, and then declared that, "All power is given unto me in heaven and in earth." Then what have we to fear? Nothing while we are enabled to look upon and receive him in our hearts the hope of glory, but the scene changes sometimes, and instead of the strength, holiness and love of our dear Jesus, we have a look into our own sinful hearts, and are then constrained, as Paul, to say, "In me, (that is, in my flesh,) dwelleth no good thing," and now wonder if it is true that Jesus, the holy Lamb of God, does really love such a sinner as I am, or am I mistaken in the whole matter? But how often, and in how many ways, we have reason to thank and bless him. He says, "I will not leave you comfortless: I will come to you," and so he does, and how glorious his appearing. John said, "And his countenance was as the sun shineth in his strength." Paul said, A light shone around me above the brightness of the sun. No mortal tongue or pen can describe his glory, or tell its magnitude or sweetness when he appears as the personal Savior of a poor sinner.

I wish you could be at Black Rock next Sunday, but hardly expect it this time of year. We are all up and around, but wife and I have both been almost sick with colds. I hope you are feeling

well, and enjoying the presence of the Lord. Wife joins me in love to you. Write when you feel like it. Our respects to Mrs. Lamott and her father.

Your brother in hope,

JOSHUA T. ROWE.

FORT WORTH, Texas, June, 1911.

DEAR BRETHREN EDITORS:—I have been asked by a dear brother to write for the SIGNS, and tell something of my experience. I am an aged woman of sixty-five years, and have been desiring to serve the Lord for forty years, but am one of the least, if one of his at all, still I have a hope, which is as an anchor of the soul, sure and steadfast, which cannot be taken away. When I was a child I once dreamed I was dead, and that I went to the place where the blessed Jesus is. I dreamed that I knocked at the gate where Jesus stood, and I saw his feet, and some one said that I did not belong there. There was a broad road close by, and I took that road, but did not go far until I came to a place with a high wall. I thought that I could see right into the place, and was horrified at what I saw. In that building people were in the midst of flames of fire, and I could not stay there, and in my dream I went back to the place where Jesus was, and knocked at the gate again, and it flew open and I went in, but I did not see the Lord, only the feet of the dear Redeemer. Then I awoke. What could my dream signify? It was long before I found Jesus precious to my soul. Now I will try to tell you what I have passed through. When I was made alive by the power of God I felt as though I ought to unite with the church, but I knew nothing of the true church of God, so I united with the Missionary Baptists, and was baptized, and it seemed for a time that all went

well with me. Of course I had dark times, but once in a while I could see light, but there were more dark days than light ones. I do desire to do right, but I do not, yet, bless his holy name, he has helped me thus far, and I know that if I am one of his chosen ones he will keep me to the time appointed for me to join the saints above. I lived with the Missionary Baptists until I could see that they were not what the Bible declared the church ought to be. I read the Bible and studied it as well as I could, and felt to pray to God, and to trust him to lead me in the right way. It has been about eight or nine years since I became dissatisfied. I no longer loved the people where I was, and did not feel at home there; it was no longer a home for me. I would not go to the meetings very often, and finally did not go at all. I was lonely in those days. One time I remember well, I never can forget it, one of the sisters came to my home and said that she wanted to pray in my house with me, if I did not object. I said, Yes, I do believe in prayer; so she prayed for me, that my eyes might be opened. That was the trouble with me; I could see a light in the valley, but it was far away from me then, but, thanks be to him who doeth all things well, he has made the light to shine all around me, and has led me home at last. I cannot tell you, dear brethren, the strange road in which I have been led; and where, dear brethren, do you think the dear Lord has at last led me? He has led me into the Old School Baptist Church, that church which is built by the Lord upon the Rock. This Rock is himself, and I know it is safe in him. I was baptized on Saturday before the third Sunday; it was a glorious day and a blessed hope. I am all alone now, no one is close to me of our faith. All

may forsake me, but our God will not leave nor forsake his own. I trust that I do not really care about the world or its vain things, and hope that my mind is far above this vain world. Pray for me, that I may never dishonor my blessed Lord. Pray that I may honor his holy name all the remnant of my days. I am so weak, only a babe in Christ, if a child at all. O how I love the people of God, and I love to read the SIGNS OF THE TIMES, and the good letters. Although I am a stranger in the flesh, I hope I am not a stranger in the Spirit. All the members of the church I have joined were strangers to me, but I think I shall love them all the same.

Will you forgive me and all my mistakes? for they are many. I know you will understand my feeble mind and body. I believe that God for Christ's sake will take care of me, and I feel ready and waiting for him to call me home. Let it be longer or shorter, it is long for me, for I desire to be free from all sin and to be like Jesus, and when I am called from the earth in the resurrection then I shall be perfect. What glory there will be then, when all sorrow, sickness and death shall flee away, and all will be peace and joy in the presence of the blessed Redeemer.

This is the first I have ever written for publication. I have subscribed for the SIGNS, and hope it will come in due time. May God bless you and your work, is the humble desire of your sister in Christ,

(MRS.) T. C. CLINGMAN.

HERNDON, Va., July 29, 1911.

DEAR BRETHREN EDITORS:—I am inclosing with this a letter I received from brother R. Scates, of Woodstock, Ontario. I have his consent to send it to you for publication in the SIGNS, but leave it

entirely to your better judgment. I seem to be past writing now, and seem to be getting worse and worse; all I can say or cry is, "God be merciful to me a sinner." I do not say it with my tongue, but it seems to come from the inward parts of my heart.

Your poor, weak brother, if one at all,
JOHN F. OLIVER.

WOODSTOCK, Ontario, June 4, 1911.

MR. JOHN F. OLIVER—DEAR BROTHER:—I will not say in Christ, for I cannot say in truth that I know such is the case; I hope so, but I can say brother in sin and sorrow, in doubt and fear and in all the tribulations and trials incident to our pilgrimage here below. Your letter of the 28th was received, and read with much satisfaction and comfort, for it seems misery likes company, and strange as it may seem, I love the company and love to hear from those who are sad, downcast, sinful, forlorn creatures, and who mourn over it, and often cry out in secret in anguish of heart over their miserable condition, and yet even as I write these lines there comes a feeling within, which says, You are only a hypocrite, and you better keep these thoughts to yourself and not parade them before others. Often do I think I will never talk or write again about my feelings or thoughts, but keep them all locked up in my own breast, but it seems I never can keep my resolutions, and the first thing I know I am either writing or talking about them, and then when I get a letter like yours I am made glad, and sorry, too; glad to read that there is another like me in experience, and sorry because I feel I am a deceiver. O if you only knew me as I know myself I know you could not love me and could not fellowship me, for I feel I am like the apos-

tle describes the wicked: a child of the devil, an enemy of all righteousness, and yet after all the depths of evil and iniquity that seem to dwell in my nature there is a fight going on all the time, and though always fearing the old man of sin (the devil in me) will bring me into subjection, which he often does, in feeling at least, and sometimes, I am sorry to say, in fact, yet there is always way down in my heart a fighting against it, a warfare, a contention, a continual struggle for the mastery.

Brother Oliver, I cannot see why you feel so much interested in my letter to brother and sister Terry, for I only tell how I am worried and annoyed at the many, many wicked, evil imaginations of my own heart, and more than all when they break out and show openly, which to my shame and disgrace is often the case, so that I feel I never ought to show my face again before God's people. There were many things in your letter that made me feel we were fellow-pilgrims, yet I feel sure that if you knew me as I know myself, and as the all-seeing eye of God knows me, if there be a God at all, and I do not know that there is, only as he reveals himself to me, and I often fear he never has, but that it is all a delusion, yet I cry and try to pray, and why I do not give it all up I never can tell, but always there is the cry and the sigh, mourning because I cannot be better and do better, but instead nothing bettered, but rather a growing worse; O yes, I know I am worse, but as I was going to say, if you really knew me you must despise me as an outcast. I know my brethren and sisters in the church seem to love me, and even like my company, but it is because they do not know my wicked heart, and I am glad of it, yet I am glad God knows the very depths of iniquity within

me, because he can forgive, he can justify. O that is what I want, justification. If I am only pardoned, I am a sinner still, but if I am justified, it is as if I never had sinned. I know I will never have more than an earnest of that in this world, but will have to wait until this mortal shall have put on immortality in that life beyond this present state of existence. By mortal I do not mean my flesh, but my spirit, for you know the wise man said, The flesh, the dust, returns to the earth as it was, but the spirit to God who gave it. I know my nature is vile, wicked, corrupt and full of iniquity.

You write about your being a poor letter writer, and that you can only write in broken sentences and in mortification to the old man. Now I am only an ignorant man, as far as the learning of this world is concerned, and you know it is said of Peter and John that they were ignorant and unlearned men, but they had been with Jesus. O, if we have only been with Jesus and learned of him what is all the learning of the world compared with that? As good preaching as I ever heard was from one who could only just read the Bible, and could not write at all, but O how quickly the poor children of God learned that he had been with Jesus and could talk to them in the language in which they were born. I do not think the language or learning of the world qualifies one a whit more to talk on the things of the kingdom of God. It is true one must have a little knowledge of letters to write correctly, but how often much of that is just for a show in the flesh, and not to tell of what they have known and felt of the realities of that teaching which is not of this world, but which teaches away down in the depths of the heart, where no eye can see except

the One who teaches. I think I can say truthfully, I love to hear one tell in broken sentences of how God has been merciful to him, rather than to hear one tell in scientific or educated manner the way God has been revealed to him.

You wonder why you are led to write to those you think tell your feelings, and so do I, and often think I will never write again, but you know the Savior said men do not light a candle to put it under a bushel, and so when God puts light into a man's soul he must show it just as he purposes he should. You wrote that what I said about being afraid religion was all a delusion met your feelings exactly, and I was glad of that, for I do feel so alone in that respect that I can say with the poet, O is there any one like me? but I read that God called Abraham alone. O think of him alone in the world, a wanderer without a home all his life long. Do you not think he must have felt very lonely many times? I do. It is said that he went out, not knowing whither he went, and does not that set forth our travels in this sinful world? We know not where we are going, often thinking and feeling we are surely going to ruin or destruction, and, like Job, that we are only saved with the skin of our teeth, so close, so narrow, seems our escape, but we must remember that the Lord leads his people into darkness. They do not go there of their own accord, or will, but he leads them there. One thing we always forget when in the dark, and that is, that the darkness and the light are both alike to the Lord. I think I know what it means to be brought to the ends of the earth, every atom of human strength gone. The psalmist well describes the case of one at the end of the earth, when he says the Lord will hear the prayer of the destitute, and not

despise their prayer, but it is a terrible condition to be in, to be destitute. I do not know of another word in our language that better describes the state or condition of one who is daily led into, and to see, the vileness of his own heart.

You speak of receiving your letter as trash. Well, I suppose that is what the world would call it, but to me it was food and strength, and I hope I felt it as the experience which I have felt and known for many years, and which I hope is the experience God teaches his children, but it is only hope, and oftentimes faint at that, but though so faint and feeble, the Lord said by the prophet that the smoking flax he would not quench, and so with me it all seems smoke, no fire, but smoke proceeds from fire, and is an evidence that there is fire.

I would like to send your letter to the SIGNS, and maybe will, the only objection is your remarks about myself. I should be glad to have you write your experience in full to me, both before and since you were made to follow the Savior in the ordinance of baptism. I have been a member of the church for about thirty-six years, and had a hope in Christ nine or ten years before that. I am now in my sixty-sixth year, and can say with old Jacob, Few and evil have been the days of my pilgrimage, and as I look over the past there is not one good act that I have done in all my life, all a desert of sin; but the prophet says, The desert shall blossom as the rose, and so I hope my poor, desolate heart will some time be made to rejoice in hope of the glory of God.

Now I will conclude by thanking you very much for your kind, loving and comforting letter, and hoping to hear from you again. I know I have written

a poor return for your letter, and would write better if I could, but have no power or ability. O if I only had a good hope through grace, if I could only rejoice in hope of the glory of God, if I could only look forward with hope to a life with Jesus beyond the grave, and say, "O death, where is thy sting? O grave, where is thy victory?" how glad I would be, but I fear death, and suffer bondage from that fear; O to be delivered from it. My wife thought your letter good, and now I can only say, Please excuse this hastily, poorly written reply, and excuse all you see amiss in it.

From your poor, unworthy brother, if one at all,
R. SCATES.

WALKER, Oregon, July 21, 1911.

DEAR BRETHERN EDITORS:—It seems presumptuous for such a weakling to try to write to edify the saints of the most high God, who says, If any man lacketh wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not. I have for some weeks tried to resist an impression to write a few thoughts, suggested by brother Brees in July 1st SIGNS, concerning the will of God. If God has two or more conflicting wills, I have not been able to trace them in divine writ, neither do I believe my mind has been directed to see two various wills exercised by Jehovah; he is without variableness. We are taught to pray, "Thy will be done," and I well remember a time in my life that the sweetest words I ever expressed were, "Thy will be done." I had passed through years of anguish of soul and deep mourning for sin, I had been weighed in the balance and found wanting, mountains and years of sin, with vile oaths and bitter cursing, had been brought to mind; I seemed to stand before the judgment-seat of the most

holy God, justly condemned to the worst and longest sentence prescribed in his righteous law, but when the justice was fully made apparent, and I saw by divine light, as I hope, that all of his works shall praise him, that he worketh all things after the counsel of his own will, then I could bow my head in joyful submission, and say with the sweetest sensation of my whole life, "Thy will be done," realizing that every star of the great heavenly host, every unfolding flower, every blade of grass, all life, from all the powers that be to the insect so minute that our finite minds have no conception of either its size or number, and that even the hairs of our heads are all in perfect submission to his unbounded will, when I could see him high and lifted up and that his train filled the temple, then I could meet every temptation with the sweet submission, "Thy will be done." For some months I could sing with David, "Thou knowest my downsitting and mine uprising; thou understandest my thought afar off. * * * For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." "Such knowledge is too wonderful for me; it is high, I cannot attain to it." "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. * * * The darkness and the light are both alike to thee." Yes, these sweet words, "Thy will be done," quieted every troubled wave, and not a wave of trouble rolled across my peaceful breast. Well might we poor, finite creatures trust implicitly in his immutable will for our salvation,

both for time and eternity, in this low land of sorrow, where we are as prone to sin as the sparks are to fly upward, and while we have a heart that is deceitful above all things and desperately wicked, where we cannot think a good thought, except by the merciful will of him who doeth all things well.

I have heard something about the decretive and some other kinds of will of God, but not from his revealed word to man. If he has a will that is not accomplished in all its details then I fear for the ultimate accomplishment of any of his pleasures, so I feel sure that being the works of his own hands, even from the depths of hell his creatures were as Pharaoh: "Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." Naturally reasoning we would say that evil originated from some will excepting that of the most high and holy God, but 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 [will] shall stand, and I will do all my pleasure." I believe God's will is supreme. Nebuchadnezzar concluded God needed the use of his great will, no doubt, but he learned to stand still and know the Lord is God (See Daniel iv. 35), and acknowledge, "And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" "And those who walk in pride he is able to abase." Prov. xvi. 4: "The Lord hath made all things for himself; yea, even the wicked for the day of evil." "God

moves in a mysterious way, his wonders to perform." "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." God made his will known to Joseph in a dream, and it was accomplished in the wicked deeds of his brethren in their intended murder, and deceit to their father. This was according to God's will, and accomplished his purpose; not that God sinned, it is the potter's perfect right to make of the same lump one vessel unto honor and another unto dishonor, and shall the thing formed say unto him that formed it, Why hast thou made me thus? Man's will is as prone to evil as the sparks to fly upward. It is not of him that willeth, nor of him that runneth, but of God that showeth mercy. Joseph's brethren meant it for evil, but God meant it for good. "All things work together for good to them that love God, to them who are the called according to his purpose." See Jeremiah xlv. 6, 7: That they may know from the rising of the sun, and from the west, that I am God, and there is none else, that there is no God beside me (that they need not look past him to Satan, or anywhere else, for the cause of darkness or evil). "I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things." We could not praise God for the beautiful dawning of the day if he had not created the darkness for the day to dawn from, neither could we praise our Redeemer for salvation and the hope of glory if there were no evil to be saved from; so, as he said of Pharaoh, he has created both darkness and evil that he might make his power known, and that his name might be declared (praised) for the beauty of holiness. The natural man, who receiveth

not the things of the Spirit of God, at once says, "Why doth he yet find fault? for who hath [can] resisted his will?" and Paul answers, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" Paul, and also Isaiah, calls to mind the potter's power to make vessels of the same lump either to honor or dishonor. Again, man reasons, If where sin abounds, grace much more abounds, why not continue in sin, that we may have abundance of grace? But Paul says, "God forbid. How shall we, that are dead to sin, live any longer therein?" again making it apparent that if there were no sin there would be no occasion for grace, God's free mercy to his sin-cursed creatures. "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! For who hath known the mind of the Lord? or who hath been his counsellor?" May we ever pray, "Thy will be done," and that he lead us not into temptation, but deliver us from evil, for his is the kingdom, the power and the glory forever. Amen. May we ever praise his holy name for the unspeakable love that we poor creatures of the dust should be called the sons of God, and that we might have that sweet faith to hope to see him as he is, and that he will grant the great desire that pervades the heart of every heaven-born child, that we should be like him in meekness, humility, love, long-suffering, &c., according to the good pleasure of his will. Finally, let us remember that when Jesus was in deep anguish of soul, pressed down as a cart under many sheaves, for the sins of his people, he

could yet meekly say, "Nevertheless, not my will, but thine, be done."

Your very unworthy brother,

G. O. WALKER.

[WE are not surprised that the suggestions and questions of brother Brees, while all in good feeling and in good faith upon his part, have caused uneasiness in the minds of some of our readers. The will of God, like his predestination, is absolute, entire, full, complete, immutable. Hence neither men nor angels can find a dividing line. He doeth his will, not wills, in the army of heaven (all elect vessels of mercy) and among the inhabitants of the earth (nonelect, ungodly men and devils), and none can stay his hand, or say, What doest thou? Now that several good and kind brethren have written in answer to brother Brees, giving their views on each side of the question, we hope that he will feel satisfied, and lest controversy should occur on the subject we think it wise to close the matter with the above good letter from brother Walker.—K.]

NYACK, N. Y., July 30, 1911.

DEAR ELDER CHICK:—I want to write you a few lines, just to let you know that your editorial in the SIGNS for July 15th was a comfort to me. The text used was Psalms iii. 8: "Salvation belongeth unto the Lord." I believe that I have enjoyed many of your editorials, but this one has impressed me to write to you now. I am sure that I know by sad experience that men are saved not only out of the depths, but also from falling into the depths. My experience began in early childhood, if not deceived. One text has been brought to my mind many times: "It is good for a man that he bear the yoke in his youth." Yes, I think it is as much salvation when men are kept from

the sorrows of the way as when they are delivered from sinking under them. Verse ten, in second Corinthians, seventh chapter, was with me many times, causing me many anxious hours: "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." You say, "The truth that salvation is of the Lord, is a smooth stone which will smite to death every Goliath of Arminianism, no matter under what guise it may appear." Yes, indeed, but I realize that I cannot wield this truth, for much of the time it seems to be in desire only, yet hope has kept me from sinking into despair. Then I want to be sure that the hope I have is that given me by the Holy Spirit. Unless begotten by divine power, it will not support my soul in the hour of death. I want to be rooted and grounded in the truth, to know more of the witness within, to rejoice more in hope which can never be destroyed and to have a full assurance of the mercy of God to me, who am so often forgetful of the many mercies granted me. Over and over again I have to be reminded that this world is not my resting-place. I need stronger faith to credit all the promises given me, yet I dare not say that I have no hope, for He that hath kept me hitherto will keep me all my journey through. I seem to be a contradiction to myself most of the time.

Elder Coulter preached for us last Sunday. The morning text was Proverbs xvi. 33: "The lot is cast into the lap; but the whole disposing thereof is of the Lord." Then it must be right altogether. Truly the flesh dislikes the way, but faith approves it well. "As thy days, so shall thy strength be," has just come to my mind, so I will try to trust where I cannot trace.

I had a new experience this spring, which I will try to tell you of. Last winter I was very nervous, as I had bronchitis, and when spring came I had to move to another house, yet could not tell where to go, as rooms were scarce and rents high. These words came to my mind several times for several days: "Go near, and join thyself to his chariot." I did not remember where they were recorded, nor could I see what they had to do with finding rooms to live in, yet the words seemed to be uppermost in my mind. At last there was an upper room to let, and as it was in need of cleaning, a colored woman came to help me. At noontime I had one of the Minutes of the association on the table, which I showed to her. I asked her if she had ever heard of the Old School Baptists. She replied, Yes, in North Carolina, where she had lived with her mother. She said they had lived near Elder Sylvester Hassell's church, where her mother was baptized by his father over fifty years ago. She told of several ministers whom they had heard at several different associations. I gave her some numbers of the SIGNS to read to her mother, who seemed pleased to meet me. She spoke of having heard you and others. I found that she has a christian experience, and has been hoping to meet some of her kindred in the church in the north for more than fifteen years. Some one had told her of an Old School Baptist meetinghouse in New York city, but she could not find it, as the building on Thirty-sixth Street had been torn down while they lived in Brooklyn. When she heard of the association meeting in the Bronx, in June, she was very anxious to go with her daughter, who is over sixty years of age, while she is past seventy-five. They did go on June 9th, and returned home at night. They often

speak of their pleasure in meeting so many of the friends. They had hoped to meet Elder Roberson, who has died since. They knew him and Elders Gold, Lester, Rowe, and yourself also. They are very poor, having the care of several grandchildren during the summer when the children have vacation from schools in Brooklyn. I felt that this whole circumstance was providential. It all seemed wonderful to my mind, but I could not see how I could join myself to the chariot. But the Spirit told Philip to join himself to the chariot of the eunuch, whom Philip heard reading in the prophet Esaias. Well, I could not feel that I was in any way equal to Philip, and it has humbled me to feel that I have been made of any comfort to one of the Lord's children. Here two of them know the truth, know the gospel's joyful sound. The mother cannot read or write, but she told me that she believed in a revealed religion. What a great mercy that the truth is revealed to babes, but hidden from the wise and prudent; that is, such as are so in their own eyes. I have had some happy moments visiting them since April. Do you not think that it was providential that I met them under such circumstances? Does it not seem wonderful that they should be living in the north fifteen years, and though anxious to meet some one belonging to the church of Christ, they must wait so long a time?

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

I would be pleased for you to write me a letter, if you feel so disposed. Remember me to your family. I am glad that sister Chick is improved in health.

With love and fellowship,

MARTHA A. HOWARTH.

PLANT CITY, Fla., April 28, 1911.

DEAR BRETHREN EDITORS:—I am yet spared through mercy, and remember that my remittance is due. I have been waiting, hoping I would be able to write a few lines, to let all who know me hear how I am getting along. I have been afflicted for eleven months with dropsy, so that I have not been able to visit the churches in all that time, but the Lord sent an able and faithful minister from Princeton, Ky., who has kept up the appointments until now, but he has gone back to his home, so he will not be able to be with us any more until September, when he expects to return and make this his home. His mind appears to be with us. His name is C. K. Haines, and surely he is a God-called minister. The seven little churches appear to be getting along in peace, but with very few additions since we were delivered from conditionalism. O how I love the doctrine of election and absolute predestination of all things whatsoever come to pass, yet so as thereby God is neither the author of sin, nor hath fellowship with any therein. People sin willingly, because sin is their element. David confessed that he was shapen in iniquity, and in sin did his mother conceive him. So we are all sinners, lost sinners, until we are changed by grace, and then we are saved sinners. This grace was given us in Christ Jesus before the world began, and is made manifest to us in time. In him have we also obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. God works all things for the good of his people, and to his glory and honor.

But I must stop here. I am improving in health, and hope that I will soon be able to meet with some of the little flock again. I love the SIGNS, because it contends for the doctrine of the Bible as I

understand it. Please excuse this letter, and do with it as you think best, and all will be right with me.

Your unworthy servant,

J. W. FUTCH.

[WE trust that our brother's health may soon be restored, and he be permitted to again proclaim the gospel among the people he loves.—C.]

BURDETT, N. Y., Dec. 3, 1910.

DEAR EDITORS:—As it is time I should renew my subscription for the SIGNS, I will write a few lines to confess my unworthiness to receive such a good paper, with such knowledge of the life of the Son of God and the heavenly food it contains to the flock. As we have meeting only once a month, it is the only company and gospel I have three Sundays in each month, and as we do not have regular preaching through the winter months, I enjoy the many sermons in the SIGNS, which are according to the word of God. The servants of God are prepared to write as they do, and to feed the hungry. I believe that God will ever have some one to feed the lambs and strengthen the feeble knees, and lead the blind, and will keep all by his power, and we will all be made willing to submit to his will.

Your brother, I hope,

NORMAN BROWN.

HARRISONVILLE, Pa., Dec. 21, 1910.

DEAR EDITORS:—Inclosed you will find post-office order for two dollars, for which send me the SIGNS another year. I do not feel like doing without it, for it contains such good reading. I hope you may be long spared to publish such a medium of correspondence, as it contains such precious food for God's dear children. May it be as profitable the coming year as in years past.

Your unworthy brother in a precious hope,
AHIMAAZ MELLOTT.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1911.

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

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

Elder H. C. Ker, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to**J. E. BEEBE & CO.,**Middletown, Orange Co., N. Y.***INCARNATION OF CHRIST.**

DEAR ELDER CHICK:—Did our Lord Jesus Christ, the Son of God and the Son of man, ever appear on earth in human form before he was born of the virgin Mary?
INQUIRER.

The question proposed by "Inquirer" is certainly worthy of notice. To us there seems to be involved in it the most important and sacred mysteries of our religion. The question has been propounded many times before, and we have for many years thought much about it. It has been contended by some very able writers that all the visits of angels to men under the former dispensation were manifestations of the Lord Jesus Christ in human form. Many of those writers seem to have been spiritual men also, and we have been disposed to give full weight to their thoughts and arguments because of this last fact, yet at the same time there have always been weighty arguments in our mind against this position. It has seemed to us that the Scriptures do not sustain it, therefore in reply to the above question we feel constrained to say that it is not our understanding of the Scriptures that they teach any such conclusion, and it is our mind to present here some reflections which have weight in our own mind against this conclusion.

First. It is nowhere said in the word that any of the appearances of heavenly visitants to the fathers under the old covenant were manifestations of the blessed Savior. It is often said that the angel of the Lord appeared unto men upon various occasions, and for various reasons, with messages of warning or of comfort to them, but these appearances were never said to be the Son of God, or even the Son of man. Sometimes these messengers were called "men," or "a man." We have no doubt that in all such cases they were visitants from heaven, and that they took the form of men that they might appear to human gaze, and talk with men. An angel appeared to Hagar in her distress. (Gen. xvi.) There came two angels to Sodom, whom Lot saw. (Gen. xix.) In numbers xxii. 31, it is recorded that Balaam saw the angel of the Lord standing in the way. An angel of the Lord appeared unto Gideon. (Judges vi. 11.) An angel appeared unto Manoah and his wife. (Judges xiii.) An angel of the Lord appeared unto David, by the threshing floor of Araunah the Jebusite. (2 Sam. xxiv.) In the fifth chapter of Joshua it is recorded that a man stood over against Joshua, who declared that he was the captain of the Lord's hosts. In Genesis xviii. it is recorded that three men stood by Abraham and gave him messages from the Lord. And a man wrestled with Jacob all night to the breaking of the day. (Gen. xxxii. 24.)

Second. Let us notice that in all these records of appearances of heavenly visitants to men it is not once said that this was the Son of God, or even the Son of man, but these are the names given to and belonging to our blessed Savior in his incarnation. It will not do to assume what is not specifically said in the word, unless in some other way we shall be shut

up to this conclusion. Again, we must notice that in one of these recorded narratives there are two men who are said to appear, and in another instance three men. If one of them was the dear Redeemer, who were the others? By what right do we claim that one was an appearance of the Son of man, while the others were not? The records of the Old Testament are full of narratives of the appearances of angels, and, many times, multitudes at once. These all could not have been manifestations of the Lord Jesus Christ in person as the Son of man and the Son of God. But if all these were not such manifestations of the Lord, why claim that the special recorded instances which we have before enumerated were such manifestations?

Third. The Scriptures nowhere speak of the Messiah coming in the likeness of flesh more than once. All prophecy declared his coming at some future time, future we mean as regards the time when the prophecies were written or spoken. Time and space would fail to quote all the Scriptures of the Old Testament which testify of the Savior that he was to come. Not one of them speaks of Jesus as having come in any sense of the word. It seems incredible that we should find no reference in all the Old Testament Scriptures to any coming of the blessed Lord which had taken place before, if indeed these all were appearances of the blessed Redeemer. All the prophecies concerning the Messiah speak of him as the one that should afterward come, and in the New Testament it is declared again and again that his birth of the virgin Mary was the fulfillment of all prophecy concerning his coming in the flesh, and we find in the New Testament no reference to his having come in the flesh before this one coming.

Fourth. Concerning all the appearances of angels, or of men, to different persons in the Old Testament narratives there is no record that they had been born in the world of woman, or that they had grown up from childhood to manhood, or that they remained on earth any longer than their mission was accomplished or their messages delivered. They are not spoken of as enduring suffering, reproach or shame, as having become a sacrifice, or even as having died as men die. They were messengers from God, sent to this world in some way known to God, but not revealed to men, to declare certain things, and then to disappear from the eyes of men as though they had never been seen. But when Jesus should appear it was declared that he should be born of a virgin, that he should grow in wisdom and stature, that he should suffer shame, spitting and contempt, that he should be betrayed into the hands of men, that he should suffer death for the sins of his people, that he should rise again from the dead and ascend on high, and that he should there ever live to make intercession for all his redeemed people. None of these things did any of the angels or men that appeared in the former time to certain men. Still further, it is expressly declared that he once, now in the end of the world, hath appeared, to put away sin by the sacrifice of himself. The text declares that he has appeared once, and that, in the end of the world, he had not appeared before to men. We also read that it was in the fullness of time that God sent forth his Son (Gal. iv. 4), and it was at this time, and this time only, that God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Fifth. It is not here denied that by the Holy Spirit Jesus does now come to men, as he said he would, comforting and strengthening them, but who supposes that he now appears to any one as he appeared to his chosen witnesses in the days of his flesh, and after his resurrection from the dead? Some had seen the blessed Lord in the flesh before his crucifixion and after his resurrection, but Peter speaks of some who had not seen him and who yet loved him: "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." Many times many who believe have testified that they have seen the blessed Lord, as it were, in a vision, hanging upon the cross and looking upon them in love and pity, and speaking peace to their hearts, but none of them mean by these words that Jesus was then actually hanging upon the cross, or that they saw him really in the flesh. So the blessed Lord has been revealed to men of faith ever since the day of Abel, who saw the day of the Lord, and testified to his faith by his offering. But then, even as now, men did not behold the Lord with natural vision, as the disciples did while they accompanied him in his ministry and his journeyings during the three years before he was crucified. This spiritual vision by faith of the blessed Redeemer does not imply that the blessed Master is now incarnate; in fact, the faith of all who believe embraces a Savior that has come and that is no longer on earth in the flesh. So men under the old covenant believed in a Savior that was yet to come in the flesh, and by faith many, like Abraham, saw his day and were glad.

Sixth. Another difference ought to be noticed between the former appearances of messengers from the Lord to now and

then some one man, and the coming of the dear Redeemer once in the flesh. It is this, that these messengers did not appear to all the people of God, but to now and then one. Our blessed Master in the days of his flesh mingled with all classes and conditions of men, being tried in all things as his people are, but none of these things accompanied the appearances of these messengers from God under the old covenant. In short, to sum the whole matter up, there is no similarity in any way between the former appearances of those men or angels and the coming and power of the blessed Redeemer.

We now feel to leave these suggestions with "Inquirer," and with our readers. Let us ever keep in mind that Jesus was manifested once in these last times, and that God was manifest in the flesh only while Jesus dwelt on earth, from his birth of the virgin to his ascension to glory. Here, and here only, is our hope and our salvation.

C.

TO OUR SUBSCRIBERS.

ON the last page of each number of the SIGNS OF THE TIMES we request that all remittances be sent direct to this office, and if our brethren and friends would follow these directions they would save us much trouble and expense. Make all checks, money orders, &c., payable to J. E. Beebe & Co., Middletown, N. Y.

NO MORE LARGE HYMN BOOKS.

WE are very sorry to announce that the supply of our large Hymn Books is exhausted, and we will not be able to fill any more orders for same, but can furnish any number or binding of the small Hymn Books.

ROMANS XIV. 19.

"LET us therefore follow after the things that make for peace."

Peace belongs to the gospel. The Savior said to his disciples, "Peace I leave with you, my peace I give unto you," and often are the children of God, to whom this peace is given, charged to be at peace among themselves. There is no other way than this by which to make manifest to others that the peace of God is within us. If God has brought us into peace with himself, it is sure that the spirit of peace, and not of strife, will reign in our hearts toward others. As love to God and love to the neighbor cannot be separated, so peace with God and peace one with another cannot be disjoined. But as the flesh and the Spirit are at warfare with regard to the reign of love in word and deed, so also are they at war one with another as regards this peace. Hence inspired apostles, led by the Spirit of God, found it needful to exhort the children of God to follow the things that make for peace, to follow peace with all men, and to let the peace of God rule in them. There is no need surely that we should here insist upon the reasons for the inward warfare between the flesh and the Spirit; all our brethren know that by reason of this warfare they cannot do the things that they would, therefore, though the Son of Peace be with them, there is still need of warning and exhortation against that which is of the flesh. According to the words of the text with which we have begun these reflections, there is a difference between saying, Follow peace, and, Follow the things which make for peace, still, after all, these two things cannot be disjoined. If one is to attain to peace, there must be a striving for the things which lead to this peace. Many desire

peace, who yet do not attain to it in the sense of the text, by reason that they are not following the things which tend toward peace. If we ask, What are the things that make for peace and edification? it is sufficient to say, Read the fourteenth and fifteenth chapters of Romans; loving the neighbor, and working no ill to him, walking honestly and not in rioting or drunkenness, putting on Christ, forbearing one with another in regard to meats and drinks and ceremonies, not living to our ownself, not judging our brother, and other things are named in these two chapters. All these make for peace, according to the apostle. There always has been more or less of strife among the people of God, arising out of the flesh. If there be strife, it does not always follow that there is blame upon both sides, though often it is so. If one arises and wages war against the truth, he who defends that truth is not a maker of strife therefore. He may indeed become fleshly in his defense of the truth, but it is not waging war or failing to follow the things that make for peace when he earnestly contends against the error and for the truth. In fact, to contend for the truth is to follow the things that make for peace. It has been our mind for a long time that one is not following that which leads to peace when he allows all sorts of error to come in, making no protest, in order to avoid contention. In this way, in order to have a temporary quiet, the door is opened to let in all the element of discord, for where error thrives, there dissolution begins its work. There can be no peace when error and truth come face to face. Still further, where there are differences it will not do to say there is no difference, rather, let the difference be fully known. Neither will it do to compromise and say we each

will yield a little of what we believe, and so stand upon common ground. Doing this, each one subscribes to what, after all, he does not believe. God forbid that any of us should do this. Mere exhortations to be at peace with each other will not avail anything; in fact, it has been our observation, often at least, that where one insists upon peace, he means that the rest shall come over to him, and has no thought of yielding anything upon his own part. The things that make for peace are right living and right doctrine, with patience and meekness manifested in what we say and do. C.

JOHN V. 39.

"SEARCH the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

The narrative in which the above words are found is very interesting and of great importance. Those addressed by the Savior had the Scriptures, and believed in them as God's word and promises, and were very jealous for their honor, and anything that seemed to reflect upon them or in any sense detract from the honor and glory of God excited them to murderous anger; hence the statement of Jesus that he, the lowly Nazarene, the carpenter, the brother of James and others, was verily the Son of God and equal with the Father, excited them to hatred and evil designs against him. Many of us no doubt in years past accused this class of people with inexcusable wickedness in their denial and persecution of Jesus, feeling that because of his holy character and faultless life they should have had no ill-feeling against him, and because of his wonderful power made manifest in miracles they should have believed him to be the Christ. But had any of us who have had such feeling toward the Jews lived in those days

would it, without special revelation from God, been different with us from what it was with them? Let us see by putting ourselves in their places, having the old Scriptures and all things of that covenant, including the blessed promise of the coming of the Messiah, and a young man of our own nationality, born and reared in our midst, who had been one in common with us, working at his trade, that of a carpenter, should at the age of thirty years begin a ministry of preaching, healing the sick, even raising the dead, but strangest of all declaring himself to be the Son of God, think you that we would have believed him? We answer, Nay, but on the contrary would have been excited to the same extent of anger and rage against him. Then why criticise the Jews for not believing in Jesus? and why find fault with men now for their denial of him as the Son of God, since neither Jews nor men of to-day can believe without special revelation from God? His own declaration of himself did not make men believe in him; his miracles did not work belief in men, except one now and then to whom it was by faith given. How clearly this demonstrates that, "No man can say that Jesus is the Lord, but by the Holy Ghost."

The Jews had for centuries been looking for the coming of Christ, and the Scriptures testified of his works when he should come: "Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."—Isaiah xxxv. 5, 6. Those very works, which no other man ever did, were being wrought in their very sight, yet men believed not and disputed all Jesus did and said as being the work of the promised Messiah. On this special occasion Jesus told them to

search the Scriptures, for in them they thought they had eternal life; not only that they thought that being the seed of Abraham and keepers of the law they should inherit eternal life, but that the Scriptures being the word of God, were infallible, and their faith in them so complete that they would live and die by them. John bare record of me, said Jesus, but I receive not testimony from man, notwithstanding his testimony is true. What is the testimony of man when compared with the testimony of the Father? "The Father himself, which hath sent me, hath borne witness of me." Yes, in the Scriptures God, not man, had testified of the coming of Christ and his works. Again at the baptism of Jesus the Father testified of him, saying, "This is my beloved Son, in whom I am well pleased." Then again at the transfiguration the Father's testimony was, "This is my beloved Son, hear ye him."

Again, Jesus said, "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." Now, he would say, you believe in God, you believe the Scriptures to be his word; then search the Scriptures, and see if they do not testify of me, describing the works I do. When he said, "And they are they which testify of me," he made no exception whatever, and leaving the Jews and the command to them to search the Scriptures, we shall try to bring the matter nearer home by suggesting the importance of searching the Scriptures ourselves. We now have the New Testament, which as completely testifies of Jesus as does the Old, and the testimony of Jesus is the spirit of prophecy. The Old Testament testified that he should come and what he should do; the New Testament testifies that he did come and

of the works he did. How peculiarly wonderful it is, when our eyes are opened and our hearts prepared to understand, to see that none save Christ, the everlasting Father, the eternal Godhead, is embraced in the testimony of the Scriptures. It is true that thousands of men and women and innumerable things and events are mentioned in the Scriptures, but they only fill their respective places in the testimony of Jesus. The world itself is but a testimony of Christ; the writer of Hebrews tells us that, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." The world is in very evidence, but some men affirm that evolution brought about all things that now exist. But the testimony of Christ is, "The worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Hence the idea of the scientist, that one thing has begotten another until now we mortals, together with the world and all things therein exist, is forever blasted, since the worlds were framed by the word of God. Yes, made of nothing, and where no beginning is there can be no such thing as evolution. "The heavens declare the glory of God; and the firmament sheweth his handywork." The garden of Eden, with its trees and fruits, is often referred to with admiration and wonder; there in the midst was the tree of life, and also the tree of the knowledge of good and evil; life in the one and death, in a sense, in the other. It is right to admire the garden and all things that were therein, but it is more infinitely right to admire their Creator and his purpose in them; they testified of Christ. Then coming to the sacrifice of Abel, how

good it seems to poor sinners that Abel should have offered the lamb and have had witness that he was righteous; yet this was not the design of the offering, but a testimony of Jesus, the Lamb slain from the foundation of the world. After this we sometimes think how blessed Enoch was that he walked with God and was translated that he should not see death. Yes, blessed indeed was he, but his faith and translation were not for the express comfort and benefit of himself, but testified of Jesus, since faith is a fruit of the Spirit, and no man cometh unto the Father except by the Son. Many of the Lord's people often read, write and preach about Noah and the ark—how wonderful it was that he should build an ark that he and his family be saved; wonderful indeed, but God in his eternal purpose designed the testimony of Jesus in it all, showing the judgment of the world because of sin and salvation because of election. Then, on the other hand, many of us think and speak of the wickedness of Joseph's brethren in selling him to be a slave, as they thought, when he had done them no wrong. It was not the wickedness of his brethren that God had in view, only as a link in the chain, but that Joseph, his life, sufferings, love and compassion should testify of Jesus. Then we sometimes look upon the visit of the destroying angel throughout the land of Egypt with almost a feeling of horror that in every house of the Egyptians was a dead body on the one day, but the Lord did not design that his people should be distressed nor horrified at the dreadful spectacle, but looking away from that to behold the testimony of Jesus in the salvation of all his people through the blood of the lamb slain for each house. "Christ our passover is sacrificed for us." The law, the ark of the covenant, the priesthood and the offerings all testified of Jesus, showing forth, pointing to the Lamb of God. Then coming to great and notable Bible characters, such as Job, David, Solomon, &c., let us ever remember the words of Jesus regarding the Scriptures: "And they are they which testify of me." Of Job it is said he was a perfect man, feared God and eschewed evil. While it is pleasant to think such a man lived in those days, was not the life of the man a testimony of Jesus? How could he be perfect without the life of Christ? How could he fear God without wisdom? How could he eschew evil except he were righteous? How could he exclaim, "I know that my Redeemer liveth," except by the Spirit of Christ which was in all the prophets? Therefore instead of looking upon Job and preaching Job, let us look upon Jesus and preach him who made Job what he was. In following the Scriptures along this line we have come to the Psalms, and in the very first one there is a blessed man spoken of: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night, and he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." In tracing the different characters of the Old Testament not one is to be found answering this description. Where then shall we find the man? This is another testimony of Jesus, as he is the only man who ever lived answering the description. Every Psalm testifies of him, but there are a few special ones we desire to call atten-

tion to before leaving the subject. In Psalms xxii. the following record is found: "They pierced my hands and my feet. * * * They part my garments among them, and cast lots upon my vesture." Did David ever experience such treatment and torture at the hands of men? Certainly not. This therefore is a testimony of Jesus. Then, in God's arrangement, the twenty-third Psalm fills its place as further testimony of Jesus when he said, through David, "The Lord is my shepherd; I shall not want." The whole Psalm testifies of Jesus and his faith, as a man, in God, and of his deliverance from his enemies and death. In Psalms xxxvii. we find another wonderful character presented: "Mark the perfect man, and behold the upright; for the end of that man is peace." This, too, testifies of Jesus, who was holy, harmless, undefiled and separate from sinners, whose end (death) was peace—reconciliation; yes, peace between God and the transgressor. Is not the testimony of Jesus the most comforting and blessed of all testimony? Surely all answer, Yes. Then why not lose sight of the patriarchs, prophets and apostles and preach Christ and him crucified? This Philip did when sent to the eunuch, who did not understand whether the prophet spake of himself or of some other man, but Philip knew, and began at the same Scripture and preached unto him Jesus.

When we read in the one hundred and thirty-ninth Psalm the words: "I will praise thee; for I am fearfully and wonderfully made," we should not think of David as though he spoke with reference to himself, but think of Christ made of a woman, and made under the law, to redeem them that were under the law. As man he was without father, and as God without mother, curiously wrought in

the lowest parts of the earth; yes, in that degraded and despised country, Nazareth. But his substance was not hid from God, yet being unperfect (undeveloped), and all his members (elect vessels) were written in God's book of life, which in continuance were fashioned, when as yet there was none of them. Paul exhorted Timothy to study to show himself approved unto God, "a workman that needeth not to be ashamed, rightly dividing the word of truth." Such study is necessary to-day for us all, and in such study of the Scriptures we shall find, if we be the children of God, that the words of Jesus are absolutely true: "And they are they which testify of me." K.

OBITUARY NOTICES.

Elder C. C. Purvines was born Oct. 26th, 1833, near Pleasant Plains, in Sangamon Co., Ill., and was married to Martha E. Irwin, Nov. 22nd, 1855. Nine children were born to them, five boys and four girls, seven of whom are still living. Charles R. is married and lives in Crawford Co., Mo.; Lola J. married D. W. Colburn, and lives in Loami, Ill.; Azro A., Lillie J. and Carrie M. have gone to rest; Church G., Lute C., Wm. H. and Lottie A. are still at home with the mother, in Loami, Ill. The Elder passed away June 20th, 1911, at 1 o'clock p. m. A few moments before his death he told the family that he was going on a long journey, and they need not worry about him, as he would be at rest. He joined the Old School or Predestinarian Baptist Church at Richland, in 1867, and was baptized by Elder Charles Alsbury. He was ordained a minister of the gospel at Liberty Church, in Sangamon Co., Ill., in July, 1872. Elder Purvines was a minister of the old type; he believed in the doctrine of the Bible as advocated by the SIGNS OF THE TIMES. As a fireside preacher he was far above the ordinary. His whole soul seemed to be in his religion, and it was his chief topic of conversation. He spent much time reading and studying the Scriptures. He never traveled far from home, but rode or drove a great many miles, preaching for churches in central Illinois. Elder Purvines' conversion marked an epoch in his life. His neighbors and friends all said of him that he was truly a changed man; he changed as suddenly from his former practices as did Saul of Tarsus.

His funeral was held in Loami, Elders John L. Scott and John A. Conlee officiating at the services. He was buried in the Sulphur Springs Cemetery, near Loami, Ill.

Mrs. Martha Anderson died at her home, near Markham, Fauquier Co., Va., July 19th, 1911, aged 67 years, after a lingering illness, caused by a complication of serious disorders. Left a widow by the death of her husband in the war between the States, with three little children to provide and care for, her life had been one of trial and suffering. She had two daughters, both of whom were married and with their husbands died in early life, one of them leaving a daughter, the last of her immediate family, who survives her grandmother, and who, left an orphan in infancy, was reared by sister Anderson. The only son lived to be a help and companion to his mother until perhaps middle life, when after many years of weary, wasting disease he was also taken, leaving his mother in her desolate home with her granddaughter as her sole companion. This child writes me in a brief note: "I have indeed lost my best friend on earth. She was such a great sufferer that I was reconciled when all was over. If there ever was a thoroughly good and unselfish woman it was she." It was my privilege to baptize sister Anderson in the fellowship of Ebenezer Church soon after I came to Virginia. I have no record of her early experience, nor the date of her baptism. No one among us was more dearly loved or more highly esteemed for the truth's sake by her brethren and all who knew her. She lived twenty-five miles from the place of meeting of the church, but up to the time of declining health, and even then, when at all practicable, she filled her place in those meetings. She certainly loved the assembly of the saints. With a meek and quiet spirit, that precious adornment, a rich experience in the abounding grace of God, which teaches as man cannot teach, faithful to her privileges and obligations in the church, sanctified and purified in spirit by her afflictions, which caused the pure gold of God's grace to shine more and more as the end drew near, it seems to me, who knew her well and loved her dearly, that she went down to her grave like a shock of corn fully ripe for the harvest. Surely this seal was in her forehead.

I have sketched this character as the brethren see it in those of like precious faith; as she, and all like her, look upon themselves as altogether black and uncomely, black as the tents of Kedar to themselves, but comely as the curtains of Solomon to the brethren. So another of our little band is gathered home. May God bless the lonely child, and may all who mourn find comfort in his love.

ALSO,

Mrs. Mary Thompson, beloved wife of John Thompson, died at her home in Hamilton, Loudoun Co., Va., Jan. 17th, 1911. I do not know her age, but she was in advanced life. She was twice married, first to Mr. L. C. Maffitt, by whom she had four children. Over twenty-five years ago I married her to Mr. Thompson, by whom she became the mother

of three girls. It was my privilege to baptize sister Thompson more than thirty years ago in the fellowship of Mt. Zion Old School Baptist Church. She was naturally an amiable and lovable character, endearing herself to family and friends by a sweet disposition, and by gentle, quiet manners. Grace sanctified these qualities, so she walked among us an example of christian loveliness, for she possessed a meek and humble spirit, which is so winning in those who manifest the example of the Master. The latter part of sister Thompson's life was spent in sickness and suffering, so she was frequently hindered from attending the meetings of the church, but she bore her afflictions in quiet, uncomplaining resignation to the divine will. She loved the truth and those who loved the truth, and seemed satisfied abundantly with the goodness of God's house. I hope I may be pardoned a personal reflection here. The longer I live the more I bless God for the sweet and powerful influence of the noble, self-sacrificing women he has given his church as mothers in Israel indeed, whose gentle ministrations are like that of the angels, both in the home and in the church. Mr. Thompson is bereft of a faithful companion, and the children of a devoted mother. May God comfort them that mourn.

J. N. BADGER.

MANASSAS, Va.

Lucy Ann Crawford, daughter of James and Mahala Dollison, was born near Roseville, Muskingum Co., Ohio, March 18th, 1838. Her early life was spent in that vicinity. She was married to William Edwin Davis, in October, 1856. To that union were born three daughters and one son. She was left a widow, and in 1863 was married to John Crawford, of Hocking County. To them were born three children. In 1884 Mr. Crawford died. Over forty years she spent in Logan. In early life she joined the Old School Baptist Church, but there being no church of that denomination near enough to attend, she joined the First Presbyterians about eighteen years ago, and was a member with them at the time of her death. She was a reader of the SIGNS, and could not indorse the means system, although a member with them. She was gifted in speaking and singing, and in writing poetry. Her death was caused by paralysis. Five daughters are still living, the two sons having preceded her beyond. One brother, Dr. G. W. Dollison, of Logan, alone remains of a family of fourteen children. She died June 27th, 1911, aged 73 years, 3 months and 9 days, in Logan, Ohio, at the home of her daughter, Mrs. Charles Brehm.

CONTRIBUTIONS TO AID IN SENDING
THE "SIGNS" TO
THE POOR OF THE FLOCK.

A Friend, N. J., \$5.00.

MEETINGS.

The Maine Conference will meet, the Lord willing, with the Old School Baptist Church at North Berwick, Maine, Sept. 1st, 2nd and 3rd, 1911. All who love the truth as it is in Jesus are most welcome to come and attend our meeting.

FREDERICK W. KEENE.

The Maine Old School Baptist Association, the Lord willing, will meet with the Whitefield Church, at Whitefield, Maine, on Friday, Sept. 8th, 1911, and continue three days. All lovers of the truth are cordially invited to meet with us.

GEORGE R. TEDFORD.

The Licking Old School Baptist Association will be held with the Mt. Carmel Church, at Winchester, Clark Co., Ky., commencing on Friday before the second Saturday and Sunday in September, 8th, 9th and 10th, 1911. Winchester is situated on the C. & O. and L. & N. R. R. All lovers of the truth are invited to attend and be with us, especially ministering brethren. All trains will be met Thursday evening and Friday morning.

M. B. HADDEN.

The Trinity River Association of Old School Predestinarian Baptists will convene with Liberty Church, in Tarrant Co., Texas, three miles west of Grapevine town, beginning Friday before the second Sunday in September, 1911. Grapevine is on the Cotton Belt R. R. Conveyances will be there on Thursday for all who can attend; all are invited.

ASA HOWARD, Moderator.

The Clovesville Old School Baptist Church will hold a yearly or two days meeting, the Lord willing, the second Saturday and Sunday in September (9th and 10th), 1911. A cordial invitation is extended to all lovers of the truth to meet with us. Trains will be met at Fleischmanns station on Saturday.

O. F. BALLARD, Church Clerk.

The Roxbury Association is appointed to be held with the First Church of Roxbury, on Wednesday and Thursday, September 20th and 21st, 1911, commencing at 10:30 a. m. Wednesday. Trains will be met at Roxbury Tuesday p. m. All lovers of the truth are cordially invited to meet with us.

J. B. SLAUSON.

The yearly meeting of the Cow Marsh Old School Baptist Church will be held the fourth Sunday in September, and Saturday afternoon before. The meeting will open at 2:30 o'clock Saturday afternoon. Friends meeting with us will come Saturday morning to Felton station, where they will be met and conveyed to the meeting.

BENJ. E. CUBBAGE, Pastor.

The Lexington Old School Baptist Association will be held with the Middleburg Church, Schoharie Co., N. Y., on Wednesday and Thursday, October 4th and 5th, 1911. All coming by rail to Middleburg will be met and cared for, or inquire for Mrs. Addie Cook, living a short distance from depot. Ministers of our faith and order and lovers of the truth are cordially invited to meet with us.

By order of the church.

ADDIE COOK, Church Clerk.

The Juniata Old School or Primitive Baptist Association will convene, the Lord willing, with Springfield Church, in Huntingdon Co., Pa., on Friday, October 6th, 1911, and continue over Sunday. We extend a cordial invitation to all lovers of the truth to meet with us, especially ministers. Those coming by railroad east or west will come on the Pennsylvania road to Mount Union, and there take the East Broadtop road to Three Springs, where they will be met and cared for. Trains leave Mount Union 10 a. m. and 4 p. m. It is about two miles to place of meeting. Good place for entertainment close to the meetinghouse.

AHIMAAZ MELLOTT.

The Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.

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11:00 A. M.

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JOSHUA T. ROWE, Pastor.

JOHN T. WALKER, Secretary.

As the hall in which the Albany and Troy Church holds its meeting is being repaired, there will be no meeting held until the fourth Sunday in September.

J. B. SLAUSON.

NOTICE.

I find the postage on my book, "Day unto Day," to America is 9 pence (18 cents), and I thought it would be 6 pence, or at most 7 pence. I think on consideration, as the expense of publication has been very heavy, notwithstanding a most encouraging sale, I had better say I will send to any of your readers the half calf gilt edge edition for 5 shillings (\$1.20), or the cloth edition for 4 shillings (96 cents) postage free.

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SILAS H. DURAND.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 79. MIDDLEBURY, N. Y., SEPTEMBER 15, 1911. NO. 18.

CORRESPONDENCE.

THE SUFFERING OF JESUS AND HIS PEOPLE.

JESUS suffered for sins, but not his own, he suffered for the sins of others. He knew no sin; he is holy, harmless, undefiled and separate from sinners. He was made to be sin for us, who knew no sin, that we might be made the righteousness of God in him. Here we find imputation of sins, sins imputed to Christ; not only do we find imputation of sins, but we find the righteousness of Jesus imputed: Jesus Christ taking the sins of others and making his people righteous. His righteousness becomes their righteousness. The Lord our Righteousness, this is his name whereby he shall be called. Jesus of God is made unto his people righteousness. Jesus redeemed his people from all iniquity, and purified unto himself a peculiar people, teaching them that denying ungodliness and worldly lusts, they should live soberly, righteously and godly in this world. It was Jesus who knew no sin; he knew no sin, that is, he himself had not sinned, did not sin, was not a sinner, but he suffered for sins. The Son of the living

God, pure and holy, became obedient unto death, even the death of the cross. He suffered on the cross for sins. Though he were a Son, yet learned he obedience by the things which he suffered. Though he were the Son of God, yet he suffered death on the cross for sins; he suffered, the Just for the unjust, that he might bring us to God. Jesus was the Just, those for whom he suffered were the unjust. Did that suffering accomplish the will of God? O my Father, if it be possible, let this cup pass from me! nevertheless, not my will, but thine, be done. It was by the will of the Father that Jesus suffered; it is the will of God that those for whom Jesus suffered shall suffer with him, and they that suffer according to the will of God are to commit the keeping of their souls unto him in well doing, as unto a faithful Creator. If it is God's will for one to suffer, that one will suffer according to that will. If it is God's will for one to suffer for well doing, that one will suffer, even as God wills, and when one suffers for well doing that one suffers with Jesus, for Jesus suffered for well doing, and not for evil doing; Jesus did no evil. When God wills for one not to suffer, that one will not suffer,

for God is a merciful God; but it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. He will have mercy upon whom he will have mercy, and whom he will he hardeneth. It is the goodness and mercy and love of God that enables his people to be all of one mind, and to have compassion one on another, and love as brethren, and be pitiful and courteous, not rendering evil for evil, or railing for railing, but contrariwise, blessing, knowing that they are thereunto called, that they should inherit a blessing. They are to do good, seek peace and ensue it. Who will harm such if they be followers of that which is good? If they suffer for righteousness' sake happy are they; for it is better, if the will of God be so, that one suffer for well doing than for evil doing. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." This put to death in the flesh, but quickened by the Spirit, brings to God all the redeemed out of every people, kindred, tongue and nation. It is this that accomplishes the salvation of all the redeemed hosts. This is redemption, God's plan by which he redeemed sinners, the plan by which sinners are brought to God, the only plan by which God saves sinners. The man that preaches this preaches good news, which is the gospel. Remember that Jesus Christ of the seed of David was raised from the dead according to the gospel that Paul preached. Moreover, Paul declared unto the Corinthian brethren the gospel which he preached unto them, which also they received, wherein they stood, by which also they were saved by keeping in memory what he preached unto them, unless they had believed in vain. It is given to be-

lieve in Jesus; not only is it given to believe, but it is also given to suffer for his name. Paul delivered unto those brethren that which he also received. "How that Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day according to the scriptures." Paul was not here declaring that he was doing the saving, but how Jesus saved; neither was he claiming that it was his preaching, but Jesus'. Forasmuch then as Christ has suffered for us in the flesh, we are to suffer ourselves likewise with the same mind. We are not to think it strange concerning the fiery trial which is to try us, as though some strange thing happened unto us, but rejoice, inasmuch as we are partakers of Christ's sufferings; that, when his glory shall be revealed, we may be glad also with exceeding joy. If we be dead with Christ we shall also live with him; if we suffer with him we shall also reign with him. "Because I live, ye shall live also." That is why I want to live; I want no other cause. I had rather live because Jesus lives than any other cause that can be named or thought of. I do not want to live selfishly, or because of self; I do not want to live unto myself, but I want to live unto him who died for me and gave himself for me. These words of Jesus himself are full of good cheer and comfort: "I am he that liveth, and was dead; and, behold, I am alive for evermore." Christ is risen from the dead, and become the first-fruits of them that slept.

By man came death, by man came also the resurrection of the dead. By the man Adam came death, by the man Christ came the resurrection. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; after-

ward they that are Christ's, at his coming." Jesus was made a little lower than the angels for the suffering of death. We see him crowned with honor and glory, and bringing many sons unto glory, that he by the grace of God should taste death for them and make the Captain of their salvation perfect through suffering. To be crucified with Christ is to be killed with him. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. ii. 20. As it is written, *For thy sake we are killed all the day long*, means to be killed just as certainly as it is written; there is no escape. This means the suffering of God's people and the certainty of it. But what is the suffering in comparison with the glory? It may be a lifetime of suffering great affliction, but in comparison it is light and momentary, and shall work for us a far more exceeding and eternal weight of glory, while we look not at the things that are seen, but at the things that are not seen; for the things that are seen are temporal, but the things that are not seen are eternal. "We are accounted as sheep for the slaughter," is what God has spoken concerning his people. This Scripture is just as certain of fulfillment as the words spoken concerning the Savior, where it is said, He is brought as a lamb to the slaughter, and in all this is embraced God's eternal love for his people, from which nothing shall be able to separate us. That the Scripture is certain of fulfillment is comforting to God's people. It makes no difference whether the thing to be done is to be done lovingly or wickedly, the fulfillment is certain. The Lord appeared to Joseph in a dream, saying,

"Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child, to destroy him. * * * And was there until the death of Herod, that it might be fulfilled, which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." This we see Joseph did from a principle of love; he did it lovingly. How different is this from the principle which actuated Herod, who was wroth, and sent forth and slew all the male children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, "In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." This was spoken long before the occurrence, and in words as though it had already occurred. Why are they not? King Herod slew them just as God foretold he would do. Here are the two principles clearly set forth in these two occurrences, Joseph lovingly and Herod wickedly, and yet both are fulfilling the Scriptures, and in this fulfillment the predestination of God is as clearly shown as it is where the crucifixion is referred to, where it is said, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." While we find two principles, it is one predestination. What is comforting to God's people are the words, "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." This rejoices the heart

of every heaven-born child. "Ought not Christ to have suffered these things, and to enter into his glory?" Why ought he to have suffered? Not for any good in us, but for his glory. He said to his disciples, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." May the Lord open our understanding, that we may understand the Scriptures, as he did the disciples'. Without this we will not understand. When he does this then are we witnesses of these things. "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." It was Jesus who went and preached unto the spirits in prison, which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. 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. Jesus preached to the spirits in prison. How did Jesus preach at that time, when he had not come into the world? He had not yet been made manifest in the flesh, but he preached by the same Spirit that quickened him when put to death in the flesh. Disobedient from the time they were born into the world until Jesus preached to them. Wherein, means in the ark. Few, that is, eight souls, were saved by water. The eight souls were in the ark that was borne upon the water, being

thus saved from the old world to the new, a beautiful figure, which is like the other figure, both figures pointing to Jesus.

This writing is for the dear readers of the SIGNS OF THE TIMES. Dear brethren, pray for a poor, suffering sinner.

R. T. DAVIS.

MAYFIELD, Ky., July 14, 1911.

BELLINGHAM, Wash., July 23, 1911.

DEAR EDITORS:—The SIGNS OF THE TIMES comes to us regularly, laden with the precious truths of the bread of heaven, which are comforting and satisfying to those who hunger and thirst after righteousness, for while we read those precious messages of love we are filled to overflowing so that our eyes run over with tears and our hearts almost burst with love, while prayers of thanksgiving go up to God from our feeble throats for the gifts of his love manifested through the editors and writers of the SIGNS OF THE TIMES. It is all of one piece: salvation by grace, through faith, and that not of ourselves, but the gift of God, leaving us nothing to glory in save the cross of Christ, which I hope I feel manifested in this body of mine sometimes when mourning over my inability to walk as becometh a child of God. I sometimes doubt that I am, for,

"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."

Yet then there is "a still small voice" that whispers to me sometimes, Why do you loathe your sins? Why do you hate yourself for running after the world and desiring to be like them in the enjoyment of their ease and pleasure, instead of suffering affliction with the children of God as a good soldier of the cross, and a follower of the Lamb of God that taketh

away the sins of the world? Then the thought comes to me:

"Could I joy the saints to meet,
Choose the ways I once abhorred,
Find at times the promise sweet,
If I did not love the Lord?"

Yes, dear brethren, I do find the promise sweet, for it is to a poor and afflicted people that all the great and precious promises are made. He has chosen the poor of this world rich in faith (not of themselves) heirs of his kingdom. O how poor and forsaken we feel when mourning over our sins, cast down because we cannot succeed in this world, sometimes in despair, feeling there is no place for us in the world, and almost forsaken of God we long to lay this burden down, but how little it takes of the oil of joy to lift us up out of the pit of mire and clay and place our feet upon the rock and feed our souls on the bread of life and put a new song in our mouths, even praise to God our Savior, and when we are filled with the sense of his love, how truly full are we; the world with all its wealth is but a toy compared with it, and it is then we feel that we have a good hope through grace. I have many times in the last year felt a strong desire to write for the SIGNS, not that I think my letters are either comforting or instructive, but the editors and brethren and sisters are so dear to me that when I read a communication that is extra sweet to me I think, Now I must write and tell them how I was comforted, but I have been kept back by a feeling of such unworthiness, with doubts and fears, as I never had before. I have sometimes wondered if there is a God, and such a thing as a home where the weary are at rest and the wicked cease from troubling. The enemies which are without are far more easily subdued than the one in my own breast, for my whole nature revolts

against the sufferings, trials and afflictions which have befallen me in the last two and a half years. I will relate some of the most severe ones, not that I want to complain at the Lord's dealings with me, for he has sanctified them to me, and I feel they are precious strokes, for the Comforter was near me, and I was O so happy, even while suffering such intense pain, which the most skilled physicians failed to relieve, yet He was with me, and I feared no evil. They told me there was no hope for me, but, dear brethren, none of them knew what ailed me most, and I hate to tell it to you, but somehow I feel I must keep nothing back, though I fear that I am mistaken myself, yet I got no relief until I found myself completely in the Lord's hands to do whatsoever he commands, for the words, "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," kept sounding in my ears, but my cry was, O Lord, send some one else, for of all men I am the most unfit; but I realize it is a fearful thing to fall into the hands of the living God. When I left Kansas, in October, 1907, and came to the coast and settled in Washington, I thought this burden would leave me, and I had pictured in my mind a comfortable home, where with my family I could spend the remaining days of my life in peace and happiness, and for a time all went well. I bought a piece of land well improved, made a payment, and the rest were to be easy payments, and we were all happy, my wife and I and six children, and all went well until in November, 1908, I was helping build chimneys on some old houses for the Clear Lake Lumber Co.,

getting from three to five dollars per day ; but the time had come for me to be made to realize that I was dealing with a God who works all things after the counsel of his own will, for I had begun to feel quite independent, when one day while carrying brick up a ladder to the peak of a two story building, I had about two dozen bricks in a box on my left shoulder, and had just reached the top, when my hand slipped off the support and I started to fall backwards from the ladder, and as there were several small children playing at the foot of the ladder I put forth a great effort to save the box of bricks from falling, for I knew it would kill some of the children ; I saved the bricks, but it wrenched my left side, neck and spine so badly that it caused enlargement of the heart, and nearly caused nervous prostration. I was in bed about six months, and under the doctor's care nearly two years and a half, and while I was not sick all the time, was not able to even carry a bucket of water or walk very far during the greater part of the time, and I knew our home would have to go, as I could not even make a living, much less meet the payments on the place, but I felt quite resigned to that, for the precious Savior and my Bible had been my constant companions in all my sufferings, and I was feeling as though I could stand any trial, when on the 21st of last November, 1910, my youngest brother was instantly killed while working in an electric power plant near here. He was buried on Friday, the 25th, and on Saturday, 26th, we received word from Oregon, where our daughter Mabel and husband lived, that she had fallen on the corner of the woodbox while getting breakfast, breaking three ribs and running one of them through her liver, from which she died after suffering five days,

and it seemed that this was more than my weakened body and mind could stand, for she had just written us that they were going to move up here so they could attend our meetings, for she had received a hope, and we were rejoicing that we would have her with us to enjoy the meetings, but that joy, too, was swept away just as we felt sure it was ours. While our poor hearts are torn and bleeding, we try to bow to His sovereign will, for I know he is too wise to err and too good to be unkind, and we try to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And now another sorrow awaits me, which is a sorrow indeed: I will have to give up the dear SIGNS, and I hope you will forgive me for not telling you sooner, but I have clung to it like a miser does to his gold, hoping that I could get the money to pay you, but I can see no way now that I can hope to get the money to spare, as I am not strong any more, and I have five in family yet to support, and the only boys we have are the two youngest, five and seven years old, the others are girls, and my wife is not at all strong. Now I am not complaining, for the dear Lord has blessed me above measure; through it all he has been so near me that at times I could almost see him, I could feel his dear presence, and when we have him we have enough.

Elder Ker, your letter in the July 15th number did me much good, for it confirmed me on that text. The very statement of the text, "For if we sin wilfully after that we have received the knowledge of the truth," is clear. Who is it receives the knowledge of the truth, the children of antichrist? No, surely not. The natural man receiveth not the things of the Spirit of God, and this is the

knowledge of the truth, for God is truth, and none receive the knowledge of him but his children. Then let us go on down to the thirtieth verse of the same tenth chapter of Hebrews, and see how it reads: "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." Then the thirty-first verse: "It is a fearful thing to fall into the hands of the living God." What is it to sin wilfully? Is it not to do that which we know is wrong, let it be great or small? Now if none of God's children do these things wilfully (if I understand what is meant by wilfully), then I have no hope, but he says, If we sin, we have an advocate with the Father, even Jesus Christ the righteous, who sitteth at the right hand of the Father, to make intercession for us; for being tempted in every way like as we are he knoweth how to succor those who are tempted. There was a time when we could only see naturally, and understand natural things, but when God's time came he gave us eyes to see and hearts to understand spiritual things, by giving us of his Spirit. When we are blessed to feel his most comforting presence we realize how good and kind he was to send his dear Son to redeem us from that awful death because of sin. We have been called from nature's darkness into the marvelous light and liberty of the children of God. He declared that he will visit our transgressions with the rod, and our iniquities with stripes, therefore there is a certain fearful looking for of judgment and fiery indignation, but bless his holy name, he has kept the best for the last, for he says, But my loving-kindness I will not utterly take from them. O what matchless love is this, and at last immortality shall be swallowed up of life.

I hope, dear editors, you will throw the mantle of charity over this, for I see in it many mistakes, but if I should rewrite it there would probably be as many, or more, for I am only a poor, weak worm of the dust, and I cannot do anything as I would like to, there are always mistakes. I hope none will take offence at what I have written, for it has all been written in love, with a desire to comfort the dear children of our heavenly King, and I feel that I have been led of the Spirit, at least I trust I have, for unless it is of Him it is all in vain. I leave these scattering remarks with you to do with as your better judgment sees fit.

Your unworthy brother in a precious hope,

DAVIS BURCH.

[WE assure brother Burch that he has our deepest love and sympathy in his sore affliction, and as the SIGNS is of comfort to him it affords us pleasure to continue sending it. We hope our brother's health may improve, and that brighter days are in store for him.—ED.]

ALVINSTON, Ont., August 7, 1911.

DEAR BROTHER KER:—I am sending you a letter I received from sister Pultz, which you are at liberty to publish in the SIGNS if according to your judgment. Her letters have been a source of much comfort to me, and I often feel like sharing them with others.

Yours in hope,

(MRS.) W. C. YOUNG.

WHEELING, W. Va., Oct. 2, 1910.

MRS. W. C. YOUNG—DEAR SISTER IN A PRECIOUS HOPE:—How glad I feel to have found you. I wish that I could more fully realize what blessedness there is in this spiritual relationship. Your dear letter is precious, every word of it, and why should it not be precious, seeing

what a gracious source it comes from, this hidden man of the heart? And now that I have attempted to reply, I shall have to depend altogether on this same hidden man of the heart for instruction; everything that I need must come from Him. As Peter said, "Lord, to whom shall we go? thou hast the words of eternal life." He alone knows the way I take, he alone knows what my desire is, whether to serve myself or serve him; I cannot fathom my own motives. I think I am trying to serve God and do his will, and yet there is a distrust of my motives in my mind. Dear sister, you surely are being led in the same path that I am; when you speak of having such a lonely, restless and uneasy feeling you describe my condition exactly; I have felt this way much of late. Since writing those letters, which you speak of, in the SIGNS, I have been in a dreary and lifeless frame; my mind is so weak that I cannot keep it on any one thing. I used to enjoy seasons of spiritual meditation, the Scripture would often flow into my mind, and O how precious were those seasons. Often I would awake at night with some portion of the word in my mind so clearly, but now I seldom have such feasts. It seems that I just have to stand still; I am empty of everything; even temporal things fail to find lodgment in my mind. Sometimes there is a little springing up of life (so I think), at least I am sometimes constrained to sing a few verses of a hymn. The day your letter came, after I had read it and laid it by, a very old hymn came into my mind, and I felt constrained to sing it:

"Hark, don't you hear the turtle dove,
The token of redeeming love?
From hill to hill we hear the sound,
The neighboring valleys echo round."

This hymn describes your letter: it is the sound of the Holy Spirit, and is a token

of redeeming love. The turtle dove coos, or calls, to her mate. I often think of the virgin Mary, how she arose and went with haste into the hill country to visit Elisabeth, and Elisabeth, being filled with the Holy Ghost, spake with a loud voice, saying, How is this, that the mother of my Lord is come unto me? Somehow I like to think of Mary staying with her three months; it is too much for my weak mind to conceive of the wonder of it.

Some years ago my mind was much concerned about the holy child Jesus, and O how I longed for a knowledge of how he looked. This thought was with me almost continually, so one night in a dream I saw a wonderful child, though it was not given me to know that it was Jesus, but the impression the dream left on my mind when I awoke led me to think it was he. As I saw the child in the dream he was fair, with such sweet and pure blue eyes, and we seemed to be drawn to him in great love and interest. I did not seem to know any of the women who were with me, but we were altogether absorbed in this heavenly babe. I thought we spoke of finding something for it to eat, but felt that there was nothing good enough for it. I hope I shall never forget my feelings when I awoke in the morning, I experienced great joy, and my heart was melted to tenderness. I would stop when trying to attend to the housework and stand still and think of this wonderful child until tears would flow. It seemed impossible for me to work, and I finally took up my pencil and paper and tried to describe it.

Dear sister, I started this letter last Sunday, and this is Tuesday night. I have been writing to you and Elder Durand often in my mind as I am about my work. I just finished writing a letter

to him. I was favored with a good letter from him the next day after yours came; those letters have been the rejoicing of my heart. I was much strengthened in faith, hope and charity. I hope I can claim this heavenly virtue, too, for my heart has been melting in love for our dear Redeemer and for his dear saints, whom he moves in spirit to reach out and extend the hand of sympathy and fellowship to the very least of his flock. I was going to say, if one at all, but something will not suffer me to deny the work of God in or on this poor vessel of clay. Our dear Savior said (when the Jews doubted him as being the Son of God), Believe me for the work's sake, or for the sake of the works he had done. I cannot understand why I am always checked quickly when I start to use the word "if" in connection with this work of grace in my poor heart. I do not deny that God is able to take the Holy Spirit away from me and leave me in nature's darkness; he is able, but, bless and adore his holy name, he is not willing that any of his little ones should perish; he will save them for his own holy name's sake. How forcibly this has come to me of late, when I have lain down in sorrow, with a desire to feel the sweet drawings of his love; I have thought that if I could not feel some spiritual emotion, some drawings of love, then I must have displeased him, and then I begin to beg him to teach me his will and enable me to do it. Then the thought comes that it was not for anything I had done, or ever will do, that I am saved, it is for his holy name's sake. Then I begin to wonder what I am to do about it; am I to do nothing? But something is telling me now that our Lord will work in us to will and to do of his good pleasure. Our work is to be-

lieve on him, believe that he is our righteousness, believe that we can do nothing without him. He works this belief in us, makes us experience this, by causing us to die daily. He makes us dead to the world, and alive in him. My dear sister, is this not a precious life to live? Would you exchange or have it any other way than the Lord our righteousness? In this way that he leads us he goes before his sheep, and they follow him; they have no desire to turn aside, and will flee from the voice of a stranger. My sheep know my voice, and they follow me. You would not care to hearken to the voice of a stranger. I could go to hear preaching (so-called) in this place every Sunday if I desired, and O how I would make friends to myself; I might even become a great "church-worker," yea, I have been invited to come out to their meetings and help them save souls. I believe the children of God are able to wink at such ignorance as this, for they of the world do not know that salvation is of the Lord, but at this moment I am thus reminded, Who maketh thee to differ? God forbid that I should boast. There are times that I am so forgetful as to do so, but, as on this occasion, I am usually rebuked. I feel glad that we are ever under the watchful eye of our risen Lord and Master. Our Savior is not dead, and I often try to get this thought clearly outlined in my mind. I think of my friends and relatives who have died and been laid in the graves, then I try to get the thought of our Savior by thinking, Now suppose they, my children, or father, or mother, had left their graves and appeared to us, come back to us in the flesh and talked with us, as our Savior did with his disciples, this would seem wonderful to us. I believe all that is written about the resurrection, but it is

only head knowledge. I do not know or realize the power of it, but I long to understand it more fully.

My dear sister, I have just read your good letter over, and now I will try to finish. I wrote some last night, and thought I would draw to a close, but I felt that I had not answered your letter at all; I want to, but my poor, weak mind will drift off with my own poor thoughts. Every word of your letter is as my own mind; I could not express my feelings and my condition as well as you have expressed them. I do trust that we are one in our adorable Redeemer, for I know our hearts are one in the travels you have described.

I am so absent minded; I meant to speak further about my vision of the wonderful babe. It is as if I were taking time by the forelock in trying to tell you all in this one letter, but, dear sister, do excuse me for anything that looks foolish. If we appear foolish to each other, how must we appear to the Fountain of all wisdom? But James tells us that God upbraideth not. If we have the Spirit of God dwelling in us we love what he loves and hate what he hates.

You speak of me sending your letter to sister McKinney, but I think I would like to send it to the SIGNS for publication. She takes the SIGNS and reads every word. She is very dear to me, and I often find my tears flowing for her. The last letter I had from her was July 15th, 1910, and I answered it soon after receiving it. I feel very uneasy about her, for in her last letter she stated that she had been sick, hardly able to get around the house, and her two daughters had been sick also. She was very low down in the valley of despair, and I was greatly stirred in spirit by her sad condition, so I wrote out of a full heart of love

and sympathy. I have been so drawn to her that she is ever in my thoughts, and when I find any crumbs of comfort I long for her to share them with me.

You speak of Elder Durand's preaching and his writings, and of how you love them, and this makes you near and dear to me, and I feel that I do not want to loose my hold on you. Yes, I am reading his "Meditations;" he kindly sent it to me to read, and I can never hope to be able to tell the thousandth part of what it is to me. Often when I have a little spare time I get his book and sit down, saying to myself, I will read one or two of Elder Durand's sermons. It seems so wonderful that I am blessed with this opportunity, for it is much more than I could think or ask. His words are every one sweet morsels to me, and O the wonder that I should be able to understand the most of them. It is a miracle of God's grace that he has, for his holy name's sake, lifted up this poor, vile worm and set me among his priests and kings; it is too much for my comprehension. I have never heard Elder Durand preach, and the thought of ever sitting under his voice causes my tears to flow. I have not read the book you mention, "The Trials of Job." There was a long time this summer I could not read, I was, as you describe, not even able to grieve over my leanness, and my mind was so confused that I could not set it on anything. I often tried to pray, but would hardly begin before my mind would be drawn away in another direction. I recall one night that I laid down in an utterly helpless condition, and was thinking, What shall I do, O what shall I do? when a still small voice said, Jesus is thy works, can you not rest in him? Then I was ready to cry out with tears, "Lord, I believe; help thou mine unbelief."

Dear sister, I am so lonely for the company of the dear saints that I can hardly bear to close, but there is much work awaiting my attention, so I will stop for this time. I hope to hear from you soon.

Your unworthy sister in hope,
(MRS.) FLORENCE PULTZ.

PSALMS LXXXVII. 5.

"AND of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her."

While reading this portion of holy writ, my mind has been impressed that therein reference is made to the covenant which we speak of as the new, or covenant of grace, when contrasting it with the old, or the covenant of works. The apostle Paul when writing to his Galatian brethren spoke of these two covenants (the old and the new) in the form of an allegory. He called their attention to Abraham's two sons; one by a bondmaid, the other by a freewoman. One son (Ishmael) was born after the flesh, the other son (Isaac) was by promise. He told them that the bondmaid, Agar, represents the old covenant; the freewoman, Sarah, the new covenant. He also told them that Agar represents Mount Sinai, answering to that natural Jerusalem, which they knew to exist and which was in bondage with her children, the Jews as a nation having ceased to exist as such, and Jerusalem itself and the country about it being under the rule of the Romans, formed a portion of that vast territory known as the Roman Empire. In contrast he sets before them the freewoman (Sarah) as representing the spiritual Jerusalem, which is above, free, and the mother of all God's dear people. (Gal. iv. 22-26.) Writing to his Hebrew brethren, he told them most plainly that they were not come to Mount Sinai, but to Mount Zion, the city of the

living God, the heavenly Jerusalem. (Heb. xii. 18-22.) Again, when writing to his Galatian brethren, he impresses the fact that we are not the children of the bondwoman, but of the free, and as Isaac was a child of promise, so we also are the children of promise. (Gal. iv. 28-31.) We know that Isaac typified the Lord Jesus. When under the guidance of the Spirit of truth, and with him as our teacher, we read the language recorded in the one hundred and thirty-ninth Psalm, verses fourteen to sixteen inclusive, and are enabled to realize that while primarily the psalmist has reference to his natural body and the members composing the same, still there is a much deeper thought presented, and the Spirit of Christ in David is brought to view as setting forth the church of God, which is the body of Christ. Here we have a very clear reference to the children of promise, to whom our Lord referred when he spoke through his servant Isaiah, saying, Behold, I, and the children whom the Lord hath given me, for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. (Isaiah viii. 18.) The covenant under consideration while spoken of as the new covenant in contradistinction to that covenant given to national Israel, called the old, is in reality the older covenant, for it has existed from eternity. Unlike the old or legal covenant the blessings attending and flowing from it do not in any sense depend upon the works of the creature, but are bestowed as a gift of rich and sovereign grace by the Creator. It is a covenant not made with man (as the old covenant was), but a covenant made for man. This wonderful covenant was made with none but God himself. (Eph. i. 3-9.) It was entered into by him to display the exceeding

riches of his grace to poor and ruined sinners. The purpose of grace embodied in this covenant was towards a people chosen of him in his Son. This chosen people, ruined by the fall in their federal head, Adam, were to be redeemed from that ruined condition by nothing short of the bloodshedding and death of His own beloved Son. Being redeemed from the curse of a broken law they as a chosen generation were to shew forth the praises of him by whom they had been called out of darkness into his marvelous light. To this holy nation, this peculiar people, he was to be the Savior. Then viewing Zion as setting forth the covenant of grace, and God's people the sole recipients of the mercy embodied therein, it would seem that to be born in Zion is to be born of God in accordance with a fulfillment of the purpose purposed in himself from eternity. Such being the case, it will prove profitable to briefly consider some of the distinguishing marks that are found upon those who are born in Zion, whose Father is God, whose mother is the heavenly Jerusalem, the covenant of grace. They have all been quickened and made alive to God by the power of the Holy Ghost; have been given eyes to see and hearts to feel their need of salvation. Christ as the living way has been revealed to them, a way so narrow that all self-righteousness is debarred from entrance. They are made to know by individual experience that so strait is the gate that none but sinners, poor, stripped, sin-sick and ruined in self, can enter, and that such sinners only enter by living faith in the Lord, the Lamb, being drawn by the Father. They are washed in the atoning blood, and clothed in the justifying righteousness of the Son, heirs of God and joint-heirs with Christ, being sons and daughters of the Lord Almighty.

While perfect and complete in their risen and exalted head and Savior, in themselves, that is, their flesh, dwelleth no good thing. Again and again they are made to experience thick darkness and gross ignorance brooding over their minds, and their utter inability to understand or realize the certainty and power of spiritual things, except by a gracious revelation to their souls. These spiritual things they find to be beyond the sight and far out of the reach of their natural understanding, cultivated though it be to the utmost of its power. They are made to realize that they have not one spark of spiritual life or light but what is derived from vital union with Christ. (John xv. 4-6.) They are made to groan to be delivered from the body of this death. (Rom. vii. 24.) Favored with a sweet lifting up, by faith, they enjoy the drops of dew from heaven which cheer their souls and cause them to praise the Lord. Then it is that their souls are sweetly revived, their hearts softened, their gloomy minds cheered, and life, light, love and liberty spring up. So they pass the days of their pilgrimage, sometimes discouraged and seemingly without hope, sometimes rejoicing in spirit, and favored with the full assurance of living faith they praise the God of their salvation for his wonderful goodness and mercy.

A word with regard to the promise. "And the Highest himself shall establish her." God's promise to Abraham was, "And in thy seed shall all the nations of the earth be blessed."—Gen. xxii. 18. The apostle, referring to this, says, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Gal. iii. 16. In Genesis xvii. 21, we have the assurance that God gave to Abraham: "But my

covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year." As I have already said, Isaac typified the Lord Jesus, so when we speak of Zion as setting forth the covenant of grace, and link with it the assurance, "And the Highest himself shall establish her," faith views the full and complete establishment of that covenant in the antitype of Isaac, Jesus Christ, such establishment being the act of Jehovah, in eternity.

[We think the above good article was written by the late Elder David Bartley, and feeling it will be read with interest by our readers we publish it.—Ed.]

OAK LANE, PHILADELPHIA, Pa., July 16, 1911.

DEAR BROTHER CHICK:—Inclosed I send a letter from brother G. M. Fetter, which I think will prove of interest to you, and to the readers of the SIGNS, if you think best to publish it.

Your sister,

MARY HILL TERRY.

RATON, New Mexico, July 9, 1911.

DEAR BROTHER AND SISTER TERRY:—I received yours of June 18th, and I certainly did not think it would remain so long unanswered. First, I will say, we are in our usual health, and the weather is comfortable, even rather cool. We read of your excessive warm spell, and hope that you did not greatly suffer from it. We did not have it, but rains have been fine, and the country is green. I do not get away from home any more, as there is no one here to leave with auntie. Her health is good, but she is feeble.

You speak of our spiritual life. It seems indeed very low. There are but three of us left. Sister Vance lives some forty miles away, and we do not see her

often. She is a very gifted woman, but in poor health. She does not get over here. We once had a very spiritual band in the little church here, but the Lord has in providence scattered us far apart. We do miss the Dawson family. They are as hard to reach as it would be to go to Philadelphia. I am really stronger than a few years ago, but cannot do the manual labor I once did. It does not seem that we are so much older as the time goes on, but I desire much of the time to be alone. My mind in spiritual things is not stirred up as it once was, and the iron is not sharpened with iron, as once was the case, by the countenance of a friend. The solitary were to be set in families, and when there are many brethren to come together there is generally some one to be a mouth for the rest. The old prophet said, I am left alone and they seek my life. Abraham was left alone with his son to hear the voice of God in the mountains. He knew then what the vision of the burning lamp and the smoking furnace signified. There was a burning lamp in the darkness and a smoking furnace. Is it not true with us that a trial by affliction always divides the parts? Was not Christ the lamb, and was not he the sacrifice consumed, that the covenant of grace might be established? Our journey is always through the flesh, and what we see by faith is surely known.

You speak of not hearing the word as you once did. The hearing ear and the understanding heart are always coupled together. How many things in the world we do not understand, but in the covenant of grace, whatever is revealed is plain and clear, and can be told, not as a dream, but plainly. The discernment of the body, or the church of Christ, is not led about by the uncertainties of the

intellect of man. "Thou art Peter," must have been very great searching of heart, for he was to see the foundation upon which his faith was to stand. Many things are built upon the earth, and seem to endure for a while, but if the earth be shaken then do we see the defects of the building. In all our questioning of ourselves we have never questioned the awakening into life, nor the time, nor the place, nor the great truth which was revealed to us. "We know that we have passed from death unto life, because we love the brethren." And who is my brother, but the child of my Father? We recognize the lineage, for when he speaks of his inheritance we see that it is our inheritance also, a lawful gift by will, and approved by the record on high. The gift shall never fail to reach one to whom it was bequeathed, for the Father, who cannot lie, promised it before the world began, and so the child must possess it. The righteous are not forsaken, nor is the seed of Christ found begging bread. Christ is their bread, and as he came down from heaven, not to do his own will, so also his children do the will of God, because they are his children, and they are taught his will, and their faith is the faith of God. They live by that faith, which maketh not ashamed. Faith can be as a grain of mustard seed and yet have the life of a great tree in it. The elders obtained a good report, for they spoke of the sufferings of Christ, and of the glory that should follow. Faith is not dead, for the Father liveth and abideth forever. The pleasure of the Lord prospered in the hand of his Son, and to this day the pleasure of the Lord is what we earnestly desire to look into. Are not two sparrows sold for a farthing? They are little, but yet sold. Every trial has

some value, and shall not fall to the ground without our Father. The school of Christ is a needed school, and all the rudiments of doctrine, order and discipline are taught there; it is with line upon line and precept upon precept, and, as often as we have our minds called to the Scriptures, there is not an idle line or word in them, for they were given by inspiration, and contain a correct knowledge of his will concerning us.

"In the world ye shall have tribulation." I have thought this meant that their faith should be tried, but that he would be with them to the end of the world, and the chastisement of their peace should be upon him. Jesus was as a root out of dry ground. Faith always contrasts the earthly with the heavenly. "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Justification makes the salvation complete and lawful, and in obedience to God's commands there is a conscience before God void of offense. If the Son shall make you free, ye shall be free indeed. Free from what? Free from the service of carnal commandments. When the Lord has judged once, who then can judge? When the prince of this world is cast out, no matter how many wicked spirits enter in, they cannot move one from the steadfastness of that faith in God which shall be as an anchor of the soul, sure and steadfast. The trial of this faith we have always to endure, and are not these the mountains which must be removed? They are to be removed and cast into the sea, whose proud waves are to be stayed at the coming of the Son of man. The legal curtain of the temple is rent in twain, and the holy of holies is brought to view. What is it that brings holy things to view but the faith of God's elect and

precious people, whose names are cast out as evil? The government shall be upon the shoulder of our Lord Jesus Christ. All the weight of sin could not have been upon him unless he was God. God was manifest in the flesh to sustain the load. Faith alone can conceive the weight of it. The apostle said, "Shew me thy faith without thy works and I will shew thee my faith by my works." Faith must be living. One may say, I am a christian, but Jesus searched the heart in saying, But whom say ye that I the Son of man am? The answer was of faith, Thou art the Son of the living God. His Sonship must be by the living God, and so must faith be by the work of God. He said, Because I live, ye shall live also. Shall faith ever die? Shall we ever regret the day when Christ was revealed to us as the Door by which we enter into eternal life and the joys of the world to come? If such the sweetness of the stream, what must the fountain be? If such the first-fruits, what shall the harvest be? As the new wine is found in the cluster, so this fore-taste is found in the kingdom. He said, This do in remembrance of me. Well did he give thanks. David said, "I will take the cup of salvation, and call upon the name of the Lord." May this be my chief employ, and may the changing things of this life be as chaff before the wind. May I know that the Lord has thoroughly purged his floor, gathered his wheat into the garner and burned the chaff with fire unquenchable. Why do the things we once trusted in now seem so unstable and insecure? Because the Lord is done with them, and has taken them away. Isaac saw that the Lord would provide himself with a lamb, and can we not return as Isaac did, sin atoned for, and conscience free, and his name

(laughter) honored with great rejoicing? Well could Rebecca embrace him and call him Lord. Sarah left mourning in the household, but Rebecca brought great joy with all her ornaments as a bride adorned to meet her husband. One said, He brought me to his banqueting-house, and his banner over me was love. It was not some gilded crown, such as was upon the late queen of England, but it was his radiant glory as husband and Lord whose love had made her all glorious. She was the bride of him whose brightness was above the sun. This is she who looketh forth as the morning. Moon and stars are forgotten, it is the glorious gospel day, it is the world after the flood, with the waters all abated, and the highest mountains uncovered, and the dove of peace returned and taken into the ark. Her Lord said, "It is finished." The night is past and the day is at hand. One star alone of all the train, it is the star of Bethlehem. What shall it be when this bride shall be caught up to meet the Lord in the air, and be forever with him? With what body shall they come? To him who shall try to paint what so glorious a person and so bright an appearance may mean it is said, Thou fool.

I have had not a little pleasure in penning these rambling thoughts. Sister Boggs sends love.

Your brother,

G. M. FETTER.

NASHVILLE, Tenn., July 17, 1911.

BELOVED BRETHREN IN THE LORD:—
 What a treasure it is that we feel to hope and trust in a God who cannot err, and who makes no mistakes. Man makes mistakes, and I often fear that I have grasped the shadow and missed the substance. For this we feel to cry out

with a broken heart and full of trouble, "God be merciful to me a sinner." I know that there is no other refuge when we need mercy and pardon. We must come with humility to the feet of Jesus, and with denial of self; there is no other place to go for these blessings. The greatest of all questions with me is, Have I realized that change of heart which gives me right to claim Jesus as my Savior and my righteousness? I am traveling on in these low grounds of sorrow, now in my seventy-ninth year, and I am still in need of the Savior. What I am it is hard to know, but one thing I hope I know, viz., I love the brethren. This is the working of God's grace, and of the Spirit in the inner man. This is great comfort and consolation, for I trust that he hath revealed himself to me, although I feel unworthy of the least of his notice, but I trust that with his loving-kindness he hath revealed himself to me, and that I have thus come to know of his suffering and resurrection. There is no way in which we must be saved except through the blood of the beloved Son of God. While here in the flesh we are subject to many doubts and fears, and this makes us fear that we have been deceived. We are dependent upon our heavenly Father for the forgiveness of our sins and for mercy always. We can only say, "God be merciful to me a sinner." He is all our hope of eternal life. One sister, Mrs. Catherine Francis, of Manassas, Va., and myself are the only living children of the large family of Elder John M. Hickerson. Another sister, Mrs. Harriet Hixson, passed away from earth April 14th of this year. She suffered a stroke of paralysis about three weeks before the second stroke which caused her death. She had not united with the church, but professed a hope in the Savior, as I

learned from my sister Catherine. She was much devoted to her children and grandchildren. They all reside in Manassas, where our mother died a number of years ago. Our father was a strong believer in, and advocate of, the doctrine of predestination and the foreknowledge of God, which our beloved Elder Gilbert Beebe so ably contended for in the SIGNS. My father and the late Elder R. C. Leachman were closely associated in their latter days. The thirteenth of this month was my birthday, and my only daughter, two granddaughters who live in Tennessee, and our dear aged sister in Israel, Mariah Garrison, who is eighty-seven years of age, and is still able to walk quite a distance, were with me on that occasion. How thankful I should be that from my earliest recollection down to the present time I have been so wonderfully blessed with reasonable health from our loving and merciful God, for which I try, as much as is within me, to return thanks to him. I am still able to attend our meetings to give praise to our heavenly Father and Benefactor, who enables us to meet together for his worship, as we trust, in spirit and in truth. I have also received much comfort in reading so many able communications from our brethren who are dear in the Lord. They are scattered over different sections of the country, but all see eye to eye and speak the same things. The editorials are excellent.

This letter is written by a poor worm of the dust, who must trust in the Lord to direct his mind and steps in the narrow path which leads to life everlasting. May the God of all grace keep and bless his humble poor under willing subjection to him with fear and trembling, is my prayer.

Your brother, as I hope,

O. B. HICKERSON.

FERNDALE, May 7, 1911.

DEAR EDITORS:—I will try to write you a few lines. I am a son of Stephen Holman, who was baptized by Elder I. N. Vanmeter, the first candidate he ever baptized. My grandfather was Daniel Holman. I have heard our aged brethren Dark and I. N. Vanmeter preach several times. They were sound in the faith, and so was my father, but I am very weak. I wish I could tell the brethren all my weakness, and of the power of Christ. The first time I ever thought of death was when I saw my little brother die on my mother's knee; that was in 1868, or 1869. This was forgotten by me in a few years, until another brother died, in 1870. He was two years old. This cut me to the heart. Then in 1878 a sister died, aged seventeen. Then I thought, What is death, and am I prepared to meet it? I tried to pray, but could not. What must I do? I must prepare to die, but felt that I could not. I went to a Missionary meeting, and they said, Go to the mourners' bench. I went, but got no better, but rather worse. I thought, Must I be lost? Yes, I thought, this is my just condemnation. Then I went to the Methodist meetings, and they told me the same thing, viz., that I must do something to be saved. But what could I do? Jesus said, "Ye must be born again." This I could not be. The mist that had been on me was now a cloud, and it became larger and darker all the time, and I was trying to get out of it, but felt that I must sink in despair; there was no salvation for me. What must I do? I could not pray. I knew that I must die. I went on in this condition three long years, and then the cloud disappeared, and that was the most beautiful day of my life; it was beautiful indeed. Now if I could only

be as good as my father and my uncle, Isaac Holman, were, I would be satisfied, but my weakness was so great.

If some brethren would come this way it would do me much good. Brother Burch gave me his SIGNS to read; they are good and just suit me. I read and reread them. I obtained a lot of them when my father died. If I ever get able, I will take the paper. I have read it all my life. I am now near the end, but the Lord has promised never to leave nor forsake those that trust in him. In my weakness I try to trust him. Praise to his holy name, he loved me when I was nothing, and less than nothing.

Correct all mistakes, and excuse them, for my sight is poor and my hand is weak.

Your brother,

J. E. HOLMAN.

HURRICANE, W. Va., Aug. 3, 1911.

DEAR EDITORS AND READERS OF THE SIGNS OF THE TIMES:—It has been a long time since I attempted to talk to you through our dear old paper, which has been sustained so many years by the grace and favor of God, and is still contending for the same Bible doctrine that it was established upon, nearly eighty years ago, and yet this paper, like all other things whatsoever are, is but the purpose of God; every word that has ever been printed in it was according to God's righteous purpose, and every feeling of joy occasioned by reading all those words by the many thousands of God's dear little children scattered abroad all over our land was because "so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isaiah lv. 11. But all these

things show us the wonderful love of God in caring for his children. Truly we have a good Shepherd, who will feed his sheep. Such a great work as that of publishing the SIGNS would be inclined to cause a man of this world to feel elated and very boastful, but I am sure that the editors, and contributors as well, feel a great degree of solemnity when they are able to see in part the great work of God in all these things, and often feel how unsearchable are his judgments, and ways past finding out. How little we know of the purpose of God in our words which we are enabled to write, and what God may accomplish in them, of how sometimes these words may comfort some faint-hearted one and open up the heart to praise Him to whom all praise is due, and how by them another may be aroused to the discharge of his duty, and how again the sound and able words of counsel from the called of the Lord often set us to examining ourselves, and realizing our wretchedness cry unto God for mercy, and cause us to acknowledge that we are nothing, and less than nothing. I have thought that when we are the poorest in feelings, and when we are blessed to feel that in us, that is, in our flesh, dwelleth no good thing, and when we feel our weakness the most (when I am weak, then am I strong), it is then, and in that state of mind only, that we are worshiping that God, who is a Spirit, in spirit and in truth. I am sure that God cannot be worshiped with men's hands, and the many forms and fashions of this world are foolishness with God, and also to those who are taught of him.

Dearly beloved, I have much to trouble me, many trials in this life, and often I am almost ready to despair, but sometimes I can say, "The Lord is my Shepherd; I shall not want," and it is

then I can rest in his banqueting-house, where his banner over me is love. O what a serene joy it is to rest in the bosom of his love, where we can be still and know that he is God, and beside him there is none other, whom to know is life eternal.

Dear reader, if you have a mind to write me, do so, as I have much time to read and write, and, the Lord willing, I will try to answer all letters received. May the Lord bless you all as seemeth good in his sight.

Yours in hope,

G. B. BIRD.

FARMINGTON, ILL., July 31, 1911.

DEAR BROTHER CHICK:—I feel impressed to write to you one more time, if you will please bear with me, a poor worm of the dust, and you may give it a place in the SIGNS, if you see fit so to do, so that my old friends may know how I am. I have been for a little more than three years lingering between life and death. At that time I had a paralytic stroke, and have suffered day and night. It seems I cannot die, though I am longing for death, for I have no enjoyment in living. In about ten days I will be seventy-nine years of age, and I often wonder why the good Lord has spared me to live so long, while so many younger and more useful are taken away. I suffer much in body and in mind, and in my head and left arm and face, and am getting very deaf, and almost blind. I can still see to read the dear old SIGNS, but it is with much difficulty. I have not heard a gospel sermon since last September, and feel as though I were almost forsaken by all my friends. I realize the affliction of Job, and my life has lost its charm for me. Indeed, if in this life only we have hope in Christ, we are

of all men most miserable. It seems to me that my life has been poorly spent. I am a poor, sinful mortal, hoping for things not seen, and patiently waiting the end. This I feel will be the last you will hear from me before I pass on to eternity.

I have felt for more than fifty years that I have a hope in the Lord, yet I have many doubts and fears. I feel that I do love the dear saints of God, and love them above all others, and have had great enjoyment in reading their narratives of experience in the SIGNS. I feel that they are my people, and their God is my God. I have read much that seemed as bread to me cast upon the waters, and upon it I have feasted after many days.

Brother Chick, you seem to me to have been one of the Lord's faithful servants, and to have fought a good fight and to have kept the faith, and have comforted many downcast ones; surely the dear Lord has been with you. Now will you please give your views upon Luke xviii. 7?

Do with this as you think best. I feel hardly fit to write, but felt so impressed. Pardon me for what I have done, and pray for me who am the least of all.

Your brother,

E. D. VARNES.

[WE are very glad to again hear in this way from our dear, aged brother Varnes. While we have not been often, or very much, in his company, yet we have often heard from him by letter, and again and again have we greatly appreciated and enjoyed letters published from his pen. The Lord has been his portion and defense, and now we are sure that he will not be forsaken in his old age. "Even to your old age I am he," the

blessed Lord has said. Our brother has passed through many conflicts, and has been, through Christ, the victor. That blessed Helper will not fail at the last. Our aged brother is bearing the fruit of meekness, humbleness and confidence in Christ, even to old age, as the Lord has declared shall be the case with his dear children. In response to the request of our brother we will say that if permitted, ere long we will try to write what seems to our mind to be presented in the text which he names and in its connection.—
C.]

SHELBYVILLE, Ky., Aug. 2, 1911.

DEAR BRETHREN EDITORS:—Will you kindly allow me space in your columns to say we arrived home safely, after a very enjoyable time with the brethren and friends at their homes and associations and meetings, but I have been suffering with muscular rheumatism in both arms so that it has been impossible to write to the many friends as I desired, or answer the many letters received? I appreciate your letters bearing messages of love and cheer, and will answer as soon as able. I am able to be up, but have no strength in my arms, which are sometimes painful in the extreme. Sometimes the way has seemed dark indeed, and I am wondering what the end will be. The past few days there has been a peaceful, quiet waiting upon the Lord, who is able to supply all our needs. The following hymn has been made precious to my soul:

"Dear Refuge of my weary soul,
On thee, when sorrows rise,
On thee, when waves of trouble roll,
My fainting hope relies."

In loving remembrance to all,

P. W. SAWIN.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1911.

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

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

Elder H. C. Ker, Middletown, N. Y.

All letters for this paper should be addressed, and money orders made payable, to
J. E. BEEBE & CO.,
 Middletown, Orange Co., N. Y.

THE BRAZEN SERPENT.

(Numbers xxi. ; John iii. 14, 15.)

THESE familiar Scriptures have been somewhat sweetly, and we hope profitably, dwelling upon our mind of late, and so we feel like presenting to our readers some reflections concerning them.

First. How precious are the words of Jesus concerning the serpent which was lifted up by Moses according to the commandment of God. He declares that the things which were true of that event and of that brazen serpent are true of himself, with this one vast difference, viz., that then healing of the body was provided for, while in him there is deliverance from sin and everlasting death. The brazen serpent is declared by the dear Redeemer to be a figure, a type, of himself and of his gracious work of salvation. One special thing that has occupied our thoughts for some time is the truth that in these words of the Savior, and in the narrative recorded in Numbers, is contained not only the hope of salvation, but also that strong doctrine which is indeed the strength of all poor, needy sinners, but which is foolishness to the wise of this world, and a stumbling-block to all self-righteous Pharisees of every age.

Among other things, the hated doctrine of God's election is most clearly set forth in the narrative recorded in Numbers. This is in our mind to especially call attention to further on. Surely we need not say that the one special principle of doctrine which Paul declares to be foolishness to the Greek and a stumbling-block to the Jew, viz., the doctrine of finished atonement and redemption by the blood of Christ and without the deeds of the law, is set forth clearly by this narrative and in the Savior's teaching from it.

Second. Let us consider the narrative recorded in Numbers, first of all. There we are told that the children of Israel had sinned, because that in their discouragement they had spoken against God and against Moses. Often it is said that they sinned after their deliverance from Egypt, all through the forty years journey in the wilderness, and as often as they sinned there was mercy shown them, and they were helped on their journey, until now they had come near to the end of it. There seems to be peculiar enormity in their speaking against God now, since they have experienced so frequent tokens of his kindness and power to help and save during all the forty years past. But by this discouragement of theirs is shown this one truth, viz., that neither judgments nor mercies, however great or numerous they may be, will ever avail anything towards turning the hearts of unregenerate men to repentance toward God, or to living faith in him. All the forty years of temporal judgments and mercies, beginning with the display of God's power in Egypt and on to this time, had wrought in their hearts no true faith, nor any other spiritual grace. We need not be surprised at this, for these things can never bring about any such

result. There is but one thing that can, and that is the work of the Spirit in the hearts of men, making the dead to live, and producing love to God and faith in him as the living fruit of the living Spirit. Still further, this discouragement and speaking against God and his servant Moses is declared to be true of the people as a whole. It is not said, A portion of the people, or some of the people, but the people. It seems to have been a general sin of which they all partook.

Third. We are told that the Lord sent fiery serpents among the people, and from their bites much people of Israel died. Notice, first, that the people had sinned before this, therefore the serpents do not represent sin, neither did their biting the people represent actual sinning upon their part; but it seems clear, as we read the narrative, that these fiery serpents were the appointed judgments of God upon those who had sinned, to convince them of sin, of righteousness and of judgment, and unless a remedy could be found the coming of these judgments signified death, for we are told that from the bites of those serpents much people of Israel died. Now, as had been the case often before, and as continued to be the case with this people often afterward, and as has been and will be the case with people to the end of the world when affliction and death seem imminent, the people of Israel came to Moses and said, We have sinned, pray unto the Lord that he take away the serpents from us. We are not to suppose that this was true gospel repentance, but such as often had a few years before moved Pharaoh to grant the request of the people made through Moses and Aaron to go forth and worship their God; a repentance which had no depth, and which was forgotten as soon as the

judgment had passed by. In all ages men have been terrified into confessions of sin and into pleading for mercy by terrors and calamities, when in the sight of God no true sorrow for sin was felt in the heart. It seems plain that it was after this fashion that the people then said, We have sinned. So Saul, the king, confessed to Samuel, I have sinned. Judas made the same confession, but there was no real godly sorrow in either case; but when David said, I have sinned, there was another spirit in him. One possessed that sorrow of the world which worketh death, while the other was actuated by that godly sorrow which works repentance to salvation that is not to be repented of. One kind of repentance needs to be repented of, while the other is a holy thing, and pleasant in the sight of God.

Fourth. But now we come to a deeper work. Moses commanded that a brazen serpent should be made according to the will of God, and after its erection upon a pole if any Israelite was bitten and should look upon that brazen serpent he should live. Many have called attention to the similarity between the cause of the hurt and of the death that came to the people, and that which was to be their healing. A serpent caused suffering and death, and a serpent brought life and healing. Do not these thoughts bring to our minds the words of the apostle, He was made sin for us who knew no sin, that we might be made the righteousness of God in him? Our sin and our judgment are in the flesh, and it must be that our redemption should be wrought out by One who should also come in our flesh and be one with us in all things, save that he was without sin. The judgments of God against Israel came in the form of fiery serpents, and so deliverance

must come to those who were convinced of their sin by One who should in his own person fulfill all the requirements of divine justice and righteousness. In the brazen serpent was a representation to the people that all their sins were met and judged, and that they were forever delivered from them. We say that there was a representation of this truth; it was only a representation, for in itself the brazen serpent was only "Nehushtan" a piece of brass, as King Hezekiah declared centuries afterward of it. Here was indeed a visible sign, but in the sign there was no virtue, the power that healed was the same that had visited them with judgments. He who has a right to condemn, alone has the right to pardon and save. Only One in heaven or earth has power to forgive sins, even as only One in heaven or earth has right to condemn those who sin against him.

Fifth. We call attention here to another truth: all the people were involved in this sin against God, but not all of them were bitten. We see in the people in general that sort of repentance which unregenerate men can know and often do feel, but we see in some a deeper work wrought, a personal work, a work which wrought in them pain and real conviction of their sins and of their need of redemption from death. Those who were bitten were not worse sinners than the others; all were alike guilty, so far as we can learn from the narrative. The people as a whole had sinned, and it was fully proven that the judgments of God wrought death, for many had died among the people. Without the brazen serpent not one who was bitten could live. When the judgments of God come to a sinner, as the Spirit convinces him of sin, he sees nothing but death before

him. If he flees to remedies which may be recommended to him they all prove vain. If he, like a drowning man, clutches at the straws of good resolutions, good promises, good deeds, and all manner of religious observances, they avail him nothing, he only grows rather the worse; nothing can save or heal the conscience where the judgments of God have taken hold. There is in that man a pain that cannot be relieved, a burning of conscience that will not cease. We have no doubt that the word "fiery" used to describe these serpents simply sets forth the burning pain resulting from their poison in the veins, and those who were bitten knew that they had sinned; they knew moreover how deep the sin lay within them; they knew how terrible was the judgment of God against their sin.

Sixth. Only those who were bitten had any use for the serpent of brass. All had sinned, but not all had use for the brazen serpent. Only those bitten had any benefit to hope for from looking toward that serpent; only they would have any desire to look, save as a matter of wonder or of curiosity. In later years, as we have referred to before, the people did look to that serpent as possessing in itself divine power, and so they came to worship and reverence it. They made an idol of it, then the king commanded it to be destroyed; it was only a piece of brass. It is claimed to-day that the pieces of wood upon which Jesus was hung upon Calvary are in existence, and great reverence and homage are rendered to them by those who believe the claim. Thus the folly and idolatry of Israel are enacted over again. It is, of course, utter folly to suppose that any one now possesses a piece of the cross upon which Jesus was hung; but suppose it be so, what of that?

It is of no more value than any other piece of wood, and it is our mind that were it known that some piece of wood did indeed exist that belonged to that cross upon which Jesus expired, it would be better by far to do as King Hezekiah did: destroy it and scatter the ashes upon the waters, so that men might have no excuse to make an idol of it. But this is perhaps a digression. Returning to the beginning of this paragraph, do we not see two things clearly set forth? First, that some of the Israelites only were bitten, though all had sinned, and second, that only those who were bitten were told to look to the brazen serpent and find life. In order to bring out the thought of personal election which is here, let us ask, Why were not all Israelites bitten? All had sinned alike, why were not all bitten alike? And why was it so that only those who were bitten, but not all who had sinned, should find anything desirable to them in the brazen serpent? Perhaps the men who were not bitten counted themselves happy above the others, but who among them were really blessed? Is that man blessed who goes on still in his sins unchecked, or, at most, with only that sorrow for his wrong which leads to death rather than that repentance that needs not to be repented of, or is he blessed who becomes convinced of his sins, and so looks to the one remedy provided for sin, and the one antidote for death? Surely among the Israelites the truly blessed ones were they who were bitten. These were convinced of their sin, and of God's anger against sin, and these alone found salvation from the judgment of God against sin. It is the work of God to convince of sin. This is the beginning of salvation, personal and experimental, in the soul; it is the evidence that God has thoughts

of mercy toward that one, and so prepares him to look to the Savior whom he has caused to be lifted up. If men do not thus come to feel what sin and its condemnation mean the Lord has not wrought in their hearts, and if he has not wrought this great work there it is not because he could not, but because he would not. Here is election. There was election then; the chosen ones were bitten, and afterwards looked and lived. Election does the same now. To the elect ones come real knowledge and conviction of sin, and then real healing through the blessed Lord.

Seventh. All this sets forth in some measure, we believe, just what the dear Redeemer declared in the Scriptures referred to in the third chapter of John: "Even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." Now, as then, all men have sinned, but not all men come to know their sin, and now, as then, those who know not their sins can have no felt need of a Redeemer, and having no realization of their need of such a Savior, he is of no interest to them. These can see no beauty in him that they should desire him. His beauty is the beauty of holiness, of redeeming grace. But what is holiness and redemption to him who knows not that he is destitute, or that he is condemned before God? If any man believes in Christ as the Savior has declared in this text, it is as his Savior and his wisdom, righteousness, sanctification and redemption. If a man does not regard this Savior as his all and in all, he has not really felt the need of him at all, and he does not believe in him at all. But, thank God, there are some who do believe in him to the saving of the soul, and these are the bitten souls chosen to this redemption.

C.

ACCUSATIONS DENIED.

ELDER H. C. KER—DEAR BROTHER IN HOPE:—Yesterday I was at the home of relatives, and a friend came to see them. We were talking on Scripture, and I told them of the article you wrote for me in the SIGNS for February 1st, 1909: "If a man die, shall he live again?" and I remarked that you said the word "again" was supplied. Is there any difference in the words "added" and "supplied?" He said you were mistaken, that there was not a word in the Bible supplied since it was first written. He wants you to tell when they were supplied and who did it. He says you are mistaken, or you put it there to gain your point. He said you nor any other man and I would agree on any passage of Scripture I might ask you or others to write on. I told him we had never disagreed yet, and were not likely to. Several more questions he told me to ask you, but I cannot remember them. One of them said he was told the Old Baptists did not believe in prayer. I told him we believe in prayer as much as any denomination. Now you can answer this if you feel so inclined; I would like you to.

MARANDA M. MILNER.

VAIDEN, Miss., July 24, 1911.

It is somewhat out of our line to reply to anything said or done by other denominations, yet for the benefit of others we feel willing to comply with the above request. We admit that it is an easy matter to be mistaken, and confess that the mistakes of our life have been many, but in asserting that there are supplied words in the Bible we made no mistake. It is sure, however, that those who say not one word is supplied, are laboring under a mistaken idea. The Old School Baptists, as far as we are acquainted with them, use what is called "The King James Translation," believing it to be the best of all translations. The revisions of the Bible are evidently the work of men not taught of God, since his word is so mutilated that hardly an original truth is left. Some years ago we had occasion to use a Bible at a special service, and turning to the text in our mind to read at that time, found that the book was one of recent revision. The text can be found in 1 Cor. i. 18, and reads as

follows: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." In the book we had that day it read, "For the preaching of the cross is to them that perish foolishness; but unto us which are now being saved it is the power of God." It would seem that a child could understand that the very work accomplished, once forever, by the Savior of sinners, is denied in this revised quotation. Hence to say, "now being saved," (except from such delusion and error) is absolutely false. To none but those "which are saved" is the preaching of the cross the power of God. But what is the preaching of the cross? Is it declaring that Jesus died to make a way for sinners to escape the regions of woe, provided they will accept the terms? No, a thousand times no. The preaching of the cross is the promulgation of all Old Testament testimony of Jesus, whether it be plain prophetic declaration or in type and shadow, together with all that the New Testament declares of him. This was the preaching of the apostles, and included the declaration of the angel to Joseph and to Mary; the birth of the babe in Bethlehem; the message of that birth to shepherds and wise men; the knowledge and wisdom of the child Jesus at the age of twelve years; his baptism in Jordan by John; his temptations in the wilderness; his sufferings in the garden, sweating, as it were, great drops of blood falling down to the ground; his crucifixion, burial, resurrection and ascension to the right hand of God. This is the preaching of the cross, the finished work of Jesus. Paul said, "He hath perfected for ever all them that are sanctified." The revisers say, "To us which are now being saved." Whom shall we believe, Paul, the inspired apostle of

God, or the revisers, who evidently knew nothing experimentally or by revelation of the finished work of salvation wrought by the blessed Son of God? It is safer to believe Paul and to follow his example.

Another one of the thousands of places where the truth of God is changed to meet the ideas and convenience of natural men, is found in John xiv. 4, and reads thus: "And whither I go ye know the way." In our Bible it reads: "And whither I go ye know, and the way ye know." The first quotation signifies that there was a certain city or country for which Jesus was bound, and that the apostles were fully acquainted with the route he would take. But the truth is they knew the place itself, and also the way. The place was the cross on which the Savior of sinners died, and according to his own words he himself was the Way and the Truth and the Life; "No man cometh unto the Father, but by me." It would seem that some men and women have very little knowledge of God's word when they do not detect the mutilation of it when reading the man-made book called by them the Bible.

When writing at the request of sister Milner on Job xiv. 14: "If a man die, shall he live again?" we called attention to the fact that the word "again" was supplied by the translators. Those men were scholars understanding perfectly the original language in which the Scriptures were written by the inspiration of God, and they also fully understood the English language. They were honest men, which cannot be said of revisers of the Bible who have turned the truth of God into a lie by their mutilation of his word. Wherever the translators made use of a word not in the Scriptures they used Italic letters to signify that they

had supplied the word to make the meaning clearer, as they thought. Knowing, therefore, all supplied words, we can read the Bible without them, which is often better. If our friend who accuses us of being mistaken in the matter of supplied words will take the trouble to turn to Job xiv. 14, he will find that the word "again" is formed of different letters from that of any other word in the verse. Everywhere, both in the Old and New Testaments, words formed of the same kind of letters are supplied words.

The question is asked, What is the difference between the words "supplied" and "added"? They may seem very close kin indeed, but when closely examined a vast difference between them will be seen. The word "supply" means "to fill up; to provide," while the word "add" means "to join or unite." Inasmuch as the holy Scriptures are perfect, complete, entire, they have never needed anything to fill them up, and since neither men nor angels can add to them, in the sense of uniting words or thoughts that they become verily a part of the Bible, it will readily be seen that the word of God, the testimony of himself and of his Son Jesus Christ, must forever stand as written by men moved by the Holy Ghost. False bibles and false preaching cannot affect it.

As to the accusation that we added or changed the wording in Job xiv. 14, to make our point, we will say, It is never necessary for Old Baptists to do such things, as they have no points to make. The points of our doctrine are made of the Lord himself, and our business is to assert them and prove them by the Scriptures, which are the infallible man of our counsel. We as a denomination assert that salvation is by grace to the glory of God. We would not dare do such a

thing did not the sacred word make the "point" that, "By grace are ye saved, * * * not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus." We also affirm that man is not "a free agent." This we do because the Bible teaches that his eyes were blinded to both good and evil until after his transgression of the law given him by his Creator; therefore, having no knowledge of either, he could not choose between them. The very term is contradictory, no agent is free, but instead moves and operates under the authority of another or others.

When Old School Baptists read the text in Phil. ii. 12: "Work out your own salvation," there is no need of their avoiding anything in the connection. To show its true import is both the desire and duty of the servants of God, and when this is done and the connection read the imaginary foundation of salvation by creature effort is forever removed and the whole system falls to the earth. We will here quote verses twelve and thirteen: "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." First, the apostle addresses "beloved" characters, instead of ungodly men and women. Second, he says they have always been obedient, not only when he was present, but much more in his absence. Third, he exhorts the beloved, obedient children of God to work out (manifest) their own salvation (already in possession of it) with fear and trembling. Fourth, he assures them it is God that works in them both to will and to do of his good pleasure. Now a few questions. If those addressed were obe-

dient christians, why do some men say the text applies to sinners living in unrighteousness? If this power to will and to do is in man of himself, the "free agent," so-called, why does the apostle say, It is God which worketh in you both to will and to do? We have every reason to believe that sister Milner, together with all Old Baptists, will agree with all we say in this article, but we have no thought that our friend, mentioned in the request, will for a moment assent to any assertion made regarding the doctrine of God our Savior. There must be a cause for such objection. Can it be that the Primitive Baptists, believing and preaching the doctrine of Christ and the apostles, are so far behind the times that they of the progressive age cannot recognize them at all? Or is it that they themselves have not as yet been with Jesus and learned of him? All who do learn of him advocate his doctrine, which has not changed since declared by the Father in the garden of Eden: The Seed of the woman shall bruise the serpent's head.

The accusation that Old School Baptists do not believe in prayer, is simply another proof that those who thus accuse us do not know what we believe. They think they fully understand us as a religious body, but in reality they know us not. "The world knoweth us not, because it knew him not." It is utterly impossible for any one to know what Old School Baptists believe without believing the same things, as it is only through the revelation of the Holy Spirit that man can know the things of Jesus. "He shall receive of mine, and shew it unto you." Job told his "miserable comforters" that he was not inferior to them, for he knew all that they knew, but they did not know God and his dealings with his people as Job did. This is wherein the

manifest children of God have the advantage of all their religious accusers. They know all that their enemies know; yes, every thought, every idea of salvation by works they are perfectly acquainted with, and once, like Saul of Tarsus, verily thought they were doing God service in performing such things, even persecuting Old School Baptists. But, like Saul, their eyes were opened to behold Jesus the Way, the Truth and the Life; the only name under heaven given among men whereby we must be saved, and at once began to pray and continue to pray. Not like the Pharisee, however, who thanked God that he was better than other men (Old School Baptists for instance), and that he had done and was doing so much for the Lord, but like the poor publican who had nothing to boast over the vilest sinner; no good works to plead; too unworthy to lift his eyes toward heaven, but smote upon his breast, saying, "God be merciful to me a sinner." This is the kind of prayer Old School Baptists believe in; it exalts the name of Christ and magnifies the grace of God; but as a people we have no use for such praying as the Pharisee did. God did not recognize it, why should we?

Having now covered as best we can the ground suggested by the letter of sister Milner, we leave the subject for the consideration of all concerned.

K.

TO OUR SUBSCRIBERS.

ON the last page of each number of the SIGNS OF THE TIMES we request that all remittances be sent direct to this office, and if our brethren and friends would follow these directions they would save us much trouble and expense. Make all checks, money orders, &c., payable to J. E. Beebe & Co., Middletown, N. Y.

MARRIAGES.

By Elder F. A. Chick, at his residence, Hopewell, N. J., August 5th, 1911, Fred H. Brady, of East Amwell, and Miss Cora F. Hoagland, of Wertsville, N. J.

OBITUARY NOTICES.

Silas Durand Gladding, son of brother and sister S. B. Gladding, of Baltimore, Md., was born Dec. 24th, 1893, and departed this life August 15th, 1911, making his stay on earth 17 years, 7 months and 22 days. Durand was a quiet, good boy, obedient and kind to his parents, and his father says he has hope that he is better off. Durand was large for his years, and had been on his father's boat since quite a small boy, when not in school. August 15th, as they were returning from Centreville, Md., they were caught in a windstorm, and in his effort to shorten sail he fell overboard and was drowned in the view of his father and an older brother, who were powerless to help him. The body was lost in the water and not found until Thursday, the 17th, by a stranger, so brother Gladding did not get it until Friday, the 18th. All this time brother and sister Gladding were of course comfortless. Their brethren, sisters and many friends offered every means of help and comfort possible to them, for which they wish to thank them. Arrangements were made Friday night for the funeral and interment, and on Saturday, the 19th, at 3 p. m. the writer read the fourteenth chapter of John, and referring especially to the eighteenth verse tried to assure the bereaved parents that Jesus would in his time and way comfort their hearts. After this service in the home the remains were taken to Loudoun Park Cemetery. Several brethren, sisters and friends accompanied the bereaved, and the body was laid in the family plot to await the call of the blessed Redeemer, when he shall come again the second time without sin unto salvation. On Tuesday evening, the 22nd, the writer, together with others of the church, met at brother and sister Gladding's home to show our fellowship and be of whatever comfort we could. We feel that the dear Lord is sustaining them in this their great trial. The loss is great, but the finding of the body was a great relief, as they knew there was a probability of never finding it. May God's richest blessings be with them continually, for he alone can heal the deeply wounded hearts.

ALSO,

Mrs. Mary Ellen Pearce, daughter of Abraham and Susan Durham, was born Sept. 27th, 1853, and was married to F. G. Pearce, Nov. 25th, 1875. She had been for many years an attendant at the meetings of the Harford Church, Harford Co., Md., and on May 29th, 1910, was with three others baptized by the writer in the fellowship of that church, of which she

was a member only a little over one year. Sister Pearce was a good woman, a good wife and neighbor, and a beloved member of the church, which will miss her doubtless next to her dear and bereaved husband. Elder J. G. Eubanks attended the funeral, and the body was laid in the cemetery at the Harford meetinghouse, where, according to God's command, it shall return to dust, but in the morning of the resurrection will be raised a spiritual body, according to and by the word and power of her blessed Redeemer.

Written at the request of brother Pearce, for whose comfort we pray.
JOSHUA T. ROWE.

Deacon A. B. Russell, of Justus, Pa., was born in Batavia, N. Y., Feb. 27th, 1823, died June 26th, 1911. He was the second husband of sister Chloe Britton, who had a son and daughter by her first husband, and two daughters by brother Russell, one deceased. The three children, with his dear companion, who is in her ninety-fourth year, are left, with many other relatives and friends, to mourn the loss of one they loved. He was highly esteemed by all who knew him as an honorable, honest, upright man, and by his brethren as a loving christian brother. He was a deacon not only in name, but in the scriptural sense of the word, in deed and in truth, having the qualifications. He was gifted in prayer, and could talk much to the comfort of the church in their conference meetings each month, clear and sound in the truth as it is in Jesus. The welfare of the church was first with him, and other things secondary; but he has gone to his eternal home, never to return. Dear sister Russell will feel sad and lonely, but she has a good hope through grace, therefore will not sorrow as those who have no hope. May the dear Lord comfort her and all the dear family and friends with his presence, is my desire.

The writer officiated at the funeral, which was held in the meetinghouse the 29th. Burial near Mt. Bethel.

ALSO,

John W. Clark died August 17th, 1911, at Muirkirk, Ontario. He was born in Aberdeenshire, Scotland, in 1863, and baptized by Elder W. L. Beebe in June, 1899, in the fellowship of the Old School Baptist Church at Brooke, Ontario. He was married to sister Larne Beebe in 1896. The widow and one daughter are the only surviving members of the family to mourn his departure. He suffered with asthma from childhood, and from consumption sixteen years, with which he died. Brother Clark was sound in the faith, and loved to talk upon the subject of the sovereign grace, mercy and love of God our Savior for poor, helpless, unworthy sinners as he often expressed as feeling himself to be. May the dear Lord comfort the lonely widow and little daughter Kate, is my desire.

A large congregation assembled in the Covenanted Baptist meetinghouse at Duart, Sunday, August 20th, where the writer spoke from John xv. 9-12, by request.
D. M. VAIL.

Mrs. Francis L. Cooksey died at the home of her brother, Mr. Burke, near Clifton, Fairfax Co., Va., July 8th, 1911, aged 62 years, 8 months and 7 days. In recalling obituaries I have recently sent to the SIGNS for publication, I am struck with the fact that very many of their subjects have been called to pass through months, and in some cases years, of painful suffering, even down to old age, so that the grave must appear before them a harbor of refuge and peace, rather than a place of terror. These reflections occur to my mind as I take my pen to write a brief notice of the death of sister Cooksey. It appears she never enjoyed robust health, but she married a good man and became the mother of sons and daughters, several of whom survive her. She was left a widow a number of years ago. One son, a promising youth, was killed on the railroad two or three years ago near their home. These afflictions she bore, though in declining health, with the fortitude which only the Spirit of her Master can give. But her greatest suffering came toward the last. Several months before the end came she sought relief in a hospital in Washington, D. C., where it was discovered that a cancer had developed. A surgical operation was resorted to, but without satisfactory results. I do not know how long she was at the hospital, but she was brought to her brother's, not far from her home, in a pitiable condition of pain and suffering. A merciful God soon took her to himself, or, as we say, "she died." The body returned to the earth as it was, and the spirit to God who gave it. Sister Cooksey was baptized by Elder Joseph L. Purington, during his ministry in Virginia, in the fellowship of the Bethlehem Church, near Manassas. She in every way adorned her profession, was a shining example of a humble christian, and possessed in a marked degree the esteem, confidence and love of her brethren. In writing or speaking of the life of our brethren in the church, much the same things must be said of the manifestations of the almighty grace which takes the beggar from the dunghill and sets him among princes, even the princes of his people. During her severe sufferings grace restrained all complaints, hushed all murmurings. That grace enabled her to be faithful to her obligations in the church, in the family and in the world, so we saw her go down to her grave sustained by unfaltering trust, which grace alone can give, and in full assurance of that faith in which she had lived.

May God comfort the mourning family, the numerous relatives and friends, and the church in her low estate in every sorrow.
J. N. BADGER.

MANASSAS, Va., August 21, 1911.

Mrs. Angus M. Campbell was born in the town of Laurel, Del., Dec. 11th, 1886, and died in the house where she was born, March 12th, 1911, aged 24 years, 3 months and 1 day. Her disease was tuberculosis of the lungs. She was the daughter of our beloved brother, Caldwell J. Morris, a devoted member of the church at Little Creek, Del., by his first marriage. She was married to Angus M. Campbell, of New York, Sept. 14th, 1909. She leaves her husband, one daughter, an infant, one own sister, Mrs. Sallie Spicer, of Laurel, father, stepmother, two half-brothers and two half-sisters, besides numerous other relatives and friends to mourn the loss of one who was truly lovely in life, but their sorrow is not without hope. I will just add what brother Morris writes me of her:

"Ida was a sweet, devoted child from infancy, always loving, obedient and truthful; she was a dear daughter to me. The question with me is why so interesting and devoted a daughter was given me, to be taken away so early in life. I mourn as one of old, and refuse to be comforted; but I know it was God's will. He has a purpose; what that purpose is I hardly expect ever to know. She did not suffer pain during her entire illness, and was conscious to the end, and passed away quietly. She said she had no fear of death, but desired to live for the sake of her loved ones. This is a comfort to me."

The writer tried to speak a word of comfort to the bereaved family and friends at the funeral, on the 14th. I knew Ida from an infant, and can truly say that she was a very lovely character, one for whose early death her friends may well mourn, but in hope. May the Lord comfort them.

A. B. FRANCIS.

Elizabeth C. Wright was born Nov. 10th, 1838, in Rockingham, Va., and departed this life August 7th, 1911. She moved with her parents to Ohio when one year and a half old, and was married to Andrew J. Wright August 19th, 1858, to which union were born six children, four of whom survive her: Charles L., Pearly A., Percy E. and Stella W. Bockoven. Thirteen grandchildren, besides a host of brethren and sisters in the church and friends are also left to mourn. She united with the Old School Predestinarian Baptist Church called Hartford, near Hartford, Ohio, being baptized by Elder J. H. Biggs, and during her life was a consistent and firm believer in the faith she professed. Sister Wright was of a quiet and loving disposition, beloved by all who knew her, and her home was always a home for her Baptist brethren, who will miss her sadly. Surely a mother in Israel is called home, one whose counsel stood among the best; but her time came, her mission fulfilled, and peacefully the spirit left the body which for some time had been filled with pain, a sheaf of wheat fully ripe, aged threescore and ten. We bow

in humble submission to the will of God, who doeth all things well.

The writer was called to Mt. Vernon, the home, to officiate at the funeral, which was held on Wednesday, the 9th, and the next day the body was taken to the cemetery in Delaware County, where it was laid to rest to await the summons of the Master at the resurrection.

GEO. L. WEAVER.

MEETINGS.

THE Maine Old School Baptist Association, the Lord willing, will meet with the Whitefield Church, at Whitefield, Maine, on Friday, Sept. 8th, 1911, and continue three days. All lovers of the truth are cordially invited to meet with us.

GEORGE R. TEDFORD.

THE Licking Old School Baptist Association will be held with the Mt. Carmel Church, at Winchester, Clark Co., Ky., commencing on Friday before the second Saturday and Sunday in September, 8th, 9th and 10th, 1911. Winchester is situated on the C. & O. and L. & N. R. R. All lovers of the truth are invited to attend and be with us, especially ministering brethren. All trains will be met Thursday evening and Friday morning.

M. B. HADDEN.

THE Trinity River Association of Old School Predestinarian Baptists will convene with Liberty Church, in Tarrant Co., Texas, three miles west of Grapevine town, beginning Friday before the second Sunday in September, 1911. Grapevine is on the Cotton Belt R. R. Conveyances will be there on Thursday for all who can attend; all are invited.

ASA HOWARD, Moderator.

THE Clovesville Old School Baptist Church will hold a yearly or two days meeting, the Lord willing, the second Saturday and Sunday in September (9th and 10th), 1911. A cordial invitation is extended to all lovers of the truth to meet with us. Trains will be met at Fleischmanns station on Saturday.

O. F. BALLARD, Church Clerk.

THE Roxbury Association is appointed to be held with the First Church of Roxbury, on Wednesday and Thursday, September 20th and 21st, 1911, commencing at 10:30 a. m. Wednesday. Trains will be met at Roxbury Tuesday p. m. All lovers of the truth are cordially invited to meet with us.

J. B. SLAUSON.

THE yearly meeting of the Cow Marsh Old School Baptist Church will be held the fourth Sunday in September, and Saturday afternoon before. The meeting will open at 2:30 o'clock Saturday afternoon. Friends meeting with us will come Saturday morn-

ing to Felton station, where they will be met and conveyed to the meeting.

BENJ. E. CUBBAGE, Pastor.

THE Lexington Old School Baptist Association will be held with the Middleburg Church, Schoharie Co., N. Y., on Wednesday and Thursday, October 4th and 5th, 1911. All coming by rail to Middleburg will be met and cared for, or inquire for Mrs. Addie Cook, living a short distance from depot. Ministers of our faith and order and lovers of the truth are cordially invited to meet with us.

By order of the church.

ADDIE COOK, Church Clerk.

THE Juniata Old School or Primitive Baptist Association will convene, the Lord willing, with Springfield Church, in Huntingdon Co., Pa., on Friday, October 6th, 1911, and continue over Sunday. We extend a cordial invitation to all lovers of the truth to meet with us, especially ministers. Those coming by railroad east or west will come on the Pennsylvania road to Mount Union, and there take the East Broadtop road to Three Springs, where they will be met and cared for. Trains leave Mount Union 10 a. m. and 4 p. m. It is about two miles to place of meeting. Good place for entertainment close to the meetinghouse.

AHIMAAZ MELLOTT.

THE Corresponding Meeting of Virginia is appointed to be held with the Bethlehem Church, near Manassas, Va., commencing Wednesday, October 11th, 1911, and continuing three days. Friends coming by railroad from the north or east will be in Washington Tuesday evening in time to take trains on Southern road at 3:35 p. m., 4:30 p. m. or 4:55 p. m., or Wednesday morning at 8:30, for Manassas, one mile from place of meeting. Several trains a day will accommodate those from the south or west. Brethren and friends are earnestly invited, and assured of a hearty welcome.

J. N. BADGER.

THE Salisbury Association of Old School Baptists is appointed to be held with the Little Creek Church, in the town of Delmar, Sussex Co., Del., on Wednesday, October 18th, 1911, and the two following days. All lovers of the truth are cordially invited. All trains, both north and south, stop at Delmar. Those coming from the north, take the train leaving Broad St., Philadelphia, Tuesday at 3 p. m. Those from the south take train same day leaving Cape Charles at 11:35 a. m. There are trains arriving at Delmar in time for the meeting both north and south every day. Come; our hearts and homes will be open to all who come in the name of the Lord. We hope to see a goodly number present at our meeting.

A. B. FRANCIS, Pastor.

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.

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JOSHUA T. ROWE, Pastor.

JOHN T. WALKER, Secretary.

As the hall in which the Albany and Troy Church holds its meeting is being repaired, there will be no meeting held until the fourth Sunday in September.

J. B. SLAUSON.

NOTICE.

I find the postage on my book, "Day unto Day," to America is 9 pence (18 cents), and I thought it would be 6 pence, or at most 7 pence. I think on consideration, as the expense of publication has been very heavy, notwithstanding a most encouraging sale, I had better say I will send to any of your readers the half calf gilt edge edition for 5 shillings (\$1.20), or the cloth edition for 4 shillings (96 cents) postage free.

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SILAS H. DURAND,

SOUTHAMPTON, Pa.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 79. MIDDLETOWN, N. Y., OCTOBER 1, 1911. NO. 19.

CORRESPONDENCE.

FRAGMENTS.

Do we want something new from our preacher every day? Does our minister wish to have some new subject for today, and a new manner of treating it, so that he shall not have to go before the people with the same subject he had last Sunday? And do the Lord's hungry poor want him to bring them every day something which they have not heard before? And if he does not gratify this wish will they complain that he lacks variety?

I take you into my garden, where there is an especially beautiful rosebush filled with the most lovely and fragrant roses. Do you say, I saw that rosebush yesterday, show me some new flower? Would you not rather ask, Let me see again the roses I saw yesterday; I want to see them again, and inhale again their rich perfume? Do you say, I am tired of having the same food every day, give me something new, something I have never tasted before? No; you say, rather, Give me the same bread I have been accustomed to eat. There can be nothing better, nothing half so good. The bread of life

is always new, always sweet and good. When we go down into the garden of nuts it is that we may see the same fruits of the valley, to see the same vine flourish and the same pomegranates bud. There we see all manner of pleasant fruits, both new and old, which are always laid up there for our Beloved. The chambers of the house, which is built through wisdom and established by understanding, are filled by knowledge with all precious and pleasant riches. (Prov. xxiv. 3, 4.) We want no other riches. These are as old as the grace and mercy of God, and as new every day as is our felt need of them.

When I consider my poor gifts I am ashamed that I have nothing better; that I have no variety, no excellency; but when I consider the goodness and excellency of the gifts and works of God I am ashamed that I could ever be so selfish as to want something that shall be for my own credit and glory, and not be satisfied with even the least blessing of the new and everlasting covenant. The least morsel of the word of God, the bread of life, is enough for the greatest minister to hand out to the hungry people of God, and surely enough for the least of all the

servants of God. It is always new; the living soul never tires of it; it never loses any part of its goodness to such hungry souls; it has the power to make both him who gives and him who receives of that precious heavenly bread to forget themselves and to be lost in the desire alone for the honor and glory of God.

THE word "weary" is a good word in its proper place, but it is not used in Matt. xi. 28. The words of the dear Savior in that place are: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The word "weary" would not do in that place. A man may be very weary and yet not be either laboring or heavy laden. Both of these words are necessary in order to designate those to whom the Savior addresses this sweet and powerful command. These people are laboring to accomplish a work which cannot possibly be accomplished by them. They are laboring to satisfy a law which they have already broken. Their work under that law cannot satisfy it in any part or degree. All the work they do only manifests more clearly their condemnation by it. It rests with increased weight upon them; they are laboring and heavy laden. A man has a certain work to do each day; he does all the work required in a day, and it takes all his strength to do it; he is very weary, but not laden at all, for the work for that day is done and its burden gone. But suppose he loses an arm, and can only do half a day's work in a day. Each day that unfinished work rests upon him. Then suppose he becomes lame and blind, and can do no work at all, but his obligation to do it continues, and he is heavy laden. He still must struggle on, trying to do something, but the whole burden of the work

is upon him, and he sinks helplessly under it. Now is the time when the dear Savior's sweet and powerful command reaches him, and brings him into his gospel rest, which he had never known even the need of before.

I have not regarded these words of Jesus as an invitation, for the word "invitation" is not in the Bible; also, because the Savior's call is always effectual; his word accomplishes that which he pleases. My sheep hear my voice, and they follow me. His voice calls them from death to life, causing them to feel the heavy burden of sin and condemnation; then his voice breaks that bondage, and brings them into rest, and after this they are subjects of gospel command, being under law to Christ, and he bids them take his yoke upon them and learn of him who is meek and lowly in heart, and causes them to know, by a precious experience of rest and peace, that his yoke is easy and his burden is light.

AS to whether we shall know each other in heaven, and how, I am willing to wait until we get there. The Lord knows what will be best for us, and what will be for our most complete and perfect happiness, and we may well trust all that to him. We do not know what we shall want to make us perfectly satisfied in glory, but our dear Savior does, and he has all power to accomplish it in and for us. One thing is certain: we shall know each other in him, and shall be like him, and that will be our unspeakable and endless felicity.

"WHY hast thou made us to err from thy ways, and hardened our heart from thy fear?"—Isa. lxiii. 17. It is not a natural man who can ask this question, nor can the carnal mind comprehend

what is thus most solemnly and humbly expressed by the prophet for the erring tribes of Israel, who are called "the people of God's holiness." This form of prayer, and confession, and supplication, belongs to the saints alone, and is known only by those who have been made to feel deeply the hardness and deceitfulness of their own hearts, and who have been brought into grievous suffering and affliction by yielding to the wandering desires of their natural hearts and erring from the truth of God. For some wise purpose of his own, and to shew his people how awfully untrustworthy they are, the Lord sometimes leaves them to show to themselves what is in their hearts, by some sinful thought indulged, some sinful word spoken or some sinful act done, which makes it appear to us impossible that we should ever dare to claim any possible righteousness of our own. The name and character of our Lord are always clear. None can ever justly charge him with the least shade of evil or wrong, whatever he may do. He has the right to turn man to destruction the same as he has to say, "Return, ye children of men."—Psalms xc. 3. He has the right to leave his people to act out the sinfulness and corruption that is in their carnal nature, thus making them to err from his ways and hardening their heart from his fear, and he does this at times, that he may be justified when he speaks and clear when he judges. (Psalms li. 4.) The humble desire of the truly penitent soul, when thus made to feel the hidden evils of his heart, is that the Lord would make him know all the evil and give him true repentance. He knows the Lord could easily have kept him from error in that case, as he has in many other cases, and he does not feel to charge him with any injustice or unkindness, but humbly

asks, Why hast thou made me to err from thy ways? He takes all the blame to himself, and desires only to ascribe honor and power and goodness to the Lord. The prayer for the Lord's return expresses deep penitence on the part of the prophet, which he expresses for the people of God, "the tribes of thine inheritance."

THE wise and foolish virgins all slumbered and slept while the bridegroom lingered. (Matt. xxv.) During all that time no difference could be seen between them. No mark appeared by which it could be told who were wise and who were foolish. No one could tell whose vessels had oil in them and whose had not. So it was with the nation of Israel during the legal dispensation. The Lord's people could not be distinguished from the others; the legal works could be done as well by one who had no grace in his heart as by one who had; all appeared alike, as do those who sleep. This was the sleeping time, the night dispensation, and no fault is found with them for sleeping. But when, at the end of that legal day, at midnight, the announcement was made, "Behold, the bridegroom cometh," then the difference between the wise and the foolish was made to appear. Those who had oil in their vessels were ready to go in with the bridegroom; those who were without oil could not go in. The difference between the two characters, those who had grace in the heart and those who had not, was as great before the bridegroom came as after, but that difference could not be manifest until he came. The wise were not made wise because they took oil, but they took oil because they were wise. So also with the foolish; they were not foolish because they took no oil, but they took no

oil because they were foolish. The wisdom of the wise was, and always is, a gift to them from the Lord, and so is the oil, or grace, by which they have the light of life, which shineth in the darkness of our nature, but is not perceived by the darkness. The wise went in with the Bridegroom and the door was shut. That door between the legal and the gospel dispensation was never opened but once, and then Jesus entered into his gospel kingdom with all his redeemed. "By one offering he hath perfected for ever them that are sanctified." When the legal character, represented by the foolish virgins, comes, he must necessarily come knocking, for the door was shut as soon as Jesus entered in. One who knocks implies that there is some good reason why the door at which he knocks should be opened to him. Those to whom Jesus says, "Knock, and it shall be opened unto you," are gospel characters who desire gospel blessings, and they knock in the name of Jesus. But these are asking in their own names, because of good things they have done. The oil they have has been purchased by them, for which they have paid in their own good works, and it will not be received; it does not make gospel light. The true oil, the Spirit and grace of God, cannot be bought. So the Bridegroom says to them who come with that oil which they have bought, I know you not. All of the Lord's people, from the beginning to the end of time, went in through that gospel door with Jesus, and none who ever have entered there experimentally, or ever shall, will ever make mention of any other name but Jesus as the way by which he entered in, and because of this there will be on the part of living souls, but no others, a strong and deep exercise of soul from time to time, by the

power of this sweet command of Jesus: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Every experience of the coming and power of Jesus, and every temptation to doubt and question concerning our knowledge of him, will lead us more carefully to consider how all of our experience of an entrance into divine favor, from the very first, has been an entrance with Jesus, and in his blessed name, and will lead us to watch that we do not ask for or seek for any entrance into his favor because of any fancied merit of our own. How careful and watchful we are, and need to be, lest the light that is in us be darkness, lest the oil we have has been purchased with our own fancied goodness. "For the divisions of Reuben there were great searchings of heart."

SILAS H. DURAND.

SOUTHAMPTON, Pa., August, 1911.

WHEELING, W. Va., July 20, 1911.

DEAR BRETHREN EDITORS:—I am sending Elder J. F. Beeman's letter for publication. I am sure it will commend itself to all who understand the language he so ably and feelingly speaks. I prize his letter highly, as it is so comforting and instructive, but above all I prize the sweet spirit of charity that called it forth. How good to see our able ministers condescending to them of low estate. There can be no blessing equal to the manifestation of this charity, or love, of God in his children; it warms, sustains and comforts our hearts, and turns our afflictions to joy. In second Corinthians Paul speaks of the apostles' spiritual power: "Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth

the want of the saints, but is abundant also by many thanksgivings unto God. While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift."

Your poor, unworthy sister in hope,
FLORENCE PULTZ.

TIAWAH, Okla., June 29, 1911.

MRS. FLORENCE PULTZ—DEAR SISTER:—Your letter of the 26th inst. came as a sweet surprise, though I now remember sending you a pamphlet. I have sent them to more than two hundred Old School Baptists and their well-wishers, and have entered their names in a little book, so that I would not be guilty of repeating the offence, or pleasure, without a special request, which request has been made to furnish more copies in two or three instances. I have had many responses from brethren and sisters, and in only one or two instances has there been any difference of opinion. The only solid comfort and satisfaction that I have is in communicating with the saints, either orally or in writing. They are of one family, and they all know the one certain language, whether they have ever met personally or not. How strange this seems to worldly religionists! This tongue is different from all other tongues. To learn the tongue of another nation successfully it is necessary to come in contact with one or more of that nation and be a learner for months, and sometimes years. The tongue or language of the saints is not learned from one another; the most proficient saint cannot teach the

language that he knows to another; the best that he can do is to appeal in supplications and cries to the King, who gave to him freely, that He may give to another poor soul the same language. If the language is imperfect it will be of no avail. It may be nearly like the genuine, but if the sound of one letter is eliminated, as in days of old, the whole speech is proven to be fraudulent. How wonderful that Israel must look upward to the King for her speech! She rejoices in this that she has this blessed privilege. No other people would rejoice because of their dependence upon another; no other people have any desire to come under the authority of Israel's great King. Away with him, he shall not reign over us, is their cry. They know him not; they have not the speech that testifies of his power, love, mercy and grace. To know him is life eternal; to know him is to love him. If we know the Lord, then it is impossible not to love him. They have the best reason for loving the Lord that ever could be known or found: "We love him, because he first loved us." How devoid of spiritual sense is the religious theory of the world that, as God is love, anybody that loves at all (and anybody can love) is of God. Their meaning is that anybody can exercise love as they will to do so. They fail to see any difference between the love of God and the love of the world. In this world there are as many kinds of love as there are things. We love our families and friends, we love the fruits of the ground and the fruits of the trees for the enjoyment and comfort they bring to us. Men and women love the pleasures of this world. No person in the world that is sane is without love of some kind. Criminals have love, generally a strong love for money, and as the apostle says,

"The love of money is the root of all evil." In God's kingdom there is one love, and only one: God loved his people with an everlasting love; this kind, and none other kind, and his saints love him with the same love. The Lord has said, "Yea, I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee." Paul, contemplating the durability of God's love for his people, said, "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." He calls God's everlasting love "great love," so do all the saints who know the joyful sound. It is great to them, so great they want to sing of it;

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

"Let the inhabitants of the rock sing." Yea, they will sing in spirit and in truth, because of the testifying angel that always beholds the face of our Father which is in heaven. If the saints could keep their peace, that is, keep from thinking about the power, wisdom, mercy and love of God, then the very stones under their feet would cry out to God, the Savior of sinners.

I remember about reading your letter which spoke of your meeting with the people of your choice in Newark, Ohio; also I have appreciated all of your letters published in the SIGNS. I have been a reader of the SIGNS most of the time since 1853, the year my father began taking it. I was a small boy then, and, like many other boys, did not read them understandingly, until the year 1860, when the Scriptures were opened to me, and I realized that I was a sinner. The SIGNS became precious to me, and as it is the pioneer among Old School Baptist papers in the United States, and perhaps in the world, I sometimes speak of it as

the "old reliable," and at present I am reading only one other except the SIGNS. Some of my letters have been published in it the last two years.

I have a strong desire to visit generally among all the churches in America and Canada now in my old days, but it seems that as yet the Lord has not opened the way. First of all I desire to visit churches and brethren in Ohio, Pennsylvania, West Virginia and Missouri, where I have tried in years past to preach the unsearchable riches of Christ, yet in this I know that there would be disappointment, because many brethren and sisters whom I have known personally have fallen asleep. However there is much consolation to know that the saints of the present generation are in my fellowship just the same as those I have known personally. Is it not a little of the flesh to desire more earnestly to meet our brethren that we have known face to face than those who have been brought home later? I desire to visit the old Redstone Association in the fall. It meets with the Maple Creek Church, Washington Co., Pa., the first county in Pennsylvania, east of Wheeling. It was organized in the year 1776, and has held yearly meetings since. I was a member of that association at one time for eight years. Brother and sister Carson, who live near that church now, but lived four years in Illinois, visited us in our home in Helena, Okla., in February, 1910. The association is much reduced, and embraces much territory; two churches near Grafton, W. Va., are now members of it.

I have tried to say more than I expected to, and not what I wanted to say. I hope that some things I have hinted at may be of benefit to you, in the absence of better reading matter.

Your brother in hope of immortality,
J. F. BEEMAN.

SOUTHAMPTON, Pa., Sept. 11, 1911.

DEAR BROTHER KER:—I am sending you a letter which I submit to your judgment with reference to its publication in the SIGNS. I think it will be read with interest and profit.

Your brother in hope,
SILAS H. DURAND.

HANCEVILLE, Ala., Sept. 2, 1911.

DEAR BROTHER DURAND:—Some two or three months ago I ordered a hymn and tune book from you, and received the same promptly, and have intended to acknowledge the receipt of the book ever since, but have neglected to do so. I am pleased with it, as it is sound in faith as far as I can see, but there are some hymn-books in use among the Primitive Baptists that are Arminian in part, according to my poor, feeble judgment. It is said, Sing with the spirit and understanding, and I think all the hymns that God's children use should be sound in doctrine, otherwise I do not see how they can sing as they are commanded. If it will do just as well to use Arminian hymns, it will do just as well to preach Arminian doctrine, and that will not do, we must earnestly contend for the faith once delivered unto the saints, speak things that become sound doctrine, preach the Word. O how it makes poor, little, unworthy me quake and tremble to be called upon to stand up as a mouthpiece for that God who works all things after the counsel of his own will, who is so possessed with wisdom that nothing can take place differently from the way he thought it would, and thereby deceive him, for all things are open unto the eye of him with whom we have to do. "The word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of the soul and

spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." No wonder such a poor, weak and undeserving worm as I am quakes and trembles at the thought of standing up to declare the whole counsel of such a Being. I realize his ability and my inability, his greatness and my littleness, his strength and my weakness, his independence and my dependence, his unchangeableness and myself as the most fickle creature. Brother Durand, do you have such thoughts and fears? I suppose you are an old man, and I am young, only twenty-six. I have only been with the Baptists since July, 1909; before June, 1909, I never heard a Primitive Baptist preach. I was a Baptist before, if I am now, but did not know it. I was taught methodism from my early childhood, and was a member of that order, but in May, 1909, a great change took place some way or somehow, I never could tell how, and after I had labored six days, as it were, I rested on the seventh from all my works. When conviction seized on my poor soul I began, as I was accustomed to do, to make vows and pray and try to make trades with the Lord, but it grew darker and I gave it up, and felt I was ruined and forever lost. I was hemmed in on either side with high mountains of sin; behind was the enemy, in front I knew not what, but at last relief came after I found out that the best I could do was but as filthy rags. I was dissatisfied with the doctrine of the Methodists, and thought of the Missionaries, but was not satisfied with their doctrine, and was at a loss where to go, yet I felt that I must go somewhere. I then began to read, and study and pray day and night for the Lord to direct me, for I had read concerning the church where Christ said, "The gates of hell shall not

prevail against it." One night I had been reading, and had gone to bed praying the Lord to direct me, and while I lay there (I cannot tell how it was) I saw a man coming down out of heaven, and he held in his hand a banner as red as scarlet, and he lighted upon the earth in a pulpit, or stand, and looked heavenward and waved his banner and disappeared, and it came into my mind with mighty force, Those you find doing whatsoever I have commanded them, there go. In a few days, as I was going to my work (hoeing cotton), I met a Methodist preacher, and he told me that my brother-in-law had joined the "Hardshells," and was going to be baptized the next third Sunday (third Sunday in June, 1909). I went to see him baptized just through respect to him, not having any idea of ever joining them, and when we got to the river (Mulberry) the preacher (Elder W. W. York) gave out a hymn and they sang it, and then after prayer brother Barfoot went into the water, together with Elder Geo. H. Fannin, and was baptized. I thought that was proper baptism. We then returned to the house, and Elder York preached a wonderful sermon from, "Let not your heart be troubled: ye believe in God, believe also in me," and then the church went into communion, and I thought that was the most beautiful sight I had ever seen, old, gray and bald heads bowing down and washing each other's feet, manifesting much humility and love. I loved them, and could not help it. I came home and told my wife that I had found the church, and one month from then I went to meeting, and, after preaching by Elder Fannin, I offered myself for membership, and tried to tell the brethren some of my experience, and in my stammering talk there were tears shed. They

received me, and I was baptized one month afterward. I had not been in the church long before the brethren liberated me to speak in public, and I kept going and trying to talk in my weakness and ignorance (there was no satisfaction only in going and trying to talk), and on the 20th of August of this year I was ordained.

Brother Durand, the reason I ask you if you ever quake and tremble at the thought of preaching is because I do; it seems to me that if the brethren had waited another year it might have been better, nevertheless the counsel of the Lord shall stand.

I have made this poor letter too long already, and hope you will cast the mantle of love over my weakness and ignorance, and remember me when at the throne of grace.

Your brother, the least of all, if a brother at all,

A. C. GAMBLE.

DUNCAN, Okla., June 24, 1911.

DEAR EDITORS:—I will pen you a few lines, as I must pay the balance due on my paper for this year; many thanks to you for your kindness in carrying me over. Dear brethren, I should have sent it in sooner, but did not have it, so I feel thankful that you have had patience with me. Paul said to his brethren, Feed the flock over whom the Lord hath made you overseers, and it seems to me that the writers for our family paper, the SIGNS OF THE TIMES, are doing that, for every number is full to the brim and running over. All eat of the same spiritual food, and it is the food that the Lord gives them, nor can the servants of Christ hand out anything else that will keep the flock alive. So, my brethren and sisters, it is a feast to me when I receive my paper,

which comes twice a month, and it is all the preaching I have, and it is a welcome visitor to my home. You know one of the writers said, Take heed unto thyself to see if you be in the faith of our Lord. Well, my dear kindred, if I am not deceived I am surely in fellowship with all that I read in the SIGNS, for it is my belief and experience. This testifies to my travels for forty-one years, and I find that I am not yet my own keeper, and except the Lord keep the city it will be kept in vain. I have found in my long wilderness travel that the blessed Lord is my keeper, my bread, my life and my stay. Yes, the Lord confirmeth the words of his servants and performeth the counsel of his messengers. "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." O dear brethren and sisters, are we not safe in the arms of our Savior? Can we trust in the arm of man for eternal life? Can he teach us to know the way except the Lord gives us light? No, I think not, for I create the fruits of the lips, saith the Lord. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." His foundation is in the holy mountains; the Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of our God. "The Lord shall count, when he writeth up the people, that this man was born there," and my hope is in the eternal will of God for eternal salvation; for the God of all the earth created the heavens and the earth, and things therein, chose his people in his Son, predestinated them unto the

adoption of children, and if I am chosen in him will I not be secure? My trust is in him, and they that trust in the Lord shall be saved; for, dear brethren, there is none other name given under heaven among men whereby we must be saved, only Christ Jesus our Lord; cursed be every one that trusteth in an arm of flesh. I do not see in myself anything to merit his esteem, but salvation is of the Lord, and he knoweth them that are his, and none can pluck them out of the Father's hand, for his work is perfect; for by one offering he hath forever perfected them that are sanctified in Christ Jesus. He came to do the will of the Father, and when he cried, "It is finished," then he brought forth a nation in one day, and the whole house of Israel was complete; in the wisdom of God nothing was left undone for poor, puny man to do. "Wisdom hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table." Yes, the Lord's table is furnished for all of his children; he found them in a strange land, he led them about and instructed them, he gave them grace to feed them, and they can say, Praise the Lord for all his benefits to me, for I have tasted of the good word of God and it was sweet to my taste. The Lord is the hope of his people and all our salvation. My lines are fallen unto me in pleasant places, yea, I have a goodly heritage, therefore my heart is glad. In thy presence is fullness of joy, and at thy right hand are pleasures forevermore.

Well, dear brethren, I will bring this poor letter to a close; do as you please with it. I only wanted to send my greetings to all of the household of faith, whose letters comfort me, and will you all remember one in your prayers who

feels to be the least in our Father's house? May the Lord give grace to all his servants, that they may comfort Zion and keep his house in order. Farewell.

Your sister in the Lord, I hope, saved only by the blood of Christ.

NANCY CREEL.

MUIRKIRK, Ontario, Aug. 13, 1911.

DEAR BROTHER:—Inclosed you will find a letter from Elder Sawin, which is good, and which I much enjoyed, and which I think will be also by all those who have passed through deep waters in the journey through this world of sorrow and affliction. I am now here at my sister's home visiting.

From your sister in hope,

FLORA J. SINCLAIR.

SHELBYVILLE, Ky., July 24, 1911.

MRS. FLORA SINCLAIR—DEAR SISTER:—Your good letter of the 15th inst. came duly to hand, and I am sure that I was glad to receive it, as it came in a time of great dearth. It was as a cup of cold water to a famishing, thirsty soul. For some days I had been in "Doubting Castle," or was in the "Slough of Despond." O how sad, dark and dismal are the days as they go by when our Beloved is gone, and we question, Am I his, and is he mine? Or, Are his mercies clean gone forever? My dear sister, I know that you know of these things, therefore I write of them. You have drank deep of the wormwood and the gall, but have been brought by these things into the fellowship of the sufferings of the dear Redeemer. But while passing through these dark, turbulent waters it is hard to see and feel that we are with the dear Son of God in his sufferings on earth, and that he is with us. So, like poor old Jacob, we say, All these things are

against me, in sorrow and shame I shall be brought down. Yes, this will be the end. How many times I said last week, Lord, if thou wilt thou canst make me whole. But the heavens seemed brass and my cry was but a chattering noise. Like a crane did I chatter. My suffering in body has been great, but the suffering in the flesh I could endure. But it was midnight in my soul. The blessed Provider of all things temporal and spiritual was gone from me, and I seemed about to sink in despair.

For the past three weeks or more I could neither dress nor undress myself, and often could get but little sleep, as both arms became affected. It became a question with us all whether I should go to my meeting on Saturday, about fifty miles away, and involving a change of cars on the way. Nearly every one said stay, but somehow, dark as I was, I could not give up going. I left on the early train, more dead than alive, wondering what the end would be. As I went along these words came to me, the last verse of the eighty-sixth Psalm, "Shew me a token for good." I got to the place of meeting, took up my Bible and read the chapter through. I thought that if I preached at all I would use those words, but I could only speak mechanically, as I felt no unction of the Spirit; I was still dead and without feeling. The friends gathered in, and, as is our custom, began to sing before meeting. I took up a book (Elder Durand's and Lester's tune book) and it just seemed to open at page 169. The first that caught my eye was, "Dear refuge of my weary soul." Not, however, remembering the sentiment of the hymn, I said, We will sing this. I sang the two first lines, when I broke down so completely that I could not, and did not, sing another line. My soul was filled

and I cried like a child. Every word was so full, so sweet, and so replete. Yes, He was my refuge; he was my hiding-place from the wind; he cared for me, yes, for even me. I felt as I leaned my head on the table weeping, Here is a token for good. I now feel that I had some unction of the Spirit in talking of the things of the text. I was rich now, and satisfied, my God would supply all my needs, and guide me all the way, even down to death. The meeting was pleasant, and seemed rich and satisfying to all. I arrived home yesterday, none the worse for my trip. I feel that I am better. The medicine seems to be taking effect in driving the rheumatism out of the system. I slept better last night than for several weeks. It may be that the burdened heart had something to do with preventing sleep; I am sure that it had something to do with the wakeful moments.

I have written you far more than I thought to do. You will pardon me. It is difficult to write, for my arms ache and it is easier to use a pencil. I thank you all for your great kindness to me. I wish every choice blessing from the Lord upon you all. May he who appoints the sparrow's fall, remember you in his pity, love and tender mercy.

With love and best wishes to all, most sincerely your brother,

P. W. SAWIN.

LOVELAND, Colorado.

DEAR BRETHREN EDITORS:—At the solicitation of brethren and sisters, whom I hope I can claim as kindred in Christ, some of whom are strangers to me in the flesh, to write more for publication in the SIGNS, I will try to do so more frequently than I have in the past, and now, brethren editors, I want you to judge whether

what I write is worth publishing or not. I have no desire to write anything that will lead to or bring about controversy. When I receive letters written in what appears to me to be a speculative manner, I seldom answer them, for I feel that the word of truth is too sacred to be handled in a light manner or trifling way. Perhaps I am the most peculiar creature that you ever knew. I am even a mystery to myself, then how strange I must appear to others. Sometimes a text of Scripture or some subject fixes itself upon my mind, and I am unable to throw it off until I sit down and write out such thoughts as come to my mind. Often after I have penned my thoughts on paper and look over them I cannot see one word of comfort or instruction in them to any one, so commit what I have written to the flames. At other times I have sent letters perhaps equally as dull and lifeless (to me) to the SIGNS, and have received in response some most comforting letters, which made me rejoice to know that I, though downcast in spirit, had been enabled to comfort at least one of God's dear children, and this would encourage me to write again. I have received several just such good and comforting letters recently. Elder Durand's letter to me, not long since, gave me much encouragement to write more frequently. May God enable you to contend earnestly for the faith and truth as it is in Jesus, is my prayer.

This morning while reflecting over the past, my mind was led to a time in my life, fifty-five years ago, when I hope that God gave me an evidence of his great love to me, in the pardon of all my sins for his beloved Son's sake. For a time all was joy and rejoicing with me, but when duty called me to arise and be baptized, then fear and trembling took

hold on me, and for eight years I neglected the duty, until the smartings of the chastening rod drove me home to my friends, there to tell them what great things I hoped the Lord had done for me. With the poet I then could sing, "O how happy are they who their Savior obey." I learned that in deed and truth, "Tongue cannot express the sweet comfort and peace of a soul in its earliest love." That sweet comfort was mine, and for a season O what sweet communion I felt I had with God, but when the tempter came how changed my condition was. That sweetest of all privileges, or blessings (prayer), was taken from me. From my first serious meditations of my condition as a sinner standing before the just and holy God I had a desire to read his word, the Scriptures, and as the beauties of the word of truth seemed from time to time to be unfolded to my mind I did rejoice in God for his blessings to me, but now in my old age even that blessing seems to be taken away, and my mind has become dull as to spiritual understanding. Is this the experience of a christian? It is my own experience, be it an experience of a child of grace or not. Sometimes I am asked, Do you not know that you are a christian? They are amazed at me when I answer, I do not, but sometimes I hope I am a child of grace, but do not know that I am. I dare not say I know I am; I dare not say that I know that I ever offered an acceptable prayer unto God in all my life, but I sometimes hope that God has heard my cry when on bended knees trying to ask him for the pardon of all my sins, that he would remember me in mercy. He who says that he knows he is a saint of God and knows when he dies that he will enter the heaven of immortal glory, can have no hope of heaven, be-

cause Paul says, "For we are saved by hope: but hope that is seen, is not hope." No man can hope for that which he already possesses. If we hope for that we see (possess) then our hope is vain, "but if we hope for that we see not, then do we with patience wait for it." The christian's hope is the expectation of the fulfillment of God's promise to usward, and is founded upon the belief of God's almighty power and the immutability of his word, the precious blood of the Lamb of God, and his intercession for us at the right hand of the Majesty on high. Is not this a precious hope indeed? How different was our condition when we felt that we were without hope and without God in the world. With the christian's hope we can with the sweet singer in Israel say, "Bless the Lord, O my soul; and all that is within me, bless his holy name."

J. H. YEOMAN.

KINGSTON, N. J., June 24, 1911.

MY DEAR PASTOR:—I feel sad and lonely, because I am so far away that I cannot meet with you and the dear brethren and sisters this afternoon to hear the sweet words of Jesus to poor sinners, such as I feel myself to be. I cannot express the joy and comfort there is in the gospel, but I hope that the dear Lord has called me by his grace.

"Amazing grace, how sweet the sound
That saved a wretch like me."

When I told some of my friends that I had been to New York to the association, after attending ours, some of them said that they thought I had heard preaching enough for awhile, but that is not the way I feel about it. I hope the good Lord will keep me in remembrance of him, and that I may not forget the assembling of myself together with them,

as the manner of some is. If we have felt his love in our hearts how can we forget his commandments?

"Blest be the tie that binds
Our hearts in christian love."

This is Sunday morning, and my heart and mind are with you in your assembling this morning, and I hope you are having a good meeting. I hope you will remember me in your prayer, as you often do those who are not present and who cannot attend, for I need the prayers of the brethren.

30000 "When I turn my eyes within,
All is dark and vain and wild;
Filled with unbelief and sin,
Can I deem myself a child?"

O is there any one like me, so prone to err and so far from what a child of God should be? But the Lord is merciful to our unrighteousness. Were it not so I would be forever lost. It is not in my power to do one good thing, but I hope that Jesus died for me and took away all my sins, and hope is as far as I can get. "We know that we have passed from death unto life, because we love the brethren." O what joy it is to meet with them and to hear them tell of the love of God. I thought at the association at Locktown that I never had heard such good preaching before in all the years in which I had attended associations. It has been the will of God that I should attend all our associations for thirty years, but my age will not permit me to go to them many more years. I often think that if I, a sinner, may be so happy as to meet the dear ones above, how blessed it will be. It is my greatest pleasure in this world to meet with the dear brethren and sisters and to hear them tell of the love of God to his little children. I always take some copies of the SIGNS with me when I go to visit my children and friends, and they think it strange that I cannot go with them to

their meetings, but I feel as though I had no right to go, and I have no desire to do so. All I hear is the Sunday School and good works, but I have to confess to them that I can do nothing good, not even to have a good thought of myself. The SIGNS for June 1st and 15th have such good letters and editorials in them; they are good for the hungry soul who can do nothing to merit esteem.

Hoping that you will excuse all mistakes and receive this letter with love, I am your sister in Christ,

(MRS.) GEORGE GOLDEN.

PHILADELPHIA, Pa., August 28, 1911.

DEAR BROTHERS EDITORS:—The enclosed letter, written by sister Mary Hill Terry to the Salem Church, Philadelphia, was read at our last church meeting, and a request was made that it be published in the SIGNS, if in your judgment it would be proper. Brethren who are absent from their regular church meetings for any length of time should be encouraged to communicate with the church at such times. It is comforting to us to be informed that the absent ones have us in their minds and hearts.

B. F. COULTER.

TO THE SALEM OLD SCHOOL BAPTIST CHURCH—DEAR ONES ALL:—As I will be away from you at this regular church meeting, I feel to write you a few lines. I do desire the blessings of the Lord to be with you and keep you in this sad day, this day when there are so many lo heres and lo theres on every side, some telling of one belief, and some of another, and so disturbing and confusing the mind. When we can in all truth and sincerity look at the truth as it is written, not only in the Book of all books, but in our minds and hearts, by our experience and the teachings we have had,

sometimes in deep and troubled waters and sometimes by the mountain side and yet still further on the mountain, then do we know that there is only one truth, only one way, one path, and when once more we have been brought back from roaming we feel we never will again enter the by and forbidden paths, but how very prone we are to wander (of myself I can say), as the sparks are to fly upward. I cannot look on the rest of you as myself, for I am so much of the time in one turmoil or another, sometimes on account of myself and my doings, and sometimes on the account of others. Brother Breese when he was here gave me comfort in some of it by saying, I am very thankful I do not have to do as some do, and I try to never forget that the body is more than raiment, and with his little sermon came comfort to me, and I do feel that it is tiding me over some rough places. O that it may be the Father's will to keep us with the same love one to another. May he give us understanding of the truth that we look not to see what we can find in this and that new theory, but be strong and firm, as one man, yes, the man Christ Jesus. Whenever we are called on for our views on these new things may we one and all be enabled to enter our closet and shut the door (not in our own strength), ask of the Father to guide us and keep us in the true faith, which can only be known by revelation; ask him to harden our hearing to all speculation, and to know the truth only. Right now comes a close question to myself, Do you often go to that closet of prayer? and with much sadness must I answer, No. I do so desire to pray, but it seems I am so far from prayer; sins, foolishness, confusion and weakness seem to bar me from that sweet and humble place. I

cannot seem to get in the closet; you know it is such a small place, only large enough for a poor, contrite heart, and when we go and take loftiness, envy, strife, confusion, untruthfulness, evil lurkings, there is not room and the door will not shut; but when we can bow with the Father's will be done, and desire the absence of all things that separate us from love, joy, peace, &c., then are we small and the Father's compassion is on us, and the door he shuts, and there he gives us the blessing. O thou most Holy One, who am I that I could say aught against thy will? O keep me near thee, and with desire that thy will, not mine, be done. O that I could love thee more and serve thee better, and ever be ready to do thy will, that I could be a comfort to the dear ones, and that it may be thy will to give me a clear knowledge and true understanding, that in my conversation I deceive no one. I do desire to do thy testimonies and keep thy statutes, and ever have of thy strength, and not be afraid of man in doing thy will. I desire this to be a season of rejoicing for you, one and all, in the truth as you hear it proclaimed, but always give all thanks and praise of rejoicing unto him to whom belongeth all the glory. Our dear pastor, may to you be given knowledge to divide the word of truth to your hearers. May you always be a stay and comfort to them, esteeming no one above another, for God is no respecter of persons. May you receive comfort from your heavenly Father for yourself and for your brethren. I would ask of you one and all, when it is well with you, remember this poor, unworthy one in your prayers, that I may be kept, and not suffered to fall. My love to you all.

Your very unworthy sister,

MARY HILL TERRY,

VANLEER, Tenn., Aug. 5, 1911.

DEAR BROTHERN EDITORS:—Inclosed you will find a letter written to me by L. T. Heath, which I would be pleased to see in your good paper. If all knew dear brother Heath as I do they would enjoy any expression from him, as he adorns the doctrine of God with a well ordered walk and a godly conversation. He is a true witness of God if I am any judge, as he is a firm believer in God working all things after the counsel of his own will and for the good of his people. I feel that his letter will be of interest to your many readers, for I know that I love to hear from any of God's little ones at any time, so I will let your readers share his much comforting letter to me. It reached me in much affliction, as I have been under the treatment of the doctors since May, and am not yet able to work, but thank God I am improving, and it does me good to read letters that give God the preeminence in all things.

Yours to serve in bonds,

L. D. SEALS.

HICKMAN, Ky., July 29, 1911.

ELDER L. D. SEALS—DEAR BROTHER:—I hope it is God's good pleasure to guide me by his Spirit, and lead me, as I have a desire to address you in a humble manner, as one who loves you and all of the faithful in Christ. I was reading the SIGNS OF THE TIMES to-day, while the gentle drops of rain were falling, which I esteem as a great blessing to us poor creatures in this part of the country, and found a short but precious letter from you. As I finished reading the last editorial I was made to cry out, O what wondrous love is this, O my soul! Yes, dear brother, it is wonderful indeed to think of that great love to us poor sinners. As the apostle Paul said, "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;" and if I am not mistaken, I often feel that I am the chief of sinners, for I find myself murmuring and complaining, and am "so vile and prone to sin, I fear that I'm not born again." If I am a child of God I surely am the least of all. "I am a stranger here below, and what I am 'tis hard to know." O what wonderful love, that the Lord of glory should lay aside his crown and die upon the cross for poor sinners who were sinking with their guilt. No wonder John was moved by the Spirit to say, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Yes, it is wonderful to me, a poor sinner, that the Father had such great love for us poor creatures that he would send his only Son to these low grounds of sorrow and lay upon him the sins of us all. He bare them all, and hath put them away by the sacrifice of himself, and will not remember them against us any more forever. He is the Way, the Truth and the Life; yes, he is our life, if our names are written in the book of life, and we can say with Paul, "But by the grace of God I am what I am." Now, dear brother, if I am not what I am by grace, I am of all men most miserable, for it would be only in this life I have hope. The great love is unspeakable and full of tender mercy and loving-kindness to poor sinners saved by grace alone, the gift of God.

Dear brother, I hope you will pardon me for trespassing upon your time in trying to read this poor attempt, and throw the mantle of charity around a poor, ignorant sinner. I hope love has prompted me to write.

Yours in Christ, I hope,

L. T. HEATH.

ELGIN, Oregon, August 21, 1911.

ELDER H. C. KER—DEAR BROTHER:— You see I am bothering you again, and I will tell you why. Elder Mayfield gave me the July 15th, 1911, SIGNS. Your article on page 441 is just full of good meat, yes, and milk, too, and I believe I can say you are the first man that ever advocated (to me) my views on that Scripture, though there may be many who believe that way. I never could see how one could expect a blessing for obedience, for it is our duty to be obedient, but never our duty or right to be disobedient. We may, and I believe do, merit chastisement, but never a blessing, for it is a blessed state when we are obedient. I do believe that is nearly the best number of the SIGNS I ever read. Brother Yeoman had no idea his article headed "Meditations" would find a poor, weak sinner way out here in Oregon, and one little expression caused me to fold up the paper and say, Just and holy are thy ways, thou King of saints. Now a little explanation. My wife is almost a helpless invalid, and has been for ten years; at this time she has been down four months. Harvest is at hand, I am trying to get us a home, am in debt, different brethren asking me to visit their church (I am glad they want me), and here I am so encumbered with the cares of this life and affliction that at times the way is dark. Now is it any wonder that I felt to say as I read brother Yeoman's writing, Well done? Brother Benson's article was good. Shall I name all the dear ones whose names appear in that number? It is not needful to do so, for each one seems to be exactly right; then when you compare the expressions of Elder Dudley and his dear words of comfort to sister Larue you can say to sister Bonnie, These promises are yours, too.

Not only do we need this sustaining grace at all times, but we have the precious promise that, "My grace is sufficient," I will never leave nor forsake, and the dear Comforter will be with us, though we walk through the valley of the shadow of death. There is none like unto our Beloved; he is the fairest and altogether lovely one.

I will tell you of the good meeting we had yesterday, Saturday, the 20th, at 2 p. m., our day of business. We had preaching, after which brother Will Abbott came and asked a home with us, and as brother Yeoman says, he was gladly received. After preaching Sunday he was baptized, then the members present and many of their friends went home with brother Burch and had dinner and some singing, so I for one can say it was a good time long to be remembered.

Well, dear brother, I will bring my letter to a close. Remember me when at the throne of grace as one who, when he would do good, evil is present.

T. E. ATTEBERY.

CLAREMONT, Cal., Sept. 3, 1911.

DEAR BRETHREN EDITORS:—I am impressed to write you a few lines, and if they are of any profit you may give them to your readers, though I claim no merit should they be of any worth, for I oft-times wonder that anything which comes through my mind could be purged of its polluteness sufficient that any one having knowledge of the truth could be forbearing enough to give it heed.

"Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."—Rev. iv. 11. This is the declaration of the four and twenty Elders that John saw in his vision of God's throne. They have a

significant bearing upon the sovereign will and power of God that I wish to write about. In his vision John saw the four and twenty Elders fall down before him who sat upon the throne and worship him, and cast their crowns before the throne and made this declaration. Without the aid of dictionaries or helps of any kind, only our knowledge of the plain English language, and without entering into any attempt to make the language express anything more than its literal meaning, let us see what we can get out of the words used in the text and the verse preceding it.

Here we find the word "throne." We all have a perception of what a throne is: a seat or chair wherein kings and rulers sit; the highest seat of authority. Now, since the four and twenty Elders worshiped him that liveth forever and ever, and as God is the only character that we can apply such language to, this throne that John saw must be the throne of God; so we have an opportunity through John's vision to behold the highest of all thrones. While we are beholding this great, wonderful, mysterious seat of power, seated upon which is the great Ruler of the universe, beyond all mortal conception, come four and twenty Elders, having crowns upon their heads, which, along with the fact that they were allowed to come before this great and awful throne, makes them as far superior to kings and potentates as the greatest king of earth is above his meanest subject. They cast their crowns at the foot of the throne. Just think of these four and twenty Elders, so superior to earthly kings or potentates, being compelled to cast their crowns at His feet, not daring to wear them in his presence or to even hold them in their hands, but must cast them at his feet; then the declaration couched

in the language of the text. We must notice, too, how wonderfully this language is worded. To those who cannot through spiritual knowledge realize that the past, present or future with God is ever the same, the language of the first declaration is not sufficient; and also for those who through ignorance of man's insignificance venture to declare that many of the inventions and discoveries are sought out by man's own ability, or in other words, thought it out himself (not knowing from whence cometh thought), the second clause is used: "And for thy pleasure they are and were created." And yet after all there is no such thing as a compromise in it, for in the first part is the plain declaration, "Thou hast created all things," and in the second clause he does not relinquish the claim; but foolish man grasps at what he thinks is a straw, and leaves behind another declaration, which, coupled with the former, makes a stronger declaration than if the words had not been used. "For thou hast created all things, and for thy pleasure they are and were created." Now if God created all things, and for his own pleasure, let us not accuse him of being so unwise as to create something that was not for his pleasure, or which would do differently from what he intended it should. Now then, brethren, let us declare as did the four and twenty Elders. We are told that every eye shall behold him and every knee shall bow to him, and if these great men had to cast the crowns that the Lord had placed on their heads at the foot of the throne, what will be required of the poor worm of the dust who calls himself man? Yes, I say, let us all who have a hope that our sins have been forgiven, make the declaration: "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," and stick to it, and then there is no room for discussion. I have sympathy and pity for the poor sinner who knows not God, but for the man who declares God to be the supreme ruler of the universe, and then denies his power, I can only pray the Lord to forgive him.

Your brother in Christ, I hope,
OLIVER P. SPEIRS.

CIRCULAR LETTERS.

(Written by Elder Frederick W. Keene.)
The Maine Conference, assembled with the Old School Baptist Church at North Berwick, Maine, September 1st, 2nd and 3rd, 1911, to the churches composing the associations with which we correspond.

BRETHREN BELOVED IN CHRIST JESUS OUR LORD:—Thus we greet you, wishing you all new covenant blessings in him who is the Husband and Redeemer of his body, the church. Another year has passed with all its vicissitudes since we last wrote to you. The times that have passed over us have been such as our God hath decreed.

"Times of sickness, times of health,
Times of penury and wealth,
Times of trial and of grief,
Times of triumph and relief,
Times the tempter's power to prove,
Times to taste a Savior's love;
All must come, and last, and end,
As shall please our heavenly Friend."

This is most comforting, and bids us be of good cheer, for our heavenly Friend is our Lord Jesus Christ, "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. Amen." The good hope through grace that we have in

Christ's gospel is full of peace, and yields unspeakable blessedness to believers. The apostle Paul speaks of "the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."—Col. i. 27. This hope of eternal glory in our souls is truly a divine mystery, and very blessed, filling the soul with adoring gratitude, are those glimpses given to us by the Holy Spirit, of the riches of the glory of this mystery. As from day to day all our pilgrimage we are being taught of the Lord, we are learning what humiliation and dishonor sin has brought us into. Every pain, all discomfiture, all the cares and trials, all the bitters of life, all the sighs, vexations, all the decay of the earthly house of this tabernacle, and at last our mortal bodies being laid low in the dust, in death, all declare that man in his best state is altogether vanity; that the glory of man is a frail, perishing thing, a fading flower. (Isaiah xl. 7.) We are the prey of innumerable evils all the days of our sojourn in the earth. Notwithstanding all the vaunted self-sufficiency of proud man, he is the helpless prey of evils. He may attempt to compass himself with defenses, but evils spring up, they come upon him from all quarters, from things and places little dreamed of. "Man is born unto trouble as the sparks fly upward." Who of the human race can say, I will not be anxious over this? I will not be annoyed, the heat shall not be too oppressive and the cold shall not blight my endeavors? Who can say, Whatever I do shall prosper? Everything shall please me, no burden shall be too heavy, no path too rough; I will not grow old, my powers shall not decay, I will ever be young and vigorous, wrinkles, spots and blemishes shall not appear in my flesh, sickness, pain, diseases shall

not take hold of me; I defy death, it shall not lay me low in the dust to be the prey of corruption? Ah, with all man's boasted abilities, he is without strength. How often he is disturbed by very trifles. A speck of dust, without his permission, gets into his eye and causes him grief. Thoughts arise within him that he would not have, and that he would quell and banish if he could, and the countenance is clouded with oppressions, vexation or anger. How easily the creature man is moved! He is weak, thousands of things assail and dishonor him and mar all his supposed glory. This is true of kings as well as the meanest of slaves. Could we even attain to the heights of Solomon in all his glory, even then we should find all to be vanity and vexation of spirit. Then look at the surges uprising from the dismal deep of our corrupt nature, at times flooding the soul with jealousies, envy, covetousness, suspicions, hatreds, adulteries, murders and "such like." (Gal. v. 21.) Can any mortal say, Such like things shall not proceed out of my heart? They are in the human heart, (Matt. vii. 21-23,) and come forth, discover themselves, exercise us, disturb all our being and bring wretchedness into the human family; and sin, when it is finished, bringeth forth death. Such is man; he was created in the image of God, but now we see him so marred, so weak, so dishonored. Those who are of God, born of God, are brought by the teaching of the Holy Spirit to know that they are subject to vanity, and often they are ashamed, they sigh and groan before God, they are wearied with indwelling sin, they are heavy-hearted under temptations, they are buffeted with Satan's messengers; trials and afflictions, adversities of various kinds weaken their strength in the way, and show them what poor, helpless

worms they are. I have presented all this dark picture to shew in whom the riches of God's glory is made known in the gospel mystery, which is Christ in you the hope of glory. If, dear brethren, we are destined to glory, and to be ever glorious in the eyes of the Lord, then surely it is of the sovereign kindness of the glorious God. That it is such poor sinners that God will exalt to glory, is very evident from the Scriptures, for, "He raiseth up the poor out of the dust, and lifteth up the beggar from the dung-hill, to set them among princes, and to make them inherit the throne of glory."—1 Samuel ii. 8. And they are designated "vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles."—Romans ix. 23, 24. Now the attainment of such bliss is far beyond the powers of vain man. Man is a vile transgressor, and every breath he breathes is only to treasure up dishonor upon dishonor upon himself, and under the law he is under the curse of the holy, almighty One. Where then can there be any ground for hope that such sinners shall inherit the throne of glory? The everlasting gospel tells to our hearts the glorious tidings. It all comes through him who is the Lord of glory, even our precious Jesus Christ, whom the world knoweth not. Had they known him they would not have crucified the Lord of glory. (1 Cor. ii. 8.) The realms of glory are his, and the King of glory came down into this world; he was made of a woman, and made under the law, to redeem his people, that we might receive the adoption of sons. He is the Captain of their salvation, and in bringing the many sons of God unto glory he was made perfect through sufferings. Then it is our dear Savior who will bring us to glory, and it

is in relationship, in oneness with him, in his achievements, in his love and grace toward us, dwelling in our hearts by faith, that he is in us the hope of glory. What foundation have we in him for the hope of eternal glory? When the Son of God, the King of glory, descended and took upon him the seed of Abraham, it was to ransom his people, to remove all the dishonor, all the curse that sin and Satan had plunged them into.

“Plunged in a gulf of dark despair,
We wretched sinners lay,
Without one cheerful beam of hope,
Or spark of glimmering day.

With pitying eyes the Prince of grace
Beheld our helpless grief;
He saw, and (O amazing love!)
He ran to our relief.”

In the eternal purpose which Jehovah purposed in Christ all is secured. They shall inherit glory, for the God and Father of our Lord Jesus Christ hath blessed them 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. The creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Then, if this is to be accomplished, and Zion shall be in perfection of beauty unto God throughout eternity, all the pollutions, all the transgressions of the chosen of God must be atoned for and put away, and this Christ has done by the sacrifice of himself. “By one offering he hath perfected for ever them that are sanctified.”—Heb. x. 14. When the Comforter, the Spirit of

truth, takes of this of Christ and shews it to our sin-troubled hearts, hope springs up, we are refreshed, and we say, Surely in the Lord have I righteousness and strength, and we thus begin, in faith in the perfect atonement of Christ for our sins, to feed upon and rejoice in “the glory which shall be revealed in us.” For “it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.” O this is the glory to which we are reaching forth: that we may apprehend that for which also we are apprehended of Christ Jesus. This glory to which the saints are destined is that they shall be forever with the Lord in immortality and incorruption, bearing the image of Jesus Christ, the heavenly One, the Lord from heaven. He shall present us faultless before the presence of his glory with exceeding joy, a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish. Though now afflictions, temptations and griefs are in measure our lot in the world, yet we are to be glorified together with our ascended Head of the church, for our life is hid with Christ in God, and when Christ, who is our life, shall appear, then shall we also appear with him in glory. We are predestinated unto the adoption of children by Jesus Christ unto the God and Father of our Lord Jesus Christ, and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. “For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expecta-

tion of the creature waiteth for the manifestation of the sons of God." The vessels of mercy are afore prepared unto glory by the atoning blood of Christ, the Lamb of God, and by being born of God, of incorruptible seed, by the Word of God, which liveth and abideth forever. That mysterious, gracious and transforming work of the Holy Spirit in quickening sinners, in putting the fear of the Lord in their hearts and inspiring them to faith and love and hope in Christ Jesus, is truly the earnest of the Spirit in our hearts, the earnest of the glory that shall be revealed in us when, at Christ's coming, we shall appear with him in glory; then shall mortality be swallowed up of life. Now he that hath wrought us for the selfsame things is God, who also hath given us the earnest of the Spirit. O the riches of the glory of this mystery, which is Christ in you the hope of glory. Glory is tasted here below, it is Jesus Christ in our hearts. It is that in him we have redemption, even the forgiveness of sins. It is peace, sweet friendship and communion with God through our beloved Redeemer and our gracious Mediator, by whom we have access into this grace wherein we stand, and rejoice in hope of the glory of God. O is it not a wonder of wonders that sinful worms of the dust should be called unto Jehovah's eternal glory in Christ Jesus? Such is the eternal purpose purposed in Christ Jesus our Lord; we are called to the obtaining of the salvation which is in Christ Jesus with eternal glory. Christ has entered into his glory, he was received up into glory, and all his chosen members for whom he gave his life a ransom shall ultimately be with him in glory. God sends forth the Spirit of his Son into the hearts of the chosen heirs of glory, crying, Abba, Father, and they find their

quickened souls, animated by divine life, longing for that glory in our Father's house on high. O to be holy and without blame before him in love, to be like him, to see him as he is, to be conformed to the image of God's dear Son, the immortal, incorruptible, eternally glorious, altogether lovely One. Well might the dying Stephen, beholding Jesus standing on the right hand of God, be found calling upon God and saying, "Lord Jesus, receive my spirit!"—Acts vii. 59. And that crucified thief, having glimpses given him by the Holy Ghost of the everlasting, glorious kingdom of Christ, cried out to the King, "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise."—Luke xxiii. 42, 43. Now it is very manifest that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. (Rom. viii. 20–23.) In the resurrection, at the last day, this shall be consummated, for saith the apostle Paul: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that

is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."—1 Cor. xv. 50-57.

"I shall sleep sound in Jesus,
Filled with his likeness rise,
To love and to adore him,
To see him with mine eyes.
'Tween me and resurrection
But paradise doth stand,
Then, then for glory dwelling
In my Emmanuel's land."

Soon shall the cup of glory wash down earth's bitterest woes;

Soon shall the desert briar break into Eden's rose;
The curse shall change to blessing, the name on earth that's banned,

Be graven on the White Stone in my Emmanuel's land.

We have appointed our next annual conference to assemble with the church at North Berwick, Maine, commencing on Friday before the first Monday in September, 1912, and continuing three days.

FREDERICK W. KEENE, Mod.

JOSEPH F. HALL, Clerk.

(Written by Elder G. B. Bird.)

The Pocotalico Old School or Primitive Baptist Association, in session with the Hopewell Church, September 14th, 15th and 16th, 1911, to the churches composing her body, and the associations with which she corresponds, sendeth christian salutation.

DEAR KINDRED IN CHRIST, THE REDEEMED OF THE LORD:—Again we have been made to assemble ourselves together at this place in an association; not merely permitted, but made to do this, according as God has purposed in himself before time began. "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations."—Psalms xxxiii. 11. "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."—Eph. ii. 4-6. All things that exist (the devil included) are absolutely passive in the hands of God, and fully subject to his almighty power. All power is of God, and the powers that be are ordained of God. O that we may be made to be still and know that he is God, and that he (God) is working all things after the counsel of his own will, and that he will do all his pleasure with all his creation.

"Keep silence, all created things,
And wait your Maker's nod;
My soul stands trembling while she sings
The honors of her God."

As a text for this our Circular Letter we desire to use James i. 27: "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." We read in the inspired word of two trees, the good tree and the evil tree, and all the actions or thoughts of man are the fruit of one or the other of these two trees. Man is always and continually ruled and controlled by one or the other of the two powers, or spirits, represented by the two trees. Verily man has neither the power to loose himself nor save himself, but all the Adamic family stand justly condemned before God by reason of the disobedience, or sin, of the evil tree, the first man Adam, who was of the earth earthy, and all the elect of God are holy and without blame before God in love by reason of what Jesus, the good Tree, hath done, which we could not do, in this, that he did fully obey the whole law of God for the elect lady. Adam's

sin and disobedience are imputed to us, his posterity, to-day, and reckoned as our disobedience and our sin, and the perfect obedience of Christ is imputed to all the heirs of promise, and is reckoned as their obedience and their righteousness. Religion is defined by the world to mean the external appearance of men, but Christ speaks of this outward appearance, and condemns it, and likens it unto a whited sepulcher, calling them hypocrites, &c. The great difference between pure religion and the religion of those Pharisees is, one is the work of the flesh, the other the work of Christ through the Spirit. But religion has a much deeper meaning than this to those who have that pure and undefiled kind; it is Christ in you the hope of glory, it is the love of God in your hearts, and when you visit the sick and afflicted, ministering to their needs, you do so from a principle of divine love in your heart, and not for vainglory, nor for hope of reward, either now or hereafter. Verily it is charity that moves or exercises you, and you are made willing because God is working in you both to will and to do, and of his good pleasure preparing your heart within you and giving you the answer of the tongue. There is a great movement among the abominable and hateful Babylonish secret orders of the day towards charity, and yet there is not one particle of the true principle of charity in them, for they must be paid for what they do, and those who join them become their slaves, and how any of God's little ones can join them and fellowship them is more than I can tell; worldly gain, vainglory and hypocrisy are at the foundation of it all. Personally I abhor secret orders of all kinds, for I do think them greatly threatening to our national liberty, combining as they do nearly all

religious creeds (excepting, however, the Zion of our God, who shall dwell alone and shall not be reckoned among the nations) in one great dangerous and secret band. Pure religion produces in us a spirit of forgiveness, it shows us our sins, and therefore we cannot throw stones, but rather we would desire to apply the oil of love to the erring ones and help them upon their feet again, and thereby bear one another's burdens, and bear the infirmities of the weak. All the Adamic race are sinners in the sight of God, but those who have this pure religion are penitent sinners. All those who feel the exceeding sinfulness of sin in themselves desire to forgive others for their wrongs, seeing they need the forgiveness of their brethren and of our God every day of their lives.

In closing, dear kindred in Christ, let me request that we all work for the peace and welfare of Zion, as well as to live loyal to our country and each other as much as in us is, knowing that God is not the author of confusion, but of peace. The love of God be with you all. Amen.

J. H. TERRY, Moderator.

G. B. BIRD, Clerk.

TO OUR SUBSCRIBERS.

ON the last page of each number of the SIGNS OF THE TIMES we request that all remittances be sent direct to this office, and if our brethren and friends would follow these directions they would save us much trouble and expense. Make all checks, money orders, &c., payable to J. E. Beebe & Co., Middletown, N. Y.

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EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1911.

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

EDITORS:

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All letters for this paper should be addressed, and money orders made payable, to
J. E. BEEBE & CO.,
Middletown, Orange Co., N. Y.

LUKE XVIII. 7.

OUR aged brother, E. D. Varnes, of Farmington, Ill., has made a special request that we should present such thoughts as we have upon the words found in Luke xviii. 7, which read as follows: "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"

In compliance with this request we desire to say, first of all, that it has seemed to us there is no portion of all the word of God which contains matter more consoling to the people of God, when they are oppressed and persecuted by enemies of God and truth, than do these words of the dear Redeemer. They are assured by them that the God whom they worship, and in whom they trust, and to whom they cry again and again, does regard them and hear them, and that he will finally deliver them and give them the victory over all their adversaries. This is the general truth taught in the text. In Revelation, sixth chapter, we read of those who had been slain for the word of God, and for the testimony which they held, crying and saying, "How long, O Lord, holy and true, dost thou not judge and avenge our

blood on them that dwell on the earth?" In this last text we have the cry of the persecuted and oppressed saints in their distress, and in the Savior's words we have the assurance that when it is right and most for their good and for the glory of God, though the time seem long, he will appear for their relief and deliverance. In the cry of the souls under the altar, as recorded in Revelation, there is no spirit of revenge, for this indeed our God would neither hear nor answer, since he has forbidden revenge, and by his own example taught us to pray for our persecutors, but God has said, "Vengeance is mine; I will repay, saith the Lord." So the first martyr, Stephen, prayed in the hour of his death by violent hands, Lord Jesus, lay not this sin to their charge. It is true, and these Scriptures declare this truth, that our God deals justly with all, and that he will in the end overcome all his foes and visit them with his just judgment for all that they have done against his name and his people; but still, as all his people have come to confess their transgressions, and to feel their need of pardon, and to confess that they are in nowise better than others, and have come to hope their sins are forgiven, they can but desire for others that same mercy which has been shown to them. Rightly understood, there is nothing in all these Scriptures contrary to the spirit of forgiveness, nor to the prayer for forgiveness of others who have sinned against God in wronging his dear children. But we desire to call attention to a few reflections that occur to us with regard to this text and its connection.

First. Let it be noticed that the word "avenge" in the text and in the Scripture quoted just before from Revelation, has the meaning of doing justice. It does not convey the thought which we in

our time attach to it, of malice, or even of anger, seeking to inflict suffering upon one who has wronged us for the sake of seeing that one suffer, but rather of even-handed justice, without malice or anger. Those under the altar were not crying for more than deliverance and victory, which seemed to them to be long delayed, and in the text Jesus declares that God will in the end deliver and raise up his afflicted people above all their trials and persecutions. He will deal justly by them as between them and their oppressors. Their oppressors are his enemies, too, and sooner or later they shall rise and their foes shall fall. The dear Savior is here giving to his disciples a glimpse into the sanctuary of God. David, perplexed and oppressed by all he had seen of the prosperity of the wicked and the sorrows and distresses of the righteous, when he was brought into the sanctuary of God saw the end of both. The wicked should be cut off, and the righteous should be delivered. Here and now there is much to perplex our minds, because we cannot look steadfastly to the end, but now and then our Lord takes us into a sacred nearness to himself and shows us his covenant and some of its promises, and then we are strengthened in faith and hope to wait a little longer patiently until the full purpose of God toward his own beloved ones is shown.

Second. Perhaps it will be well to call attention to the expression, "Though he bear long with them." Upon the face of it it would appear that the Savior was speaking of the weaknesses and wanderings and disobediences of his own disciples, but we think that close attention to the text and all that is in its connection will show that this is not his meaning. The connection tells of wrongs against

them, and not of wrongs that they had done. The word "bear" in the text, literally could rather be rendered suffer, while the word "with" has the force of on or upon, and it seems clear to our mind that the meaning is, God will deal justly with his elect, he will do them justice, though it be a long time before their deliverance shall come. Is there not a similar thought in the prophecy of Habakkuk: If the vision tarry, wait for it; because it will surely come, it will not tarry? In the purpose of God it does not tarry, but comes at the instant appointed, and if to us it seems to delay, still look for it, and believe that it shall come just as God has decreed it shall. To one sick and suffering the night seems long indeed, but yet it is really no longer than any other night, and at the appointed hour the blessed dawn shall come. God shall help his people, and that right early, and "right early" does not mean one moment before the time, any more than it means one moment after the time. "Right early" is just in the right time, yet how long it may seem to the soul filled with pain ere deliverance comes.

Third. In the last portion of the preceding chapter the Master had told them of the coming kingdom, and of many trying things before it should come. Under these things disciples might well become discouraged; it might well seem to them that their prayers were not heard, and that it was as well not to pray at all. We have cried to God long and he has not heard us. Mocking enemies say, "Where is thy God?" and the unbelief within the flesh was crying out also, "Where is thy God?" and it seemed to them that there was no answer. But Jesus meets this condition of temptation because of these trials with the parable

with which chapter eighteen begins. There was, he says, in a certain city a judge, unjust, having no fear of God and no regard for man; that is, he was godless, and possessed not even the ordinary sympathy of one man for another; his whole purpose was to get gain for himself; justice, as between man and man, was furthest from his thoughts; if a dispute was brought before him he who was willing to reward him most gained the decision. He was not even careful to conceal his corruption. He did not regard man. To him a poor widow came, asking justice; she said, Avenge me of my adversary. In some matter another stood opposed to her. She sought only justice, and came to the unjust judge with her plea. This woman was a widow, with none to plead her cause for her; she was poor, and could not bribe the judge, neither could she employ another to conduct her case. All this ought not to have been against her, and would not have been with a judge who regarded justice and right, but as it was, what chance had she to be heard? It would seem there was none at all. But she was persistent, again and again she came, and refused to be put off. Her need was great, for she was poor. No doubt it is the Savior's meaning that her need drove her forward to pursue her case before the judge. She, no doubt, knew that the judge was unjust, that he sought a bribe which she could not give, and could she have given it, did she possess honesty of heart, she would not. The people of God are poor and honest, they do not have any bribe to give, and would not give it if they could. At last the unjust judge was wearied, and he said within himself (that is, it was his thought), I have no regard for justice or right, but she is continually coming and

persisting and she wearies me, I am tired of her importunity, therefore I will hear and do her justice. In all this parable the dear Redeemer taught this one lesson: that men ought to always pray and not to faint; that is, not become discouraged. The woman's long continued importunity at length won its victory against all the indifference and self-seeking of the unjust judge. There was in her case no encouragement arising from justice and probity and love of right in the judge, yet she still continued to intercede before him, and gained her case because she wearied even one like him, until, to get rid of her, he granted her request.

Fourth. On the other hand, Jesus reminds his disciples that their case is brought before Him who is just and right, and who loves righteousness and hates iniquity; and not only so, but their cause is presented before him who holds an inheritance in those who come to him. "Shall not God avenge his own elect?" They are his own by election, by purchase with a great redemption price, by regeneration and in the everlasting covenant. He has loved them with an everlasting love. He has so loved them as to give his only begotten Son that they might live. By his justice and by his love they are secure. In every controversy with the adversaries of their way it is sure that they shall be victors. God will hear their cause, for he is their Father, their Redeemer and their God. Have they not every encouragement to continue to cry to him in all their distresses? Let us remember that the blessed Lord is not here speaking so much of inward temptations as of outward distresses from the hatred of their foes, his foes, and theirs for his sake. Wherefore do the wicked prosper?

Wherefore are we distressed so much? These are their questionings, and when God, for wise purposes, seems to delay his coming and his help, in their weakness of faith they often grow full of doubt. Does he regard us after all? Are his mercies clean gone forever? Will he be merciful no more? And with us, as with the psalmist, these are our infirmities. God is not forgetful, neither is his arm shortened, but we are full of infirmities. He is not straitened toward us, but we are straitened in our weakness of faith. The Scriptures are full of narratives of just such conflicts which went on in the hearts of holy men of old. We hear the questionings of Job, of David, of Jeremiah, of Jacob and of others under multiplied trials. How good it is that their conflicts were not hidden from us. They suffered and were full of fearful thoughts under their trials, but at length the day of triumph came to them; their Lord heard them. He had always heard them. Every cry of theirs went up into his ears. At last, in each case, the vision spoke, and then they saw that the vision had not really tarried.

Fifth. The question in verse eight: "Shall he find faith on the earth?" seems to belong right in with these experiences to which we have been calling attention. These conflicts tried the faith of the fathers. At times it must have seemed to one who might have heard their complainings that there was no faith in them. Read some of the things that Job said, some of the things that David gave utterance to, some of the lamentations of Jeremiah, and it would be hard to make it seem that they had any faith at all. Nevertheless faith had not departed from them, in the end the vision spoke, in the end faith was the victor. But even these saints of God themselves must often have

felt like saying, Lord, increase our faith. Lord, help thou our unbelief. It was not so much the question with them, as it appears to us, whether they had ever known the Lord, or no, but, How can we understand his apparent disregard of us in our conflicts? Why do the wicked prosper? Why are we so distressed, if indeed we be the favorites of the King? And that which tried them in their distresses would also try the disciples to whom Jesus was speaking, when these times of calamity should come upon them. The same doubts and questionings will also be our portion under similar trials, for we are not in anywise different from the fathers. How pertinent the question then, "When the Son of man cometh, shall he find faith on the earth?" It is this kind of faith (shall we say?) that he means. In the times of distresses which try his people will their faith that he does regard his children, that he never forgets them, that he will at the right time appear for their deliverance, that he never is unmindful of them, that he has not ceased to love them, and that he will answer all their prayer, abide steadfast, or will it be found faltering? We must not for a moment think that the Master was doubtful about this matter. His question, as it seems to us, was intended to stir up our minds to self-searching, and to a remembrance of our weakness, and that there is need always for fear and trembling, and as true children of God must desire that faith which is of God above all other treasure, so by this question of the dear Redeemer would they be stirred up to more earnest prayer, that he would keep their faith alive and active under all the trials that might befall them and give them to confidently expect that the day of deliverance would come surely, even though the night should be long and dreadful.

P O E T R Y .

'TIS A POINT I LONG TO KNOW.

'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, this lifeless frame ?
Hardly, sure, can they be worse,
Who have never heard his name.

Could my heart so hard remain,
Prayer a task and burden prove,
Every trifle give me pain,
If I knew a Savior's love ?

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

If I pray, or hear, or read,
Sin is mixed with all I do ;
You that love the Lord indeed,
Tell me, is it thus with you ?

Yet I mourn my stubborn will,
Find my sin and grief a thrall ;
Should I grieve for what I feel,
If I did not love at all ?

Could I joy His saints to meet,
Choose the ways I once abhorred,
Find at times the promise sweet,
If I did not love the Lord ?

Lord, decide the doubtful case,
Thou who art thy people's sun ;
Shine upon thy work of grace,
If it be indeed begun.

Let me love thee more and more,
If I love at all, I pray ;
If I have not loved before,
Help me to begin to-day.

JOHN NEWTON.

WHAT IS THE POINT YOU LONG TO KNOW ?

WHAT is this point you long to know ?
Methinks I hear you say, 'Tis this :
I want to know I'm born of God,
An heir of everlasting bliss.

Is this the point you long to know ?
The point is settled in my view,
For if you want to love your God,
It proves he first has loved you.

I want to know Christ died for me ;
I want to feel the seal within ;
I want to know Christ's precious blood
Was shed to wash away my sin.

I want to feel more love to Christ,
I want more liberty in prayer,
But when I look within my heart,
It almost drives me to despair.

I want a mind more firmly fixed
On Christ, my everlasting head ;
I want to feel my soul alive,
And not so barren or so dead.

I want more faith, a stronger faith ;
I want to feel its power within ;
I want to feel more love to God ;
I want to feel less love to sin.

I want to live above the world,
And count it all but trash and toys ;
I want more tokens of God's grace,
Some foretaste of eternal joys.

I want—I know not what I want ;
I want that real, special good,
Yet all my wants are summed up here :
I want to love ; I want my God.

Is this the point you long to know ?
The dead can neither feel nor see ;
It is the slave that's bound in chains,
That knows the worth of liberty.

So where a want like this is found,
I think I may be bold to say,
That God has fixed within thy heart
What hell can never take away.

However small thy grace appears,
There's plenty in thy living Head ;
These wants you feel, my christian friend,
Were never found among the dead.

DANIEL HERBERT.

OBITUARY NOTICES.

Mrs. Abram H. Smith, formerly Mary E. Dumm, was born in Licking County, Ohio, June 11th, 1842, was married to Abram H. Smith in October, 1861, and died in Ligonier, Ind., June 12th, 1911, aged 69 years and 1 day. Nearly forty years ago she united with the Primitive Baptist Church, being baptized by Elder Z. Thomas. She was an exemplary walking christian, and will be remembered with great love by the many of God's humble poor who found entertainment in the dear home. She was a firm believer in salvation by grace, and found sweet assurance in God's finished work. She was operated upon for cancer of the breast on the 30th of June, and rallied nicely from the operation, so that she was able to sit up and eat her birthday breakfast with her family, but in the afternoon of that day she had a chill, and failed rapidly for twenty-four hours, when she sweetly and peacefully fell asleep to awake, as we have great hope, in that blest country where all tears are wiped away and where they no more say, "I am sick." She was the mother of eight children, one son, Frank, dying in infancy. Seven survive, and with the devoted husband were with her during her last sickness. Two sons, Charles and Bruce, reside in Toledo, Ohio; Howard and Emma Cole in the country near Ligonier; Mrs. A. J. Hosteller, La Grange, Ind.; Edwin D., in Ligonier, and Edith, the youngest, in the home. Her sons and sons-in-law carried her to that last resting-place, and her pastor, Elder W. L. Lines, spoke words of comfort to the sorrowing friends. She loved the dear old SIGNS, and it was familiar in our home from my early recollection. If we were to try to tell of her as a wife, mother or friend, language would simply fail us; we will leave that to the hearts and memories of her friends. Her children arise up and call her blessed, and the heart of her husband doth safely trust in her.

Her daughter, EMMA SMITH COLE.
LIGONIER, Ind.

Hannah E. Easton was born at New Vernon, N. Y., Jan. 20th, 1832, and died Sept. 4th, 1911, aged 79 years, 7 months and 16 days. Her parents were Horton Corwin and Jane Wheat. Feb. 24th, 1849, she was married to James Easton. To them three children were born. She is survived by her aged husband, one son, T. Horton Easton, of Otisville, N. Y., four grandchildren and seven great-grandchildren, also one sister, Mrs. C. H. Burton, of Pasadena, Cal.

Sister Easton united with the New Vernon Church, Sullivan Co., N. Y., in November, 1853, being baptized by Elder Gilbert Beebe. Her life was one of kindness, faithfulness and devotion. She attended the services of the church until some years ago, when she met with an accident, being run down by a horse

and buggy, and was never able to ride afterward. She loved the truth and loved all who know it. Her manner was gentle and kind, and her delight was to minister to the poor and needy. We never knew a more devoted and harmonious couple than Mr. and sister Easton. Mr. Easton is now aged and infirm, his sight gone, but his mind is clear and he feels most keenly the loss of the companion of his youth and old age.

The funeral, which was held from the home, was largely attended. The writer spoke from Proverbs xxxi. 20, by request, after which the remains were interred in Howells Cemetery.

May the Lord remember in much mercy our dear aged friend, Mr. Easton, and the son, together with all the family. K.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I send you for publication the obituary notice of sister Unger, written by Dr. Carlton, of Thornton, Texas. For some years I have many times met brother and sister Unger at the association and other good meetings. They were companions indeed to each other, and true and faithful companions to the church in the house of God. Our dear sister was of a cheerful disposition, and always had a word of cheer for the brethren. She was an ornament in the church, which endeared her to all the Baptists who knew her. Her pious course and godly zeal were commendable, and her conversation was of Christ, her hope of eternal rest beyond this vale of tears. ASA HOWARD.

Sister **Cora Unger** departed this life July 22nd, 1911. She died as she lived, with all evidence of a christian life, pointing to her acceptance with the Father, and we believe that she is now basking in the paradise of God, her natural body to be spiritual and immortal in the resurrection. Sister Unger was born Oct. 15th, 1871, and was received in the fellowship of the Primitive Baptist Church when eighteen years of age, and was baptized by her father, Elder G. W. Meece. Her first marriage was to W. J. Black, Dec. 25th, 1894. Mr. Black died August 5th, 1897, leaving her with two children, a son and a daughter, who are yet with brother J. R. Unger, their stepfather, whom she married August 17th, 1902. Six children were born to this union, four of whom are living; the first one died at the age of one year, one month and seventeen days. Brother Unger had seven children when he married sister Unger. He tells me that he thinks she was the best stepmother he ever knew. Sister Unger's membership was with Pleasant Valley Church, Pilgrim's Rest Association. I feel that I can speak for the entire membership of the association, and can say of a truth that all are in deep sympathy with brother Unger and his dear, bereaved children, and would admonish him, "We pray you in Christ's stead, be ye reconciled to God."

—2 Cor. v. 20. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—Job i. 21.

Written by request of brother Unger.

S. M. CARLTON.

MEETINGS.

THE Lexington Old School Baptist Association will be held with the Middleburg Church, Schoharie Co., N. Y., on Wednesday and Thursday, October 4th and 5th, 1911. All coming by rail to Middleburg will be met and cared for, or inquire for Mrs. Addie Cook, living a short distance from depot. Ministers of our faith and order and lovers of the truth are cordially invited to meet with us.

By order of the church.

ADDIE COOK, Church Clerk.

THE Juniata Old School or Primitive Baptist Association will convene, the Lord willing, with Springfield Church, in Huntingdon Co., Pa., on Friday, October 6th, 1911, and continue over Sunday. We extend a cordial invitation to all lovers of the truth to meet with us, especially ministers. Those coming by railroad east or west will come on the Pennsylvania road to Mount Union, and there take the East Broadtop road to Three Springs, where they will be met and cared for. Trains leave Mount Union 10 a. m. and 4 p. m. It is about two miles to place of meeting. Good place for entertainment close to the meetinghouse.

AHIMAAZ MELLOTT.

THE Old School Baptist Church of Gilboa has appointed its yearly meeting to be held the second Sunday, and Saturday previous, in October, 1911, commencing at 10 o'clock a. m. Saturday. Brethren and friends are cordially invited to meet with us, especially ministering brethren. Those on their return from the association can meet with us.

D. S. ELLIOTT.

THE Corresponding Meeting of Virginia is appointed to be held with the Bethlehem Church, near Manassas, Va., commencing Wednesday, October 11th, 1911, and continuing three days. Friends coming by railroad from the north or east will be in Washington Tuesday evening in time to take trains on Southern road at 3:35 p. m., 4:30 p. m. or 4:55 p. m., or Wednesday morning at 8:30, for Manassas, one mile from place of meeting. Several trains a day will accommodate those from the south or west. Brethren and friends are earnestly invited, and assured of a hearty welcome.

J. N. BADGER.

THE Salisbury Association of Old School Baptists is appointed to be held with the Little Creek Church, in the town of Delmar, Sussex Co., Del., on Wednes-

day, October 18th, 1911, and the two following days. All lovers of the truth are cordially invited. All trains, both north and south, stop at Delmar. Those coming from the north, take the train leaving Broad St., Philadelphia, Tuesday at 3 p. m. Those from the south take train same day leaving Cape Charles at 11:35 a. m. There are trains arriving at Delmar in time for the meeting both north and south every day. Come; our hearts and homes will be open to all who come in the name of the Lord. We hope to see a goodly number present at our meeting.

A. B. FRANCIS, Pastor.

THE churches of the Roxbury Association will hold their fifth Sunday or quarterly meeting with the Andes Church, at Union Grove, N. Y., on Saturday and Sunday, October 28th and 29th, 1911. Trains will be met at Union Grove on Saturday morning. Those coming on the Ulster and Delaware R. R. from Kingston or Oneonta will change cars at Arkville for Union Grove. A cordial invitation is extended to all lovers of the truth to meet with us.

J. B. SLAUSON.

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.

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IN

NEW YORK CITY.

Meetings every Sunday in the meeting-house, corner Intervale Ave. and Home St., Bronx.

11:00 A. M.

2:00 P. M.

To all who are seeking the truth, a cordial invitation is extended to meet with us.

As the hall in which the Albany and Troy Church holds its meeting is being repaired, there will be no meeting held until the fourth Sunday in October.

J. B. SLAUSON.

NOTICE.

I find the postage on my book, "Day unto Day," to America is 9 pence (18 cents), and I thought it would be 6 pence, or at most 7 pence. I think on consideration, as the expense of publication has been very heavy, notwithstanding a most encouraging sale, I had better say I will send to any of your readers the half calf gilt edge edition for 5 shillings (\$1.20), or the cloth edition for 4 shillings (96 cents) postage free.

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"Thoughts on Regeneration, the Spiritual Birth, the Christian Warfare and the Resurrection," is the title of a pamphlet of 58 pages, written by Elder H. B. Jones, of Winnsboro, Texas, and can be had of him for 25 cents per copy, five copies for \$1.00 or \$2.00 per dozen. Address, H. B. JONES.

WINNSBORO, Texas, R. F. D. 6,

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SILAS H. DURAND.

SOUTHAMPTON, Pa.

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(ESTABLISHED 1832.)

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 79. MIDDLETOWN, N. Y., OCTOBER 15, 1911. NO. 20.

CORRESPONDENCE.

HURRICANE, W. Va., Sept. 11, 1911.

EDITORS SIGNS OF THE TIMES:—In-
closed find a brief sketch of what I some-
times think was a call to the work of the
ministry. You will see by the date that
it was written over two years ago, when
my health was almost at its worst. I am
better in some ways now, and yet I
sometimes wonder how I endure all I
suffer; truly it is by the grace of God
that I am sustained. I was requested
by a friend to send this to you, which
you may publish if you think best. I
still believe and love and try to publish
the precious doctrine of the sovereignty
of God and his unalterable but righteous
purpose and predestination of all things.
I know the time is not far distant when
we (I believe) will know all these things,
and I sometimes feel glad to realize that
I am born to die, for this life is one of
suffering and trouble in many ways, but
it is as God purposed, and the effect of
our trouble is as he has ordained, that it
should bring us closer to Jesus and make
us cry for mercy, for help from all our
trouble, and he doth not despise the af-
flictions of the righteous. What wonder-

ful love, that he can love us and care for
us and be longsuffering toward us amidst
all our afflictions and sins. He is the
Friend that sticketh closer than a broth-
er; he is our wisdom, our righteousness,
our sanctification and our redemption,
our all and in all; all to him we owe.

Yours in his love,

G. B. BIRD.

CALL TO THE MINISTRY.

WHEN I think of writing of my call to
the sacred and solemn work of the gospel
ministry, I am filled with the fear that I
know nothing of such things; however, I
wish to tell of some of my feelings, and
of those peculiar exercises of my mind
which caused me to believe the Lord had
called me to bear his name to my breth-
ren, and to declare his glory in my feeble
and seemingly ignorant and awkward
manner.

I became concerned about the condi-
tion of my soul by reason of sin in my
members at a very early age, and the
hope that is within me now was given
me while very young, and still that same
hope is my anchor, and by the goodness
and mercy of God extended to me all the
days of my life. This hope is strength-

ened, and is as an anchor of my poor soul to-day, which hope makes me not ashamed to speak of his mercy to me, a poor, sinful mortal.

In the spring of 1895, when I was thirteen years of age, I had a dream that caused me to believe that I would have to preach, about five years before I united with the church. It appeared that I was with Elder J. H. Terry, who was then pastor of the Providence Church, where the membership of my parents was, in a very large, old-fashioned meetinghouse, and in this house was wood cut ready for the fireplace, which was in the back end of the house, but some of the sticks were rotten and others very sound, and we were engaged in assorting the wood. I thought we cast the sound wood on the fire, while the unsound was cast out at the door. This seemed a very solemn work when I awoke, and as soon as I awoke the impression was on my mind that I must preach, but I felt then that I positively knew this was impossible with me, for I was nothing but a boy, and unlearned at that, and I verily believe I was the most bashful, backward and awkward boy that ever attempted such a high and holy work. However hard I tried to get rid of this impression it availed nothing, and one day while in the garden with my mother, planting beans, I told her some of my feelings, and asked her if she thought I could preach. She said she did not know. Now, thought I, she does not have any confidence in me, and she knows more about it than I do; evidently I am mistaken, and I felt sorry I had asked her about the matter. I united with the church Sunday, June 23rd, 1900, and was married to Miss Fida Beckett August 27th, 1900, at the age of eighteen. I was given license to speak in public June

22nd, 1901, by the church called Providence, of the Pocatolico Association, and being thus liberated by the church I felt only the more backward, and I was tenderly urged to go forward many times to open meeting, or talk awhile, when I would most always refuse; but during the fall of 1901 I went with Elder Terry on horseback to the Sarah Church, in Boone County, a distance of nearly thirty miles, and at the Saturday services I was asked to take part in the meeting, but again refused, and after the meeting was dismissed I noticed brother Terry whispering to a brother Dolin, but knew not what was being said until he called the attention of the little congregation, and announced that I would preach at the residence of brother Dolin that night. O the trouble that this brought on me, but I tried to console myself with the decision that I would just refuse, and he could preach to the congregation; so we went home with brother Green Woodrum for supper, after which we all went on to the place of meeting. While on our way brother Terry tenderly talked to me of my duty, and bade me go forward, and not confer with flesh and blood, and a peculiar feeling came over me, and I told him that I was willing to risk his judgment and do as near as I could what he might say; as we walked into the room the brethren were in an adjoining room singing, "How firm a foundation, ye saints of the Lord," &c., and I thought I never had heard such beautiful music; it seemed that it was all meant for me, and when they sang,

"Fear not, I am with thee, O be not dismayed;
I, I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to
stand,

Upheld by my righteous, omnipotent hand,"

I felt that in the strength of God I could stand and talk of his goodness, if he

would be with me; I felt that the promise was to me at that time, so I went forward, lined the hymn, "I'm not ashamed to own my Lord," &c., and tried to pray, after which, without a text, I talked a short time, but the effort to me seemed to be a failure, and I was very much discouraged, and concluded I would give it up and never try again (as I often concluded afterwards on similar occasions), but I still kept trying, two or three times a year, for about four years, when I was made willing to go, and was given, as I hope, some liberty, and did indeed enjoy my exercises of mind while talking, and enjoyed a peace of mind for quite awhile afterwards, and I think I must have gotten puffed up a little, for I imagined I could preach, and longed for another opportunity, but alas, when it came (the next Saturday) I was left in total darkness, and then of course I decided that I would never try again, but the next day from some cause I made another attempt, and was blessed with some liberty, and thus I continued for several years; but the church thought they could see some growth or improvement in me, and called for my ordination, which occurred on the 25th day of May, 1907. I was called to the pastoral care of the Sycamore Ridge Church July 20th, 1907, and the Bethel Church June 13th, 1908, and am now trying to serve them to the best of my ability, but my services are very poor at best, still I love to meet with them, and would, if I were able, go more than I do, but I am poor in this world's goods, yet I know that God has ordained it so, or else it would have been otherwise with me, yet at the same time my heart often yearns for more of those happy meetings with the Father's chil-

dren, often desiring very much in my heart to travel and visit other sections of the country where God has brought his people together in that heavenly place, the church, to preach nothing else among them but Christ and him crucified, the way, the truth and the life, thus declaring the glory of God. But, as stated above, I am poor, and have never been an able bodied man, always all my life I have been afflicted with various diseases, and now while writing my health is such that I am not able to do any manual labor, and being in debt for our little home, without a dollar on hand, it would seem reasonable that I be very much discouraged, but I am not, and amidst all the past three weeks of suffering, during which time I have written this, I have enjoyed a great deal of spiritual prosperity, I hope, and that, dear readers, is worth more to me than all the vain pleasure this earth can afford; worth more than even my life here on earth, for our days are few and wretched, too, and I know the time is not far distant when I shall fall in death, and owing to the condition of my health and the nature of the disease that I am suffering with, such may be my lot at any moment, and while I know that all my days are numbered, I know not whether they be many or few. We have three children (boys); their names are Justice, Kingsley and Cecil, and I pray God that he may care for them and their dear mother, and be with them to comfort and bless to every good while I am gone from home, as is pleasing in his holy sight and according to the good pleasure of his righteous will.

Yours in hope of eternal life,

G. B. BIRD.

HILLSBORO, Texas, Sept. 15, 1911.

DEAR EDITORS, AND HOUSEHOLD OF FAITH:—Especially those living in Caldwell, Wilson and Karnes counties, Texas. I have felt impressed for a long time to write on the Scripture found in Genesis xxi. 12, for it has been on my mind since the summer of last year. You will remember, dear brother J. W. Culpepper, I asked you what you thought of it, but you did not express your views. The Scripture reads this way: "In all that Sarah hath said unto thee, hearken unto her voice." I could not understand why the Lord should command Abraham to obey Sarah, for it appeared to me to be the reverse of all the commands of God, but some time last winter, when at San Antonio, while sitting alone in a dark room, meditating on that passage, I hope it was then unfolded to me, and I have been feasting on it ever since. The question is, What was the request that Sarah made of Abraham? It is found in the tenth verse, and reads as follows: "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac." I feel that it was revealed to me then and there that Sarah's request of Abraham is the desire of every contrite heart, because Hagar and Ishmael were in bondage, and all their attempts to worship were of the flesh. So we are commanded to put off the old man with his deeds, and put on the new man, which after God is created in righteousness and true holiness, which is the desire of every christian, for the flesh cannot enter into the service of God, because the carnal mind is not subject to the law of God, neither indeed can be. So the command is to the new creature, which can only worship God in spirit and in truth. So Paul says, I delight in the law of God

after the inward man; but I see another law, warring against the spirit of my mind, bringing me into captivity to the law of sin which is in my members, and he was made to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" Then it was that he desired with Sarah: "Cast out this bondwoman and her son." I am made to cry out in the language of John in Revelation: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." David said, Cleanse thou me, O Lord, and I shall be clean. He also said, It is good for me that I was afflicted; before I was afflicted I went astray. The Savior himself learned obedience by the things he suffered; he, the Captain of our salvation, was made perfect through suffering, and when he taught the disciples how to pray, he said, "Lead us not into temptation," which I think was all prefigured by the petition of Sarah to Abraham.

But I must return to myself and my sore afflictions, which I believe were all ordained of the Lord, and were for my good and his glory, even though a great cross to the flesh. It was very grievous to Abraham to part with his son Ishmael, for he loved him as well as Isaac, and he was as near to him as Isaac; and the Lord said unto Abraham, "Let it not be grievous in thy sight, because of the lad, and because of thy bondwoman: in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed," which I believe is explained in the thirty-second chapter of Deuteronomy, beginning with the first verse: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words

of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness to our God. He is the Rock, his work is perfect." I will say that I am, and have been, fully persuaded that all things work together for good to the called according to his purpose, and I feel to say with Job, Though he slay me, yet will I trust in him. Also will say, as he said to his wife, Shall we receive good at the hand of the Lord, and shall not we receive evil? Job did not accuse Satan of being the cause of his trouble, for he said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." I was made to feast upon Moses' command to the children of Israel at the Red Sea, which reads thus: Stand still, and see the salvation of the Lord, that he will show unto you this day. The Lord will fight your battles for you, and you shall hold your peace. I felt perfectly satisfied that he would deliver me if he saw fit, for he hath said, Who hath delivered me from so great a death, and doth now deliver us, and I am persuaded will yet deliver us.

The field is growing so broad, and I am so feeble, I will have to draw my remarks to a close. I feel that my stay here is not long, and I have a desire to depart and be with the Lord, but I pray for reconciliation to his holy will, for it is written that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, and I can but say, Lord, evermore give us this bread, even so come, Lord Jesus.

I desire to say to the dear brethren and sisters with whom I was last associated, that my health is about the same, but my

speech is no better. I have recently had a stroke of paralysis on my left side, differing from the first stroke, which made my whole left side feel as if it were asleep. But I am better now from that last attack. I do not know how I could exist were it not for my Bible (which I was deprived of for about eight months) and also the SIGNS, which comes laden with good news from a far country. I would say, Write on, dear household, as the Lord enables you, for you know not what poor, hungry soul you may feed. The grace of our Lord and Savior Jesus Christ be with you all, is my prayer for Christ's sake. Farewell.

Your little brother, I hope,

J. B. BUNTYN.

HOPEWELL, N. J., Aug. 28, 1911.

DEAR BRETHREN EDITORS:—After reading so many good messages through the SIGNS, I also feel like trying to say something in that way, but knowing my inability to write of these precious things as others do, makes me hesitate about writing at all, but I know that they are people that I love, and I hope they will overlook my blunders. I have just now in my mind that portion of the Scripture which reads as follows: "Where two or three are gathered together in my name, there am I in the midst." To-day completes forty-two years since I began to share the joys and sorrows of the people I love so well. I have had many sweet seasons when but two or three of us gathered together, as I trust, in his name. A little more than half of my life have I been meeting as one with the people of God, having now passed into my eightieth year, and I have much to be thankful for. I have had the privilege of meeting with the Lord's dear people often, and have indeed seldom missed a meet-

ing. I often think how greatly I have been blessed, while others better than I have been deprived of this privilege. I believe God rules in all these things, and that he is too wise to err and too good to be unkind.

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

He is the Rock, and his work is perfect; he is the God of judgment and of truth, just and right is he; he is without iniquity. He has said, "Upon this rock will I build my church; and the gates of hell shall not prevail against it." God is our refuge in this life, and our hope of the world to come. The winds of adversity may howl around us, and the storms of persecution burst upon us, but let us be still and know that he is God. He says, There is none beside me. As a father pitieth his children, so the Lord pitieth them that fear him. He knoweth their frame; he remembereth that they are dust. The Lord is plenteous in mercy and gracious, and he will not always chide, neither will he keep his anger forever. He has not dealt with us according to our sins, nor rewarded us according to our iniquities.

I am thinking now of Paul's language: If our gospel be hid it is hid to them that are lost. But this gospel truth is not hid from them that believe in his name. It is their hope, their joy, their all, and if God be for us, who can be against us? I feel to be the chief of sinners, but believe that Jesus came to save sinners, and, like Paul, I would say, "By the grace of God I am what I am." He said, "I labored more abundantly than they all: yet not I, but the grace of God which was with me." The things of this world are not lasting, and they must all pass away, but the things we contend for are

lasting; that house not made with hands is eternal in the heavens, and can neither be shaken nor overthrown. The Rock that is higher than I, is the Rock of our salvation, and it is sure and steadfast. I often think of the sweet hymn beginning,

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word."

Another hymn often in my mind is,

"For friends and brethren dear
My prayers shall never cease;
Oft as they meet for worship here
God send his people peace."

We are comforted by God's promises; they are good to meditate upon both day and night, and many of the afflicted are comforted and strengthened and made to rejoice in his wonderful works. I sometimes think that my afflictions are almost more than I can bear, but when I think of Jesus' afflictions mine seem light. He was a man acquainted with grief, a root out of dry ground, having in our view no beauty or comeliness. He was despised and rejected of men, and led to the cross as a lamb to the slaughter. He was crucified and pierced in the side with a spear; great drops of blood fell from his side, mingled with water. He had said, If this cup may not pass from me except I drink it, thy will be done, and not mine. All his children are taught of the Lord, and great is their peace. He said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," and, Whosoever shall confess me before men, him will I confess before my Father in heaven, and whosoever denieth me before men, him will I deny before my Father in heaven. We are bidden to leave father, mother and all things else for his sake. Jesus said, He that loveth father or mother more than me, is not worthy of me. I am the true Vine, and my Father is the Husbandman.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go forth and bring forth fruit, and that your fruit should remain. The branch cannot bear fruit except it abide in the vine, and no more can we, except we abide in him who is the true Vine. We are told that there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit, and that those who do not believe are condemned already. Again, it is true that if in this life only we have hope in Christ, we are of all men most miserable. But he conquered death and the grave, and led captivity captive. He is indeed our salvation, and we may trust and not be afraid, for the Lord Jehovah is our strength and our song. How wonderful the words when he said, Let there be light, and there was light. No man ever spoke as he spoke. He spake, and it was done; he commanded, and it stood fast. He turns the hearts of men as the rivers of water are turned. We love his promises, for they are sure to be fulfilled. We do not know how to pray as we ought, but the Holy Spirit maketh intercession for us with groanings which cannot be uttered, and he that searcheth the heart knoweth the mind of the Spirit, because he maketh intercession for us according to the will of God. We walk by faith and not by sight. By grace are we saved, not by good works, lest any one should boast. Boasting is excluded, for salvation is of the Lord. There was a time when I thought, as many do to-day, that salvation depended upon our own efforts, but I trust that I have been shown the truth. One may be upright, honorable and just in all his ways, and we commend all such, but salvation is not that way, according to the Scriptures. We must be born again, else

we cannot enter the kingdom of heaven. The wind bloweth where it listeth, and we hear the sound thereof, but cannot tell whence it cometh nor whither it goeth. So is every one that is born of the Spirit. Nicodemus doubted these sayings, and said, How can a man be born when he is old? Jesus said, If I have told you earthly things and ye believe not, how will you believe if I tell you of heavenly things? But it is indeed true that the rain cometh down, and the snow, from heaven, and returneth not thither, but fulfill the purpose of God in giving seed to the sower and bread to the eater; so also shall his word be which goeth forth out of his mouth: it shall prosper in the thing whereto God sends it, and shall accomplish that which he pleases. There is nothing that can frustrate his plan or decree. We must all decrease, while he must increase. Faith was in the psalmist when he said, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. 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. * * * Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."

How much there is to be said in praise of him who holds the waters in the hollow of his hand; there seems to be no stopping place. May the Lord be with you, dear brethren, to guide your footsteps, and protect you and keep you in remembrance of all his thoughts and ways, is my sincere desire.

From an unworthy brother,

DAVID L. BLACKWELL.

MARK XVI. 3, 4.

"AND they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great."

In quotations of Scripture which are impressed upon our minds from time to time, there is often a word in the quotation which presents itself as a key to the interpretation thereof. In the words which at present occupy my mind the single word "who" is given by the Holy Ghost as an entrance to the path of enlightenment, leading to a discernment of the wonderful things in righteousness which were in the mind of the writer. Two opposing objects present themselves in the placing of the stone at the door of the sepulchre, and the precautions used afterward by the enemy. By faith Joseph of Arimathea went boldly before Pilate and craved the body of Jesus, and having secured it he wrapped it in fine linen and laid it in his own new tomb, which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. His object was to secure the body of Jesus from vandals, who would delight to steal and hide it away, for the fame of Jesus was spread throughout the country. Afterward the chief priests and elders, by consent of Pilate, gave commandment that a watch be set, and the stone sealed. Their object was to prevent the followers of Jesus from coming by night and stealing the body, and saying, He is risen from the dead. On the morning of the third day, as the women went with spices which they had prepared, "they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great." Jesus had not yet fulfilled all the commandment of his Father, for he had not yet made known

to his followers that he had risen from the dead. Consequently the women went to the sepulchre to place the customary spices about the dead body, and as they went they spake one with another, not by faith, neither in hope, but in despair and sorrow. They could only reason, We cannot hope, neither can we trust any farther, he is dead, that is the end. They had "trusted [with the others] that it had been he which should have redeemed Israel." Their only object was to pay the last sad tribute to him whom they had so dearly loved and trusted, so in their natural zeal and anxiety they reasoned, saying, "Who shall roll us away the stone from the door of the sepulchre?" The natural mind can only entertain natural achievements to attain to the end desired, and while these women were subjects of God's grace, they had not yet come to the knowledge of the finished work of Christ and the sovereign power of God. It was a great stone, and heavy, beyond their strength to remove it, they must have help; they looked not to an heavenly source, therefore it must be those of their own surroundings. Do you remember, dear little ones, while you were yet under the law that you used every natural means within your power to attain unto liberty from your condemnation, and bondage of sin, and you kept on working until Jesus was revealed to you? Jesus had not yet been revealed to the women, so they sought among the dead for help to remove the stone. Had they known the power of God, and remembered that Jesus had said, "The Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again," they would not have said among themselves, "Who shall roll us away the stone?" yet, at the

same time, that hidden faith which was in them caused their feet to take them to the sepulchre with the spices, but, like all who are traveling in the wilderness under the condemnation of the law, they depend upon their own creature efforts to bring about the desired end, and when a greater power than themselves appears in the way they hunt among the tombs of other men's dead works, and say, "Who" will come to our assistance? And indeed, after Jesus is clearly revealed, and we are walking in the light of the gospel, our flesh cries out for the things of the flesh, causing us to think that there is yet something we must and can do of ourselves. We never hear the children who are walking in the full light of faith saying, Who shall help us? To them there is only one source of help, and that is from above, so they say, God will help us, and that right early. Thus do we distinguish between the works of the flesh and the "mind of Christ." So long as we inhabit this tenement of clay, just so long will our flesh serve the law of sin; it will continue to abound, but we have the blessed assurance that grace will much more abound to the glory of the grace of God. Does not that "stone" in some way signify a stone of stumbling to our wayward feet, and because of it we seek for earthly help? The great stone separated between the three women and the body of Jesus, and it was guarded by picked soldiers of the Roman army. Only an angel from God could put a deep sleep upon the otherwise watchful guardians and remove the stone, that an empty tomb should be revealed and a risen, living Jesus. So also only the Spirit of the living God can benumb the powers of Satan, drive out the changers of money and the sellers of doves, and cleanse the temple (the heart of the sin-

ner) and reveal the King in his glory, a gracious Savior, a merciful High Priest.

May our hearts be so attuned to the glory of God's grace that by that grace we may be lifted up above the darkness of death and sin, above the turbulent waves of unbelief, that we may live in the light of faith, and not die by the hands of an antitypical Saul.

B. F. COULTER.

PHILADELPHIA, Pa.

JAMAICA, N. Y., Aug., 1911.

DEAR BRETHREN EDITORS:—I have for some time felt that I would like to write something for the SIGNS, if I could only write that which would be of interest, but the question now with me is, How can I do this? To write anything about myself is not pleasant, for I find that in myself, that is, in my flesh, dwells no good thing. I am full of unbelief, which must be sin, and it is only when I am enabled to look away from self that I have any comfort, ease or satisfaction. There is One whom I sometimes trust I am given to behold who is altogether lovely; could I only speak of him how glad I would be. But how do we come to know him? Do we have any knowledge of him except as he is revealed in our mortal flesh? If there is any other way of knowing him, whom to know is life eternal, I have never yet found it out. What a solace there is in believing that God is; but my flesh does not believe this, and here is where all my trouble comes in. Here is the conflict, here is the trial, here is the affliction; this we shall have. There is no may be so about it, it is sure, it is certain, for the word of God has declared it, and I am glad that his word is true. The flesh is by no means to be trusted in any instance whatever. Without affliction no one

could be comforted. We do not, in reality, know anything save by contrast; at least to me this seems to be the order. I would never have known sin, save by the law. I have no knowledge of evil, save as I know the good. I have no knowledge of comfort, only as I am afflicted. God is sovereign, and he has ordained all these things, and I am glad it is so. It is a great comfort to me when I am made to realize this truth in my heart. In fact, all the true comfort I have is in the belief of this truth, that there is nothing either great or small, good or evil, that takes place by what is termed chance. Chance can never meet my case, for I am poor, and have been stripped, and feel myself to be half dead, yet I feel to hope at times that the good Samaritan has come to me right where I am, and that he has done great things for me, whereof I am glad. My only hope is in God's sovereign grace and mercy. He is the Sovereign, the only and all-wise Creator and Disposer of all things, upholding all things by the word of his power. All power is his; there is no power but what is ordained of God; there is nothing whatever in the entire universe that is not subject to him, who is before all things and by whom all things consist. He is the immutable, invisible God, who is everywhere present, declaring the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure. He speaks, and it is done; he commands, and it stands fast. He alone is worthy of all adoration and praise, and he alone enables such finite worms as we are to praise him, and what a precious gift it is for one to know himself: for a man to know that he himself is vile. Man must know, and he does know this when he is made alive from the dead by the only life-giving power, and

the same power which reveals unto us our own vile corruptions also makes known unto us something of the holy character of God, that God with whom we have to do; and what a wide contrast! How very far, yea, exceeding far, is the separation, and what an impassible gulf between; there is no possible hope of our coming into his presence. The Levite passes us by on the one side and the priest passes us by on the other side, and we are without any chance of life and salvation; all things have failed us; we are without God and without hope in the world. We are stripped, robbed and half dead, and feel that we are left to perish in this awful condition. We have as yet no knowledge of the good Samaritan who as he journeys comes to all such as we are. What a glad surprise! It is something that we had not expected; it is something that we had never known, for until now we had only known the law, which was holy, just and good, and all our expectation had been in the law; but we now find ourselves carnal, sold under sin, and that the law condemns us and cannot give us life, as we hoped. Then we are made to see our lost condition and we beg for mercy, yet cannot see how mercy can be extended to such poor, vile, wretched, undone, helpless worms as we, who have made ourselves such great sinners, and who are utterly unable to remove our guilt, or to do the very least thing to commend us to divine favor. We do not yet see that mercy is not bought with any price at our hand, or that it is without price on our part. Mercy procured by any effort on our part is not mercy. Mercy can come only to the helpless and undeserving. How difficult it is for us to see this. The veil must be removed from our eyes before we can see that our Surety by the sacrifice of

himself paid the debt in full, and satisfied the just demands of the law and magnified and made it honorable, and has wrought out that most glorious robe of righteousness, which is imputed to the bride of Christ. It is in him alone that she stands complete, without spot or wrinkle or any such thing. Then we are made to rejoice in Him who is our righteousness, and can speak forth his praise. It is now more than forty-one years since, as I trust, I first heard his voice, and in all that time I have not gotten beyond the state of infancy, for if a child at all, I am yet but a babe, and it seems that I can only faintly lisp his praise. O that I could praise him as I ought!

I began this writing some time ago, but laid it aside, feeling it to be impossible for me to write anything that would be worth any one's time to read, and I still have this fear with me, but I am impressed to mail it to you, and hope you will excuse me if I do wrong.

I have read the August 15th number of the SIGNS, and wish to say that the editorial upon Matthew x. 29; Luke xii. 6, was rich food for one so little as I am. Also the editorial of the late Elder Gilbert Beebe, in the same number, upon Luke xi. 9, 10, was plain and clear. What a wonderful gift was his; such thought and such expression; truly our God is a wonderful God to bestow such gifts, all praise is his due.

From your little brother, if one at all,
MARTIN D. FISHER.

FARMDALE, Ky., Sept. 18, 1911.

DEAR BROTHER CHICK:—I herewith send you a letter from brother C. W. Bond, of which I spoke to you at the association, and hope you will publish it at your earliest convenience. It is the request of our church to have it published

in the SIGNS; also brother Bond says that his brethren in the west have desired him to write more for the SIGNS, and he feels that this will fill, in some measure, their desire to hear from him in that way. I hope you reached home in safety and found all well.

In haste, your brother in hope,
J. T. McCOUN.

BAKER CITY, Oregon, August 20, 1911.

TO THE CHURCH AT LITTLE FLOCK, ANDERSON CO., KY.—DEAR BRETHREN:—I learn from correspondence with some of the brethren that you are often without a pastor at your meetings, and, being still a member with you, I sympathize with you in your loneliness, and shall endeavor to be one with you at your August meeting in the only way that is possible at this time, and try to give you a word of comfort and cheer in the lone and weary pilgrimage as you journey through life, by letter. Though many miles intervene between us during this meeting, and mountains may rise to impassible heights, and broad rivers and plains may reach out to fill this vast space on mother earth, yet we are one people still, with one mind and one purpose in life, with one Lord, one faith and one baptism, one calling, and one Lord over all, who is rich in mercy, because of the great love which he has bestowed upon us. As the sun in its brightness and power shines upon us all at the same time, even while so far separated, so the Sun of Righteousness gives the light of life to his people in all places and in all ages, and it is day when he arises in beauty and glory in the whole earth. Our Lord is not like other gods, limited in power, wisdom, strength and in the extent of his dominion, but he doeth all things after the counsel of his own will,

asking consent or leave of no one. By his strength he creates worlds, and maintains them in their places throughout the ages, and, as to his dominion, he is everywhere at the same time, with equal authority and in the fullness of his glory. Whether east of the mountains or west of them, whether on the mountain top or in the valley, he is in all places the same. His elect children in America are no more favored with his presence than those of his children in darkest Africa, or on the scattered islands of the sea. His power to make himself known and his presence felt is the same in all countries and in all ages, whether in our boasted civilization or in benighted heathenism. How glad we should be to feel that we have such a God for our Father, and that he has manifested his power in us by giving us to know ourselves in some measure as we are, sinners, vile, wretched, yet saved by grace; and all this, too, is made known to us by the direct operation of his Spirit in us. Who of us could point to a certain man or preacher and say, He taught us these things? If we know them we have been taught them, not by flesh and blood, but by the revelation of God. As Paul learned them not of man, nor of the will of the flesh, but of God, so also do we, and it is no advantage nor hindrance in the operation of this divine work whether we live in one part of this earthly globe or in another part of it. Sometimes we become so narrow and lost in ourselves that we think God's work is most efficient within the limits of the organized church, and we become discouraged when we do not see evidence of these things, but let us remember that all places, times and ages are his, and that he has his witnesses everywhere, just enough, and all he wants. All men are in his power and

could be made his worshipers if he desired to have them, but for reasons all his own they exist as we see them, and we see them in this way, with but a few apparently standing for the truth, and often feel so lonely that we are brought to mourn, as did Elijah when he thought himself to be the last worshiper of the true God in Israel, and so desired to die, yet he was not allowed to die as he desired, but was sent to perform other commissions, and was informed at the same time that God had reserved to himself seven thousand men who had not bowed the knee to Baal nor worshiped his image. We are not told that a single one of all these was pointed out to Elijah, but the assurance that God had reserved them was enough, and he was strengthened for further duties. We have the same assurance as to the multitudes of his chosen in Revelation, where there were so many shown that no man could number them, and these were chosen from every kindred and people, nation and tongue, and they worshiped the Lamb because he had redeemed them from all iniquity and had made them kings and priests unto God. When Christ shall come he shall find faith on the earth, and it is impossible for the elect to be deceived by the beast. Now with these assurances from the divine Ruler himself, and also from that assurance which he has implanted within us concerning our own calling and acceptance, that we are heirs to these heavenly things, we should take courage, as did Elijah, and go forward in our daily duties, no matter how humble our place may be in life, doing all to the praise and honor of him who has done so much for us, and knowing this, that whether we die or live we are the Lord's. In the great battle of life it is not ours to say what part of the field

we shall occupy, but our honor depends upon the faithfulness which we show forth in the work assigned to us.

Now in love I salute all the brethren for the truth's sake, and my prayer is that you all shall stand firm and united in the principles of the truth, and that you shall live so as to honor your profession and glorify God. Let us never be discouraged, for

"Behind a frowning providence
He hides a smiling face."

Yours in hope, C. W. BOND.

DADE CITY, Fla., Sept. 19, 1911.

DEAR EDITORS OF THE SIGNS:—For some eighteen years I have been a reader of the SIGNS OF THE TIMES, and during all those years its teaching in doctrine, order and practice has been the same, as far as I have been able to judge, and if God has ever taught me his holy truth, it advocates what I have been constrained to believe and love. I have just finished reading September 15th number, and do not remember to have ever read an issue when every article and editorial were so good. For many years I have believed that all Primitive Baptists who have been taught of God in heart are one in faith, and if each would let his experience talk there would be no uncertain sound among them, but from the use of language in different sections of the world, expressions are often used which seem to be a difference in the church of God. But who is there among us that should make a brother an offender for a word? The apostles often used different expressions to set forth the same truth, and the superficial thinker might construe their language to be contradictory. I am sure that there is no difference in the faith of Paul and James, though one should say that man is justified by faith,

and the other should say he is justified by works. Paul is viewing his justification in the sight of God, and James in the sight of man. All believe as Scriptures and experience teach, that salvation is of the Lord. In keeping the commandments of the Lord there is great reward, and walking in his statutes there is rejoicing of heart. One servant may dwell and stress exclusively the gladness of heart one feels in the obedience of faith and in the work of love; the other servant may dwell altogether upon the cause of right living, the grace of God which brings salvation, but each well knows that without the Lord he can do nothing, and that it is God that worketh in him both to will and to do. If there were as much love, meekness and littleness among all who are denominated Primitive Baptists as the Holy Spirit teaches, would there be so many taunts, reflections and misrepresentations of God's anointed in our ranks? So many are ready to condemn others for using expressions when they are guilty of such like themselves. An editor once wrote me, asking if I was willing to make some appointments in the churches of the Mt. Enon Association for him. He closed his letter by saying that he had heard I was an absolute predestinarian, and said the term was not found in the Bible, and that the servants of God should never express themselves upon doctrinal points in the use of words not found in the oracles of God, as it would always cause confusion among the saints. However, he said, "While I do not believe in the doctrine of the absolute predestination of all things, good, bad and indifferent, yet I hold to and believe in the sovereignty of God over all worlds, beings and things." I thought this editor could find the language, "absolute predestination," &c., in the same

chapter in the Bible that he found the sovereignty of God, &c. True, Peter said, If any man speak, let him speak as the oracles of God. That may not strictly mean to use only Bible language, but I am persuaded that if all our brethren would clothe their ideas with Biblical expressions there would not be so many inferences drawn as to the meaning of the speaker. I have met others who objected to the term, "absolute predestination," from the above reason, and yet use the expression, "conditional time salvation." I would not fall out with a brother for his expression if I believed he knew and loved the truth, but somehow I have been led to believe that the prophets and apostles used the best language to set forth the doctrine of God our Savior.

Yours in gospel bonds,

M. L. GILBERT.

KELLER, Texas, July 26, 1911.

EDITORS SIGNS OF THE TIMES:—I send you the inclosed letter, written by our dear brother, J. B. Bowden, of Riviera, Texas, for publication, if you think proper. His good letter interested me, though strangers in the flesh, but I hope acquainted in Spirit. Like many others of us, he has felt the smart of conditionalism among our brethren. The Lord bless and prosper the SIGNS.

Affectionately,

ASA HOWARD.

RIVIERA, Texas, June 29, 1911.

ELDER ASA HOWARD—DEAR BROTHER IN HOPE:—To-day in reviewing the SIGNS OF THE TIMES of August 1st, 1909, I read an article written by you, and my mind is impressed to write you a few

lines. First, I would like to know if you are any relation to Broady Howard, of Texas; I know not his post-office address; he was a lawyer by profession. My reason for this is to know if he still lives, as he was a cousin of mine, but I have no recollection of seeing him, and this is to find out if he is living, and what his post-office address is. The most of my thought in writing you is to let you know that your article was read with pleasure. It carries my mind back to my boyhood days when I would go to meeting with my parents, and those old, gray-haired soldiers of the cross have now left this land of sorrow and sin in answer to the roll call of their Captain, and the last time I was there, in October, 1908, their places were filled with younger brethren. The Lord that reserved seven thousand in Israel that should not bow to Baal reserved to himself a goodly number who do not bow to any god of this world. The lonely band of faithful soldiers that are left in the churches which compose each association that I stand identified with contend for the faith once delivered unto the saints, and stand firm in the doctrine of God's absolute and unchangeable decrees, believing in salvation by unconditional election of grace. This doctrine of God's absolute sovereign rule over all events and eternal foreknowledge seems to be a bone of contention among the limited Baptists, but, as Paul said to Timothy, The time will come when they will not endure sound doctrine, and admonishes Timothy to take heed unto thyself and unto the doctrine, continue in them, for in (not for) doing this thou shalt both save thyself and them that hear thee. This is a favorite text for the Arminians, and the limited also, to prove timely blessings to

be conditional, but the trouble with them is they seem to use the word "for" instead of "in" doing. Take heed, be careful, take the oversight, preach the word (Christ and him crucified), be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine, for the time will (has) come when they will (do not) not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears. Again, he said, By way of whom the truth shall be evil spoken of. Yes, they now stigmatize us as "can't help its," and as teaching that God is the direct author of sin. But Paul goes on and tells Timothy, But watch thou in all things, endure affliction. Here I believe that God's true and tried servants do suffer affliction, and all know his saints suffer affliction; they are mocked by all the tribes of self-righteous Ishmaelitic Pharisees, and are buffeted and called hard names, yet with all this they are watched with an all-seeing eye, and are given grace to help in such times of need. God's children will not be entreated by them to refrain from following after the God of Abraham, Isaac and Jacob, but will follow Jesus, the Shepherd of the flock, for they will not follow a stranger. The still small voice of Jesus, their Shepherd, will they be made to know in God's appointed time, and will come to Zion singing the song, "Amazing grace, how sweet the sound, that saved a wretch like me."

Well, brother Howard, I guess you are tired of this, and I will ask your forgiveness for intruding. I know we are strangers in the flesh, but I hope not in the Lord. My bodily afflictions are such I cannot be out much, but hope to be remembered by you in your petitions.

J. B. BOWDEN.

NYACK, N. Y., July 9, 1911.

DEAR EDITORS:—As sister Lucinda Brewster requests her letter sent to the SIGNS office, I hope it will be published, if approved. I know she desires the welfare of Zion, &c. Hoping you are in usual health, and enjoying the privilege of hearing the gospel's joyful sound, with love to all the friends,

MARTHA A. HOWARTH.

ST. CLOUD, WEST ORANGE, N. J.

DEAR SISTER MARTHA:—How are you getting along this very hot weather? You said you were not as well. I am feeling quite miserable, so faint and feeble, but I desire to be thankful it is as well with me as it is, poor, undeserving wretch that I am. It is in my mind so much this morning: If you would be my disciple, take up your cross (daily) and follow me; and, Faith without works is dead. What good and great admonitions and promises to the Lord's humble poor, rich in faith and heirs of eternal glory. I seldom feel they belong to me, but I can see the Savior's image reflected in my brethren. How glad I am if this is from above. What wondrous love is this, O my soul. So much of the time I feel fearful that I am a poor hypocrite, so vile and prone to sin, yet my heart's desire is for the welfare of Zion, that poor and afflicted people, whose only trust is in the Lord. Happy art thou, O Israel, people saved by the Lord. What is all this vain world? Our journey is a thorny maze, but we march upward still, forget the troubles of the ways and reach at Zion's hill. Yes, a few more trials, sorrows and disappointments and we shall bid adieu to time things. If we are what we have professed to be, heaven and Jesus is ours through a never-ending eternity. Here I feel much of the time

my love so faint, so cold, it makes me grieve and mourn over and doubt the reality of my profession. I feel so lonely, no one to talk with about divine things, but they that feared the Lord spake often one to another, to that peculiar people whose praise is to God, and not men. I was so glad the Lord in his providence arranged and permitted me to once more meet in the assembly of his saints, and sit down with Abraham, Isaac and Jacob in the kingdom of heaven in the company of that people I hope to spend a never-ending eternity with. We can only here feel that one day amidst the place where my dear Lord has been, is better than ten thousand days of pleasurable sin. I have not much interest in the things of this world, and feel my journey is nearly ended; I wish I could say with Paul, I have fought a good fight, &c., but like one of old can say, Few and evil have been the days of the years of my pilgrimage.

How good and instructive the SIGNS OF THE TIMES is to poor, footsore travelers. I feel thankful the dear Lord has blessed us with its comforts; it comes like manna to the hungry soul, and is life and health and peace; who can doubt that in it is found the company that John saw? the bride, the Lamb's wife, that came up out of great tribulation, whose robes are made white in the blood of the Lamb, to whom be glory and honor, both now and forever. Amen.

Your sister in affliction and hope,
LUCINDA B. BREWSTER.

ABERFELDY, Ont., Dec. 24, 1910.

ELDER H. C. KER:—Inclosed you will find a good letter from sister Laura Bailey; if you see fit you can publish it.

Yours in the fellowship of the truth, I hope,
D. M. VAIL.

SCHOHARIE, N. Y., Oct. 3, 1910.

ELDER AND MRS. D. M. VAIL—ESTEEMED BROTHER AND SISTER:—I received your letter to-day, and was very glad to hear from you and know that you like it. I have four other letters from brethren and sisters that are unanswered, but for some reason I want to write to you; God only knows whether or not my desire is of the flesh. I often fear my desires are all of the flesh, for it seems to me that desires which truly come from God should be manifest in our daily walk and conversation, and surely such is not my case. It is indeed a comfort to feel that God knows all things. How thankful we ought to be that we have been given to believe that God foreknew all things before time began; that nothing can happen contrary to his will; that every trial he calls us to pass through is for our good and his glory. We know that what God has purposed shall come to pass, and none can hinder. We can say with the poet:

“Though men and devils aim to kill,
They can't exceed our Father's will.”

Sometimes I feel to rejoice that I cannot have things my way, for I know what God does is best, even though I cannot understand. If God should grant my fleshly desires I would undoubtedly be sorry in the end, and now at the close of trials contrary to my wishes I can see that the Lord doeth all things well. I can see plainly that I know not what to pray for as I should; I can only say:

“Guide me, O thou great Jehovah,
Pilgrim through this barren land;
I am weak, but thou art mighty,
Hold me with thy powerful hand.
Bread of heaven,
Feed me till I want no more.”

Of late I seem to have temptations and crosses on every hand. I have many crosses peculiar to the whole race of

Adam; it seems if I have a spiritual mind at all, it is swallowed up in worldly desires and troubles, but one promise has been especially sweet to me for some time, and that is, As thy days, thy strength shall be. Surely it makes no difference how great our trials are if we are given strength sufficient to endure all. We are told, "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever." But do I trust in the Lord? Surely I have no one else to trust in. I think none is as wayward, impatient and unreconciled as I.

"I would, but cannot rest,
In God's most holy will;
I know what he appoints is best,
Yet murmur at it still."

Read hymn No. 733, Beebe's collection.

I do hope Elder Fenton may continue to come here. I can only say, The Lord's will be done; he knows best.

With love to you both, I remain your unworthy sister,

LAURA BAILEY.

TOGA, PHILADELPHIA, Pa., Sept. 2, 1911.

DEAR BROTHER CHICK:—I have been thinking about you this morning. I have been sick with asthma for three days, and this morning while at breakfast these words came into my mind: "And whosoever will, let him take of the water of life freely." First, we must understand who is saying this, and to whom it is said. It is not said for the world, nor for us to give ourselves the will to do this; the angel of the Lord showed these things to John. John says, eighth verse, "I John saw these things and heard them." No man can hear or see the things of God by man, but he who sees them must have an eye single to the glory of God, and also a hearing ear. John also says, These things are faithful and true. Now when

one is given a hearing ear and seeing eye, and reads these things, to him they are true. He sees with the knowledge that God has given him that it is not the will of man, but the will of God, the will that God gives to his people, and with that will they have a desire to eat and drink the things of God. Let him take of the water of life freely. It appears to me that if one has the desire in him for natural things, it is simply because he has natural life, and for no other reason. A man dead cannot have desire for anything. If one is dead in trespasses and in sins how can he have a desire or will for the water of life? Is it not the spiritual life in him that gives him the spiritual desire? How do we get this desire? Is it by being taught of man? No, it is by being born again; it is by dying to all natural things, and being made alive to spiritual things, and being drawn from nature's darkness into the marvelous light of God. This light shows us all things, yea, even the deep things of God. John says, "I testify unto every man that heareth the words of the prophecy of this book." How can any man hear without a hearing ear? And how can we hear the things of this book unless we have the same life in us that was in the writer? The Spirit of God showed them to him, and the same Spirit must show them to us, or we will never see them. These things are plain to me at this writing. The Spirit says, Come, the bride says, Come, and let him that heareth say, Come. Who does this mean? Does it mean the world? If so, Jesus was wrong, because in his prayer he says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." When the Spirit says, Come, he that hears will say, Come. The Spirit must be in the hearer

or he could not hear. Now let such an one come.

Let us now look at a flock of sheep going down the road. One poor little lamb is feeble, and cannot go with the rest. The flock would trample that poor lamb down, but the good shepherd takes that one up and carries it along upon his arm. How often we hinder some poor little lamb, instead of helping it, that it may drink freely, but it is the old Adam in us, to try to do what we want first, but God will not lose one of these little ones, no, not one. He is the bright and morning Star. How can we see this Star? Can we see it by our own labor? No, we must come to the end of all our labor. Six days do we labor, and to some the days are longer than to others. But when we come to the end of the sixth day, and cease from our labor, the Sun of Righteousness arises with healing in his wings. Then we can see the Sun, and the bright and morning Star, which will guide us all through the Sabbath day, or the day of rest, when we work no more for our salvation. Jesus says, "I come quickly; and my reward is with me, to give every man according as his work shall be." Take notice he says, "according as his work shall be," not according as his work has been in the flesh. The Spirit of God is in such an one, and it is God working in him to do of his good pleasure. Then to this one comes a reward in doing God's will, not man's will. This seems plain to me. I feel to know that this is the truth, and it cannot be denied.

This letter is longer than I intended, but I hope you will forgive me. All join me in love to all.

Your unworthy brother,

C. S. BOND.

CIRCULAR LETTERS.

(Written by Wm. Sloan.)

The Licking Association of Old School Baptists, assembled with our sister church, at Mt. Carmel, Clark Co., Ky., Sept. 8th, 9th and 10th, 1911, to all with whom we correspond, extends greeting and christian salutation.

DEAR BRETHREN AND SISTERS:—At this time we will call your attention to the words of Jesus, "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."—John xiv. 2. Jesus ever comforts and cares for his people. His disciples were sad when he told them, I go away, but he said to them, I will come again. I will send you a Comforter who will guide you in all truth. Jesus prepared a mansion for his disciples when he set up his kingdom on the day of Pentecost, when the Holy Ghost came upon the apostles and cloven tongues of fire, and all those who had a work of grace wrought in their hearts heard in their own tongues, wherein they were born, the wonderful works of God. This kingdom the God of heaven set up, in which a King, even Jesus, reigns in righteousness, and princes rule in judgment, and it shall stand forever. Another palace, or mansion, was prepared for the apostle Peter when our Lord and Savior appeared to him in that wonderful vision on the housetop, when the great sheet was let down from heaven, in which were all manner of four-footed beasts and creeping things, teaching Peter of the other sheep which are not of the Jews. Then also, he said, I must bring, that there be one fold and one Shepherd. So the apostle entered the palace, or mansion (Acts x. 16); when he arrived at the house of Cornelius, and when Peter began to speak to those assembled, the Spirit of Al-

mighty God fell on them as on the Jews at the beginning, as they had been prepared and taught of God, as all his people are all along through the ages to the present time. So Cornelius, speaking for all, was careful to tell the apostle, We are all here to hear all that is commanded thee of God. Jesus prepared a palace for Paul and Silas when they prayed and sang praises to God in prison, when an earthquake shook the walls, and the prison doors were opened, and the keeper sprang in trembling, and would have killed himself, but Paul called to him, "Do thyself no harm; for we are all here," and the quickened jailer asked, "What must I do to be saved?" The apostle said, "Believe on the Lord Jesus Christ, and thou shalt be saved." There was not one condition hitched on, for the words of Jesus are, "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned."—Mark xvi. 16. It is a fact that every organized branch of the church of God, founded on the doctrine of Jesus and his apostles, with the members contending earnestly for the faith once delivered to the saints, and walking in peace and fellowship, with the love of God shed abroad in their hearts, is a mansion, or haven of rest, for the weary and heavy laden, to whom Jesus says, "Come unto me," even though they be only two or three, and Jesus in the midst. When God makes up his jewels there will not be one missing in that city that hath foundations, whose maker and builder is God, for God's work is perfect, and known unto God are all his works; he hath declared the end from the beginning. His people, who confess that they are naught and that Jesus is all and in all, who as strangers and pilgrims suffer with Jesus without the camp, are tending to the better country and will ere long hear the voice of our blessed Master, saying, "Come, ye blessed of my Father, inherit the kingdom pre-

pared for you from the foundation of the world."—Matt. xxv. 34. For this people have I formed for myself, and it is their desire to show forth the praises of him who hath called them out of darkness into his marvelous light.

"And when that illustrious day shall rise,
And all thine armies shine
In robes of victory through the skies,
The glory shall be thine."

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 24, 25.)

P. W. SAWIN, Moderator.

J. T. McCOUN, Clerk.

T. J. RATLIFF, Assistant Clerk.

CORRESPONDING LETTERS.

The Licking Association of Old School Baptists convened with the church at Mt. Carmel, Winchester, Ky., Sept. 8th, 9th and 10th, 1911.

As it has been our custom for many years to address you with a Corresponding Letter, we hope this has been a way to hear from each and every church. We are glad to be able to say that God in his all-wise purpose has permitted us to thus meet again. The grace of the all-wise God is the same to-day as it has been with us, the only way whereby a poor worm of the dust can ever be saved. We earnestly desire a continuance of correspondance with you. The letters of the several churches report peace and unity of feeling. The preaching has been to our edification, and has made us rejoice, as grace alone can save, through the blood of our Lord Jesus Christ.

Our next session is to be held at Goshen, Anderson Co., Ky., on Friday before the second Saturday in September, 1912, when we hope to meet and greet your messengers again.

P. W. SAWIN, Moderator.

J. T. McCOUN, Clerk.

T. J. RATLIFF, Assistant Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1911.

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

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

Elder H. C. Ker, Middletown, N. Y.

All letters for this paper should be addressed, and money orders made payable, to
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PRIVILEGE TO SAY BROTHER.

BROTHER IVORY H. Ford, of Berwick, Maine, writes, speaking of the feeling that has prevented him from using the word "brother" in addressing others, and asks us to write a few thoughts with regard to this matter.

We will, first of all, say that this is not a new or uncommon feeling with the children of God. It arises as a general thing either out of fear that one is not really born of God, and therefore has no right to thus address the people of God, or else out of a deep feeling of unworthiness, which is also one of the marks of all those who know the plague of their own heart, and recall their many failures to walk worthily before God. But this is true, not only (as we do not doubt) of brother Ford, but of all the family of God, and it is a mark which belongs to them alone, for unregenerate religionists have no hesitancy in using this term to others, unless it be because they do not think the other one is worthy to be thus addressed. Into the heart of unregenerate professors the thought never enters that they themselves are unworthy of anything that God can ever give to his favored people. The Pharisee in the

parable of the Savior would not have thought of calling the poor publican brother, because that publican was a much greater sinner than he. Perhaps the publican may have looked upon the Pharisee with envy, thinking him to be all that was worthy and excellent, and a favorite of the Lord, and so he, on the other hand, but for a very different reason, would not have ventured to call the Pharisee brother, and indeed they were not brothers, and there could have been no brotherly feeling between them. We recall very clearly that in the early years of our membership in the church we could not bring ourself to use the term "brother" when we would meet with other members of the church; it seemed to involve too much for us to claim, and it seemed to us that if we should at any time use the term as we addressed those whom we loved and esteemed as the excellent of the earth, they would look at us with surprise and disapproval, yet we could not bring ourself, on the other hand, to address our brethren and sisters as Mr. and Mrs., and so for a long time when we met with them and spoke to them we did not call them by any title at all. To speak to them by the same terms that we would use when we addressed those for whom we did not have love and fellowship in the Lord seemed so cold, and was such a contradiction to the feelings within us, that we could not do that, yet how could we make so bold as to call those who were so much better than ourself, brother or sister? This was a source of distress to us for several years, but there came a time when it seemed as though the words brother and sister would come to our lips and we could not help using the terms, though still at times we found ourself looking for a rebuke from the dear aged members of the church, but,

we do not need to say, such a rebuke was never given. Because of this we believe we can enter into the feeling expressed by brother Ford, and of many others who have been and are troubled in the same way.

But now it is in our mind to call attention to some reflections regarding this matter in a general way, and first, it is true that if we are the children of God through faith in the Lord Jesus Christ, we are brethren in the Lord. Our blessed Lord is our Elder Brother, and we are all brethren one of another. Children of the same family, born of the same parents, are brethren indeed, and whether they use that title when they address each other or not, yea, whether they feel as they ought toward each other or not, they still are brethren. God has put men and women into his family, and more than this, he has placed in their hearts the spirit of sonship, whereby they cry, Abba, Father, and it is sure that if they have a right to call God their Father, and Jesus Christ their Elder Brother, it must also be their privilege to call their kindred in Christ brethren. The love shed abroad in the heart which impels one to call upon God as his Father with reverence and humility as a son, will also cause that one to feel concerning the children of God, that he loves them and that they are indeed his dear kindred. It is this experience of love and union within that causes the child of God to look upon the family of God with earnest desires to be one with them and to share in all their happy privileges. Such an one will find himself looking upon the assemblies of the saints with reverence, and yet with longing that such blessings might be his also. He beholds their union of feeling, their worship, with its joy, the ordinances of the house of the Lord, such as baptism

and the Lord's supper, with every other act of worship, and these all seem beautiful to him. He looks upon their faces and it almost seems to him that there is a visible halo of glory upon their heads. He witnesses their greetings, and it seems to him that their faces shine with love and all that is heavenly. He cannot help drawing near, and still nearer, until at last he comes to tell them of the hope that he has in Christ, and the love that he feels for them, and when received and baptized in the name of the Father, and of the Son, and of the Holy Ghost, all these blessed privileges are his to enter into. It is true that he will approach these holy things with reverence; he will feel to put off his shoes from off his feet, for the place is to him holy ground, but still he will be found treading these heavenly courts, while he rejoices, with trembling. Now indeed all that he has desired has become his, and he enters into them, not as a duty, but as a blessed privilege. In the liberty which is found in Christ, and in that love which is shed abroad in the heart, duty becomes a privilege, the commandments of his God become his desire, and are more to him than his bread and water; yea, to do the will of God is his meat and drink. Thus it was with the dear Savior, who by the Spirit now dwells in men. We desire to say that there is not one privilege from which he ought to be debarred, and among these privileges is this of calling the children of God his kindred: this is my brother, my sister. If the feeling of unworthiness ought to prevent us from so addressing the children of God, it ought also to hinder us from claiming any of the privileges of the church. If we are entitled to one privilege, all of them belong to us, and if we are entitled to any of them, it is not because we are

worthy by nature, but are made worthy by grace. The blessedness of the good news of the gospel is that it proclaims salvation to the lost, and promises all heavenly riches to the poor. All men are alike unworthy, but to some is given an imputed righteousness. All men are sinners alike, but some are saved in the Lord, and, being saved, are entitled to all that inheritance which God has reserved in heaven for them. There is no law in the Bible against giving expression to the feelings of our hearts, and if our brother loves and feels like a brother toward the children of God, it is his right to call them brethren.

We leave these reflections for the consideration of our brother, and for all who may read them. C.

JOHN V. 40 ; I CORINTHIANS VII. 14.

SISTER Georgia England, of Hampstead, Md., writes about the expression, "Ye will not come to me, that ye might have life," and says that she cannot reconcile this with other Scriptures as she understands them. She also calls attention to the Scripture found in 1 Cor. vii. 14. With regard to the first text we will say that the same thing here charged against the Jewish people by the Savior is true of all men by nature. It is not said, Ye cannot come unto me, but, "Ye will not," and yet it would necessarily follow from the "will not" that they could not come to him. All the hindrance there is in the way is the "will not," in the mind of men, and the reason why men will not come to the Savior is that they see no need of him and recognize no beauty in him, and no man seeks after that for which he feels no need and in which he discerns no beauty or desirability. So it was said by the prophet concerning the meek and lowly Savior,

When our eyes behold him, there is no beauty that we should desire him. Infinite excellencies were and are in him, but men see not these things, because they are so fallen, sold under sin, that to them evil is good and good is evil, and so long as men are thus blind they will not come to him who to them possesses no beauty. But there are some whose eyes have been opened to see, and to whom has been given that Spirit which can discern spiritual things, and these will come to Christ. What a wondrous change must be wrought in any man to convert him from the "will not" to the "will." Once Paul would not come to Christ, but thought that he ought to persecute him and all who were of that way, but the Lord met him and convinced him of sin, and then of perfect redemption and righteousness in the dear Redeemer, and then Christ became to him all and in all ; without this heavenly work by the Spirit in his heart Paul would have continued among those who "will not."

In the Scripture referred to in 1 Cor. vii. 14, we will just say first, that Paul seems to have found among the brethren at Corinth a question as to what ought to be done when either husband or wife became a believer, with regard to the unbelieving husband or wife. Some seemed to think that the believing husband or wife ought to separate from the unbelieving companion, but Paul, in this chapter, opposed this. He declares that if the unbeliever departs because the other has become a believer, that cannot be helped, and the believing husband or wife is not under bondage in such a case ; that is, they must not give up the profession that they have made to avoid separation ; but if, on the other hand, the unbelieving companion chooses to abide with the believer, that is right. He asks

in substance, verse 16, of both the husband and the wife who may be believers, How do you know what effect your quiet, godly life may have upon your unbelieving companion? Even worldly people can be, and many times have been, impressed with the reality of true religion when made manifest in the quiet, consistent life of some friend. This is not regeneration, or the experience of vital godliness, but it is nevertheless a desirable thing. In verse fourteen he declares that the marriage relation is made sacred by the husband or wife who believes, and that the children born to them are also clean or to be regarded as legitimate. Since this is so, there is no reason for the believer to depart from the unbelieving husband or wife; that one becomes a believer does not at all affect the divine ordinance of marriage between them; they are still lawfully joined together, and their children are born in lawful wedlock. These have long been our reflections upon this portion of the word. We leave them to the consideration of our readers, and especially of sister England.

C.

TO OUR SUBSCRIBERS.

ON the last page of each number of the SIGNS OF THE TIMES we request that all remittances be sent direct to this office, and if our brethren and friends would follow these directions they would save us much trouble and expense. Make all checks, money orders, &c., payable to J. E. Beebe & Co., Middletown, N. Y.

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EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

ISAIAH XLV. 7.

"I FORM the light, and create darkness; I make peace, and create evil. I the Lord do all these things."

Our esteemed brother, Elder George Cottrell, of Ohio, has requested our views on the above text, especially on the creation of evil.

Preceding this text, the prophet by the word of the Lord reproved the people of Israel for their propensity to idolatry, and after showing the vanity and extreme folly of trusting in the works of their own hands, presented a powerful contrast between the gods which are made and worshiped by men, and the true and living God, who created and upholds all things by the omnipotence of his power and wisdom of his counsel. In drawing the contrast, God by his prophet shows first what their idols cannot do: they cannot save their worshipers nor afford them the slightest aid; they cannot see, hear or feel, nor can they move themselves, and one of the most important deficiencies is that they cannot declare beforehand events which shall come to pass; and as there are no predestinating idols, so there are no predestinarian idolaters. After showing the vanity of idols, the peculiar attributes and perfections of the true God are very clearly declared and demonstrated by his wonderful works in the creation of the world, by his providential government of all worlds, all beings and all events. "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." In illustration of this he calls their attention especially to the case of Cyrus, whom he had raised up, and whose right hand he had holden,

or strengthened, to subdue nations before him, to loosen the loins of kings, to open before him the two-leaved gates of Babylon; to whom also he said, I will go before thee, and make the crooked places straight, and break in pieces the gates of brass, and cut in sunder the bars of iron. Even this heathen prince was raised up by our God, for Jacob his servant's sake, and Israel, his elect, and called by his name, and surnamed by the Lord of whom he was ignorant. To Cyrus he saith: "I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me: * * * I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things." While heathen mythology supposes a god to preside over each of the several elements of nature, one to control whatever is good, and others to direct the evils, the Lord Jehovah declares himself the only wise God, reigning in the heavens alone and swaying the sceptre of universal control over all things. All holy beings are moved by him, and devils and wicked men restrained by the supreme power of his might, making known, as in the case of Cyrus, from the rising of the sun to the far distant west, and from the rivers to earth's remotest bounds, that there is no other God ruling in the army of heaven and over the inhabitants of earth. How grand and magnificent are the evidences and exemplifications of his eternal power and Godhead, as presented in the context, in connection with which the declaration in our text must be considered.

"I form the light." Of the formation of light no finite mind can attain to an adequate conception, nor do we perceive

in it any formation. We have been astonished to learn from the sacred record of the creation of this world that God spake the word, and it was done; he commanded, and it stood fast. "God said, Let there be light: and there was light." And God separated the light from the darkness, and the light he called day, and the darkness he called night. Could any other than the true God have performed this? So also in the spiritual application of the word: "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." By the formation of light we not only understand that God created it in the natural world, but gave it form, when he embodied the fullness of it in the great light which he suspended in the infinity of space and bade it pour forth its fullest radiance on the earth, to rule the day, and by the shadow of the intervening earth he created the darkness, which he called night, thus separating the one from the other, and claiming both as works of his almighty power. The moon and stars he also made as reflectors of the light of the sun, and for signs, and for seasons, and for days and years. (Genesis i. 14.)

In the new, or spiritual creation, light and immortal life are synonymous terms. This light emanates from God, who dwells in the eternal refulgence of his own supreme glory. The formation of light and immortality of eternal Deity is by revelation brought to the view of our faith only in him who, being in the form of God, thought it not robbery to be equal with God, who is the brightness of his Father's glory and the express image of his person—the image of the invisible God. For in him was life, and the life

was the light of men. He is the only and blessed Potentate, who only hath immortality dwelling in the light; the Sun of Righteousness, with healing in his wings; the light which came to Zion when the glory of the Lord had arisen upon her. In the infinity of the glorious gospel of the grace of God, in the spiritual firmament of his church hath God set a tabernacle for the Sun which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it, and there is nothing hid from the heat thereof. (Psalms xix. 1-6.) This light of immortality shines in the hearts of God's children, because God has taken his abode in them, and has made them the children of the light. Like the moon, the church of Christ, when her light is come, or when out of Zion, the perfection of beauty, God is pleased to shine, she reflects this light, as a city set upon a hill, whose light cannot be concealed, so also are the members of Christ and ministers of his word and truth, the children whom God has given to his Son, for signs and for wonders, and they are twinkling reflectors of the light of the Sun of Righteousness, as stars in the right hand of him who holds the keys of death and hell. God forms this spiritual light in all who are born of his Spirit, and in all its variety of forms in which it shines upon his chosen Israel.

"And create darkness." Darkness is simply the absence of light. In the natural creation the earth was without form, and void, and darkness was upon the face of the great deep until God formed the light; so darkness covered the earth and gross darkness the people until God said, Let there be light; then leaping forth from his chambers the Sun of

Righteousness sprang into the firmament of his church, scattered the sable cloud, dispelled the horrid gloom and scattered round his kingdom the refulgence of celestial day. This is the day which the Lord hath made, and over which he is the great ruling Light. But how does God create darkness, or absence of light? In nature it is simply by the revolution of the earth, by which earth's shadow falls upon us, and the light is hidden from our eyes; then with us it is night, wherein the psalmist says, "All the beasts of the forest do creep forth." So when earth or earthly things are suffered to separate between us and the Sun of Righteousness, we also walk in darkness and have no light. In the fifteenth verse of this same chapter it is said, "Verily, thou art a God that hidest thyself, O God of Israel, the Savior." It is his beams that form our light, and if he hides them from us we are left in darkness, and it is thus all our darkness is created.

"I make peace, and create evil." By peace and evil we understand his providential judgments in dealing with his people and with the children of men, presiding in power and majesty over all the works of his hands. He makes peace in silencing the raging elements of nature, as when the Redeemer commanded the tempest to be still, in providence when he curbs the angry passions of princes, kings and potentates of the earth. "Come," says the psalmist, "behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder: he burneth the chariot in the fire."—Psalms xlvi. 8, 9. And in the kingdom of the saints he is our peace, the Prince of Peace, who has reconciled us to God and made peace by the blood

of his cross. Experimentally God's children learn that all their spiritual peace and comfort come down from God our Father through our Lord Jesus Christ. There is no peace to the wicked, saith your God. But, "Great peace have they which love thy law: and nothing shall offend them." All the peace which christians can enjoy in time or in eternity is made by him. In the world, says Jesus to his disciples, ye shall have tribulation, but in me ye shall have peace.

But our brother desires us to dwell more particularly upon the creation of evil. We are aware of the difficulty arising in the minds of God's little ones upon this subject. That God is a being of infinite perfection, spotless purity, who cannot look on sin, is as he has revealed himself unto them, but how he at the same time can be the creator of evil, is hard for them to conceive. There is a mystery of godliness and a mystery of iniquity, in both of which God will be glorified. We all readily admit that God is the sole creator of all things that exist in heaven, earth and hell, and in his creation he has presented to our wondering eyes an endless variety. We can hardly conceive of any being or thing now existing that has not its opposite. The serpent and the dove, angels of light and angels of the bottomless pit, light and darkness, heat and cold, good and evil—and is there anything existing that God has not made? He has created all things for himself, even the wicked for the day of evil. In all the creation God has made nothing that can bear a comparison with himself. His creatures are not gods; none of them possess, as creatures, his peculiar attributes or perfections; yet all things are and were created for his pleasure, and he is above them all, and will bend them all to his government. In the

sublime language of Job, "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." "He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble, and are astonished at his reproof." "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?"—Job xxvi. 7, 10, 11, 13, 14. But the term "evil," as used in our text, we understand to mean judgments, calamities, afflictions and chastisements which are sent upon the children of men. They come not up out of the ground, nor do they fall upon us by chance. God's careful providence watches over us, and no evil can come nigh our dwelling except meted out in weight and measure, time, duration and result, by the unerring wisdom and power of God himself. As it is written, Is there evil in a city, and the Lord hath not done it? Job said, Shall we receive good from the Lord, and not evil? That is, shall we receive prosperity, and not adversity, pleasure, and not pain, joy, and not sorrow? Wars, famine and pestilence are evils which come and go at God's command, and persecution and oppression are under his control. Men are used by him as his sword and his hand; devils and wicked men are restrained or suffered to vent their malice, as God ordains, and under this conviction we are instructed to pray God to "lead us not into temptation, but deliver us from evil," and to shield us in the day of evil. As in our text light is contrasted with darkness, so is evil contrasted with peace. "I make peace, and create evil." By withholding peace and bringing evil upon them, the

Israelites received evil at the hand of the Lord for their rebellion and idolatry when he sent fiery serpents into their camps, and when he caused their enemies to triumph over them; and so in his dealings with his children, sometimes he sends on them fiery trials, deep afflictions, sore temptations which disturb their peace, and bring labor, sorrow and grief upon them for the trial of their faith and as chastisement for their faults.

"I the Lord do all these things." This is consoling to the afflicted saints who have confidence in God. They know what he appoints for them is best, though it may call them to pass through flames or floods, for they know that all things work together for good to them, and they are led to say, It is the Lord, let him do as seemeth him good; for so said Eli when the Lord brought evil on him and upon his sons.

MIDDLETOWN, N. Y., February 1, 1865.

WE have received word from Elder Newton Peters of the death of Elder A. B. Breese, which occurred October 5th. An obituary notice will appear later.

NOTICE.

PROVIDENCE permitting, we expect preaching in the Old School Baptist meetinghouse, in Woburn, by Elder H. C. Ker, the fourth Sunday in October (22nd), at the usual hours. All lovers of the truth are cordially invited to meet with us.

L. B. FORD.

MELROSE HIGHLANDS, Mass.

CHANGE OF ADDRESS.

ELDER J. B. Bowden has changed his address from Riviera, Texas, to Falls City, Texas, and requests that his correspondents address him at the latter place.

OBITUARY NOTICES.

Lucy Ann Weckel departed this life May 4th, 1911, after a few days of suffering from heart disease. Sister Weckel was born March 3rd, 1832, and was the second daughter of Henry and Hulda Leonard. She united with the Second Old School Baptist Church of Roxbury when about sixteen years of age, and was baptized by Elder I. S. Hewitt. Her life was adorned with a well ordered walk and godly conversation, such as becomes a follower of the meek and lowly Master. She was faithful to the cause, and never failed to discharge her duty as a member of the church. For several years she was afflicted, and not able to meet with the church, yet she had the welfare of the church at heart. She leaves three sons and one daughter, besides other friends and relatives, to mourn their loss.

Her funeral was held from the meetinghouse of the Second Old School Baptist Church of Roxbury, conducted by the writer; burial in the cemetery near the meetinghouse.

ALSO,

Susie Wooden died at her home near Andes, N. Y., July 30th, 1911, in the 56th year of her age. Sister Wooden was received in the fellowship of the Andes Old School Baptist Church, at Union Grove, N. Y., August 21st, 1910, and baptized by the writer. She had not enjoyed good health for several years, and during her affliction she was praying to the Lord to raise her up, that she might confess his name before the world, in taking up her cross and following her blessed Master in the ordinance of baptism. The Lord heard her prayer and granted her desire, but she was soon called home by her heavenly Father to enjoy the fullness of what she had many years hoped for. While we feel that the church has met with a great loss in the death of sister Wooden, yet our loss has been her gain; to depart and be with Christ is far better.

The funeral was held from her late residence, and was largely attended. The writer tried to comfort the mourning friends, speaking from John xi. 25, 26. Burial was in the Andes Cemetery.

Sister Wooden leaves three sisters and one brother, beside other friends and relatives to mourn. May the God of all grace be with the mourning ones to comfort them in their affliction.

ALSO,

Mrs. Sarah Hinkley was born Sept. 4th, 1821, died July 29th, 1911, in the 90th year of her age. Sister Hinkley was received in the fellowship of the Second Old School Baptist Church of Roxbury nearly sixty years ago, and baptized by Elder James Mead, who was the second pastor of that church, succeeding Elder William Warren, who was chosen pastor of the First Church of Roxbury in 1786. Sister Hinkley was a devoted member of the church, and for more

than half a century her hospitable home was a pleasant resting-place for her kindred in Christ. Sister Hinkley was a woman whose sterling qualities were marked with integrity and kindness, always ready to lend a helping hand to the needy. She was faithful to the church, and never shrank from discharging any duty that fell upon her, until afflictions came upon her, depriving her of her most blessed privilege. Her seat was very seldom vacant in the meetings. Sister Hinkley leaves one daughter and two sisters, beside other friends and relatives, with the church, to mourn the loss of a noble woman.

Her funeral was held from the meetinghouse of the Second Old School Baptist Church, conducted by the writer, who tried to comfort the mourning friends with such as it pleased the Lord to give, speaking from John xvii. 1-3, after which her body was laid to rest in the cemetery near the meetinghouse to await the coming of the Lord from heaven, who will change our vile body and fashion it like unto his own glorious body. May God comfort all who mourn.

J. B. SLAUSON.

Abi Albin Peters, son of Oscar and Lucinda Peters, was born March 25th, 1872, in Darke County, Ohio, died Sept. 5th, 1911, in North Dakota, aged 39 years, 5 months and 11 days.

ALSO,

Mrs. Caroline Magdalena Peters, daughter of Mathias and Mary Grissinger, was born Sept. 17th, 1870, aged 40 years, 11 months and 12 days.

Abi Albin Peters and Caroline Magdalena Grissinger were married Dec. 20th, 1894, and to that union were born five children. These two companions in life had always possessed and maintained the highest standard of morals, which were taught them by their parents, and started out in the beginning of their married life with a bright future before them, full of hope and anticipation that theirs would be a happy union, and that financial success would be theirs to the extent that a home of their own might be their reward for industry and economy, making many personal sacrifices, and saved some competence from their hard earnings after supplying their little, happy family with the necessities of life. Four years ago last March they left their relatives and friends in Darke Co., Ohio, and Jay County, Ind., and moved to North Dakota, where they bought a farm and began life in a new country, where the pioneers or early settlers often suffer hardships and privations such as only those who experience them can know. It seemed success crowned their first year's experience, and they were happy, but the last three seasons had not been so successful, and their crops not up to their expectations, and this year the great drought was so severe that Mr. Peters, though always kind and affectionate, his whole soul being wrapped up in the welfare of his family, began to

worry over the crop failure and became melancholy at times, and we think from what has resulted that he was worried more than his family knew. He came back to Ohio and visited his father's family, and also his father-in-law's family, in Jay Co., Ind., returning home only recently, and about a week before the awful tragedy occurred which ended the life of himself and wife he hurt the back of his head in some way while removing a hayrigger from his wagon. He complained of this hurt, which was quite painful, and as to whether this hurt led to the unbalancing of his mind no one but God knows, but about 3 o'clock on the morning of Sept. 5th he arose from his bed, took a hatchet and tried to kill his whole family, the result being that his wife died five hours after the attack and his five children all received wounds, but at the last report they were all recovering, and the hope is all will get well. They are in a hospital in North Dakota, and will be brought back to Ohio when sufficiently recovered. This sad tragedy was a severe shock to their aged parents and brothers and sisters, and has cast a gloom over these families which time alone, with God's help, can remove. The parents felt and hoped to be spared from any calamity during their declining years, and feel this stroke will require God's grace, with renewed supplies from heaven, to enable them to bear up under this horrible tragedy. May it be God's providence that they be spared from more tragic deaths in their families, and that their children and grandchildren be preserved from harm, that their remaining days may be peaceful.

Albie, as we called him, never made a profession of religion, but seemed to incline to the same belief as his parents, who are members of the Old School Baptist Church called Providence, near Lightsville, Darke Co., Ohio. Mrs. Peters' parents were of the Lutheran faith, and she was a member of that order. The relatives have the sympathy of all their friends and neighbors.

The remains of both Mr. and Mrs. Peters were taken to his father's home, in New Weston, Darke Co., Ohio, where the writer tried to speak words of comfort to the largest concourse of people he ever preached to, and felt it was the saddest funeral he ever witnessed. The funeral train bore their remains to Salamonia, Jay Co., Ind., a distance of sixteen miles, in the neighborhood where Mrs. Peters was raised and where her relatives live, and they were laid to rest, after which a second funeral was preached in the Lutheran meetinghouse by a Lutheran minister.

Mr. Peters, after he had tried to exterminate his family, took a shotgun, and placing the muzzle in his mouth pulled the trigger and blew the back part of his head nearly off, thus ending his troubles, his mind being unbalanced and the poor man not realizing his deed.

ALSO,

Samuel S. Loning, son of Joseph and Elizabeth Loning, was born in Perry County, Ohio, Feb. 19th, 1834, died August 10th, 1911, aged 77 years, 5 months and 22 days. He was united in marriage to Mary Skinner, in 1865. The deceased was a subject of epilepsy since he was seven years of age. His life had been one of suffering and his condition one of sorrow, and he had been a constant anxiety to his faithful wife, who never faltered in caring for him. His mind was such that he could look after his own financial affairs for many years. He settled in Jay County, Ind., several years ago, on a new farm in the woods, and worked hard and planned a well arranged farm, but of late years his mind was so affected by his malady that his wife and their adopted daughter and husband looked after his business affairs. He united with the Baptist Church called Salamonia, in Jay Co., Ind., in the year 1890, and lived and rejoiced in the faith of God's people as long as his mind could comprehend the things that belong to the people of God. He leaves to mourn his death his faithful companion and the husband and five children of his adopted daughter, she having preceded him to the spirit land. He also leaves one sister, besides many other distant relatives and friends, to mourn their loss, which we firmly believe is his eternal gain.

The funeral sermon was preached at his old home by the writer.
NEWTON PETERS.

Mrs. Rebecca B. Thomas died at her home in Loudoun County, Va., Sept. 15th, 1911, aged nearly 90 years. Since the death of her husband, Griffith Thomas, she had made her home with sister Joel Carruthers, her daughter. Three sons and three daughters survive her, together with twenty-eight grandchildren and nine great-grandchildren. Sister Thomas was baptized in 1874, in the fellowship of Mt. Zion Church, by Elder Joseph L. Purington. She was another example of prolonged and cruel suffering in later life. Her sufferings were from the inroads of cancer, not of the malignant type, which does its work speedily, but of the kind which is no less fatal, yet its approach is more prolonged. While sister Thomas was not one who talked very much about her own travel of mind in spiritual things, her life was what the outward walk of a christian should be who seeks to adorn his profession, and whose light so shines that saints seeing his good works glorify the Father in heaven. It was evident she loved the brethren, for she not only said so, but she lived it and showed it by seeking their welfare and their company; their meetings were her delight, and we shall miss her sadly at Mt. Zion, miss her aged, trembling form and her eager listening to the preached word. She filled her place in that quiet, unassuming manner which is so lovely in

the Lord's little ones. Grace was something more than a name with her. Her family testifies that no word of complaint or murmuring was ever heard to escape her lips during all the time of her suffering. It must certainly be a great satisfaction to the family to know that nothing which could be done to relieve her sufferings or add in any way to her comfort was neglected during the long, weary years preceding her departure.

A large concourse of friends and neighbors followed her body to the grave, showing the esteem in which she was held by the community in which she had spent a long and exemplary life. May God bless the dear family.
J. N. BADGER.

MANASSAS, Va., Sept. 28, 1911.

Deacon James M. Wilder, of Goin, Tenn., was born April 2nd, 1845, in Bell County, Ky., and died Sept. 13th, 1911, in Claiborne Co., Tenn., making his stay on earth 66 years, 5 months and 11 days. Brother Wilder was united in marriage to widow Nancy Green in 1866, and to that union were born thirteen children, six boys and seven girls, of whom two boys and five girls are living. Brother Wilder professed a hope in Christ and joined the Primitive Baptist Church at Union, Union Co., Tenn., about the year 1888, and was an orderly walking member, always filling his seat when possible, and was sound in the faith of the Old School Baptists. He was ordained a deacon in Little Zion Church by the following named Elders: James McDonald, H. C. Miracle and P. N. Moyers, on Saturday, June 1st, 1900. He was a loving husband, a kind father, a good neighbor and citizen, and had no enemies among men who loved truth; to know him was all that was necessary to love him. He leaves a loving wife, children and grandchildren and a host of friends to mourn his absence, but we mourn not for him as those who have no hope, believing our loss is his great rest and comfort, that while his poor widow and children mourn his absence, he is sleeping in Jesus. May God console and comfort them, and all who mourn, is our prayer for Christ's sake.
P. N. MOYERS.

William P. Dove, son of Job and Elizabeth Anna Dove, was born April 6th, 1845, in Shenandoah Co., Va. He came with his parents to Ohio in 1854, and resided in Seneca County until his death. He was convicted of sin at the age of twenty-one years, and after a long and bitter struggle under the law to effect reconciliation with God he was delivered of the burden of sin and given faith to believe in Jesus as his Savior, in whom he trusted, and in whom he entertained a precious hope of heaven, a hope which he told the writer was exceedingly precious to him, especially during the last few months of his life. He talked freely of his departure, declaring that he had no desire to recover his health and live; his only

sorrow was in parting with his brothers and sisters, who are left to battle with the conflicts of life and to mourn his departure. He made all arrangements for his funeral, which were followed as nearly as possible. His sufferings were great, yet not a murmur escaped his lips, but he strove to conceal his sufferings from those who cared for him and watched by his bedside. On the evening of August 29th, 1911, he peacefully passed away from this world to a world where suffering and death are unknown. While we could not stay the hand of death, nor deliver our precious brother from his sufferings, but were compelled to suffer the sad and painful grief of parting, we sorrow not as those who have no hope, and we wish to bow in humble submission to God's will, rejoicing in hope of meeting again in eternal glory and peace.

The funeral services were held at the Old School Baptist meetinghouse southwest of Bloomville, on Thursday, August 31st, conducted by Elder L. T. Raffner. Interment in Pleasantview Cemetery.

MARTHA E. DOVE.

BLOOMVILLE, Ohio, Sept. 26, 1911.

Eliza M. Hubbell was born Feb. 11th, 1836, in Bragg Hollow, N. Y., and died at her home in Kelly Corners, N. Y., Sept. 24th, 1911, making her stay on earth 75 years, 7 months and 13 days. She was a daughter of Daniel Jaquish and Sarah Hull. She was married to John D. Hubbell, Sept. 22nd, 1857, who afterwards was ordained to the gospel ministry, and was well and favorably known among Old School Baptists. He departed this life Nov. 29th, 1905. Sister Hubbell had long been a most faithful and devoted member of the Old School Baptist Church, her life being full of kindness and good works. It was her delight to have her home filled with those who know and love the truth, and many can testify to the hospitality of the Hubbell home. In disposition she was mild and gentle, always meekly bowing to the will of God concerning her and hers. During our thirteen years acquaintance with her we never heard her utter an unkind word regarding any one. Four years ago she suffered a stroke of paralysis, which rendered her helpless, but during her affliction she remained cheerful, and seldom complained of anything. Her sons and their wives ministered lovingly and tenderly to her, and feel that but little of their debt to her for loving-kindness to them was paid. She is survived by two sons: Will and Burr, four grandchildren, one brother, Geo. L. Jaquish, and one sister, Mrs. G. L. Hewitt, the latter both of Halcottville, N. Y.

The funeral service was held in the old home, now occupied by the sons, and was largely attended. The writer, assisted by Elder J. B. Slauson, conducted the service, and with the ability the Lord gave spoke of the wonders of saving grace in the Son of

God, after which the remains were laid to rest in the family plot in the "Hubbell Cemetery."

May peace of mind and comfort of soul be ministered to each member of the family. K.

Mrs. Jennie Power was born Nov. 25th, 1852, and died at St. John's Hospital, in Springfield, Illinois, Thursday, May 4th, 1911, at the age of 58 years, 5 months and 9 days. She leaves to mourn their loss one son, three grandchildren, one sister, five brothers and a host of relatives and friends. She was a devoted member of the Old School Baptist Church, and had managed in many ways to keep alive the church meetings in her locality. Sister Power was kind, generous and sympathetic among her neighbors.

Funeral services were held at the home of her son, Wm. D. Power, Athens, Ill., Sunday morning, May 7th, 1911, Elder John L. Scott, of Springfield, officiating. Interment was in Oak Ridge Cemetery, Springfield.

JOHN L. SCOTT.

SPRINGFIELD, Ill., Sept. 24, 1911.

CONTRIBUTIONS TO AID IN SENDING THE "SIGNS" TO THE POOR OF THE FLOCK.

G. W. Horner, Oregon, \$1.00; Mrs. J. H. Rockafellow, N. Y., \$1.00.

M E E T I N G S .

The yearly meeting of the Wilmington Old School Baptist Church is appointed to be held the third Sunday in October, and Saturday preceding, to commence at 2 p. m. Saturday, on King St., between Tenth and Eleventh, directly opposite the courthouse. All lovers of the truth are cordially invited. WM. B. TAWRESEY, Church Clerk.

The Salisbury Association of Old School Baptists is appointed to be held with the Little Creek Church, in the town of Delmar, Sussex Co., Del., on Wednesday, October 18th, 1911, and the two following days. All lovers of the truth are cordially invited. All trains, both north and south, stop at Delmar. Those coming from the north, take the train leaving Broad St., Philadelphia, Tuesday at 3 p. m. Those from the south take train same day leaving Cape Charles at 11:35 a. m. There are trains arriving at Delmar in time for the meeting both north and south every day. Come; our hearts and homes will be open to all who come in the name of the Lord. We hope to see a godly number present at our meeting.

A. B. FRANCIS, Pastor.

The Olive and Hurley Church has appointed a two days meeting to be held Wednesday and Thursday, October 25th and 26th, 1911. Trains will be met at

Shokan Tuesday p. m. All who love the truth as it is in Jesus are cordially invited to meet with us.

J. B. SLAUSON.

The Old School Baptist Church of Schoharie has appointed its yearly meeting to be held on the fourth Sunday, and Saturday previous, in October, 1911, commencing at 10 o'clock a. m. Brethren and friends are cordially invited to meet with us, especially ministers of our faith and order. All coming by rail on the D. & H. from Albany to Binghamton will get off at Cobleskill and inquire for J. E. Livingston, on Friday before the meeting.

J. E. LIVINGSTON, Church Clerk.

The churches of the Roxbury Association will hold their fifth Sunday or quarterly meeting with the Andes Church, at Union Grove, N. Y., on Saturday and Sunday, October 28th and 29th, 1911. Trains will be met at Union Grove on Saturday morning. Those coming on the Ulster and Delaware R. R. from Kingston or Oneonta will change cars at Arkville for Union Grove. A cordial invitation is extended to all lovers of the truth to meet with us.

J. B. SLAUSON.

The Mt. Enon Primitive Baptist Association will convene with the church at Tampa, Fla., on Friday before the second Sunday in November, 1911. All lovers of truth are cordially invited.

M. L. GILBERT.

The Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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IN

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11:00 A. M.

2:00 P. M.

To all who are seeking the truth, a cordial invitation is extended to meet with us.

As the hall in which the Albany and Troy Church holds its meeting is being repaired, there will be no meeting held until the fourth Sunday in October.

J. B. SLAUSON.

SHILOH Old School Baptist Church, of Washington, D. C., holds meetings the third Sunday in each month, in Lewis Hall, 1502 Fourteenth St., N. W., at 11 a. m. and 3 p. m.

JOSHUA T. ROWE, Pastor.

JOHN T. WALKER, Secretary.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 79. MIDDLETOWN, N. Y., NOVEMBER 1, 1911. NO. 21.

CORRESPONDENCE.

PORTLAND, Ind., March 22, 1911.

DEAR EDITORS:—I inclose you some thoughts penned to me by Elder Brees. I have his consent to send them to you. He said they were somewhat crude and needed rounding up, as he did not write them for publication. I submit them to your judgment.

Yours in hope,

NEWTON PETERS.

STRAY THOUGHTS.

MAKE not a brother an offender for a word.

It is not always that there is so much difference between us as it seems. There are so many words having several definitions that it requires a little patient inquiry as to the specific idea intended by the speaker or writer. It is not uncommon that men wrangle over the most trivial affairs from this very cause, and especially in scriptural quotations one may lose sight of all other ideas couched in a word except that particular definition which first comes into thought, and if any one suggests an opposite thought from that particular phase it is hard to disengage the attention from the first

idea formed on the subject. Very often the first thought is best, but mature examination, inquiry and decision are always safe. “Prove all things; hold fast that which is good.” We might profit by inquiring of our best definers, first in order, the Bible, then the most complete dictionary, but it is safest to take all dictionary definitions with due discretion, and not confine one’s self to common authorities without diligently examining and comparing their definitions with the whole trend of Bible texts on the subject. For example, the word “baptize” is so vaguely defined that the whole Bible idea must be taken into account. Smith’s Bible Dictionary does not pretend to define it as to mode, but only as to the commonly accepted practices, purposes, and the different forms of its administration, as performed by different sects, without discussing their authority for the using of any one of the modes in popular use. It mentions immersion, but when we examine that word we may immerse a body and leave it in its dipped, plunged or immersed state, and the idea is complete; but to baptize, according to all Bible texts referring to it, is not complete until it is raised up again.

I have only time and space in this article to give a suggestion or so that should direct us in our search for proper words and proper definitions of words so as to form correct ideas in reading, hearing or speaking on the most serious and important subject that can claim our attention for life or death. But what is life? No dictionary, encyclopedia or author that I have ever found has pretended to tell us; in fact, the whole group of lexicographers, definers, writers of scientific literature, confess that life is not definable, therefore we can only use the word "life" for its phenomenal effects, not with any hope of ever defining the actual thing itself. We know that God breathed into man the breath of life, but that breath, so far as we know, is the same breath that all animal nature breathes. This seems to be suggested by the grouping of all (animals) in whose nostrils was the breath of life, in the time of the flood, together with man. (See Gen. vi. 17; vii. 22.) Breath may not imply any actual element of divinity from God, for Job said, xxxvii. 10: "By the breath of God frost is given; and the breadth of the waters is straitened." Solomon also said, Eccl. iii. 18, 19: "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. 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 preeminence above a beast: for all is vanity." Now, so far as natural observation goes, Solomon's conclusion was correct, and so far as science is concerned, this is the end of man, therefore when we want any further light on this phase of life we must go to Him who is

greater than Solomon. (Matt. xii. 42.) I think that whoever confines ideas of life to scientific investigation, therefore, will fail, and when we pass over science into the very realms of life itself, immortal life, we pass into that unapproachable realm where science, law, theology, literature, art, and all branches of human harmonies, human investigations, cease to operate. Life itself is self-demonstrative, needs no logical deductions nor forms and methods of reasoning, nor the establishment of truth by evidence; it is self-evident. A self-evident reality is the hardest thing in the world to define. Life is self-evident in the natural or spiritual. The natural man cannot tell what his life is, but he none the less takes the fact into cognizance in every item of thought, and acts in harmony with his unknown life; he only knows it exists, though he has never seen it; he is actuated by it, though he cannot trace any visible or tangible line of ponderable connection between his life and his actions; he cannot weigh, photograph nor phonographically converse with his own living and controlling energy that we call life. So far as we can know, this natural life is not immortal, for then this life would need no other, or Christ-life. It was not from the natural life that Job deduced the idea of living after worms should consume his flesh. A miraculous faith possessed him beyond all natural probabilities or possibilities; the tangible evidences were all against that faith, but it burst forth as an all-conquering reality; it came from God, the same source of all faith, of all life. The forty odd living witnesses in their day of the wonderful and unexplainable lives and examples of faith spoken of by Paul in Hebrews xi., were illustrations of faith that did not and could not originate from

human probabilities; the prevailing evidences of nature were against them; but I am still writing of the phenomenon of life as evidenced by the phenomena, or appearances that follow; that is all we can do. There are also various ideas concerning life which deal alone of the states of the living, as he is said to be a live man who is active, energetic or forceful, in opposition to a man who is lazy, indolent and only lags through life, as dead to those around him; he has a name to live, and is dead. This brings us to the difference between life and death. I cannot say that Adam was immortal, even though some brethren do not mean by that word any more than I do by using another word in relation to Adam. Of course I accept the idea that when man was created God had a higher, or broader, or some kind of a different destiny from the beasts, yet there were, and I think still are, men who know nothing but what they know naturally, as brute beasts. (Jude 10.) Perhaps the most of men are unactuated by any other principle, have no other hope and possess no actual or spiritual vitality: no immortality. This true immortality is not only imperishable, but incorruptible—sinless. If immortality is eternal life, and that life was merely breathed into man's nostrils, the same as the breath of beasts, then when men die we might conclude there was no more of them; but this theoretical or logical conclusion has no bearing as to the future after death, for the resurrection does not appear, or is not proven from scientific deductions as from the relation of natural law in the spiritual world, but from the immediate evidence of faith in God and his promises to that faith contrary to every known physical force or natural power of theoretical reasoning from purely philosophical data.

But this purely philosophical reasoning from purely physical data can only arrive at purely natural conclusions, so that when the learned theologians pursue their mixed theology, or partly natural deductions and partly scripturally recorded revelations from God, they forget even the letter of the apostle's admonition: "Comparing spiritual things with spiritual," and essay to cramp incompatible elements together, or natural things with spiritual things, so that their mass, sum, product and quotient are neither wholly the one nor the other, but a heterogeneous mass of contradictions and inconsistencies. The scriptural record of the resurrection comes to us the same as the record of the first creation of man, and is understood as a natural process by a natural man, but to one who feels the power of a spiritual life it is more harmonious with that soul to look for a spiritual personality, a spiritual harmony and a spiritual glory. This thought need not disturb the faith of any man, for whatever faith one may strive to express, he will find a difficulty in the application of human thought to the mysteries of the gospel of Christ. The gospel of Christ is the power of God unto salvation; he is the resurrection and the life; he only hath immortality dwelling in the light which no man can approach unto, whom no man hath seen nor can see, to whom be honor and power everlasting. Amen. And in this same connection Timothy is exhorted to avoid profane and vain babblings, and oppositions of science, falsely so called, which some professing have erred concerning the faith. (1 Tim. vi.) Thus we come to Paul's same conclusion that I have spoken of here, that oppositions of science, which is always opposed to christian faith, should not be sought as evidence of spiritual truth, therefore has

no weight in spiritual things. Scientists do not and cannot accept any evidence except natural truth, and the natural man receiveth not the things of the Spirit, therefore science is in place in natural research, but the moment we begin to apply scientific facts as a measure of spiritual truth we cannot harmonize them. The reed that John saw in the hand of the angel on the isle of Patmos gives us no actual measurement in our natural standards of square, superficial or cubic measure. I doubt there being a single man of science who pretends to believe the Bible who would be willing to limit the holy city to the exact capacity of an exact cube of one hundred and fifty miles each way. That revelation was expressed to the mental convenience of John's understanding for specific purposes, and John himself does not seek to so explain that measurement to the pacifying of scientific men's understanding. Scientists who confide wholly in scientific research for their understanding of the Bible cannot reconcile all the language of the apostle Paul with their conclusions, as, to say 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." But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ, therefore while we have both minds (the natural and the spiritual) it behooves us to judge all things relative to each mind, the natural mind relative to natural things, and the spiritual or the Christ mind relative to spiritual things. Our natural mind cannot conceive the idea of a heaven without some idea of meets and bounds, but when we

are wholly absorbed in spiritual thought, caught up to the third heaven, as it were, we lose the sensibility of actual scenes around us, so that we can say with Paul, Whether in the body or out of the body I cannot tell, God knoweth. O to be with God alone; then, and only then, are we capable of knowing divine things; but such glory would wholly disqualify us for this natural life as effectually as our natural minds were originally disqualified to understand spiritual things. Just how a natural body can be raised a spiritual body no scientific explanation is possible, nor do we need an explanation; the simple assurance of our faith that God is able to give us a body as it pleases him is all we need, therefore it is vain for us to try to carry our speculations farther as to the identity of our body here or hereafter. No definition of the process of that change is possible, either from a natural, scientific or spiritual faith point of view. Our faith in God and his word, brought to us in experiences of his power, is sufficient to silence all our oppositions of science, falsely so called. What definition can we, therefore, give to satisfy the natural man as to any spiritual truth? Our natures can only recognize visible, tangible and ponderable realities, and cannot even retain those realities in constant sensation, therefore we have to repeat our actual experiences of them in order to perpetuate our impressions of them. We behold our natural face in the glass, and straightway forget what manner of person we are. We also lose sight of our temperament, disposition, or even our state of health, until some new test or experience revives our memory; in fact, there are constant changes in them all, yet we cannot lose our identity, we are the same identical persons. Our natural

faculties cannot deny the scientific evidences of a constant change in our body from year to year, or for a period of years, so that anatomists have declared that there is a complete change in our being every seven years, yet, in spite of this fact, we are personally the same identical beings or persons we were in childhood. Judging only from our personal sense of the present, we cannot comprehend this, yet when we review the past we are sometimes surprised as to these changes. Why then should we doubt God's power to preserve our identity in death or the grave? What though we cannot understand that future experience of the resurrection now, any more than we understood or still remember our prenatal identity, nor first counseled the Almighty as to the process of our introduction into this time state? Our faith in the resurrection now comes to us soothingly from the throne of God. O that we might lose all sight of science, all trace of doubts, all murmurings of our childish queries, all intricacies of logic, and calmly wait, or "press forward," or run up with joy the shining way to embrace our dearest Lord.

Thus far I have confined my words to christian thought and aspiration. What words properly apply to the damned? Were they equally immortal? Were they equally endowed with eternal life? Were they the equal participants of everlasting existence from the breath of God when they, in common with their Adamic head, received the breath of life from God? If they were then possessors of eternal life, and that eternal life died, why could not God's eternal life die also? If only the animal life died, and they also had an immortal life that they derived from God's divine life, then they were equally as much heirs of eternal

glory as the elect, and therefore I can see no reason, either natural or spiritual, why they should not be called the sons of God, and if sons, then heirs of God through Christ; (Gal. iv. 7,) but if they, in common with God's chosen or elect, were created in one man, and only had one life, and that life, alike in both classes, died alike in Adam and continues to die alike, they must both, elect and nonelect, be raised by the power of God. The judgment of the elect, however, is in this life, and of the nonelect in the resurrection. "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. Thus we see that Jesus definitely distinguished between the two resurrections, as indicated above, and he also instructed John in Revelation xx. 6, that, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

As I do not design to define or establish the chronological order of the first and second resurrections, nor to show any relation of Jesus' instruction, as recorded in John and Revelation, but only to establish the fact of the two resurrections, which correspond with the two judgments, first of the righteous, and then also of the unrighteous, I pass briefly to consider the duration of each. If the one transgression merited eternal death for both the good and the evil alike, then the same power is essential to raise them up to judgment and give each class another state of being, one of which is eternal life and the other eternal death,

without sensations of eternal judgment, (Heb. vi. 2,) eternal fire, (Jude 7,) eternal damnation, (Mark iii. 29,) everlasting punishment, (Luke xxv. 46,) everlasting destruction, (2 Thess. i. 9,) and everlasting chains, (Jude 6,) all passing the limits of time into the regions of eternal judgment, where no cessation of a sense of God's justice is either expressed or indicated, then I can see no reason why the period of punishment and of bliss should not be of equal duration. If the dead pass into nonentity, or into a senseless condition of soul, I see no special terror or sense of God's justice in such an idea of judgment, for it could not be more than a Buddhistic Nirvana, a rest of eternal sleep, a total annihilation, hence would destroy any idea of suffering for sin, a state which many of the poor, weary, sin-burdened creatures of God might welcome if they could but escape the terrors of their sense of sin in their flesh; but no such thought can satisfy a vessel of mercy, whose judgment has already passed upon them, and they could not be satisfied with any such assurance. The idea of annihilation does not complete the sense of 2 Thess. i. 9, for it would not be punishment, but a relief, to be everlastingly destroyed from the presence of God; but that does not finish the sense of the punishment for those "who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." There must be some everlasting sense of this everlasting condition, and that cannot be without some everlasting experience of that separation.

Again, men in this life often are spoken of as destroyed, because their hopes of success are thwarted. They are also said to be dead while yet living, and in Revelation iii. 1, Jesus instructed his servant

John to write to the angel of the church in Sardis: "These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name, that thou livest, and art dead," therefore the sense of every word must be shown by its context; and in Philippians iii. 19, there is a like thought to be borne in mind. No doubt the saints had been harassed with "many" who walked among them as professed disciples, yet 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." This destruction here spoken of doubtless refers to their destruction from the church; so likewise the same destruction is spoken of by Peter, second letter, second chapter, first verse, and on through the chapter a graphic description of the various grades of false professors, presumptuous profaners and all the wonderful illustrations of God's great longsuffering toward the damned, whether condemned in the church or to the punishment of the ungodly. God walks and dwells in the church, both collectively and individually, therefore he holds his court in Zion, and has so ordained that his holy city shall dwell alone and be so separated from the world that ravenous beasts shall not be in her, nor corrupt idolaters contaminate the sacred place, for he sits as a refiner's fire and a purifier of silver. This cannot be said of the simple natures of his children, only as to the control of that holy, spiritual life which he has bestowed upon them, holding them in restraint. This constitutes them as one person composed of two lives, the one natural, the other spiritual; the one of a carnal, corruptible and depraved nature, the other of the divine nature. This personality is, by

the gift of God, to be continued through time and eternity, whether of the elect or nonelect; the elect as Peter says, second letter, i. 3, 4, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." This is doubtless the direct result of the first judgment. This calling of God from the former state of condemnation and guilt before him gives the recipient of that call a new desire, motive and purpose in life. Here is what is called a change of life, a new birth. This change is not a change of the elements of life, but a partaking by the old of a new life, and consequently new power controls the old; a new course of action is pursued, a new life is manifested by it. There is still left, however, the old man, and there is a new man, an actuality of divine life to control, direct and compel obedience to a new and divine law, the law of the spirit of life in Christ Jesus. This change is but a phenomenal one, so far as this world can judge, but the person who experiences it must be sensible of the actual warfare in his being; these two elements are irreconcilably opposed to each other. The natural is in constant strife with the spiritual; they are at as much variance, and more constantly, than the "company of two armies." Two armies may be out of sight, out of reach of each other, may pass flags of truce with each other, but the christian warfare continues until life is extinct. The old man must perish, the new man be renewed day by day. The personality of the man is not destroyed,

but is made a partaker of divine nature; not personally made divine, or so changed as to be wholly divine in personal element; hence the hope of every child of God is all that he can enjoy in this life until this mortal shall have put on immortality. Glorious hope! tested by all the sad experiences of this world, but this is the victory that overcometh the world, even our faith. The power of God is manifested through faith. Lord, increase our faith. A. B. BREES.

SPENCERVILLE, Ohio.

(See obituary in this number.)

OTTAWA, Kans., Oct. 3, 1911.

ELDER H. C. KER—DEAR BROTHER:—I have wanted to write you of some of the blessings of God to me of late, but have not been enabled to do it.

These letters from sister Pittman will tell you more than I can. I visited this dear family in May, and was with them again at the association, the 1st, 2nd and 3rd of September. Just now I feel like saying, I love the Lord; he heard my cry and pitied every groan, but am almost afraid to write it, for before this letter reaches you I may be in "Doubting Castle," or in "The Valley of Despair." I am hoping alone in the mercy of God, feeling sure there is nothing too hard for him.

ANNA MCKINNEY.

HAVANA, Kans., Dec. 25, 1909.

MRS. ANNA MCKINNEY—DEAR SISTER:—I have just read your letter to Elder Durand, in the SIGNS OF THE TIMES, and feel that I want to write and tell you that my husband and I enjoyed it very much, and I also want to tell you about some dear Baptists, not very far from you, who live at Iola; they have preaching the first Sunday in each month,

Elder John Preston's address is 325 West Campbell Street. I hope you can go some time, they will be glad to have you. The Turkey Creek Association met there last year. You speak of the comfort you have in reading the SIGNS; I wish I could tell you how I have been comforted and how I love the writers. Often when I read their communications I have such fellowship for them that I think I must write to them. I did not always love the dear Old Baptists, like you; I was grown when I first heard that there was a people of that kind. My husband was a member before we were married; he is now a minister. I could see nothing in the SIGNS to interest me until God saw fit to open my blind eyes and put a new song in my mouth. I shall never forget the first Baptist sermon I heard after I felt the forgiveness of my sins. I could scarcely keep from weeping aloud. The dear Savior took me by the hand and led me to the Rock that is higher than I. The time for our meeting here in Havana is the second Sunday, and we would indeed be glad to have you come. We have but few members. If you receive this, I would like to hear from you. May heaven's choicest blessings rest upon you and yours.

Your unworthy sister,

MARY E. PITTMAN.

HAVANA, Kans., Jan. 29, 1910.

DEAR SISTER:—I have just been reading your letter again, and I wondered how I could wait so long without responding to it, but many things have claimed my attention since I received it. I am truly glad to know you; what you have written has drawn you very near to me. I am sorry your little daughter is in such delicate health; I am sure you suffer greatly on account of it. It is hard to understand how all things work together

for good; sometimes when in deep sorrow it is a comfort to be still and know that he is God.

The last SIGNS is exceptionally good. I was much interested in sister Keene's experience. As you say, I love those I have never seen; there must be an unseen tie that binds our hearts in christian love. I sent your letter to Elder Reeder; he was much interested in it, and said he feels sure you are one with us in travel and mind, and that you lean upon the sure mercies of God. In what sense could we be nearer to God than to be able to trust him for full salvation? It is good to trust in Jesus, and surely the name of Jesus sounds sweet in a believer's ear; it not only sounds sweet, but looks sweet, because this is how I commenced reading the SIGNS. Soon after I rejoiced in the Savior's love, and felt the forgiveness of my many sins, I accidentally, as it seemed, glanced at the paper and saw nothing but the name Jesus. I quickly picked it up to see what was said about this precious Jesus, who had so recently said to me, Thy sins are all forgiven. This very name thrilled my soul, and from that day to this I have been reading the SIGNS, and it still tells the same sweet story of his love and mercy to poor sinners. How many times I have been comforted. He will not leave himself without witnesses. If we could see each other we could tell many things that cannot be written, and do you know I have a feeling that I will see you some time? Thank you for the invitation to visit you; if we ever can we will be pleased to do so. We would be more than glad to have you and your family visit us at any time. My husband joins me in love to you and yours.

In sweet fellowship,

MARY E. PITTMAN.

HAVANA, Kans., Sept. 15, 1910.

MY DEAR SISTER:—I hope you will not think I have forgotten you, nor that I have grown indifferent about writing to you, for I do not think a day has passed this summer that I have not thought of you, and the last three or four days you have been on my mind almost constantly, so much so that I really believed you were coming to make me that promised visit, but as you have not come I am trying to write to you. I have been very much interested in your and sister Pultz's letters in the SIGNS. How mysteriously our Savior brings his people together for our comfort and his glory. If it were not for the SIGNS I probably never would have heard of you and many other dear ones. I have lately received another precious letter from sister Bessie Durand; she says she hopes that you and I will meet, then she wants to hear about it. The same day I had a letter from sister Nannie Edwards, of Lagrange, Ga.; sister Bessie introduced us, and we have been corresponding three or four years. Some say to me they do not see what pleasure there can be in corresponding with any one we have not seen; but you, dear sister, know all about it; we love their letters because they tell of the precious things of Jesus, and we feel that we have been taught in the same school and led by the same Spirit; they tell it by their sorrows and joys. We can all speak of our burden of sin, of our deliverance and of that peace that passeth all understanding. Of late I have been thinking much of that first happy hour which no tongue can tell, when Jesus said to me, Thy sins are forgiven. It seemed he was hovering very near in the form of an angel, and like vapor. It was just after I had retired for the night, and after forgiveness came my husband and I were

too happy to sleep until very late. Wonderful indeed are the goodness and mercies of our heavenly Father. Truly Jesus sought me when a stranger; yes, he loved me first. Surely God had great love for us when he gave his only begotten Son for us. O for a closer walk with God.

"Nearer, still nearer, close to thy heart,
Draw me, my Savior, so precious thou art,
Fold me, O fold me, close to thy breast,
Shelter me safe in that haven of rest."

Can you not come to see us this fall? we would be so glad to have you.

Your unworthy sister,

MARY E. PITTMAN.

HAVANA, Kans., Oct. 1, 1911.

DEAR SISTER:—I just sat down to write to some one, and said to my husband, I have so many letters to write I do not know which to answer first; at the same instant the thought came, I will write to sister McKinney. I have thought of you many times a day since I saw you last, and often I have feared you were sick after you returned home, as you ate very little and did not sleep well. I know you had spiritual food enough while at the association. We have not heard from a person who was there since we left there. We could not get away until Monday afternoon. We found all well, and everything all right, for which I hope we thank God. O, was it not lovely to be there? We could be together all the time, and no one missed a single sermon. The name of Jesus was exalted above every name, and all preached salvation by grace, and told the same sweet story of Jesus and his love, mercy and goodness to the children of men. We cannot fathom the depth, nor measure the height of this wonderful love. He will be unto us a God, and we

shall be his people, and he will not leave us comfortless. He has promised to remember our sins and iniquities against us no more forever. Just think of that; could anything be more comforting to such poor, sinful creatures as we are? Jesus loves even me; yes, though I forget him and wander away; I am prone to leave the God I love. Often I am made to say, What makes me do the things I do not want to do? I often wonder if there is any one like me; I know you are not, dear sister. If I am a child of God it is not because of any good I have done, but it is all through his love and mercy. He loved us even when we were dead in trespasses and in sins. He drew me, and I followed on, charmed to confess the power divine. How glad I am that the dear Lord does everything after the counsel of his own will. He, for Christ's sake, has pardoned our sins, and we believe he saved every one he died for.

We hope to have meeting next Sunday; wish you could be with us again.

With loving remembrance to your dear household,

MARY E. PITTMAN.

BALTIMORE, Md., Sept. 21, 1911.

DEAR BRETHREN EDITORS:—Inclosed you will find a money order to pay my renewal for the SIGNS OF THE TIMES. I do not want to miss a single copy of the paper, and often think one copy is worth the price of a year's subscription. You may know that I am a deaf mute, and the SIGNS has been a great comfort to me to read. While I cannot hear preaching with my ears, I can describe it in my heart, but I fail to express myself.

I am forwarding you a letter written me by Mrs. Florence Pultz, which I would like published in the SIGNS, if agreeable to you. Her dear letter comforted me,

and I have read it over and over again, though we are strangers. I have often tried to answer it, but it has been difficult to reply, for I am so ignorant in my mind, which I truly hope she will pardon. I am hoping to hear from her again. I am made to hope, and feel to love God's people in a peculiar manner, which I think manifests a relationship in the Spirit, though I feel to be one of the weak ones, and I feel to need the help of my brethren and sisters that are so much stronger in the Lord than I am. I would always be glad to receive comforting letters from God's people who hear the sweet gospel sermons. While it has not been my privilege to hear my pastor preach, I enjoy reading in the SIGNS from the various writers.

Dear reader, if you have a mind to write me, do so, as I always love to hear of the good word of Jesus.

May God bless you with his loving care.

RAY KAUFFMAN.

WHEELING, W. Va., Jan. 9, 1911.

MR. RAY KAUFFMAN—DEAR BROTHER:—I read your good letter in the SIGNS OF THE TIMES of Dec. 1st, 1910, and the thought came then that I would like to write to you. I feel sorry that you are afflicted, and yet I feel that you are wonderfully blessed, in that you can read, and you can meditate. I have often thought that if I were blind and deaf naturally, I would have less to draw my thoughts away from God and heaven. How good it is that it does not require natural faculties to know the things that belong to God. I think often of the man that was born blind; we read of it in the ninth chapter of John: "And his disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither

hath this man sinned, nor his parents: but that the works of God should be made manifest in him." Surely, my dear brother, God has made his works manifest in you, having neither speech nor hearing, yet he made you know the truth and love it. It makes me love our good SIGNS, and I have a lively hope that God is pleased with it, when I know that he has directed you to its pages for instruction. I read the two good letters which your pastor wrote to you in the January 1st number, and it caused me to have a warm feeling for him; they show he has a good, kind heart. I never met him. I wish I lived where I could go to preaching every Sunday. There are no Primitive Baptists here. I usually get to attend one association each summer. I attended a two days meeting at Donora, Pa., in November, and enjoyed the preaching and the company of the saints very much.

Dear brother, I started to write you, as you will see, on January 9th, but felt uncertain in my mind as to how you would regard this liberty. I think I do have a desire to comfort the dear children of God, especially if I think they are as hungry for the company of the dear saints as I am.

You speak of your good brother Floyd; I know you miss him; he was good and kind to you. We have our Elder Brother, Jesus our Savior, we know that he is, and that he is a rewarder of them that diligently seek him. How wonderful to think that he knows our every thought, and that his kingdom is in the hearts of his people; that we are not our own, but are bought with a price; surely it is a wonderful price. Being so dearly bought, how we should strive to please God; we should pray without ceasing for his holy Spirit. He encourages us to pray, and

not to faint. Dear brother, I do pray that he may fill your life with the sweetness of his presence, that you will be always in sweet communion with him: God speaks to the heart; often we do not know that it is his voice, but later it will be made known to us.

Feb. 18th.—Dear brother, I have been uncertain in my mind about sending what I have written; I believe it is because I have been so comforted and so cheered by the kindness of some of the dear saints who have taken the trouble to write to me that I feel this inclination to go and do likewise. In your letter you said that there were places where they preached in the sign language, but you did not feel disposed to go. This struck me so pleasantly I said to myself that God had something better in store for you. God chose to teach you himself, and he taught you by the SIGNS OF THE TIMES.

I hope you will accept this poor, little effort from a poor, old, afflicted sister, who has a desire to do the will of God, and yet is so ignorant and weak, not knowing a step of the way. As we cannot speak to your ears, we can only speak in this way. This morning I arose early, and was thinking about trying to address a few lines to Elder Durand, when I was quickly reminded of this unfinished letter to you. I had often been reminded of it before when starting to write, but I felt as if it could not be of any comfort or interest to you, coming from such a poor source as I feel to be, but if it finds favor in your sight, I know you will write. I would be glad to have you write and tell me about your experience, or about God's mercy to you.

I am, I hope, your sister in this blessed love of God,

(MRS.) FLORENCE PULTZ.

PHILADELPHIA, Pa., Oct. 2, 1911.

DEAR ELDER KER:—This is a letter handed me by sister Stradley for your judgment for a place in the SIGNS.

Your brother, I hope,

J. M. FENTON.

CAMMAL, Pa., Nov. 20, 1910.

DEAR EDITORS:—I have often thought I would like to write a few lines for the SIGNS OF THE TIMES, as I take it and enjoy reading the letters of other dear brethren and sisters. I have never written before, and I hope it will escape the wastebasket. I have experienced many lonely days since the death of my dear companion, and miss him more every day. We had been married fifty years, and the mother and father of six living children, all of whom are married and have homes and families of their own, so I am left all alone, and no one can tell the lonely hours I have spent, and will never know that sadness until they pass through it themselves; but the dear Lord is with me day and night; he neither sleeps nor slumbers; he is the watchman over his flock, and all the comfort I desire is to hear the truth preached, for I am a poor, miserable sinner in the eyes of God, but all my trust is in him. The most important subject that ever engaged the attention of men or angels is the worship of the true and living God. It is that in which the saints are not only engaged while here in their pilgrimage, but it is that in which they hope to be employed in the unclouded regions of glory. When God delivered me from that horrible pit and miry clay and established my goings, he also put a new song in my mouth, even praise unto his name. When John saw the Lamb standing upon Mount Zion he also saw with him an innumerable company employed in singing the new

song before the throne of God, which no man could learn except those who were redeemed from the earth, and none but the redeemed, regenerated, called and spiritually taught can worship God in spirit, rejoice in Christ Jesus and have no confidence in the flesh. The Scriptures teach us that the only acceptable worship of God is in spirit and in truth. He will have no other worship, for he is the God of truth. "Rejoice not, that the spirits are subject unto you: but rather rejoice, because your names are written in heaven. 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." "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"Adieu, vain world, the spirit cries,
All tears are wiped away;
My Jesus fills my cup with joy,
And fills it every day.

A taste of love we have below
To cheer a pilgrim's face,
But every saint must die to know
The feast of heavenly grace.

Our days are as the grass,
Or like the morning flower;
If one sharp blast sweeps o'er the field,
It withers in an hour.

But thy compassions, Lord,
To endless years endure,
And children's children ever find
Thy words of promise sure."

I will now write a few words in regard to my mother and sister; they have been dead a number of years, but I shall never forget them. My mother and two other old sisters walked from Cammal to Cherry Flats, a distance of twenty miles, to hear the truth preached. Elder Getchel was the minister at that time. The two old sisters made the trip twice, but my moth-

er could not walk so well, for her weight was two hundred and eleven pounds when she was forty years old. Brother Vail and brother Durand know just how far it is from Cammal to Cherry Flats, also knew those old sisters well; they were kept by the power of God and his mercy during all those years. Brother Vail, our former pastor, had been coming to Cammal for over thirty-eight years. We were always glad to see him, and were sorry when he left us and went to Canada; but now Elder Fenton, of Philadelphia, Pa., has taken his place, so we are not left without a minister. It is a wonderful thing to know the truth, and to know God and be known of him.

I will now speak of my departed sister Charlotte, who left this world of sorrow thirty-seven years ago, and I am the only one left to tell of that dying hour. My father came for me at noon, and said that if I wanted to see my sister alive I should come at once, so I went, and she reached out her hand to shake hands with me, then mother gave her her dinner. She took one bite and said, "Is this death, or is it not? I was warned of this three days before;" but none of us asked what that warning was. She said, "The only true doctrine that is preached under the heavens is the Old School Baptist doctrine; you can live by it and die by it." She had three small boys: Lewis, Wallace and Peter. She gave Lewis to mother, and two sisters took the other two. Then she wanted us to sing "Home, Sweet Home," for she said she was going home, everything was dark and she could see us no more. She died of consumption, and for over a week she had not spoken above a whisper, but at that last hour God gave her strength to talk and tell us what she wanted us to do. Broth-

er Durand knew my sister well, and knew her hope. She had a hope in Christ, and I hope I have one.

Ever your sister, in hope of eternal life,
SARAH JANE STRADLEY.

LEBANON, Ohio, Sept. 16, 1911.

DEAR BRETHREN EDITORS:—My time has again expired for the SIGNS, so you will find inclosed a post-office order for two dollars for another year's subscription. I cannot do without it, as it is the only preaching I am privileged to have, or nearly so. I love the doctrine so ably set forth by the editors and brethren, who testify that they have been with Jesus and learned of him. I am sure there is nothing worth living for in this vain world except to glorify God, and this poor life has fallen so far short of it that sometimes I must cry out, Is his mercy clean gone forever? All within is vain and wild, yet how I long to be manifestly his child. When I would do good, evil is present with me, and how to perform that which is good I find not. The apostle says, Then it is no more I, but sin which dwelleth in me. Verily it is not in man that walketh to direct his steps. He also besought the Lord thrice that this thorn in the flesh should be removed, and the blessed answer came, "My grace is sufficient for thee: for my strength is made perfect in weakness." "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

The letters of brethren Silas Durand, Frederick Keene and sister Pultz, together with many others, have been of much comfort to me lately. I love the precious doctrine of salvation by grace, and when we are enabled by this precious grace to look away from our own vile,

worthless frames, to behold the Lamb of God, who taketh away the sin of the world, then we are made to rejoice with joy unspeakable and full of glory. I sometimes have (or seem to) strong faith that I have had this experience, and yet most of the time I am dull and lifeless, and feel sure that no one is worse than I who has never heard the precious name of Jesus, nor felt the power of his wondrous grace. O let me ever praise and adore him who is the Rock of Israel, the precious, lively Stone, to whom the saints will ever cry, Grace, grace unto it. In the language of the last words of David: "And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow." Pray for me when it is well with you.

Unworthily,

(MRS. EVA W. MORRIS.)

TIAWAH, Okla., June 27, 1911.

DEAR BRETHREN EDITORS:—I send you a copy of a letter which I wrote to my father forty-seven years ago; I was then a photographer in an adjoining county to which my father lived. Yesterday in looking over some old letters which my father had carefully laid away I came across this letter; I had forgotten writing it, but the handwriting, date, place and signature all proved that I had written it. There is no curiosity about the sentiments expressed in this old letter, but a proof that I believed the same doctrine essentially nearly fifty years ago as I do to-day. I hope I believe that I

am a sinner, and that the Lord Jesus Christ is the only Savior of sinners.

In hope of immortality,

J. F. BEEMAN.

MIDDLETOWN, Ohio, June 15, 1864.

DEAR FATHER:—I am still living in this world of sorrow and disappointment, where many a sore trial awaits us poor mortal worms of the dust, where we are all subject to the inbred corruption of a hard heart and a guilty soul, where many are made to feel the great necessity of an all-wise and protecting God, who rules supreme over all flesh; for no flesh shall glory in his sight, but all shall be subject to his divine will and power, for all things are by the will and power of God. Thanks be unto him who still doeth his pleasure, even if the natural world does seem to be laid in darkness, and not even the light of a star seems to brighten the natural sky, nor a living hope seems to spring up to secure for us a permanent place to rest in while sojourning here below; not even one thing to encourage us, but the firm decree of God standeth, and it is secure. We do not know what the future may bring forth, but one thing is certain, nothing shall come to harm those who trust in God, for the Lord has a chosen people, a peculiar people, which were chosen in him before the foundation of the world. But how does this sound in the ears of the world? As they cannot receive it, of course they will not believe it. It is too hard against their works which they perform with their own hands. But, my soul, have you anything to rest upon, anywhere to go to soothe your aching thirst for true holiness? Stop and think, and remember, did you not hear the sweet voice of One near you who spoke words of comfort and cheer, and did you not listen with an

attentive ear? Did you not promise to obey? Did you not confess that he was all of your hope? Then why do you serve the flesh when you should be serving God? Are you proud again of a little worldly honor, and are you set up because of worldly gain that quickly passes away? But how can these things be otherwise when we remember that we still dwell in the flesh, and have the same carnal nature, with all of its seducing lusts? For every day we see something of the ravages of that destroying power of the man of sin, that inward nature that is corrupt and vile, that is abominable and wicked, which showeth itself in every imaginable way that can be conceived of. But our hope is not like the hope of the world, which is disappointing, it is sure and steadfast, and an anchor of the soul, that brings us nigh unto God.

I have written too much for your patience I am afraid. It is getting late, now after eleven o'clock at night, so I will close.

From your affectionate son,
JEFF BEEMAN.

PINELAND, Texas, July 31, 1911.

DEAR EDITORS:—As my subscription to your paper will expire September 1st, thought I would send in my remittance for another year, so inclosed you will find two dollars for same. I also thought I would try to write a few lines to let you know how much I appreciate the SIGNS. I have only been a reader of it about eleven months, but it seems that I could not get along without it. If I ever have known anything in a spiritual sense, and I sometimes hope I have, this dear paper comes to me in the darkest hours, when everything seems to be doubt and gloom; it comes filled with good letters written by the dear ones from all over the

country, and when I begin to read them it seems the Holy Spirit takes control of my mind and I am made to rejoice beyond expression. Although I am not connected with the church, I do believe the doctrine of the Old Baptists, the doctrine of salvation by grace, for I am made to feel and believe that if I am ever saved it will be through the mercy of our Lord and Savior Jesus Christ. I would like to tell you how I came to subscribe for the SIGNS, but have not space to do so now, as I have already written more than I expected, and it seems that there is nothing in what I have written, but those things just came into my mind, so have tried to write. Do with it as you please, and when at the throne of grace remember me, a poor, wretched sinner, saved by grace, if saved at all,

G. L. BEAUCHAMP.

MARENGO, Ohio, July 10, 1911.

DEAR BROTHERS EDITORS:—I know I am slow in sending our remittance for the renewal of our much loved SIGNS OF THE TIMES, but we still desire its continuance to our home, for we love the precious truth for which it so faithfully contends, and it is good to know there are a "faithful few" who still maintain and heed the good old way: salvation by grace. How precious is the doctrine that Jesus is the way, the truth and the life, an all-sufficient Savior of poor sinners, and how blessed and highly favored we are if we have thus been taught of the Lord, and given a hope which is more precious than the gold of Ophir. Blessed is the man whose hope the Lord is. How beautiful it would be if all who have this good hope through grace would come together in loving fellowship, all as one precious family in peace, in oneness of faith, doctrine and practice, with love

flowing from heart to heart; truly it would be a home, a resting-place in the weary journey of life; it would be attractive and encouraging to all the little, doubting, hungry ones to take up the cross and come in and follow with us in faith and fellowship of the gospel, and we could say of a truth, "Behold, how good and how pleasant it is for brethren to dwell together in unity;" but alas, we live in a time when the love of many waxes cold; some are wrangling and backbiting over things to no profit, until at times we feel so discouraged and wonder what will become of the dear, precious cause here in this vain, contentious world; but the Lord is good, and we feel sure he knoweth them that are his, and we still feel to hope and trust in him to lead, guide and keep his loved ones, that we all may be found walking as children of the light, loyal and faithful to him who is so gracious and full of mercy to us.

"O let us be of one heart and mind,
Courteous, pitiful and kind,
Lowly, meek in thought and word,
Altogether like our Lord.

Let us for each other care,
Each another's burden bear;
To thy church the pattern give,
Show how true believers live."

With love to all the dear household of faith, I remain unworthily, in humble hope,

BELLE GORSUCH.

ORLANDO, Fla., Sept. 7, 1911.

DEAR EDITORS AND READERS OF THE SIGNS OF THE TIMES:—I have been pondering in my mind for a long time whether or not to write you a few lines, but I want to tell you I thank you for the privilege of reading your good paper, yet it makes me feel sad to think I cannot pay for it, and whenever you see proper you can discontinue sending the paper to me. I am such a poor, ignorant, sinful mortal I do not deserve such fa-

vors. I received a letter on the resurrection from dear brother Beeman some time ago; it is good, and I thank him for it, and I thank the Lord for putting it in his heart to send it to me, for it does me good to get a word from the dear ones far away. A great many years ago it was the Lord's will that I should be placed far away from all the Old Baptists; not a member anywhere near me; it seems that the Lord cut me off from them because I was such a sinner. How often I have to say in my mind, O Lord, have mercy on me, a poor sinner. At last the Lord has placed me within half a mile of the Old Baptist church-house. O how glad I was to meet with the people I love, for I was not expecting to ever meet with the church again. I came here the first of May, 1910, and can walk to the meetinghouse. The members all seem loving to each other, and it seemed like old times. Poor sinner as I am, I had to ask a home among them, for I could not stay away. They received me, and seemed to rejoice, and I rejoiced with them to think I had found once more the people I love, and I have been able to walk to the meetinghouse once a month, except three or four times. Our preacher is a good man, and the Lord is with him when he gets up to preach. He is sound in the predestination and foreknowledge of God. At our last meeting, on Saturday, there were four dear sisters who told what they hoped the Lord had done for them, and were received, and baptized the next day. My age is eighty-four years.

This letter is not worthy of notice; I can hardly write, but wanted to thank you for your kindness in sending me your paper. Pray for me, that I may be prepared to depart in peace with my blessed Savior when it is his will to take me from this time world.

(MRS.) S. J. BRANSON.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1911.

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

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

Elder H. C. Ker, Middletown, N. Y.

*All letters for this paper should be ad-
dressed, and money orders made payable, to**J. E. BEEBE & CO.,**Middletown, Orange Co., N. Y.***DIFFERING BELIEFS.**

SEVERAL brethren from different parts of the country have lately written to us with regard to a state of things which they say exists in their sections among the churches. The substance of the questions which they have proposed relates to difficulties growing out of differing beliefs among them with regard to the doctrine of the predestination of all things. The particular questions propounded refer to the manner of conduct which the churches who hold to the doctrine of predestination ought to maintain toward the churches which do not receive this doctrine. It is stated by the writers that churches which deny this doctrine have refused to receive members dismissed from the others upon the letters which were given them, solely because of the faith of the churches giving the letters, in this doctrine. In other words, brethren who hold to this faith are rejected from the fellowship of the brethren who deny this doctrine. In one instance named it is said a brother who received a letter of dismissal from a church holding to this principle of doctrine, and who presented it to a church which rejects the doctrine, was refused admission upon his letter,

but was received upon confession of his faith. In other instances it is stated that churches denying this doctrine have put up bars of fellowship, as it is called, against those churches who believe this principle of doctrine to be the teaching of the Bible, refusing to allow ministers who believe this doctrine to preach in their pulpits, and refusing to receive members from the churches which hold this faith. In reply to these statements and questions we will say that some things seem clear to us, and yet we would not desire to write hastily or rashly concerning any matters among churches at a distance from us. In the first place, we will say that it certainly is not needful for us to reiterate our faith in this principle of truth. If anything is stated clearly in the Bible it is that our God is the Creator of all things, and that he is infinite in knowledge, so that his infinite mind takes in all that ever has existed, all that does now exist and all that ever will exist. This means that there is not a grain of sand, nor mote that floats in the sunbeam, but what from all eternity was in his mind and knowledge, and that not one deed, word or thought of men or angels has ever existed that was not embraced in the omniscience of Jehovah. Nothing therefore can ever be that was not always known by him, and nothing that he knew from eternity can fail to be. We should call this predestination of all things. If some other brother chooses to give to this principle of truth some other name, we would have no dispute or quarrel with him, so that he believes the truth of the foregoing statements.

In the second place, we have been glad to learn that, as a general thing at least, all over the country, and among all the churches, those who believe this gracious truth have not felt to cut off others from

their fellowship because they could not enter into a full belief of it. We recall that brother Silas H. Durand some time ago said in writing that he had never felt like withdrawing fellowship from a brother who could not fully receive this truth, though he might feel to do so because of the spirit and manner in which one might oppose this doctrine. This expresses the feeling that has actuated us these many years in the past. But, on the other hand, it has been the case often, as we learn, that those who deny the doctrine have declared entire nonfellowship for those who believe and love it. It has been painful to us to hear of such things. There are many brethren, no doubt, of whom it may be true, as it is with ourself, that they have found much consolation in affliction, and great strengthening in the midst of temptation and weakness, by their faith in this gracious doctrine which so greatly honors the God whom we worship, and which furnishes such a bulwark of security to us in time of temptation and trial. How many have been lifted up under great stress of trial by the remembrance of the truth that all is as God has appointed it for them, and that all these, as well as other things, are only working for their good and the glory of God. Thus Job in his affliction comforted himself: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And, Shall a man receive good, and shall he not receive evil, at the hand of the Lord? Again, "He performeth the thing that is appointed for me: and many such things are with him." All this was the stay and strength of that afflicted servant of the Lord. In these three expressions from the mouth of Job we have two special truths presented, viz., first, that he believed that all his afflictions, as

well as all his blessings, came from the hand of God, and not from the hand of robbers or of Satan; and second, that that which the Lord was doing to him was what He had before appointed. What is this if it be not predestination? In the time of affliction, when men are weaned from the breast, they come to understand this doctrine with all other doctrine. To them it is not a matter to be fought over, but to be received to the lasting consolation of their souls. Such as these do not wish to make this doctrine a matter of strife, but they do wish to bear testimony to its power to heal and strengthen the sick and weak ones of the flock. For this reason they do not feel to enter into contention over it, but to bear long with those who have not attained to the experience of the truth and power of that doctrine to help them in time of need. But we had not purposed to say so much in this direction, but simply to reply to the questions suggested by the brethren.

In the third place, as regards the instances where churches believing this doctrine have given letters of dismission to members, and these letters have been rejected by another church solely because of this doctrine, it seems to us that such an action is a declaration at once of want of fellowship, and that it is saying that they do not regard the church giving the letter as being a church of Christ at all. In such a case the brother or sister presenting the letter ought to decline being received in any manner at all by the church rejecting the letter; to do otherwise is to declare (whether such an one means it so or not) that he is in accord with the action of the church which has thus declared nonfellowship for the other. That brother should have returned the letter to the church which

gave it to him, or else have found some church in order that would receive the letter and welcome him upon its authority. Still further, as long as he has not placed his letter in some other church, and become a member with that church, he is still a member of the church that granted him the letter. It is customary, we believe, in most churches, and we know that it is with some, to say in the letter, "And when we shall receive word from you that our brother (or sister) is received by you we shall regard him (or her) as being dismissed from us." But he is not dismissed from this former church until his letter has been received by another of the same faith and order, therefore those who have been received upon confession of faith, their letter having been rejected, are still members of the church which gave the letter to them. The fact that they have been received upon confession of faith does not make any difference, so far as their true membership is concerned, and it appears to us that the one thing that the church giving the letter ought to do is to write to or visit the brother or sister and show them that they are really members of the church giving the letter, and not members of the church where the letter was rejected, and if they have any fellowship in the spirit with the church which has rejected the letter it would be right to also communicate with them with regard to the matter, and try to win them to a better course, and to manifest brotherly regard for the church granting the letter. We see no other course to pursue in the cases stated by those who have written to us.

Fourth, in other instances brethren have written us that churches and ministers who deny predestination refuse to allow ministers who do believe the

doctrine to preach in their pulpits, and yet they will occupy the pulpits of churches which do believe the doctrine, if allowed to do so, and the question is asked us, Should this last be allowed by those who believe the doctrine? We can hardly understand how a minister who would deny to us, for instance, the use of his pulpit, because of our faith in the doctrine of predestination, could expect to be welcomed into the pulpit that we are occupying. We have never taken the ground that a brother must look upon this principle of doctrine just as we do before we can walk in fellowship with him; indeed there have been some of the most precious ministers we have ever known who did not feel prepared to accept this doctrine in its fullness of meaning, and we have had many delightful hours in conversation with them, and in sitting under their ministry, but it seems beyond all question to us that if one who questions the doctrine refuses to admit one who believes the doctrine into his fellowship, either in his ministry or in any other way, it would be utterly inconsistent for him to expect to be received and fellowshipped by the other in any way. We cannot see how there could be anything but embarrassment for all concerned in such a case, and it could not be for the edification of any one, nor for the glory of God. It has long seemed to us that if in any case, and for any reason, one declares nonfellowship for another, there is no remedy until that action is rescinded. The one excluded may be wrongfully treated, as sometimes no doubt has been the case, but still he cannot walk in fellowship with those who will not walk in fellowship with him. It is right, if he feels to be wrongly treated, for him to try to show that it is so, that the bars may be removed; but until they

are removed the act of the one declaring nonfellowship must be in the way and keep them both apart. If the declaration of nonfellowship be because of the doctrine of the word of God, as is stated by those who have written to us to have been the case in the instances to which they have referred, the same principles hold good. The declaration of nonfellowship cannot be overlooked until it be taken out of the way. This is the way the matter appears to us, at least.

In the the fifth place, questions have been asked us with regard to members coming from those churches which have declared nonfellowship for the doctrine, and for those who hold it, to churches who do hold to this truth, asking for membership. We suppose the meaning is, if they come bringing letters from those churches. In reply we can only say that we cannot see how letters could be received from churches which would not acknowledge letters to them in return. If the church at Rome should for any cause refuse to receive letters of dismission from the church at Ephesus, we could not see how the church at Ephesus could receive such letters from the church at Rome; but we can see how both churches ought to treat each other with brotherly kindness, and so try to come to an understanding and to remove the difficulty if possible. We certainly would be glad to know that in those places where these difficulties exist there existed such a state of sorrow over it all that the desires and prayers of all the Lord's people would be coming up before God for healing, and for righteous peace among them. If the Lord makes peace, who can make trouble? How important to remember the admonition to strive for the things which make for peace, and things whereby one may edify another.

But let there be no compromise in the doctrine; that is, we mean, let none strive to get together by each one yielding something which he understands the Bible to teach. Each one must cling to the truth as it appears to him, yet there may well be forbearance toward each other, and an endeavor to be patient and kind.—This is commanded among all who love God.

We will leave these reflections to the brethren who have written to us and to our readers in general. We have not been striving to give any decision about any particular case anywhere, but simply trying to speak of some of these things in a general way. C.

TO OUR SUBSCRIBERS.

ON the last page of each number of the SIGNS OF THE TIMES we request that all remittances be sent direct to this office, and if our brethren and friends would follow these directions they would save us much trouble and expense. Make all checks, money orders, &c., payable to J. E. Beebe & Co., Middletown, N. Y.

NO MORE LARGE HYMN BOOKS.

WE are very sorry to announce that the supply of our large Hymn Books is exhausted, and we will not be able to fill any more orders for same, but can furnish any number or binding of the small Hymn Books.

CHANGE OF ADDRESS.

BROTHER George D. Conklin having changed his address from Warwick, N. Y., to Pine Bluff, N. C., Box 114, requests that his correspondents address him at the latter place.

ELDER C. K. Haines has changed his address from Princeton, Ky., to Lakeland, Fla., where his correspondents will hereafter please address him.

CIRCULAR LETTERS.

(Written by Elder S. B. Jones.)

The Hazel Creek Association of Regular Predestinarian Baptists, now in session with Spring Creek Church, Adair County, Mo., to the churches composing the same and the faithful in Christ Jesus.

DEAR BRETHREN AND SISTERS IN THE LORD:—Another year of time is numbered with the past since we met in an association, with it many changes, some of which have caused sorrow and sadness, and some caused joy and gladness, yet it has pleased the Lord to spare our lives and permit us to meet again in an association, for which blessing we hope we feel thankful to the Giver of all good and perfect blessings. Very dear brethren and sisters in the Lord, according to a long established custom you will look for a Circular Letter to accompany our Minutes, and as the lot has fallen on me to try to write one, I will call your attention to a portion of Scripture which you can find by reference to the epistle of Paul the apostle to the Colossians, second chapter and sixth verse, which reads thus: "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Let us, dear brethren and sisters, remember that those whom the apostle was addressing, or writing to, had received Christ Jesus the Lord, a free gift bestowed upon them, so we understand that the command that the apostle has given is to all them that have received Christ Jesus the Lord, even to the present time. Let us notice why it was that he, Paul, was an apostle of Jesus Christ, or by what authority he acted. We find that it was by the will of God (Colossians i. 1), and we do not believe that God makes any mistakes; his work is a perfect work, even from the redemption of his people down

to the smallest event in time or eternity. "Known unto God are all his works from the beginning of the world."—Acts xv. 18.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him." The apostle was here trying to draw their minds to a steadfastness in the faith of the Lord Jesus Christ, and not to be entangled with the false doctrines and systems of that day. Brethren, we have these things to contend with to-day, the great enemies of the truth, therefore we would admonish you to be careful to maintain the doctrine of our Lord and Master, of which the apostle Paul was an able defender, and could point out these doctrines of men that should creep in, teaching for doctrines commandments of men. You have not received Christ Jesus in this way: by anything good that you have done, but by the Spirit teaching you that you were poor, helpless sinners, and teaching you to observe all things I have commanded you, and lo, I am with you always. We have been buried with him in baptism, to rise and walk in newness of life; in this we have become dead to the world and alive to Christ. John says, "We know that we have passed from death unto life, because we love the brethren." "Old things are passed away; behold, all things are become new." What a wonderful change here by the work of the Spirit; the power of God manifested through the Spirit to the poor, dead sinner; this is God's way of leading his children from darkness to light; we now seek the things that are above, where Christ sits on the right hand of God, to make intercession for his people. Now, dear brethren and sisters, there is much said at this time about how God saves his people; let us hear what God says about it, and not what men say. Paul, who was an apostle of Jesus Christ by the will of God, says, "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." So we find that Paul says that we are saved by grace through faith, and that not of ourselves, it is the gift of God. The angel of the Lord appeared unto Joseph, and said unto him, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." Now, according to the testimony, Jesus is the Savior of his people. Let God be true, and every man a liar. Abraham believed God, and it was counted to him for righteousness; he had faith to believe what the Lord had promised he was able to fulfill, and this faith was counted to him for righteousness. So the apostle says, Ye are the children of God by faith in Jesus Christ. So then we walk in him by faith, looking unto him who is the author and finisher of our faith. When we received this faith we felt we were poor, lost sinners, and that we needed a Savior; we were sick of sin, and desired and longed for righteousness; we could see no good in anything that we could do; we could see our weakness and our imperfections; we could look upon every one as being better than ourselves. This is the way the Lord leads his people; they are taught of God to love one another, and when they meet they love to talk and tell of what great things they hope the Lord has done for them; not what great things they have done for the Lord; so the apostle could say to them, "As ye have therefore received Christ Jesus the Lord, so walk ye in him," and do not get up contentions about the law, for ye have become dead to the law by the body of Christ; that ye should be married to another, even Jesus, who was delivered for our offenses and rose again

for our justification, our righteousness, sanctification and redemption, through the blood of Jesus Christ our Lord, that through him we might receive the forgiveness of sins. Now, dear brethren, contend earnestly in the spirit of meekness and love for the doctrine and practice of Christ and his apostles, and so walk ye in him.

ISAAC CAPPS, Moderator.

H. C. CATE, Clerk.

(Written by Elder J. B. Slauson.)

The Roxbury Old School Baptist Association, now in session with the First Church of Roxbury, Vega, N. Y., Sept. 20th and 21st, 1911, to the churches composing the same sends christian greeting.

DEARLY BELOVED BRETHREN IN THE LORD:—Another year is numbered with the past, and we are again gathered together in an associate capacity. We wish to address you with our annual letter of love and fellowship, and in so doing will say that we have many things to be thankful for, and especially that the Lord has kept us through another year, and by his kind providence has privileged us to meet together in this our annual association, where we hope to praise his great and glorious name in body and spirit, which are his, and that this meeting may be an association indeed, where heart shall respond to heart, where love and fellowship shall abound, giving all glory to God, to whom all glory belongs. We would desire in writing this epistle of love and fellowship for the consideration of our brethren to call your attention briefly to the words of our blessed Master as recorded in John xiv. 27: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither

let it be afraid." These words are of en-dearing comfort, coming from the lips of our adorable Redeemer to his apostles, whose hearts were troubled because of his sayings, as recorded in one of the preceding chapters, where he told them plainly of the things concerning him that should be accomplished at Jerusalem, how that he should be betrayed into the hands of wicked men to be crucified, and on the third day should rise again. These sayings of Jesus greatly astonished the apostles, and caused them to be troubled in heart, for they had looked upon him as the promised Messiah and King of the Jews. The apostles, not understanding the full import of his words, were not able to comprehend the nature of his kingdom which he came to establish, that his kingdom was not of this world, but his kingdom was a spiritual kingdom; therefore he (Jesus) must die in order to return to the Father from whence he came, and to redeem the subjects of his grace and establish his kingdom in their hearts. Now, as the apostles were not able to fully comprehend his words, their hopes were blighted and their hearts saddened in the thought of their blessed Master being taken from them, but he assures them of the coming of another Comforter, the Holy Ghost, whom the Father will send in his name, and he shall teach them all things. Things which the apostles at that present time were not able to understand concerning the death and resurrection of Jesus were to be revealed to them by the Holy Ghost, and, furthermore, he assures them of that blessed peace which he will leave with them.

We now desire to briefly inquire into the saying of the blessed Master, as recorded in his word: "Peace I leave with you, my peace I give unto you." The

Scriptures plainly declare that all were dead in sin, and all had become transgressors before God, for by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. Death implies separation, so all were separated from God, or, in other words, were not at peace with God, for by nature we are children of wrath, even as others. Jesus came to do the will of his Father, and this is the will of him that sent him, that of all that he had given him he should lose nothing, but raise it up again at the last day. Jesus must destroy him that had the power of death, that is to say, the devil, in order to deliver them who through fear of death were all their lifetime subject to bondage. Jesus came to do the will of his Father, and his Father had willed that he should blot out our transgressions as a thick cloud, and deliver us spotless before his Father in glory, freed from sin and condemnation, delivered from the power of darkness into the glorious liberty of the Son of God, and to be at peace with God. The peace which Jesus gives is that peace of soul which the world cannot give. He (Jesus) can cause a dead sinner to live and rejoice in that sweet peace and rest that remain for the people of God, which is known only by those who experience it, for where there is no knowledge of sin there can be no knowledge of salvation from sin; if there is no cross there can be no crown; likewise, if one has not experienced his lost condition how can he know the joys of salvation? Jesus gives that sweet peace and rest of soul that the children of God experience here, and fits and prepares them for that sweet peace and rest in the presence of God in its fullness, which can only be felt in part while in this tabernacle of flesh;

so, dear brethren, let us strive for the things that make for peace, not rendering evil for evil, but with longsuffering forbearing one another in love, praying for one another and helping to bear one another's burdens, so fulfilling the law of Christ, and may the God of all grace enable us to dwell together in peace and fellowship in the midst of a wicked and gainsaying world, to the praise of his great name.

J. B. SLAUSON, Moderator.

H. C. ELMENDORF, Clerk.

(Written by Elder R. W. Sanford.)

The Lexington Old School Baptist Association, assembled with the Middleburg Church, October 4th and 5th, 1911, to the churches composing the same.

DEAR BRETHREN:—In pursuance of old time custom to address you in what is called a Circular Letter, suffer us to call your minds to the epistles of John, in which we do well to consider that which was from the beginning with us in our experience of the power of the word of life, that eternal life which was with the Father and his Son Jesus Christ, manifestly taught to the heirs of the grace of God. In the fullness of time God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we (Gentiles) might receive the adoption of sons. Because ye are sons God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. (See Gal. iv. 5, 6.) Whosoever believeth that Jesus is the Christ is born of God. If we love him who has begotten us, we shall most assuredly love them that are begotten of him, as children of the elect lady (the church), who is free, who is the mother of us all and never in bondage. All gospel ministers (like John) love the church for the truth's

sake; it is their greatest joy to see them walking in the truth and in gospel order, each esteeming others better than themselves, and love to assemble together and let their voices mingle together in praise to him who has called them from darkness into light in the Lord. When men and women have been taught the sacred truths of the gospel it is evidence they have been born of God, and show a desire to dwell together in fellowship, not desiring to withdraw from the church and follow after seducing spirits, for such have gone out in the world; try them, brethren, by the word of truth; to every inquiring son or daughter of the Lord the gospel is full of teaching. If any lack wisdom, go to him who withholdeth not to them that walk uprightly. Thus it is safe for every quickened son or daughter to go softly and with care, putting no confidence in an arm of flesh, for the wisdom of this world is foolishness with God; having been made free, let us not be again entangled with any yoke of bondage. John rejoiced greatly to find the children walking in the truth as they had been commanded by the Father. May we lay aside the common affairs of this life, and every weight, and that sin which doth so easily beset us (unbelief), and in patience run the race set before us, looking unto Jesus. "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."—Heb. xii. 3. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house [church], neither bid him God speed."—2 John 9, 10. The union of Christ and his bride (the church) before

time elected in him, sanctified by God the Father and preserved in Christ, and in time called, from such turn away. Brethren, do not leave all the care of the house (the church) to the watchman; you have your station to fill, see that you be watching over one another (not for evil, but for good), bearing one another's burdens, for in so doing you are fulfilling the law of Christ. Experience has taught you the flesh is enmity; you are called upon to crucify the old man, with its affections and lusts, and put on the new, which is created of God in righteousness and true holiness. "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another."—Eph. iv. 25. Be courteous, kindly affectioned one to another, and the God of peace be with you all. Amen. Farewell.

R. W. SANFORD, Moderator.

JAMES AVERY, Clerk.

JAMES E. LIVINGSTON, Ass't Clerk.

(Written by Elder H. H. Lefferts.)

The Corresponding Meeting of Virginia, in session with the Bethlehem Church, Prince William County, Virginia, October 11th, 12th and 13th, 1911, to the several churches and associations with which we correspond, sendeth christian greeting.

DEARLY BELOVED BROTHERS:—This Circular Letter, though written by one appointed by this association to this duty, is not a vehicle for the expression of individual opinions, ideas and views, but, being adopted by this association, is the voice of the churches composing the same, and declares what we as a body believe and stand for. Inasmuch as the space allowed us in a letter of this character is not sufficient to cover the whole ground of our faith and practice, we shall

endeavor to address you now upon but certain phases of these matters, and as a basis for such remarks as shall be written, call your attention to 1 Corinthians xiv. 40: "Let all things be done decently and in order."

We believe that associational meetings of this character are profitable and beneficial to the churches composing them. Thus is afforded to churches an opportunity of hearing and enjoying ministering gifts that otherwise could not be heard. The custom of each church in an association addressing its sister churches by letter, informing them of its condition, is a good one, for while no church has dominion over the faith of any other church, yet by standing together in an associational bond they become helpers one of another, and have the benefit of one another's interest and counsel. Sometimes the writing of church letters degenerates into a formality, but this can be avoided by using every effort when preparing them, to have them tell the truth as to the condition of the church, and to not say that unity and peace prevail when such is not the case. Addressing sister associations by Circular Letters, when such are written in the spirit of sincerity and truth, is beneficial, for thus we hold up the hands of churches of our faith and order far and near, and keep them advised as to our position in matters of doctrine and order. We think that all who have carefully watched the history and travel of our associations will agree that churches standing together in this relationship have been better able to protect themselves from disorder and heresy from without, and have thereby been enabled to better preserve the integrity of their own churches. To this end, associations should be careful as to who they send out as messengers to repre-

sent them in other associations, and we would suggest also that a too extensive correspondence be guarded against, as it is apt to become unwieldy if carried beyond the point where we can assure ourselves of the soundness in doctrine, faith and practice of those with whom we correspond. Then, too, in opening correspondence with any association we should take pains to satisfy our churches that such body is really with us in doctrine, faith and practice. In all this, churches find that eternal vigilance is the price of safety, and that our natural powers are not sufficient for these things, but that we need to be strengthened by grace in the inner man. Orderly churches make an orderly association. A chain is no stronger than its weakest link, so any church that is weak in doctrine, or slothful in keeping its house clean, may act like unholy leaven to permeate with confusion and strife a whole association. As to what constitutes sound doctrine, this association understands the following to be essential: (1) The absolute sovereignty of God over all affairs in heaven, earth and hell. (2) The perfect foreknowledge of God of all events, men, minds and things, thoughts, imaginations and impulses, from the beginning even unto the end, and for evermore. (3) The total depravity of the whole human race by the disobedience unto the law of God of the first man Adam, so that all mankind are dead in trespasses and in sins, being thereby rendered unable to save themselves from condemnation by their own efforts, or to even desire salvation. (4) God before the world began chose a definite number of Adam's race unto salvation and eternal life in his Son Jesus Christ, and predestinated them unto the adoption of children by Jesus Christ unto himself according to the good pleasure of

his will, and not according to any virtue he foreknew would be in the elect, and that his rejection of the wicked was not because of any evil he foreknew would be in them, for in Adam and according to the flesh, both elect and nonelect are alike, so that by nature one is no better than another. (5) That this covenant of election made in Christ before the world began was actually accomplished in the manifestation of the Son of God in the flesh in the person of Jesus, the Son of Mary the virgin, and that by his life obedience, death, burial and resurrection, redemption, justification and sanctification are assured to all the people of God. (6) In this present gospel dispensation the Holy Ghost is at work in the hearts of the elect everywhere, bringing them to an experimental knowledge of these blessings and truths of God before mentioned. (7) Finally, that the culmination of all God's plan and purpose is the resurrection of the dead, the judgment of the wicked unto eternal punishment and of the elect in Christ unto life eternal.

Inasmuch as God has by the operation of his Holy Spirit given to his church here in the world a visible organization among men, what is its purpose and what its order and practice? The divine purpose in visibly instituting the church in the world is to afford a spiritual home for weary pilgrims, where they have communion and fellowship with their kindred spirits. It is a shelter from the cold, unfriendly world of infidelity and antichrist, a place of safety from persecution and from the errors, delusions and traditions of men. Being in the membership of and in fellowship with the church visibly, we are saved from the untoward generation without. One's place in the church in glory is not enhanced by being a member of the church visibly organized here in

the world, but one's peace of mind, comfort of soul and growth in grace and knowledge of spiritual things are certainly increased. The Holy Ghost has delivered to the church certain ordinances, ministering gifts and rules of practice, all designed 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." Thus speaking the truth in love, we may grow up into him in all things, which is the head, even Christ. The ordinances of the gospel church as practiced in this association are baptism of believers by immersion, the observance of the Lord's supper at stated intervals, the setting apart of the brethren to the deaconship whenever they are manifestly qualified to that office, and the ordination of men to the gospel ministry by the laying on of hands whenever the Holy Ghost has manifestly set them apart to that work. We believe that churches should exercise the watchcare over their members, and should labor to restore such as show a disposition to stray away from the path of order, decency and rectitude. Whenever a brother is overtaken in a fault, they that are spiritual should labor to restore such an one in the spirit of meekness, considering themselves lest they also be tempted. But nowhere does the New Testament warrant a church in tolerating heresy, fornication, drunkenness, or other evils, beyond the point where they threaten to disease the whole church and become a reproach in the eyes of the world without, a stumbling-block in the way of our friends who are interested in the truth and in the welfare of the church. Any member of any church who persists in living a disorderly life, and to

whom the Holy Ghost does not grant repentance in enabling such an one to turn from his evil course, should be excluded from its fellowship, delivered over to "Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." The pastors of the several churches should seek with all the diligence and earnestness in them to maintain a godly walk and conversation, to be ensamples to the flock of right living, should study to shew themselves approved unto God, workmen that need not be ashamed of their handiwork, rightly dividing the word of truth; and as it is only through self-denial, trials and afflictions that pastors can faithfully discharge their duties to the churches of their care, it behooves the several churches to look after the temporal needs of their pastors, and to assist them financially in the bearing of life's burdens, that they be not unduly weighted with the affairs of this life, and thus be enabled to give themselves wholly and unreservedly to the work of the ministry. All the above expressions regarding the doctrine and order of the house of God are the sentiments of the churches of this association, and may the good Lord in his mercy, love and infinite compassion give us strength equal to our day, minister grace sufficient to our needs, for without him we can do nothing; and if he enables us to do all these things yet are we unprofitable servants, for it is not of ourselves we do it. "Therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory, both now and for ever. Amen."

J. N. BADGER, Moderator.

S. B. PAXSON, Clerk.

(Written by Elder S. H. Durand.)

The ministers and messengers composing the Salisbury Old School Baptist Association, to the several churches whose messengers we are, send christian salutation.

BELOVED BRETHREN:—According to our custom we send you this Circular Letter, in which we will call your attention to the words of the psalmist recorded in the one hundred and thirty-third Psalm: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" This is good to meditate upon; it is one of the sweetest and richest of the blessings of the gospel covenant. Where it is not manifest there is need of urgent and loving exhortations; where it does exist and is manifest it is a subject to contemplate with thanksgiving, and to consider in all its goodness, pleasantness, excellence and beauty, with praise to the God of all grace. This association has been always noted for the peace and unity that have prevailed among the churches and brethren; it is, therefore, a comfort to dwell upon this subject. But while we feel and express thankfulness for this blessing, we also have need to heed the many exhortations of the apostles to "let brotherly love continue;" "to keep the unity of the Spirit in the bond of peace," and to remember that it is the peace of God, which passeth all understanding, which alone can keep our hearts and minds through Christ Jesus. We know the deceitfulness of our hearts, and our liability to trust in ourselves and to become self-confident, and so it becomes us to be on our guard against our own carnal minds, and against the wiles of the devil, and try to keep any root of bitterness from springing up to trouble us. There is a natural goodness and pleasantness in natural brethren dwelling together in kindness and harmony, but

this that we are contemplating is very different; it is not in harmony, but in unity that these spiritual brethren dwell together. The peculiar illustration used here shows its character very clearly and beautifully. It is like the precious ointment which was poured upon the head, and ran down upon the beard, even Aaron's beard, and ran down to the skirts of his garments. Here is presented the anointing of Aaron to the priesthood, in which the whole garment, and so the whole body, is enveloped. This represents the anointing of Christ by the Spirit of the Lord. This is the anointing which John says teaches his people all things. This anointing is abundant and refreshing, "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." This life for evermore is that by which we live unto God. In our natural life we are crucified with Christ; nevertheless we live, yet not we, but Christ liveth in us; and the life that we now live in the flesh we live by the faith of the Son of God, who loved us and gave himself for us. The psalmist looked forward to the gospel dispensation, and saw the children of God dwelling together in this one life, and calls upon the saints to behold the goodness and pleasantness of this gospel living, this dwelling together in this spiritual life. This is the life that was in Jesus from the beginning, and which shineth in darkness, "and the darkness comprehended it not." The darkness of our nature cannot comprehend this spiritual life, but the Lord's people are led and directed by this spiritual anointing, and enabled to walk in its light, and to dwell together in it. They are made to see and know that in this spiritual life they are in unity, and

that wherein they differ from each other they, or part of them, are carnal, and it becomes them to look the matter squarely and carefully over, and see where the error is. This is most important, for they are only able to enjoy the good things of the gospel when they are walking in the Spirit, and dwelling together in the one Spirit. They cannot say, We will dwell alone. They cannot say, It is not important that we should take so much pains to agree together. This is wrong; no man liveth to himself alone, and no one dieth to himself alone.

Who can tell the full meaning of the word "good"? It seems to us now to be indescribable. How often and how variously it is used with reference to the supreme excellencies, and kind and loving characteristics, of the Lord. "O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!" Such expressions are often used in the Bible concerning the Lord. All the goodness that is in the dear Redeemer is in the saints when they are dwelling together in him, and then that goodness is manifest and displayed in their lives and conversation in measure. There can be nothing so good and so pleasant as when a little company of spiritually-minded christians are dwelling together in unity, and are manifesting their love and fellowship for each other, telling of the goodness of the Lord and seeking each other's comfort and welfare. By the power and leading of this one life they put on, as the elect of God, holy and beloved, bowels of mercies, loving-kindness, and all the graces of the Spirit, which beautiful garments suit them well. Their desire, when dwelling together in this life unity, is to be tender-hearted, for-

bearing one another in love, forgiving one another, even as God for Christ's sake has forgiven them. Thus living this life in Christ, or trying to, they show something of the glorious things which are spoken of Zion, the city of the living God, which is beautiful for situation, being built upon the mountain of God's holiness, and is the joy of the whole earth.

A. B. FRANCIS, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Assistant Clerk.

CORRESPONDING LETTERS.

The Lexington Old School Baptist Association, in session with the Middletown Church, Schoharie Co., N. Y., Oct. 4th and 5th, 1911, to the associations with whom we correspond sends greetings.

THROUGH the mercy of a covenant-keeping God we have the privilege of meeting once more in an associate capacity to worship the living and true God, and we trust we have by the grace of God been enabled to do so in spirit and in truth, knowing that he seeketh such to worship him. We were rejoiced at the coming of our much esteemed Elder J. G. Eubanks, your messenger, and believe that he has preached the unsearchable riches of Christ, and we have also received your Minutes, and after perusing them we are happy to say we are in accord with the principles therein announced, and in consideration of the union of sentiment we desire a continuance of correspondence. Brethren, pray for us, that notwithstanding we are greatly reduced in numbers by death, that the Lord would cause the Sun of Righteousness to shine in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus

Christ, and that he would make us more fully realize that our losses and crosses and disappointments work together for our good and the glory of God. This session has been noted for harmony in preaching and love manifested by brethren and sisters.

Our next session is appointed to be held with the Lexington Church, of Greene County, N. Y., on the first Wednesday and Thursday in October, 1912.

E. W. SANFORD, Moderator.

JAMES AVERY, Clerk.

JAMES E. LIVINGSTON, Ass't Clerk.

OBITUARY NOTICES.

Elder A. B. Brees, son of Solomon M. and Kesia Brees, was born Dec. 30th, 1841, near Canandaigua, Lenawee Co., Mich., and died at his home in Spencer-ville, Ohio, Oct. 5th, 1911, aged 69 years, 9 months and 5 days. He was united in marriage to Harriet Wilson, of Marion, Ohio, and to that union were born two children, a son and a daughter. Early in life he joined the Old School Baptist Church, and when quite a young man was ordained to the ministry and called the boy preacher. His greatest enjoyment was in traveling and preaching among his brethren. He was a Bible student of more than ordinary ability in the true spiritual understanding of the Scriptures, and this he did not boast of over others, but was a humble servant of the Lord and of his brethren. He wrote much on scriptural subjects, and would travel miles in snow and cold to visit his brethren. He was a minister who sought strict obedience to the ordinances of God's house, observing them himself as well as his Lord would enable him so to do, always desiring to be found faithful in his duty as a minister and member. He moved from Michigan about thirty-five years ago, and preached among the churches of the Mud River and Greenville associations, and united with the Refuge Church, of Spencerville, remaining a faithful member until called to his reward. He traveled considerably among the eastern associations during the last three years, also among some of the southern associations in Kentucky. He returned home July 7th from a long trip through the eastern States and Canada, much worn out and afflicted with kidney and bladder trouble, which gradually grew worse until he was much reduced in flesh and strength, but it was not thought by his family that the end was so near, yet on the morning of October 5th he had a paralytic stroke, which rendered him unconscious, and the end came in the afternoon of that day.

The writer was called to preach the funeral sermon on Saturday afternoon of the 7th, after which the remains were laid to rest in the cemetery at Spencer-ville, Ohio, to await the second coming of our Lord and Master, when he shall descend with a shout, with the voice of the archangel and with the trump of God, when the dead in Christ shall be raised. He leaves to mourn his departure his faithful, devoted wife, one son, one daughter and six grandchildren.

ALSO,

Charlotte Mikesell (nee Debolt) was born in Winchester, Preble Co., Ohio, June 18th, 1833, departed this life Sept. 19th, 1911, aged 78 years, 3 months and 1 day. She was united in marriage to Aaron Mikesell, April 22nd, 1852. To that union were born five children, four sons and one daughter; her husband and one son preceded her in death. She leaves to mourn three sons, one daughter, five grandchildren and one brother, besides a host of other relatives and friends. She united with the Old School Baptist Church called Providence, in Darke County, Ohio, many years ago, and lived a faithful member until called to her reward. She was a humble sister, always walking before God and her brethren in that gentle spirit which alone is given of God, always desiring peace and love and good fellowship among the brethren. She loved to hear the gospel of her Lord and Savior proclaimed in its purity, and in early life showed the law of God had been written in her heart, which always gave her a correct view of self, from which time she never had any confidence in the flesh, for when that law was written there it was the knowledge of sin to her, and was always with her to show her that she could do nothing of herself to merit salvation. When she was quickened by his Spirit she then learned that salvation was of the grace of God, and that all of God's people were sinners, and could in no way with these sinful bodies keep God's law, and that it was Christ who kept the law for his people and saved them by his mercy and grace, and all this through his atoning blood. She was an aunt of the writer.

Elder George L. Weaver, of Galion, Ohio, was called to preach the funeral sermon.

NEWTON PETERS.

Mrs. M. Leatherdale died Sept. 7th, 1911, in Ridgetown, Ont., aged 94 years. Sister Leatherdale was a well preserved woman, both in body and mind, although somewhat rheumatic for the last few months. She was sound in the faith, and always ready and anxious to talk about the precious doctrine of Christ. It was her chief delight to visit with her dear kindred in Christ. I do not know how many years she had been a member of the Covenanted Baptist Church, nor who baptized her, but I think for a good many years. She had lived with her two daughters, Mrs. Campbell and Mrs. Smith, in Ridgetown, for many

years, who did all that loving children could for a kind, loving mother. God bless all the mourning friends with sustaining grace. She is at rest in Jesus Christ, who was her heaven here below and is her heaven now.

ALSO,

Mrs. Weir, of Duart, Ontario, died Sept. 13th, 1911, aged about 97 years. She had been sick a long time with weakness consequent to old age. She was a member of the Covenanted Baptist Church for many years, I do not know how long, nor who baptized her. She was sound in the faith and faithful to the cause of Christ, which she dearly loved. She has gone to her eternal home. She lived by faith in Christ while here below, she lives in him above.

ALSO,

Mrs. Kate Allison, of Duart, Ontario, died Sept. 20th, 1911, aged 82 years. She was a member of the Covenanted Baptist Church for many years, sound in the faith and very much interested in the cause of her Redeemer. I am told that Elder Pollard baptized her. One of her sisters cared for her in her sickness, which lasted several months, I learned from a friend, but she, too, is at rest in Jesus. May God bless all who mourn her departure with grace.

The writer officiated at all three of the above funerals. Very large congregations attended each.

D. M. VAIL.

**CONTRIBUTIONS TO AID IN SENDING
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THE POOR OF THE FLOCK.**

A Friend, Cal., \$4.00; W. H. Pilehard, Md., \$1.00; Wm. Darby, Md., \$1.00.—Total, \$6.00.

M E E T I N G S .

THE Mt. Enon Primitive Baptist Association will convene with the church at Tampa, Fla., on Friday before the second Sunday in November, 1911. All lovers of truth are cordially invited.

M. L. GILBERT.

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.
CLAREMONT, Cal.

SHILOH Old School Baptist Church, of Washington, D. C., holds meetings the third Sunday in each month, in Lewis Hall, 1502 Fourteenth St., N. W., at 11 a. m. and 3 p. m.

JOSHUA T. ROWE, Pastor,
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SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 79. MIDDLETOWN, N. Y., NOVEMBER 15, 1911. NO. 22.

CORRESPONDENCE.

TIAWAH, Okla., Oct. 1, 1911.

EDITORS AND READERS OF THE SIGNS
—DEAR BRETHREN:—To-day, fifty-one years ago, I had the privilege granted me to be led down into a running stream of water and be baptized in the name of the Lord Jesus. Thinking over the years that have passed since then, and the bright assurance of faith that I had that day in the holy ordinance of baptism, I am led to try to say something in behalf of the benefits received by God's believing children who are enabled to go down into the water in the name of the holy child Jesus. It seems to be a strange argument for any person who believes in salvation by grace to reject the ordinance of water baptism, claiming that the Lord Jesus Christ abolished all ordinances by his death and resurrection. Strange again that they fail to see the difference between the law of Moses and the ordinances connected therewith, and the few and simple ordinances of Christ's kingdom. There is nothing in the orderly walk of a true believer in the Lord so palpably plain as the way down into the water in the likeness of his death, and

the coming up in the likeness of his glorious resurrection. Have we proofs that Jesus sanctioned the act of baptism after he was baptized by John in the river Jordan? If we have those proofs are they not sufficient for all time in the gospel dispensation? His approval and commands should be sufficient for every doubting saint, even if the apostles were silent on the subject. No person can read the New Testament without finding it recorded three times that Jesus was baptized in the river Jordan by John the Baptist. Also, John in his testimony admits the same fact. We find it recorded, “After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.” —John iii. 22. “When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus himself baptized not, but his disciples,) he left Judea, and departed again into Galilee.” —John iv. 1-3. It appears from the above quotations that the Lord Jesus in the early days of his ministry gave his disciples authority to baptize in the Lord's name. I once had an argument with an Arminian preacher about the

meaning of the second verse of the fourth chapter of John, which I have quoted, he holding that Jesus baptized only the twelve disciples. I have always understood that this parenthetical sentence which has no supplied words, has words well understood which give meaning to the whole subject. So then, as I understand it, it would read this way: Though Jesus himself baptized not, but his disciples did baptize. This sets at naught the idea promulgated by some that the disciples were not commissioned to baptize until after the resurrection of Christ. I wish it understood in speaking of baptism here that it is very evident that water baptism is the baptism his disciples did administer to believers in the Lord. His disciples never had the power to baptize with the Holy Ghost. After Christ's resurrection he said, "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 alway, even unto the end of the world. Amen."—Matt. xxviii. 18–20. Mark bears testimony essentially to what Matthew has recorded. In his record, baptizing in the name of the Lord was part of the work assigned to his disciples. This surely was water baptism. Luke and John do not mention that the Lord after his resurrection enjoined upon his disciples to baptize, but they do mention that the Lord commanded them to preach and to teach in his name. Certain it is that Peter and the other disciples who were with the Lord made no mistake in regard to the ordinance of baptism, for in several places in the Acts of the apostles we find recorded where believers were baptized in water in the name of the

Lord. In the second chapter, thirty-eighth verse, Peter commanded those who were pricked in the heart to be baptized in the name of the Lord; certainly water baptism was meant. Forty-first verse: "Then they that gladly received his word were baptized." That day three thousand were added unto the church. We do not know that every one of the three thousand were baptized that day, but it is possible that it could be done, because there were enough ministers present to do the work. In the eighth chapter it is recorded that believers under the preaching of Philip were baptized, "both men and women." Simon the sorcerer believed and was baptized. We find Philip soon after this joining himself to the chariot of the Ethiopian, and for the special purpose of instructing and baptizing him, for "as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him."—Acts viii. 36–38. In the tenth chapter we read about Peter wrestling with the Lord in regard to the Gentiles receiving the word of the Lord. Peter was sent to Cornelius, a Gentile, and after preaching to him and others the Lord sent his Spirit, and they spake with tongues and magnified God. Then Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."—Acts x. 47, 48. When Saul of Tarsus entered

Damascus he was being prepared for the ordinance of baptism. The Lord sent his servant Ananias unto him, and Saul arose and was baptized. In the sixteenth chapter we read of Lydia, whose heart the Lord opened, who was baptized, and her household. In the same chapter it is recorded that the jailer was baptized, "he and all his, straitway." "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized."—Acts xviii. 8. With regard to the disciples whom Paul found in Ephesus, recorded in Acts xix., I may differ in my opinion from some of the brethren. In answer to Paul's question: "Unto what then were ye baptized? And they said, Unto John's baptism." But before Paul had seen them they had not heard that there was a Holy Ghost. This is evidence that they had never seen John the Baptist. John testified that he baptized with water unto repentance, but he that cometh after him baptizeth with the Holy Ghost. These disciples no doubt were baptized by disciples of disciples of John the Baptist, and those believing disciples that Paul met, who had never heard of the Holy Ghost, might have been removed four or five degrees, or more, from John's personal work in baptizing, for if John did actually baptize these persons, then his work would have been sanctioned, and their baptism legal, because the Lord's baptism was legal, and he was baptized by John. Now these disciples were baptized (again in water) in the name of the Lord Jesus. Old School Baptists have been censured for hundreds of years, called derisively "rebaptizers," because they would not receive the work done by those not holding to the doctrine and the order of God's house. Immersing the subject in water

does not constitute legal baptism, unless attended to by God's qualified servants, witnessed by the Spirit, and repentance acknowledged by the penitent subject. In the sixth chapter of Romans, where Paul speaks about being baptized into Jesus Christ, and that we were baptized into his death, I think he has reference to christian, or water baptism, for in speaking of the effects of that burial and raising up, he said: "Even so we also should walk in newness of life." Baptism really to the humble believer in the Lord is a time "passed over," a boundary line visible in his experience in the visible kingdom, which speaks to his conscience of the invisible kingdom of grace. The mistaken idea that the Lord Jesus Christ when he was baptized in the river Jordan acted for all his people, so that his water baptism sufficed for all his people for all time, is attempted to be supported by the words of Jesus on the day of his baptism: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Again, another argument against the ordinance of baptism is that Christ abolished all ordinances by his death and rising. In the second chapter of Ephesians Paul, in speaking of Jew and Gentile, says: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 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; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."—Eph. ii. 14-16. What was the enmity between Jew and Gentile in olden time? Paul tells here that it was "the law of commandments contained in ordinances." There can be no doubt but that Paul was speaking of

the law of Moses and the ordinances commanded under that law. "The law was given by Moses, but grace and truth came by Jesus Christ." In Col. ii. the same writer uses strong language in regard to the law, and ordinances under that law: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."—Col. ii. 14. "The handwriting of ordinances" could not have been the ordinances of Christ's kingdom, for how could they be against us, and contrary to us? It was the law and ordinances that were contrary to us, which says, "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; Deut. xxvii. 26; xxviii. 15; Psalms cxix. 21; Jer. xi. 3. If Paul's reference to baptism in Eph. iv. 5, means water baptism, will it not hold good as the one (legal) baptism? I am rather inclined to believe that he had reference to Christ's baptism into death, since everything else mentioned in verses four, five and six are of the Lord. After Jesus had been baptized in the river Jordan he said that he had a baptism to be baptized with: "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!"—Luke xii. 50. Matthew and Mark both speak of the same baptism. This was surely "one baptism;" it embraced in its overflow all the sanctified names engraven upon the spiritual breastplate of our High Priest, the Lord Jesus Christ. This baptism saved his people, while water baptism points to it as the only way, through death and cleaning from sin. All who are baptized, having faith in the Lord Jesus Christ, discerning his death and

resurrection, have the answer of a good conscience toward God. These are blessed, as Peter said they would be, in receiving gifts from above. "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."—Acts ii. 39.

Much upon this subject is untouched, but I submit what I have written.

In hope of immortality,

J. F. BEEMAN.

HOPEWELL, N. J., Oct. 7, 1911.

DEAR ELDER CHICK:—I call this one of my days; it is a dull and stormy day on the outside, and not being able to work out on the farm I feel like writing to my brethren. I sometimes feel quiet for a season, and now, this morning, sitting around the house, I feel the power of God over me, if not mistaken. There has been a feeling to write, but I have been trying to keep away from it, but at last I feel that I must write a few words, hoping to give God all the praise. I often think of myself as I was a few years ago, then I would not have dared to write to an Elder or brother, but now they are my dearest friends on earth. These words often come to me: "Comfort ye my people, saith your God." I love to sit down and talk to God's dear people; I feel that I want to be of some comfort to them. To look upon their faces and to feed upon the fat things of the kingdom seem to me a foretaste of heavenly joy. I think I can see the mark in their foreheads. I often wonder if I have that mark in my forehead. I think I use the word "we" too much, but I hope that by the grace of God I am what I am. A hymn has been upon my mind a great

deal this week, and I have been singing it over, and it has been a great comfort to me, it is 357 (Beebe's collection): "The good old way that leads to God." I often think of what dear Elder Cole said about singing, he said that some birds could sing most beautifully, but the dove had the simple note, coo, coo. I often think about this when I hear my brethren or sisters sing; there must be in it the coo, coo; if not, where is the sweetness? For myself much of the time there is not the coo, coo. I would be glad for some one to write upon this through the SIGNS, if the Lord wills. In the one hundredth Psalm, second verse, we read, "Serve the Lord with gladness; come before his presence with singing." It seems to me that this is full of good things to the Lord's people.

I am writing more than I intended when I began this letter, but I wish to speak of a few more things before closing. One thing is something that happened some twelve years ago. My oldest child was away from home, and had been for a few weeks; when I was driving into the place she came running out, crying with joy, she was so glad her father had come. She was crying and laughing, both mingled together. It was not because she wanted to go home. She was satisfied then. I hope that this speaks to me spiritually now; yes, I have laughed and cried. I feel glad that my heavenly Father has come to me; I love to mingle with God's people; I love to go back with them in their early experience, to those back fields which I have seen, and which I have heard you speak about. I hope that I have been in those back fields, the spots on earth so dear. It seems to me that I could speak for some time about this, but I do not want to make this letter too long.

I inclose a letter from brother John A. Morse, hoping that there will be a place in the SIGNS OF THE TIMES for it. I love his letters, and hope to get more of them. I will say that I can indorse the letter of brother Morse. I often read his letters to me over, and want my brethren and sisters to enjoy them with me. I hope I may be able to follow in the footprints of the flock. I leave this with you, brother Chick; if it be of no good burn it.

Yours in hope,

GEORGE M. CONNER.

MARGARETVILLE, N. Y., June 27, 1911.

DEAR BROTHER CONNER:—I received your letter all right, and was much pleased that you did not forget to answer mine, and you have given me the privilege to write you again. I think that time cannot be better spent in this world by the subjects of the kingdom than in speaking about the kingdom of God. I love to talk and write about that kingdom, although I much fear I am not an heir of it, but I believe that you are, and I leave you to judge me, for "do not ye judge them that are within?"

But I thought to talk about the love of the Father to his children. "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."—1 John iii. 1. The first word in this quotation calls our attention to a wonderful subject. The writer was talking to the children about their Father, and of his wonderful love to them. These were not natural children, nor a natural father, but a Spirit Father, and therefore spiritual children. There never was a child born that did not exist in the father before it was developed, so it must take the nature of the father and be a part of

him. This is why the father loves his child; this is the law of nature. You see and know this by observation, if not by experience. These natural things are types of spiritual things. Adam and Eve were the type (not a type, but the type) of Christ and the church, and as Eve with all her unborn posterity existed in Adam before they were developed in life union, so the church existed in Christ; and as Christ is the Head of the church, the church was chosen in him "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." Now what is an inheritance? It is something descending from a parent to a child, and it comes in no other way. One may, by will, give his property to another, but it is a gift, and not an inheritance. So these sons of God who are spoken of in the first quotation include every one that was given by the Father to the Son before time began. "Thine they were, and thou gavest them me." And "If children, then heirs; heirs of God, and joint-heirs with Christ." Now this inheritance comes not only by inheritance, but also by will, and it is willed in a way that it cannot be squandered or wasted by the heirs, and as Christ is one of the joint-heirs, you see that it is secure to every one of the children. O the wonderful love of the Father in arranging all this before time began. Neither men nor devils can change one particle of this plan without dethroning the God of heaven. This is my firm belief. These heirs collectively are the bride of Christ, and this bride became involved in sin, and the penalty for sin was death, and the bride being dead the Bridegroom must also die. When Eve transgressed (the type of the church) she could

not return to Adam (the type of Christ), therefore he must go to her. There was no alternative. But as she was bone of his bone and flesh of his flesh, and he loved her as he did, he willingly sacrificed his life for her. O what love! He was not deceived. He knew the consequences. He knew that he could not bring her back. Such love has never been surpassed by man. But to my mind here the type ceases, for the love of the heavenly Bridegroom for his bride is as much beyond the love of Adam for his bride as Christ is above man. This wonderful love brought the heavenly Bridegroom from the glory which he had with the Father before time began, to take on him the flesh of his sinful bride. "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." He was not deceived; he knew just what the debt was which he had to pay. He knew every pang, every groan, every tear. He had told a little of it to his holy prophets long before he came in the flesh. It is said by the prophet, "His reward is with him, and his work before him." This reward that was with him was his bride; she was with him, and she arose with him when he arose from the grave; she was freely justified; there is not the shadow of a stain upon her; therefore the world knoweth us not, because it knew him not.

I will leave this last part of the text for you to write about. There is so much in it, and I have already written more than I intended. Look it over carefully and tell me where it is wrong, if anything is wrong.

From one of the most unworthy of the children of God,

JOHN A. MORSE.

SUTTON, W. Va., October 22, 1911.

DEAR BRETHREN EDITORS OF THE SIGNS:—I have been requested by some whom I hope and verily believe to be of the household of faith, the redeemed of the Lord, the called and chosen and faithful followers of the meek and lowly Jesus, to write more for the SIGNS, with which I desire to comply, but realizing my weakness and inability to speak or write as I would like, and fearing lest what I should write would be of no comfort or satisfaction to the dear children of the heavenly King, I sometimes almost feel like giving up the undertaking, yet I feel it to be my bounden duty in my weak and feeble way to feed the dear children of God, and if I can only be enabled to speak or write to the comfort and edification of some poor, hungering, thirsting soul like myself, one who is willing and desirous to be fed with even the crumbs that fall from the Master's table, I shall have great reason to be thankful to Him who is the giver of every good and perfect gift for enabling me to comfort even the least one of the flock, for I well know that unless the Lord enables me I cannot speak or write comfortingly to any one of Zion's sons or daughters. However, I can only draw the bow at a venture and leave the result with God. If I am not blinded by the deceitfulness of sin so that my heart deceives me, I only desire, and greatly desire, to both speak and write at all times to the glory of the great, immutable and ever-merciful God, and the comfort and welfare of Zion, the church of the true and living God, the pillar and ground of the truth, which the natural man, the unregenerate, the worldly wise, knoweth not. The natural mind cannot know the true church of God, no, for it is spiritual, and the word tells us that the natural man (one not

born of the Spirit) cannot discern the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. The Savior said unto Nicodemus: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Then answered Nicodemus, "How can a man be born when he is old?" Now some might think that the kingdom here spoken of refers to the eternal kingdom of rest in the world of glory beyond, but Christ says, "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" My understanding of it is, that Christ was speaking of his church or kingdom here in this world, which of course is spiritual, but made up or composed of mortal or earthly beings. This spiritual church, or body of believers, which is the bride and spouse of Christ, is obscured from the view of the natural mind, so that he sees no more beauty in it, and perhaps not so much, as he does in some of the many worldly organizations of men. Nicodemus was a master in Israel (national Israel) and knew not these things at that time, because he had not spiritual eyes; not yet having been born of the Spirit, he of course had not spiritual discernment. So it was with Saul of Tarsus, when in his pharisaical zeal for his legal righteousness he went on in his bold, bloody persecutions of the saints of the Most High, and, as he tells us, verily thought he was doing God service. He, not having been born of the Spirit, could not and did not see and know that it was the church, or kingdom of God on earth, that he (Saul) was so bitterly opposing, vehemently persecuting and earnestly seeking to destroy. Like all other natural minded men, he had eyes, but could not see, and

a heart, but could not understand until Jesus met him in the way as he was going from Jerusalem to Damascus, clothed with authority from the chief priest to take all that he might find of that way (in the faith of Christ) to Jerusalem to be punished. Here was Christ revealed to him as the way, the truth and the life, and as the only hope of salvation. There is no other name under heaven given among men whereby we must be saved. This Paul saw after he had been washed, regenerated and renewed by the sweet influence and power of the Holy Ghost. Having been given eyes to see and a heart to understand, he could then see by that faith which is the substance of things hoped for and the evidence of things not seen, that the very people he had been so ardently persecuting and seeking to destroy were the saints of the Most High, the church or kingdom of God, and instead of further persecuting them he went back to Jerusalem and essayed to join himself unto them, just as all poor sinners do when through the operation of the Holy Spirit they receive hope in the forgiveness of their sins and a blessed assurance by faith that through the righteousness and redemption by Christ they have been made the righteousness of God in him, and that, "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." "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." So that it is by grace we are saved, through faith, and that not of ourselves, it is the gift of God; it is of him that we are in Christ Jesus, who of God is made unto us righteousness and wisdom, sanctification and redemption, that according as it is written, "He that glori-

eth, let him glory in the Lord." So, dear brethren, it is all, from start to finish, of the free, complete and unchanging grace of God, through the redemption of Christ Jesus our Lord.

I will bring this poorly written article to a close, hoping that all the household of faith will overlook and pass by all my imperfections. I have often thought of trying to write of my experience and hope, and my call to the ministry, but from a sense of unworthiness and inability I have put it off from time to time. Dear brethren, if you think proper give this a place in the dear old family paper, if not, cast it aside; in either event all will be well.

Now may the God of all grace bless and comfort his children in all their afflictions, sorrows and trials, strengthen them and keep them as the apple of his eye, and preserve them unto his heavenly kingdom, is the prayer of your brother in hope,
J. R. DENNISON.

NORTH FORT WORTH, Texas, October 17, 1911.

DEAR BRETHREN EDITORS OF THE SIGNS:—I am writing again to thank you for your kindness in publishing what I wrote some time ago. I made many mistakes, but you were so kind as to correct them, and I am very thankful to you from my soul. I know that you are kind, and I pray that your days may be many and filled with health and joy, that you may be able to feed the little ones in Christ Jesus. It does me much good to read the SIGNS OF THE TIMES, for I am old and feeble, and cannot go around very much. I am sick the most of my time. I am anxious for every copy of the SIGNS to come; it seems just like hearing the gospel preached. I get so hungry for the bread of life, and I have a glorious feast every time a copy of the

SIGNS comes. No wonder that I want it to come. It seems that I could not do without our family paper; there are many good letters in it. May God's richest blessings rest upon every brother and sister who write for the paper. I will take it as long as I am able to pay for it, and I hope that will be as long as I live. While I stay in this body my desire is to live as I think a child of God should live, and it grieves me because I cannot so live. It seems to me that I am the worst of all God's little ones. I think sometimes that I am lost, but after all I have a faint hope that I would not give up for all this world, and all that is in it, could give. My hope is as an anchor of the soul, it is sure, and cannot be taken away. Yet, dear brethren, I see much trouble in this life. I lost my dear husband last March. He was all the world to me; he was all that I had. Now I am alone. But it was my heavenly Father's will to take him from me, I know not why. The Lord giveth and he taketh away, blessed be the name of the Lord. I know that he is better off than I am, for he has already passed through the gates of death. We all must pass that way before we can enter the paradise of God. In that sweet place we shall rest until Jesus comes and awakens us in his likeness. O how I long to be called home. This world has no charms for me. Now I am waiting patiently until my time shall come. I know that nothing can take place until the time appointed of Him. Our God knew all things from eternity, and predestinated all things, and nothing can take place until his time, for he has all power in earth and heaven. I hope that all will be well with me after time. I hope that I am one of God's little ones. I do wish that I could be good like my brethren. I love all my brethren. I

should like to be gifted as are those who write for the SIGNS. I hope that they all may live long, and that God will bless them in all their good work.

October 18.—Well, dear brethren, I will try to finish my letter. I was permitted of the good Lord to go to the meeting on the third Sunday of this month, and we surely had a feast of fat things. A dear, aged brother came to us and preached for us. O, I never can forget that dear old man. The Lord surely sent him to feed his sheep; I know that he fed me. I may never meet him again in this world, but I hope that I will meet him in heaven, for he planted his picture in my heart. If this letter happens to fall into his dear hands I want to thank him for his kindness in coming here, and I hope that he may be able to come again. May God bless you, dear brother, in your good work; I do not know your name, but perhaps you will remember me when I tell you that I was one who helped set the table before we ate of the Lord's supper, and that I was dressed in mourning.

Now with much love to you all I will close. I know that this is badly written, and not worth reading, but I felt as though I wanted to write. Please excuse me for doing so. May God bless and keep you near to him always, is my prayer.

Your sister in hope,

(MRS.) L. C. CLINGMAN.

HERNDON, Va., Oct. 14, 1911.

DEAR EDITORS:—I am inclosing you a check for two dollars; please place same to the credit of Mrs. Wm. E. Hall, of Vienna, Va., for one year's subscription to the SIGNS. Sister Hall is the only sister I have in the flesh; we are the only two left in this world of my father's family, and we are both members of the

church at Frying Pan, Va. I have just returned home from the Corresponding Meeting of Virginia, and would love to tell you of the joy and sweetness of the meeting, but it seems to me if I ever have one moment of joy in the things of the kingdom it is followed with many days and weeks of sorrow and discomfort. I am often led to believe that the whole thing is a delusion, and if I am what I profess to be I would not be so assailed by Satan and the evil suggestions of his nature. I believe that Satan is the strong man spoken of in the Scriptures, and that he is the fleshly man that wars against the law of our mind, as Paul says, "My mind." The stronger man is Christ in his people the hope of glory. I am sometimes made to rejoice in the thought, Why need I fear this strong man, which is Satan, if Christ be in me the hope of glory? for he is able to bind the strong man and bring me off more than conqueror through him who saved his people with an everlasting salvation, as it is written, "I have loved thee with an everlasting love." The word "everlasting" knows no end. O how glad I am that the word says everlasting love; it is for this cause that the sons of Jacob are not consumed, and for this cause we are brought to the feet of Jesus and made to cry out that salvation is of the Lord. Every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. Shall we then say that every man, woman and child in nature shall say and confess that Jesus Christ is Lord, to the glory of God the Father? Surely not, for it is only the subjects of his love that can possibly express this language in spirit and in truth that Jesus Christ is Lord, to the glory of God the Father, and that every one shall confess. How can one confess some-

thing he is not a witness to? It would not be any confession at all, for one must have that confession in the heart, as the poet has expressed it in the words:

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

Not one can bow his knee or confess with his tongue this heartfelt confession but those born of God, born of incorruptible Seed, by the Word of God, which liveth and abideth forever. Do God's children have to get down on their knees every time they make this wonderful confession? No; neither do they confess it with the natural tongue, but with the spiritual confession of the heart.

But I am making this letter too long; you know I have not written to you for some time, and I had almost come to the conclusion that I would lay my pen by never to take it up again to write to you, dear brethren, but to-day I am made to feel with one of old, "Entreat me not to leave thee, or to return from following after thee." The visiting ministers who attended our association all came well shod with the preparation of the gospel of peace, preaching Jesus and him crucified. I was made to feel for a little season to rejoice in the salvation of God to the children of men, yes, even to the vilest sinner on God's green earth, which would take me in if I am one that Jesus shed his blood for. I believe when we are all brought to the knowledge of our sins we are made to feel to be the chief of sinners; Paul felt to be such, and each one knows it. Our visiting ministers were Elders Durand, Chick, Eubanks, Coulter and Slauson; all came testifying to the same thing: salvation by grace, from first to last.

I did not intend to write such a long letter as this when I began, and I hope

you will cast the mantle of charity over my imperfect way of writing. Pray for me, dear editors, if it be the will of the Lord, that I may be brought out of this dark state of mind, so that I may be made willing to communicate with the dear children of his choice.

From the weakest of all saints, if one at all,

JOHN F. OLIVER.

WILMINGTON, N. C., May 16, 1911.

MR. JOHN HASTINGS—DEAR BROTHER:—Your good letter came as a surprise. I must say that I did not anticipate enjoying it very much, for I have grown so blind and dull and cankered that if a follower at all, I am a long way behind, so much so that I lose sight of the Leader, the Captain of our salvation, by whom only we can hope to enter into life eternal and into his presence in peace. This is also the only way to enter into the joys of salvation here. But as I proceeded to read I was constrained to say, "Though sundered far by faith, we meet around one blood-bought mercy-seat," and flesh and blood cannot reveal these things to us, but our Father who is in heaven. He only can cause love to flow freely from heart to heart, though we are hundreds of miles apart. O that I had a reason of hope as others do, or could conduct myself as I would wish to ; but all seems to be a failure with me, for sin is mixed with all I do, and without the mercy of the Lord I am lost. Now, brother, it seems to me that these evil things ought not to be. "We know that we have passed from death unto life, because we love the brethren." But how do we know that we love the brethren? John said that we know that we love the brethren if we love Him and keep his commandments. But do I do this? No,

no. Why not? It is lack of faith, without which it is impossible to please God. So I am groping along in the dark all the time. O why do I deliberately sin against the great God, who has blessed me with so many good things, even from my earliest existence until now? Though I have never known that it was my duty to be baptized, yet I wanted to be so much, and I came to fear the judgments of God if I did not leave my case with the church, so I did. I was not surprised, as some have been, that they received me, for I thought that they would through sympathy. But they seemed to be glad, and then I feared that I had deceived them. I was helpless, and yet felt that I must do something. I shall never forget the natural scenery when I was baptized. It became mixed up with the spiritual scenery, for when I arose from the water I had no doubt that brother Jones was a servant of the Lord; he looked like an angel to me. There were perhaps hundreds of people on the shore, and they seemed, all of them, to be praising God. The waves of the river were lapping as God moved them, and praising their God. The clouds in the heavens were flying and turning and praising God, and all was peace and joy and love, and I was made to say, "I charge you, daughters of Jerusalem, that ye stir not up, nor awake my love, until he please." I was satisfied. Well, I did not seem to understand it, but thought, I will grow in grace and in the knowledge of the truth, and will know more, and understand better, and enjoy all things better as I go along. I thought, I will strive to keep my body under subjection; I will try to serve the Lord; I will not do the ugly things that I have known some to do who were called Baptists. Now I think that those resolutions were all good, but

what became of them? They have all melted away like the frost before the morning sun. And what am I? If I knew no better Baptists than myself I do not think I would have much use for them. Well, you will say that I am writing only of myself. I have discovered it. You see that I am more interested in myself than I am in any other, and I hope you will pardon me for all that I have written; destroy it and think no more of it. I know that I cannot be here long, and still I am not ready to go. I crave above all things now that I may have faith to live by, and then dying faith when the time comes that I must go and meet the realities of eternity.

Your very weak brother,

J. D. BROWN.

TOLER, Ky., Oct. 16, 1911.

DEAR EDITORS:—Inclosed find a good letter from sister Young, which, if you deem proper, please publish in the SIGNS. Sister Young is a stranger in the flesh, but not in the Spirit, and she has comforted me much. Truly God has the right person at the right place and at the right time; his work is perfect in all things; he makes no mistakes. I desire to be resigned to his will in all things, and to feel that I know that all things work together for good to them that love God.

I am visiting churches in Kentucky now, and have had some good meetings. I met Elder W. J. May and many others. I hope, the Lord willing, to meet Elder P. W. Sawin soon.

Yours in hope, G. B. BIRD.

ALVINSTON, Ontario, Sept. 24, 1911.

DEAR BROTHER IN THE LORD:—AS I read your letter in the SIGNS two weeks ago my mind was somewhat stirred up

with a desire to write you, but as I went on and took up my daily cares of this life it passed away. To-day I had such a longing in my heart that I might be led to read something to arouse me, for I have been passing through a cold, dreary winter season for some months past. In vain have I picked up the Bible in hope of reading something to melt this frozen heart of mine. I picked up the last two numbers of the SIGNS, and as I read your letter again I felt I wanted to write you, and I can say, Truly God alone knows why. It is under trying circumstances I make the attempt. I was reminded how I had feasted upon what you had written in your former communications which appeared in last year's SIGNS, so I yielded to the inclination in my mind of looking them up and rereading them, which I did with much satisfaction. I feel to say you are a companion to me in tribulation, and I hope in the kingdom of Jesus Christ, our Savior and Redeemer. Yes, I feel to be one with you in that glorious doctrine of God our Savior. You speak my feelings exactly when you tell of your weakness, and how you want to lie passive in the Lord's hand and know no will but his. You say, Wait on the Lord. Yes, I want to wait on him, for I can but hope the Sun of Righteousness will arise with healing in his wings. 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. I become impatient, and feel I am being harshly dealt with. What strugglings within. Then I am given a view of my miserable condition by nature, and I see I am as vile a wretch as ever lived. What could be worse? Then I cry with the publican, "God be merciful to me a sinner." It is alone through his goodness and

mercy we are not consumed. But somehow, as soon as I get along for a short time without thorns and briars piercing my feet I am inclined to think they are all torn up, or at least that I can shun them, so with resolutions I determine to make a better showing, but alas, again and again do I find to my sorrow and confusion the old man is still there, and oft at heart saying, We will not have this Man to reign over us. Dear brother, what conflicts we must endure, but herein lies our hope. I must admit I am a very rebellious child, only submissive when I have to be; I am so unwilling to bear the cross, when I should rejoice that I am counted worthy to suffer for his sake. When I think of what the dear Savior bore of suffering for sin (and that not his own) I feel to hide my face in shame. We are commanded to endure hardness as good soldiers, and again to put on the whole armor of God, that we may be able to stand against the wiles of the devil. May the dear Lord enable us to do it. O how helpless I feel, how entirely dependent upon God to do anything pleasing in his sight. I know I am a complete mass of sin and corruption, unable to think even one good thought unless indited by the Holy Spirit. This is the reason I feel especially drawn to you in love and fellowship. You understand the frailty of the human frame, and have expressed the longing desire of my heart when you say you want to be kept from assuming an exalted position, and want to lie at the feet of Jesus and be clothed and in your right mind. O, my brother, this touched me tenderly. You say, I expect none but the redeemed to understand what I write. This humbled me,

to think one so unworthy should be given the eye of faith, or, I might say, the mind of Christ, to see into the mysteries and glory of his kingdom. The heavens declare the glory of God, and the firmament sheweth his handiwork. I said in spirit, This is a shower of blessing through this dear man of God. How it refreshed my fainting heart. What a wonderful God is our God; a God of love and mercy. He never leaves one of his children to destruction, but leads them about through stormy paths and deep, fiery trials, over the desert and through the valleys, and instructs them and keeps them as the apple of his eye. It is in this toilsome way we are weaned from this vain world and brought into sacred nearness and holy union with Christ and his dear followers. Then, my brother, with faith in full exercise can we not kiss the rod of affliction and say in Paul's words, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory"? It was a great satisfaction to my mind the way you represented Christ as the Ark of the new covenant; how all the chosen were safely housed in him (the Ark) even before the world was formed. I love to hear the power of God declared; to him all glory belongs; let us not rob him of it. Now I must close. I trust you will pardon anything you find amiss, for I am very imperfect. If you deem this worthy a reply I am sure it will be greatly appreciated. May the God of all grace be with you to comfort, bless and strengthen you in the labor whereunto he has called you.

Your sister in hope of a better life,
(MRS.) W. C. YOUNG.

CONNERSVILLE, N. Y., Oct. 1, 1911.

DEAR BRETHREN:—I feel like saying, Be of good cheer. Jesus said, I have overcome the world. While we at times feel disturbed, yet Jesus is always the same, having loved his own which were in the world, he loved them to the end.

"The saints to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in heaven."

I have been feeling quite sad this morning and yesterday, not knowing what the will of God is with regard to many things, but last night the words were given me, Trust in the Lord and do good. "What! could ye not watch with me one hour?" He watched and prayed all night, being pressed with all the sins of his people. He bare all their sins in his own body on the tree. Seeing and knowing all that he should suffer, is it any wonder that he cried out, "My God, my God, why hast thou forsaken me?" I, too, have been led to feel forsaken of my God, if indeed I have any right to call him mine. No tongue can tell the agony of that soul, but Jesus knows, and to him let us cry, "God be merciful to me a sinner." So he was to the Savior, and I trust that he has been merciful also to me. The question in my mind was, Shall I revenge myself or suffer wrong? And this came to me and set me right: "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, (by grace are ye saved)." So I feel not to avenge myself, but let God avenge, and be still and know that he is God, and he will be exalted among the heathen, he will be exalted in the earth.

I desire to express my heartfelt sympathy with the editorial in the SIGNS for October 1st, as it has given me much comfort in the perusal of it. I want to

say, Glory to God in the highest; on earth peace, and good will to men. It is good to hear the truth, and when we can be still and know that he is God, and can feel that the holy oil runs down to the skirts of the garments of our spiritual Aaron and anoints the whole body, we can indeed exclaim, The Lord is good, and his mercy endureth forever. Let the redeemed of the Lord say so; his mercy endureth forever.

I have been privileged to hear quite a number of his servants preach the certain riches of Christ, and would give thanks to the Giver of all good. I have also been highly favored of God in perusing the SIGNS for the past fifty or fifty-five years, and it has been of great comfort to me. I hope that his word may have free course, and his people be comforted, and his name glorified. May you still trust in the Lord, who will give you the victory through the merits of our Lord and Savior Jesus Christ. May the Lord guide and protect you and all his loved ones while here below, and when done with this world may he receive you unto himself.

Yours in hope of life eternal,

D. S. ELLIOTT.

MASON CITY, Nebr., Aug. 20, 1911.

ELDER SMITH KETCHUM—DEAR PASTOR:—Replying to your very welcome letter of the 11th inst., I want to write so that my letter may be published in the SIGNS OF THE TIMES if you and the brethren deem it fit matter for that excellent paper, as I want all the brethren who read the paper to know something of how we are prospering. Since July 5th, when the drought was broken, we have had an ideal season; we never had a better prospect for corn and other crops. We have had no preaching since you

were here last, and I feel as though we have no right to call ourselves a church, but we have no one but ourselves. You have always shown your willingness to serve us, and, as I remember, this is the first time you have ever offered an excuse for staying away when asked to visit us at a stated time.

"Your friendship's sweet, your union dear,
Your words delightful to my ear;
But duty makes me understand
That we must take the parting hand."

Yes, I deem it needful that you go to the association. Would to God that I could accompany you, or send some message of love and good cheer to the beloved brethren to whom you will doubtless talk. Tell them about Peter's mission, and the possession which our blessed Lord purchased. I can almost repeat the substance of all you have said upon these subjects. Your words were sweet to my soul, as the honey which Samson took from the lion's carcass. Tell the beloved brethren of our forlorn condition, and of how, like sheep without a shepherd, we are wandering aimlessly about, hungering and thirsting for the food and drink found in unfailing abundance upon the Shepherd's ground. Perhaps you could find us a suitable pastor, who could come and live with us, for, notwithstanding that the church seems dead, I feel sure that the Lord has much people here, many who will not unite with any other denomination than the Old School Baptists. With an active pastor residing among us I feel sure that a church of fifty or more members could be built up at Mason, and it is my heart's desire and prayer to God that his lambs should be fed. Now go, with God's best blessing upon you, and may he supply your every need, and when you return visit us at your earliest convenience, and bring sister Ketchum with you. We long to

see you and hear your words of love, good cheer and devotion.

With love and christian fellowship,
J. M. AMSBERRY.

CLAREMONT, Cal., Oct. 8, 1911.

DEAR BRETHREN:—I see you have seen fit to use my article concerning God's throne, and the language of the four and twenty Elders, and as my thoughts are still on the same theme I make bold to again address you, but before I begin I want to again admonish all who read that I am a weak and sinful creature (but I thank my God that he has given me the knowledge of this, for only such can give him all glory and honor and power), and claim no merit of my own for anything that is good or worthy, and know full well that if I do write or say anything that is in accord with the truth, it is through a power exactly opposite to my natural inclination. Yes, I will continue to write on the same theme, but will go to the very farthest point from where I left off, and view the matter from another text that is exactly opposite the one before used as is possible to use, and yet by its being so negative to it makes it closely allied to it, and each makes the language of the other more forceful. The language used previously was found in the last verse of the fourth chapter of Revelation, and is the summing up of the subject matter treated upon, and was pertaining to things that should transpire in the last days. The language I shall try to make use of at this time is also the summing up of a chapter pertaining to the last days, and is language from the prophecy of a person who not only prophesied concerning the very last days, but of events all along through time from the long ago of his lifetime to the last days, and the veri-

fication of his prophecies pertaining to Christ's coming, and many other events, makes him rank high among all the prophets, and as one whose truthfulness, or rather accuracy, makes any language he uses of great strength and power. This writer is none other than Isaiah, and the language I wish to call your attention to is the last verse of the second chapter. After portraying how the nations of the earth shall have been deceived by the establishing of the mountain of the Lord's house in the top of the mountains, and shall be exalted above the hills, and how many people should say the many pleasing things, he then tells how they have forsaken their people to please themselves in the children of strangers, and how their land is full of idols of silver and gold, "and the mean man boweth down [to deceive] and the great man humbleth himself [for show]: therefore forgive them not," and then telling how all the lofty and haughty and the proud shall be brought low, and how the Lord alone shall be exalted in that day (notice how strong the language); that even the very hills, and the cedars of Lebanon, and the oaks of Bashan (the Lord's own creation), and how upon every high tower, and every fenced wall, and upon all pleasant pictures (man's creation), "and the Lord alone shall be exalted in that day," and how they shall go into the holes of the rocks and into the caves of the earth for fear of the Lord and for the glory of his majesty, and how they shall cast their idols of gold and silver to the moles and bats in order that they may "go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Then the language to the Lord's own chosen ones, admonishing

them with words that all might well heed (if it were possible for man to do aught for himself): "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" How entirely opposite are the two texts, and yet how closely allied. Then as a better conception to the meaning of the one dawns upon our weak minds it establishes the truth more positively of the other, and yet with all that the two texts prove, how utterly opposed they both are to the way man would have it, and whenever we see a person teaching anything contrary to the teaching of these other two texts, we find (I say it without hesitancy) a person who has not been brought to the end of the law, and he is in danger of the judgments. Let us think well before we speak one word for man; think well before we take from God one iota of power; think well before we speak ill of one who knows he is a sinner (God hath great pity for all those), and above all, think well before we forsake his people to please ourselves in the children of strangers, for if we do we are of the characters who must sooner or later be brought before the judgment-seat and judged according to our works, for if we have placed any degree of strength or power, or any hope of reward in ourselves, we are not living up to the teachings of either of the texts upon which I have tried in my weakness to write. If I am wrong, I pray God that he may set me right; but every one, if he is interested in anything, and wishes to know the truth, must start from the fundamental principles of that matter, and this is the place for me to begin: man as compared to God.

If this should be of sufficient worth to be used in the dear old periodical of our fathers, I may, if God wills, try to write you again.

Your unworthy brother, in hope that my sins have been forgiven by the One I look to as being supreme in all matters pertaining to earth and heaven,

OLIVER P. SPEIRS.

ST. ALBANS, W. Va., Oct., 1911.

BELOVED EDITORS:—As I am sending a remittance to the SIGNS for a friend, I feel impressed to write a few lines, which I submit for your disposal. I have been almost a constant reader of the SIGNS OF THE TIMES for about thirty-eight years, and have been a subscriber for thirty-four years. I have nine children living, seven married and two single, all read the SIGNS; six are subscribers, and all are interested, or seem to be; two are members of the church (Providence), and are quite well posted in the doctrine and order of God's house, though with some it may only be natural (that I cannot tell), but I have thought that God has wonderfully blessed me in this, as in many other things, far above what I ever deserved, that there has never been any discord in doctrine in the family around the fireside, and when the brethren visit us and stay over night all is pleasant, no discord, of which many of the preaching brethren could testify to. God forbid that I should say these things in a boastful way, but as said, I have been a reader of the SIGNS for about thirty-eight years, and in all this time to my mind the editors and able contributors have not changed in sentiment one hair's breadth, but are still contending for the faith as revealed in olden times to the prophets and apostles. I know in this, our great enlightened day, there is a great cry, even among some of the Old School Baptists, against the doctrine of the absolute predestination of all things, or God's eternal decree of all things, both good

and bad, who say to admit the above declaration of faith is to charge God with being the author of sin. In this it seems to me they manifest the depth of human depravity, whosoever these persons are who charge unrighteousness to God exalt themselves above the Most High, and would presume to set bounds to the most high God, who is so absolutely holy that without holiness no man shall see the Lord. How is it possible for those who have a true understanding of the character of the true and living God, and the atonement made by his loving and obedient Son, to yet reply against God, charging him with being the responsible author of sin, if indeed he decreed all things? If the decree of sin and wickedness makes God the author and cause thereof, then those who make this charge involve themselves in their own charge, unless they deny that God ordained the death of his innocent Son, and that by wicked hands, and also the selling of Joseph by his murderous brethren; this was all purposed, of which the prophets spake, that the Scriptures might be fulfilled. May his children ever be kept from replying against God. "Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" May the good Lord prosper the SIGNS in the future, as in the past, to the good of his dear people and to the glory of his high and exalted name.

From your poor, sinful brother, if one at all,
C. M. BIRD.

COLUMBUS JUNCTION, Iowa, Aug. 7, 1911.

DEAR BRETHREN EDITORS:—I have neglected to send in my remittance, so inclosed find post-office money order for two dollars, for which please credit me

another year. I do not understand why more Baptists do not read the SIGNS; I find comparatively few who take it; it surely advocates the Old School or Predestinarian Baptist faith, and is not moved by the popularisms of this modern age. I compare the editorials of Elder Gilbert Beebe with those of the present editors, and find that they agree, and the correspondents write of the same tribulations and trials that were written of in the early days; all tell the same story of a blessed hope in Christ Jesus, salvation by grace, no creature merit, no human instrumentalities.

"Jesus paid it all,
All to him I owe;
Sin had left a crimson stain,
He washed it white as snow."

That God may prosper the SIGNS, and cause the correspondents to speak comfortably to Zion, is the desire and prayer of the most unworthy, if one at all,

J. L. THURSTON.

ROCKFORD, Ill., July 2, 1911.

BELOVED EDITORS AND WRITERS OF THE SIGNS:—I have been a reader of the SIGNS for over sixty years, and never tire or grow weary of reading the precious truths, proclaimed through its columns for all those years, which have ever been the same. I am ever at a loss when I am without the dear old paper, as I am a commercial man, and therefore hear the true gospel preached but seldom; that is, only when in a community where I learn of a church of Old School or Primitive Baptists, then I avail myself of the opportunity to go and hear the true gospel preached as it was once delivered unto the saints. When I cannot go to these meetings I read the dear old SIGNS OF THE TIMES, which is full of good, able

sermons, proclaiming in no uncertain terms that glorious doctrine of salvation by grace, and grace alone, not of works, lest any man should boast. This doctrine is all the hope a poor sinner like me has of salvation, as nothing I can do within myself will ever merit this salvation; our best works are as filthy rags before God; it is through Jesus' precious blood we are saved, if saved at all. As I wish the back numbers of the SIGNS, from January 1st, 1911, and one of your new open-flat, flexible binding Bibles, such as described by you in the SIGNS, which is priced at \$2.25, and the paper for six months, inclosed please find money order. Remember me in your prayers.

With love for the editors and many writers of the SIGNS, respectfully,

W. T. McQUEARY.

ABERFELDY, Ontario.

DEAR BRETHREN EDITORS:—Please give notice through the SIGNS OF THE TIMES that after November 17th my address will be Waverly, Lackawanna Co., Pa., my old home. I have suffered a general collapse, or breaking down of the nervous system, disqualifying me for any worldly business. I can eat and walk about, and expect to try to fill my appointments, if the Lord will. I will explain more fully when my head and heart get a little stronger. I cannot work even a little farm in my present condition, and may never be capable of working or even planning work for others; a strange condition for a poor mortal to be in. God's will must be done, whether I am pleased or not.

Your brother in sorrow,

D. M. VAIL.

CORRESPONDING LETTERS.

The Maine Old School Baptist Association, in session with the Whitefield Church, at Whitefield, Maine, September 8th, 9th and 10th, 1911, to the several churches with which we correspond sends christian salutation.

DEARLY BELOVED BRETHREN:—We have met according to previous appointment, to worship God in spirit and in truth. We have enjoyed that peace which passeth all understanding. We ask a continuance of correspondence from sister associations, and we desire your friendly visits in the future as in the past.

Our next session is appointed to be held with the South Gardiner Church, at South Gardiner, Maine, on Friday before the second Monday in September, 1912.

Z. M. BEAL, Moderator.
GEORGE R. TEDFORD, Clerk.

The Roxbury Association, in session with the First Church of Roxbury, September 20th and 21st, 1911, to the several associations with which she corresponds sends christian greeting.

DEARLY BELOVED BRETHREN:—As it has been our custom, we will address you by way of a Corresponding Letter. We hope it will be a pleasant place to you and to us. Your ministering brethren have come to us laden with the precious gospel, and we can say, "How good and how pleasant it is for brethren to dwell together in unity." "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." We ask a continuance of your correspondence in the future as in the past.

J. B. SLAUSON, Moderator.
H. C. ELMENDORF, Clerk.

The Salisbury Association of Primitive Baptists, in session with the Little Creek Church, at Delmar, Delaware, October 18th, 19th and 20th, 1911, to the several associations with which we correspond, sendeth greeting.

VERY DEAR BRETHREN:—According to usual custom, and appointment, we, having been allowed this great privilege of assembling ourselves together in an associate capacity, desire to render thanks to the great I AM for the continued mercies that are present with us at every time of need. We do not have to remind those who have the privilege of meeting with us at this time that we have had a most profitable and enjoyable session. Your ministers have come richly laden with the good things pertaining to the kingdom; surely this meeting will long be remembered by us. The letters from the several churches all speak of peace, love and harmony abounding within their borders. We desire a continuance of your, to us, valued correspondence. We notice with regret that one of the associations has failed to communicate with us for several years.

Our next session is appointed to be held with the church at Snow Hill, Worcester Co., Md., Wednesday, Thursday and Friday, before the fourth Sunday in October, 1912, where and when we hope to again receive your messengers bearing your messages of love.

A. B. FRANCIS, Moderator.
J. H. TRUITT, Clerk.
G. W. ADKINS, Assistant Clerk.

NO MORE LARGE HYMN BOOKS.

WE are very sorry to announce that the supply of our large Hymn Books is exhausted, and we will not be able to fill any more orders for same, but can furnish any number or binding of the small Hymn Books.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1911.

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

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

Elder H. C. Ker, Middletown, N. Y.

All letters for this paper should be addressed, and money orders made payable, to
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PARABLE OF THE UNJUST STEWARD.

ELDER H. J. Redd, of Avondale, Alabama, has asked that we say something with regard to the parable of the unjust steward, as recorded in Luke, sixteenth chapter, and in reply we desire to say that we feel willing to give such views as we have regarding different portions of the word when so desired by any of our brethren, but we hope to remember, and also that all our brethren will remember, that all we or any one may write concerning any portion of the word ought to be read with a desire by all to compare it with the word, and this each one must do for himself. We sometimes hesitate with regard to writing our mind respecting different portions of Scripture, because brethren of equal ability and experience have differed from each other about them. Where this is the case it has always appeared to us that we ought to tread softly, and if we write at all, to do so humbly and with due regard to our brethren who may differ from us; this we desire to do regarding this parable. But without further preliminary remarks we will try to present such thoughts as we have in reply to brother Redd.

First, we will call attention to the

Bible use of the word "mammon." It occurs but four times in the Bible, and all these in the New Testament. It is used three times in this sixteenth chapter of Luke, and once in Matthew, chapter six, verse twenty-four. The word "mammon," like the word "baptism," in our King James' version of the Bible, is not translated, but transferred from the Greek. As the Greek word *bapto*, simply means "dipping," so the word "mammon" simply means "riches." Now in Matthew vi. 24, the word plainly means the riches of this world. This will be evident if we carefully examine the connection, for in verse twenty-five the Savior said, "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment?" Also see the few verses following. Here in these words there can be no question that the dear Redeemer is presenting to his disciples their obligation to seek only the kingdom of God, rather than earthly things, and that in following him they shall also be provided for, with regard to temporal things, to the extent of their needs. God, who has given them life, will provide the lesser things, such as food and clothing. Life is more than food and clothing, and if God has given the greater he certainly will not withhold the lesser things. This he enforces upon them by referring to the fowls of the air, and to the lilies of the field, and concludes by saying, Matthew vi. 33, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

In the second place, we see no reason for giving the word "mammon" any different meaning from the above in the

parable recorded in Luke sixteenth chapter. This parable was spoken to his disciples, it was not spoken to the Jews, or to the Pharisees, though in verse fourteen we are told, "The Pharisees also, who were covetous, heard all these things: and they derided him." Other portions of the New Testament also declare that they were covetous. They were covetous to such an extent that they robbed widows' houses. Let us notice at the close of this parable, in verse thirteen, our blessed Lord uses the same words precisely that he had used in Matthew chapter six, verse twenty-four: "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." We cannot worship the riches of this world and God at the same time. If one is seeking first the kingdom of God and his righteousness he cannot at the same time be making this world's riches his god. The Savior does not say that his disciples ought not serve both God and mammon, but "ye cannot," and we may be sure that this, like all the dear Redeemer said, is true to the utmost, and he who thinks that he can set his affections upon things below and upon things above at the same time is deceived.

In the third place, it appears to us that the words of Paul found in 1 Tim. vi. 17-19, declare precisely what the Savior sets before us in the parable: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come,

that they may lay hold upon eternal life." See also Luke xii. 13-30. Paul, in the Scripture quoted from first Timothy, urges upon him to warn the brethren who may be rich in this world as to how they ought to regard that which the Lord has committed to them. They are to remember that they and it are alike the Lord's, and bound to his service, and that they are to use what the Lord has loaned to them to his glory and to the good of others who have need. Those who do this will find a reward in the service to which the Lord has called them; and so in the parable, as it seems to us, there is set before the disciples the obligation of using the riches that may be committed to them wisely, and to the glory of God.

In the fourth place, we desire to call more immediate attention to the words of the parable, and show how, as it appears to us, they all are in full harmony with what we have been here writing. In the parable it is stated that there was a certain rich man who had a steward; this steward is one to whom he had given charge of his affairs. Of course this would imply that the rich man had confidence both in the ability and the honesty of the steward. This must be true in any case before any man will commit his goods and his affairs to another as his steward. The steward was accused to his employer that he wasted his goods. Hearing this he called upon the steward to give an account of his stewardship; that is, he required a statement of his affairs, and a settlement from the steward. It is evident that the charge against the steward was justified, for he makes no defense, but begins to reason with himself as to what he shall do in this strait. He could not labor, and to beg he was ashamed. Before this there had been no charge save that of wasting his master's

goods ; now, however, he shows that he was not only careless and wasteful, but dishonest at heart. That he may not be altogether without support, and that he may find friends after he has been dismissed from his stewardship, he calls his master's debtors and bids them divide in half what each one owes to the master's estate. If one owed one hundred measures of oil he was told to make it fifty, and so on with all the rest. Of course this was only adding further wrong to that of which he was already guilty, and he did this to secure the friendship of his master's debtors after he had been turned out of his former place. In this he showed worldly wisdom indeed ; he was making use of the things of this world according to the best judgment of a worldly mind. His master's losses by his negligence and wastefulness had brought him to the end of that service and its reward, now by open dishonesty he seeks the friendship of those who should profit by his dishonesty. This is the wisdom of this world, which takes no account of any higher or better thing than worldly gain.

In the fifth place, let us notice that the master, or lord, of this steward, commended, not the dishonesty of the steward, but his wisdom. The blessed Redeemer did not himself commend either the wisdom or the dishonesty of the steward, for the word "lord" in the eighth verse refers to the same individual as when it is used in the fourth and fifth verses ; that is, the master of the steward. Both the servant and the master in the parable are simply worldly men, acting and judging from purely worldly motives, and so the master, though wronged, could admire the wisdom of the steward, even while he might denounce his dishonesty. But now the Savior (not the master of the

steward), beginning at the middle of the eighth verse, says, "For the children of this world are in their generation wiser than the children of light." It has seemed clear to us that the Savior intended by this language to teach simply this one thing, viz., that worldly men, acting upon worldly principles solely, conformed themselves in handling this world's goods more closely to what is wise, and most sure to result in gain to themselves, than disciples of the Lord, who are raised up above worldly motives by the work of grace in them, and who have had given to them a life that is above this world, conform their conduct to that which will be to the glory of God, and to their own lasting good in what they have to do with worldly affairs. The children of light know that this world is not their home, that at the longest the things of this life endure but for a little time and then perish, and that those who will be rich pierce themselves through with many sorrows and lose much of the riches of the kingdom of God while on their pilgrimage below, and yet, after all, they do often act foolishly, striving after wealth as though it were the supreme good, and departing from the right use of that which the Lord has committed to them. The children of this world in their generation, or according to that which is to them all and in all, do pursue their end more wisely and consistently than the children of light, who know that earthly riches cannot endure, and that they ought to be used to the glory of God and the good of the needy, and that the misuse of them does end in harm to themselves, as regards their spiritual life and comfort, and yet make money their supreme aim very often. How many have pierced themselves through with many sorrows in this way.

In the sixth place, it appears to us that the words of the Savior recorded in the ninth verse simply reaffirm the same truth. Compare the expression, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations," with the words referred to before in 1 Tim. vi., viz., "Charge them that are rich in this world, that they be not high-minded [but fear], nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold upon eternal life." We have quoted this the second time that we might call special attention to the concluding words. What difference is there between the Savior's words: That "they may receive you into everlasting habitations," and the words of Paul: "Laying up in store for themselves a good foundation against the time to come, that they may lay hold upon eternal life"? Surely we do not need to say that neither expression refers at all to that redemption or salvation which is secured through the atonement of the Lord Jesus Christ, nor to the heaven of eternal glory, but they do refer to the effects of right doing here and now by the disciples of the Lord. There is a wrong use of this world's goods, and a right use of them. What is bestowed upon disciples of the Lord of the goods of this world is as much from the Father of mercies as is final salvation, and disciples ought to regard what they have as not being their own, or as that upon which they are at liberty to feed their lusts, but as things upon which they are to occupy to the glory of God until he

comes, and that believer who has used that which has been committed to him wisely, and as God has commanded, does have honor in the sight of his brethren, and enters into the habitation of their love and regard.

Seventh, it seems to us that the tenth, eleventh and twelfth verses go on to enforce the same things. In the case of deacons especially, as recorded in first Timothy, this thought is again presented. If a man be not wise in ruling his own house, he is not to be regarded as having the qualifications of a deacon. This must refer to all that pertains to managing his affairs, as well as to governing his family. If it be seen that one is unwise, or selfish, or grasping, or a spendthrift in his own affairs, the affairs of the church could not be committed to him with any confidence by his brethren, and it is sure that if one be careless and unfaithful in the least things, he cannot be expected to be in anywise different in managing the weightier things. If a child of God uses the trifling things of this world in a manner which shows that he is foolish, similar foolishness may be expected should he undertake to act in the things that relate to the discipline and order of the church of God. The whole matter seems to us to be presented in the following words of Paul: "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us therewith be content. But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through

with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."—1 Tim. vi. 6-11.

We leave these reflections to all who may read them. We have seldom written with more hesitancy with regard to any subject, because we think that the above has not been the general view of many who have before written upon this parable. C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

THE LAW.

WE proposed in our last to notice some remarks of brother Tufts concerning the moral law; not, however, in a spirit of controversy, for we have been pleased and edified in the series of articles which he is now supplying on 1 John i. 6, 7; but in his last article we confess, as did Peter in regard to the writing of Paul, were some things which are hard to be understood, especially by those who, like ourself, are dull of hearing. Those points which are the most obscure to our mind were, first, what is called the moral law, said to be created by the fingers of God, and to constitute a part of the nature of man, begotten of Adam, and transmitted through him to his posterity, and still of binding power over believers who are under law to Christ, &c. The terms "moral" and "moral law," as they are not found in the Scriptures cannot be defined by any scriptural rule of interpretation. We must inquire of Webster, Buck, Paley, or some other recognized lexicographer for the meaning, as used by theologians, but, unhappily for the inquirer, these authors do not fully agree in their definitions, and if they did, their authority is not quite sufficient for Old School

Baptists, who are accustomed to appeal "to the law and to the testimony." That man was created under law to God, and as a creature of God subject to his authority, appears fully demonstrated by the fact that he sinned, and sin is a transgression of the law. But if the law which Adam transgressed was begotten of him, and constituted a part of himself, then his transgression, we would think, was a sin against himself, and not against God. We will not contend that the law under which man was created was born of God, but we must, until otherwise instructed, contend that the law proceeded from God, who alone possessed a law-making power, and so being God's law or rule of government over man as his creature, the transgression of it was a sin against God, and subject to the penalty provided in that law for the transgression of it. If we have correctly understood the apostle, this law by which is the knowledge of sin, and the penalty of which is death, is called "the law of sin and death." All mankind being in Adam, and, as brother Tufts justly remarked, being Adam, were in the transgression, the very first transgression was that of all mankind, hence death passed upon all men, for that all have sinned. We do not perceive how this law was begotten of Adam; it proceeded from the legislation of God himself. The Sinai covenant, or the laws of God dispensed to Israel, were not given to add anything to the force of the law which we in Adam had transgressed, for from Adam to Moses death already reigned. "The sting of death is sin." "Sin is the transgression of the law." "And the strength of sin is the law." Hence it is written, "Death passed upon all men, for that all have sinned." Death passed upon all men before the first son or daughter of Adam

was born, even upon them who are not yet born. The law which was given to Israel by Moses was added, or entered, that the offence might abound. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment [or law], wrought in me all manner of concupiscence. For without the law, sin was dead." Although this law of sin and death was not born of God, as was the law of the Spirit of life which is in Christ Jesus, yet the apostle says it was spiritual: "For we know that the law is spiritual: but I am carnal, sold under sin."—Romans vii. 14. Therefore if this is the law which our beloved brother calls the moral law, it was not begotten of man, who is carnal, because it is spiritual, and that which is carnal cannot beget that which is spiritual. That God spake to Adam through this law, we will not dispute, but whether so, or otherwise, that God did talk with him in the garden in the cool of the day we must believe, for so it is expressly written. That the spirituality of the law is concealed in its letter from the understanding of the carnal mind of man, we fully believe, but when the sinner is quickened by the law of the Spirit of life which is in Christ Jesus, its spirituality appears. It comes then in its spirit, not merely in its letter. Paul says, "I was alive without the law once [not without the letter of it, for he was brought up under its letter, a Pharisee of the strictest sect]: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and

the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."—Romans vii. 9–13. This law holds dominion over a man as long as he liveth, or until it slays him, as it did Paul, but its dominion can be extended no further. "For the woman which hath an husband is bound by the law to her husband, so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: 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. 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. But now are we 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."—Romans vii. 2–6. Christ has redeemed his people as well from the dominion as from the condemnation and wrath of the law, or it would not allow us to be one flesh with the risen Savior. That in which we were held in matrimonial bonds must be dead to us before we can be thus identified with him that is raised from the dead. Christ came under the law to redeem his people from the law. In doing this he took not on him the nature of angels, but he took on him the seed of

Abraham. This seed of Abraham is the body which was prepared for him, as his own body in which he bare the sins of many, in which he put away sin by the sacrifice of himself, abolished death and brought immortality to light, and if ye be Christ's, then are ye the seed of Abraham, and heirs according to promise. Ye are then "buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Romans vi. 4. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh [as under the law], yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature." (married to and one flesh with the risen Jesus.) Moses is dead, and Joshua leads. We are raised up together with our risen and living Husband, and made to sit together in the heavenly places in Christ Jesus. Crucified with him, dead with him, buried with him by baptism into death, quickened together with Christ, raised up together, living in his life. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 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."—Romans viii. 1-4. This law of the Spirit of life is born of God, it is spiritual, for it is in Christ Jesus. It is a ruling, reigning and governing law, not written on tables of stone, but in the hearts of the saints, who are also in Christ Jesus, and born of God; married to him that is risen from the dead, and they twain are one flesh; no more under the law, but under grace. Can the bride, the married wife of the Lamb, any longer transgress the authority of her old dead and buried husband? Must the living members of the risen Jesus still be circumcised and keep the law of Moses in order that they may be saved? Has she any desire to dig up and submit to the government of that former husband, who never had anything but bondage and curses for her, now that she is one with the living Husband, who never curses, but always blesses? Now can the believer who is cut off from the flesh by the circumcision of Christ, and known no more after the flesh, transgress a law that has no dominion or authority over him? "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?"—Gal. iii. 2. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. v. 1.

The reader will perceive that the greater portion of this article is in harmony with the views of brother Tufts, but there are some points to which we desire to call his attention, that he may make them clear, if correct, and yield them if they cannot be sustained by the Scriptures of truth, for we are sure he does not wish to contend for anything that will not bear the strictest scrutiny.

MIDDLETOWN, N. Y., February 15, 1865.

CIRCULAR LETTERS.

(Written by Elder Z. M. Beal.)

The Maine Old School Baptist Association, in session with the Whitefield Church, in Whitefield, Maine, Sept. 8th, 9th and 10th, 1911, to the churches, associations and meetings with which we correspond, sendeth greeting.

IN the gracious providence of our God, who worketh all things after the counsel of his own will, we are once more permitted to write some thoughts in relation to that kingdom which is not of this world, but the kingdom which the God of heaven shall set up, which shall never be destroyed, and as we think of this wonderful kingdom our thoughts go back more than nineteen hundred years, to the time when Joseph went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be taxed with Mary, his espoused wife, and so it was that while they were there the days were accomplished that she should be delivered, and she brought forth her first son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn; and there was in the same country shepherds abiding in the field, keeping watch over their flock by night. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with

the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Dear and beloved children of God, this is the glory, peace and good will of your God and Savior; this is the song that ever has and ever will be sung by that heavenly host, when Christ the Lord is revealed unto them as their Savior; this song is begotten in their hearts and proceeds from the love of God, and they love to sing it; it makes manifest the love of God shed abroad in their hearts. But there are times when they cannot sing this song, times when they are in a strange land, a land of tribulation and distress, a land of doubts and fears, a land of darkness and mourning, and they almost conclude that they have never known anything about the highway that God has cast up for the ransomed of the Lord to walk in. At such times they are in trouble and distress, they go mourning and weeping, and think that if they have ever known anything of the joys of God's salvation, that now he has forgotten them, and their souls feel like the psalmist when he said, "I remembered God, and was troubled: I complained, and my spirit was overwhelmed." "Will the Lord cast off for ever? and will he be favorable no more? Is his mercy clean gone for ever? doth his promise fail for evermore?" Again he says, "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." Dear children of the eternal God, God has declared by the mouth of his prophet Isaiah, saying, "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction."—Isaiah xlvi. 10. The apostle Peter, in his epistle to the stran-

gers, said, "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." Jesus said to his disciples, "In the world ye shall have tribulation: but be of good cheer: I have overcome the world." And now we see that child that was born in the city of David, exalted with God's right hand, and given him a name above every name. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this," and yet men preach that we must help God to save souls and build up his kingdom; they preach all kinds of kingdoms, but the kingdom of God they cannot preach, because they have never seen it, but that heavenly host that sang at the revelation of the Savior who was born unto them, which is Christ the Lord, and sung the song of praise, Glory to God in the highest, on earth peace, good will toward men, yea, and all of God's heavenly host, from the beginning of time even down to this day, know that their God is in the heavens, and that he hath done what he pleased, and his word, that goeth forth out of his mouth, shall not return unto him void, but it shall accomplish that which he please, and prosper in the thing whereto he sent it. Dear children of God, love is the foun-

tain from whence all these glorious things flow, and they are freely bestowed by him upon all his heavenly host. O how often has the writer of this letter felt longing desires to know if he is one of this heavenly host; how often has sorrow and trouble of heart, and how often have tears of anguish flowed from these poor old eyes when such feelings have burdened this poor old heart. O that I could know of a surety that Jesus died and rose again for me. Dear children of God, do you have such feelings as these? But God knows all things, and I should be still. The blessed Son of God said to his disciples, "Let not your heart be troubled: ye believe in God, believe also in me. 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." If we are included in that heavenly host, we have a great High Priest, who is passed into the heavens, Jesus the Son of God. "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "He is despised and rejected of men; a man of sorrows, and acquainted with grief." We read of him weeping with those who wept at the grave of Lazarus, and again weeping and apparently sorrowful because of the condition of Jerusalem, and again we hear him saying unto Peter, James and John, My soul is exceeding sorrowful, even unto death. The apostle Paul in his epistle to all that were in Rome, beloved of God, called saints, tells them that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures

might have hope." As we have made this letter quite lengthy, we will conclude by calling your attention to some things that are written in the book of Isaiah, thirty-third chapter, twenty, twenty-first and twenty-second verses: "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." How wonderful and glorious are such Scriptures to poor mourners. "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord."

Z. M. BEAL, Moderator.

GEORGE R. TEDFORD, Clerk.

(Written by Jonas Lake.)

To the churches composing the Juniata Association, convened with the Springfield Church, Oct. 6th, 7th and 8th, 1911, sendeth greeting in the Lord.

WE are glad to have this, another opportunity to greet you, and may our meeting together be one of peace, love and joy. Where there is peace in a family gathered together, who have been separated for a time, love and joy will flow from one to another, and this is one of the fruits of our annual meetings. How many times have we met those of like precious faith at these associations whom we have not seen since a year before, and our hearts have been glad, and we have rejoiced together and given thanks to our heavenly Father, who has brought us together again as one family,

yet we are mindful at these times that some are deprived of that joy that once was theirs. The past year has brought its trials and sorrows. Some have had to pass through dark and lonely paths, for it is decreed that most must walk the darkest paths alone; the joys that once they knew seem to have gone forever, then they cry out with the psalmist, "Restore unto me the joy of thy salvation." What a precious state to be in when we are conscious of One who can restore unto us something we have once enjoyed; that One is able, even to the uttermost, to save and restore. How good to be found at a place where the family meet, when each member can hear of the joys and sorrows of each other, and when they can rejoice with those who do rejoice and weep with those who weep. We in a natural sense wish for joy, and are not content until it is attained; how much more are those who have tasted of the joys of God's salvation. How often are we made to cry out in prayer to God for this joy we have lost on account of our sinful natures. We have wandered into the desert of sin, have grown cold in our desires for the things we once loved, we are conscious of the loss of that joy, yet are so cold we do not then desire it. How strange not to feel the need of it, something that has given us joy beyond measure. The consciousness of the fact that we do not now feel interested in these joys teaches us that it is not of ourselves, for we can do nothing, not even desire any good thing. Sometimes we feel the need, but no desire to seek it. Sometimes as a still, small voice, at another, like a mighty rushing wind, but come as it may, we have been prepared to receive it. Just before the dawn, when we are in the deepest distress, we are made to cry out, Where are the

joys which once I felt when first I loved the Lord? When the joys of thy salvation are restored, then all things become new, even earthly things look brighter, all nature seems to be rejoicing, 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. "They that feared the Lord spake often one to another." This should be a feature of our meeting together, especially at these associations, for it is said it is easy for self to creep in. The narrow way is too narrow for self; Jesus is the only way, and if we walk in him self will not be there. May each one when in need have restored to them this joy of salvation. Every day this salvation is needed to save us from ourselves and the temptations of the wicked one, and may we be blessed at all times to hear these joys of salvation proclaimed to us as faithfully as in the past. We would say to our sister associations that we are weak and poor, and desire your remembrance of us in your prayers and visits. May the Lord bless you, and his grace rest upon you all.

H. H. LEFFERTS, Moderator.
JONAS LAKE, Clerk.

NOTICE.

FOR the first time in many years the SIGNS for November 15th will go out of the office late. The cause of the delay was the death of sister Anna Huestis and the death of Harry M. Hayes, aunt and son-in-law of Mrs. J. E. Beebe. All connected with the office, with the exception of one man, were absent several days. We hope that under the circumstances our subscribers will pardon us.—ED.

I am now running off balance of my Biographical History of Primitive Baptist Ministers of the United States at \$1.50 per copy, delivered postpaid. If you want one send order at once, and if you are a Primitive Baptist you can get a copy and pay for it at your convenience, if this is any accommodation to you.

R. H. PITTMAN.

LURAY, Virginia.

M E E T I N G S .

E B E N E Z E R O L D S C H O O L B A P T I S T C H U R C H , I N N E W Y O R K C I T Y .

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11:00 A. M.

2:00 P. M.

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OLIVER P. SPEIRS, Church Clerk.
CLAREMONT, Cal.

SHILOH Old School Baptist Church, of Washington, D. C., holds meetings the third Sunday in each month, in Lewis Hall, 1502 Fourteenth St., N. W., at 11 a. m. and 3 p. m.

JOSHUA T. ROWE, Pastor.
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SOUTHAMPTON, Pa.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 79. MIDDLETOWN, N. Y., DECEMBER 1, 1911. NO. 23.

POETRY.

THE GUIDING PILLAR.

(Exodus xiii. 21, 22.)

THE exodus was only the beginning
Of countless tender mercies by the way ;
God went before the people he had chosen,
With fire by night, and with a cloud by day.
He took it not away, that cloudy pillar,
Although they oft provoked him so to do ;
Ungrateful though they were for all his kindness,
The pillar led them all their journey through.
It must have looked so cool and so refreshing—
That cloudy pillar in the heat of day,
And then at night, its shadows no more needed,
Became a fire to light them on the way.
Just what they needed ! wonderfully fitted
To meet the varying wants of every hour ;
But O, how little did they prize the token
Of his unerring wisdom, love and power.
God's leadings often crossed their inclinations—
The pillar went too fast or went too slow ;
It stayed too long to suit their restless temper,
Or when they wished to stay it bid them go.
It kept them so uncertain of the future ;
It wrote, “ If God permit,” on every plan ;
It seemed to mock the wisdom of the wisest,
And make a child of every full-grown man.
To bear such discipline aright they needed
Far more humility than they possessed ;
More self-abandonment and more devotion,
A will surrendered and a heart at rest.
And so they murmured, murmured very often ;
Their sullen hearts rebelled against the light,
And had not God been strong and very patient,
They never would have found their way aright,

Now these things happened to them for examples,
We find them written for our learning here ;
O Israel, Israel, how can I condemn thee ?
Thy condemnation were my own, I fear.

Yet, O my Father, thou wilt not forsake me,
O do not answer any willful prayer ;
Subdue my rebel heart and make it willing
To hearken to thy voice whilst tarrying here.

—Selected.

SALVATION.

SALVATION, O the name I love,
Which came by Christ the Lord above ;
Surprising wisdom, matchless grace,
That reached my low and helpless case.

When I was sinking in despair,
And filled with awful gloomy fear,
My Savior came to my relief,
He eased my pain and bore my grief.

Immediately I was made whole,
I felt the witness in my soul,
My burden went, I knew not where,
And gone was all my guilt and fear.

And now I want my Lord to stay
And be in me from day to day,
And guide me in this world below,
Direct in everything I do.

That when the messenger shall come,
I may be ready to go home,
And lay my head on Jesus' breast,
And with my dear Redeemer rest.

(Selected by J. E. Thornbury, Ratchiff, Ky.)

CORRESPONDENCE.

FRAGMENTS.

"I WAS glad when they said unto me, Let us go into the house of the Lord."—Psalms cxxii. 1. I am looking out upon the landscape, admiring its beauty, every feature of which is brought out clearly by the glorious sunlight. My mind is pleased by it. Perhaps I see some work needing to be done on the farm, in the store or in the shop, and I am arranging for that work. It may be I am suffering pain in my body, and groans force themselves from my lips, or I am gratified by the sweet taste of some luscious fruit, or am glad because I have learned that some enterprise of mine has been successful, or I am feeling the comfort of needed rest of body or of mind. During all this time there is something going on down deep in the secret recesses of my soul, out of all natural sight, that seems to have no reference to, or connection with, these various natural circumstances or conditions; all this undercurrent of thought and feeling has reference to my condition as a sinner in the sight of the holy and just God. While the work in the field, or the store, or workshop, is going on, or the necessary food or rest is being taken, the mind is still going on considering the exceeding sinfulness of sin, the impossibility of a sinner ever becoming righteous, the necessity of sin being punished, because God is holy, and justice and judgment are the habitation of his throne, and yet there is felt continually a hungering and thirsting after righteousness; and while the work about us is continued, and we are talking about it, and faithfully doing our duty in it, and appreciating the intervals of rest, and the necessary satisfaction of the appetite, within our souls the cry is still

going on: "God be merciful to me a sinner." "The soul that sinneth, it shall die." No hope for a sinner. How shall a man be just with God? No way for a sinner to be holy; no way in which he can enter into the house of the Lord, or ever dwell in the favor of God. How those with whom we are doing business, conversing concerning worldly affairs, counting, arranging, paying and receiving, how they would wonder if they could know what thoughts there are down deep in our hearts, if they could hear the groanings that cannot be uttered, the cries, Who hath sorrow like my sorrow? I abhor myself, and repent in dust and ashes. The troubles of my heart are enlarged. But they cannot hear or know of these inward workings, these sighs and cries and sinkings down, they cannot hear the whirlwind in the soul by which the Lord prepared Job, and prepares all his people to hear his solemn questions, and to cry out, Behold, I am vile. Job's friends could not hear that, nor can any one, until the Lord speaks to him out of the whirlwind. But now, in his own good time and way, the Lord causes the poor soul to feel a wonderful, unspeakable change. For the first time he feels true gladness. Down in the depths of the soul he feels that all the elements, conditions and circumstances of sorrow are gone, and in solemn and joyful surprise he breaks out in such language as that used by the psalmist: "I was glad when they said unto me, Let us go into the house of the Lord." This gladness is of a different nature from any ever felt before, as the psalmist says again, "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." I said that to myself more than forty-seven years ago, on a Monday morning, when I first felt this spiritual

gladness in the hope just given me that I was one of those for whom Jesus died. The natural circumstances may continue, and the natural work go on, and the men with whom we are engaged in the business of the world can see nothing of that which caused this gladness to be felt; they can only see the glow upon the face caused by the sunshine in the heart, but the change to us seems absolute and radical; all within is light, and a deep, solemn gladness reigns, and every element of sorrow seems to us to be taken from all the scenes and circumstances and work of a worldly kind, so that we may feel an assurance that we are done with sorrow, because, as it seems to us, our sins, which were the cause of all our sorrow, are gone forever. O how much we have yet to learn concerning the sinfulness of our old carnal nature, and concerning the glorious justice and infinite mercy and grace of our God. This "they" who said, "Let us go into the house of the Lord," are all who have known the way of the Lord. They are all the prophets and holy men of old, who spake of this gladness and salvation as they were moved by the Holy Ghost. What the great company of the Lord's servants may be, and who they are, who say unto the Lord's people, one by one, "Let us go into the house of the Lord," who can tell? It would seem like the whole atmosphere was filled with the power and melody of that wonderful call, as it was when the multitude of the heavenly host sang, "Glory to God in the highest, and on earth peace, good will toward men." The house of the Lord is made up of the saints, who "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy

temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."—Eph. ii. 20-22. We cannot go into that house, cannot find fellowship with the church of the living God, until that sweet and precious call comes into our souls. When the word comes directly to us with power, then that door of gospel fellowship and love is at once wide open unto us, and none can shut it. As soon as our souls experience love and fellowship for the saints, they also have love and fellowship for us, which is manifest as soon as ours is manifest to them, and then all the beauty and attraction of gospel doctrine and order are felt by us. We may be as little children, who cannot understand the deep things of the gospel, but we love them at once, and in our very souls we say, "Our feet shall stand within thy gates, O Jerusalem." We want to stand in the order of the gospel, and desire that our feet may never be found outside of those lovely gates, but that we may always walk in Christ. We feel such a love and union with those who love the truth that we can feel the truth of the next sweet expression of this Psalm: "Jerusalem is builded as a city that is compact together," and we want to keep going up there, with all the tribes of the Lord, to the testimony of Israel, "to give thanks unto the name of the Lord."

"I was glad." The Lord has made us glad through his works. We may have gladness on account of some natural benefits, but this is different, higher, sweeter, holier. While we are thankful, or want to be, for all temporal blessings, we know they are only for time, but this reaches forward beyond time, and our thanks seem deeper, or we feel they should be. We may have deep, worldly affliction, and be full of pain and an-

guish, but this gladness is not lessened by them, but rather enhanced. We may have anxiety concerning our worldly work, or concerning our temporal condition, as sickness, loss, poverty, but this gladness makes the afflictions and sorrows of this life seem light and but for a moment, while we are looking upon the unseen things that are eternal. We may be left to mourn deeply because of sins and transgressions, and may be brought into great darkness and feel self-reproach and soul trouble, and may fear that the Lord can never be favorable unto us again, but that he has surely forgotten to be gracious, because he has had no reason to remember us in mercy and grace any more. But after the Lord has restored our souls, and shown us again his mercy, which endures forever, as he surely will, then we shall remember, and particularly notice, that in the very darkest hour, and in the deepest afflictions of soul, that gladness with which we first felt the fellowship of the saints, and went into the house of the Lord, was never quite gone. Even when we were most terribly tempted to doubt whether we were sons of God, or had any part or lot in the matter, even then there was in our inmost souls a solemn gladness because we had ever loved the saints and the things of the kingdom of God. When we have once known the love of Christ which passeth knowledge, and have felt bound up with the saints in the bundle of life, the gladness that then comes to us can never be wholly lost or forgotten. Those in whom this heavenly love has once been felt are born of God, and shall dwell with him in glory.

“FORGETTING those things which are behind.” There are a great many things that it were better to forget. Not our

sorrow and grief on account of our sins. The sins ought to be remembered to be abhorred, and to keep us in mind of the great mercy of our dear Savior. Paul never forgot that he persecuted the church of God. But has any one done us a wrong and an injury? Forget it. Has one spoken to us with unjust sharpness and undeserved indignation? Forget it. Forget the unkind look, the unjust word, the injurious act. “Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.” I learned long ago that a minister of the gospel need never defend himself, if he is assuredly in the right; all he need do is to go on in his work, and he will find that the Lord is his defense against every foe, against every wrong, against every act of persecution for righteousness’ sake. The same is true of every child of God. If he undertakes to fight in his own behalf he will do the poorest kind of work, and will do himself injury, but if he is enabled by grace to stand still, so far as the trouble is concerned, and keep right on in his true work, he will surely see the salvation of the Lord, and will be melted down by the love of Jesus, and the kind and loving remembrance of the Lord. The one who is in the fault has the hardest time, and often the soft answer will result in a humble acknowledgment. Forget many things that men have said and done, but never forget one of the dear Lord’s benefits. “Bless the Lord, O my soul, and forget not all his benefits.” How precious are those benefits, as they are sweetly and solemnly recounted in the following part of this one hundred and third Psalm, and then how precious it is to be told that the Lord is not under any misapprehension as to those who receive these benefits. They can never repay him in any way,

except to thank and praise him as he shall enable them to do. "For he knoweth our frame; he remembereth that we are dust." It seems to us that he could not know how utterly weak and helpless we are, merely dust, as we are learning from day to day; but he assures us that he does know, and yet the benefits continue and increase in value and in preciousness as we continue to increase in the knowledge of our unworthiness of them.

"WHEN Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 4. Is Christ my life? That is what my mind dwells much upon at present. My own life seems so vile when the true light shines upon me, my heart so full of evil and my mind so occupied with the vain and transitory things of time, that I can hardly endure the way it seems that the Lord must regard me. He is so pure and holy, and above all praise, and I so polluted. But now it comes to me with new light and power; Christ is my life. That seems enough to satisfy my inmost longing. This appears now to be a most precious truth, a glorious doctrine, but when shall I be enabled to say in the light and experience of this truth, I am satisfied? It must be by a powerful working of faith that my soul can now in any measure lay hold upon this truth. What a holy, pure and devoted life the dear Savior lived while here in the flesh, how sinless he was while bearing the sins of his people, an awful load. He knew no sin, neither was guile found in his mouth. How patiently he bore his terrible afflictions, how careful he was in his devotion to the law to keep all the commandments, how devoted he was in prayer to the Father. He withdrew from the im-

portunities of those who would take him by force to make him king, and went up into the mountain alone to pray. How could he be in need of prayer? He could feed a multitude with a few loaves and fishes, and could command the raging winds and waves to be still, and yet he needed to pray unto the Father. That was because his people throughout the world, and to the end of time, would need to pray. How good he was to the poor and needy; never too weary to help the helpless. When he had fulfilled the time appointed for suffering in the flesh, then, with all the black load of his people's sins upon him, he was baptized into death, thus washing away those sins forever, and justifying all his people by his resurrection from the dead, making them pure and spotless in the sight of God. Thus he fulfilled for them all righteousness. Then he ascended up on high, where he ever lives to make intercession for his people, and to be their righteousness forever. Can it be that this sweet, pure, holy life is mine? That he lives in me? That this vile body will be fashioned like unto his glorious body? That his holy life, which is the light of men, will be forever mine in my experience, during my stay in time, and in that heavenly state? This is enough to make even the hardest and coldest heart rejoice.

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

Now, when I am feeling deeply the corruption of my body, the impurity of my life, let me remember that I am not to look upon this corrupt body, and this sin-polluted life as mine, but to remember that which by faith I know: that Christ is even now my life, and his glorious body is that whose fashion in glory tells what our vile body shall be when

we appear with him in glory. This is enough to make us wish to watch and pray that we may live purely and righteously, as becometh the gospel of Christ, and that our whole body, soul and spirit be preserved blameless unto the coming of our Lord Jesus Christ.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Nov., 1911.

SYNOPSIS OF A FUNERAL SERMON.

"THE end is very near, but the last change will be glorious."

These words are not Scripture, but they are born of Scripture truth. Our precious brother uttered them standing on the brink of the dark river. Catching a glimpse of the eternal shore, his fevered brow fanned with the gentle zephyrs from the hills of paradise, no wonder the end seemed near. Standing at the solemn close of a career of over three-quarters of a century, fraught with the perils and privations of earthly pilgrimage, and enraptured with visions of a blessed immortality, he could gladly and triumphantly declare, "The last change will be glorious." When the morn, the fair, sweet morn, awakes to greet the anxious gaze of earth's weary ones this glorious change is welcomed, as an exile to the old roof tree.

It is not my custom to speak at length of either the merits or demerits of the dead. The noble, trusting, God-fearing life of our loved one gone is a far more fitting eulogy than my poor, feeble words could express. We shall leave his pre-eminent characteristics as a husband, father, brother, neighbor, friend, to the hearts and memories of those left to lament his departure.

"The end is very near." A weight of years, with their successes and sorrows, trials and triumphs, had fallen to bend

the weary form ere the end came. But it came, as it must come to us all; we know not how soon it will be.

"Time is winging us away to our eternal home;
Life is but a winter's day, a journey to the tomb;
All that's mortal soon will be
Inclosed in death's cold arms;
Youth and vigor soon will flee,
Blooming beauty lose its charms,
But the christian shall enjoy
Health and beauty soon above,
Far beyond the world's alloy,
Secure in Jesus' love."

Death is the heritage of the children of earth. Mortality must die. "The wages of sin is death." By one man sin entered into the world. By man came death. By death grim and cold the race is victimized. Many dread the gloom of the grave; all must enter there.

"O why should the spirit of mortal be proud?
Like a swift fleeting meteor, a fast flying cloud,
A flash of the lightning, a break of the wave,
Man passes from earth, to his home in the grave."

"Dust thou art, and unto dust shalt thou return." Earth's teeming millions have made this melancholy retreat their habitation, and millions more are marching on to join them. "Our hearts like muffled drums are beating funeral marches to the grave." Sometimes the beating ceases ere many battlefields are crossed. Sad tattoos sound solemn requiems all about us, making wild, weird discords in the "psalm of mortal life." Sad messages call us from mirth to mourning, and oftentimes the gray-haired sexton mingles the fresh clay of the grave of the departed with that thrown out to receive to-day's weeping widow or lonely orphan. Princes and paupers, saints and sinners, the learned and the licentious, the feared and the favored, all must succumb. This archenemy cannot be bribed; his icy hand brings chill and long night to all. He is the last enemy. In Adam all die. Death passed upon

all men. The end is near with us all; how near we know not.

The last change will be glorious. What cheering words are these. Whispered back from eternity's golden shore they come laden with perfume rich and rare. The sweet aroma of goodness and grace and happiness and holiness, purity and partnership, beautifying the life beyond, makes the sons of sorrow cry out from dying beds, O glorious change. Not all of earth can reckon thus; whence then this joyful cry? In answering this, the scriptural tenets our brother loved and cherished will serve a reasonable and beautiful explanation. In answering this query the Old School Baptists offer a different explanation from any other religious body on earth. This is the cry of a newborn soul. Men in nature do not know this blessed change. Eyes have not seen, ears have not heard, hearts have not understood. "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." Here then is the great distinction between the natural man and the spiritual man. This glorious change is foolishness to him. The last change is not known, and the first unreceived. Here is the great impossibility: he (the natural man) cannot know them. Culture, training, moral suasion, intellectual growth, will not span the gulf from natural to spiritual. The best cultivated maple tree in the world is only a maple. The finest attainments of the natural man only make him a polished, accomplished natural man. "The world by wisdom knew not God," and never will. The passage from natural to spiritual is by birth: "Except a man be born again." Once born we bear the image of the earthy, twice born we bear the image

of the heavenly; like begets like. The religious world cries, "Culture," we insist on an inward work of grace. The world may allow the necessity of the new birth, but makes the sinner active in it. As the first birth occurs passively, so the second. "The gift of God is eternal life." As all lower orders are hermetically sealed from the higher, the higher reaching down to the lower, so is man helpless in his element, so far as reaching up and partaking of the Divine—God must reach down; He must implant his life; this He does as a sovereign act of mercy. This life is promised to all his covenant heirs, and is bestowed unconditionally upon them according to his own eternal purpose and grace. God, who cannot lie, promised it before the world began. We, brethren, even as Isaac was, are the children of promise. The new birth is impossible with men, either in assisting, or inducing, or obligating Almighty God. All things are possible with God. Three things he does unassisted by mortal man, and which he never delegated to any mortal to perform: creation, regeneration and resurrection. The apostle declares that we are new creatures created in Christ Jesus. This creation is the work of God in the heart. Biblical knowledge neither induces, hastens nor abets in this blessed work, but when once touched by grace a knowledge of the Scriptures makes the individual wise unto salvation, even as Timothy, who knew the Scriptures from his youth up. This is the first change. Our brother experienced this marvelous change in early life. When a young man, just of age, God in his mercy came to him, teaching him his lost and undone condition. Being brought from the kingdom and power of darkness into the glorious light and liberty of the children of God,

he was made to rejoice in the Savior's love. The Scriptures came to him with sweetness and power, and remained his comfort through all the troubled scenes of his long and eventful life. This first change is the beginning of better things; it is the vestibule to scenes sublime, it is the prelude to the grand anthem entered into when the last change transpires. He often sat in heavenly places in Christ. It was a heaven below his Redeemer to know. He often mourned his weakness and unworthiness, but loved the holy service of God. He loved and was comforted by the eternal purposes of God the Supreme, and found delight in new covenant blessings so graciously bestowed upon an unworthy sinner. He believed salvation to be of the Lord; that whom he did foreknow, them he also did predestinate to be conformed to the image of his Son; that as many as the Father gave the Son in covenant and by choice, would be brought into the fold above by a special, specific, efficacious atonement, and calling of the Holy Spirit. Believing in personal, unconditional election meant to him a holy desire and endeavor to adorn so rich a doctrine with a godly life and conversation; to this end he prayed and lived. Hence taught of God experimentally and scripturally, the goodness and love and mercy of Him who calleth, and the immortal felicities of those made righteous by Jesus' blood, no wonder he cries, "The last change will be glorious," with the homesickness of one long, long absent.

"The last change." When death divides, and loved ones are lost from our gaze, the doctrine of the "last change" seems good. When the heartstrings snap, and cords break which bind us in sympathetic union to those dear to us, when we come to the charnel-house, and

dread its gloom, the thought of a glorious resurrection dispels the clouds and drives back the melancholy of the grave. In the prophecy of the "last change" of our text is found the fifteenth chapter of 1st Corinthians epitomized. This glorious doctrine of Jesus, the apostles and prophets was deeprooted in our brother's soul. "As in Adam all die, even so in Christ shall all be made alive." All who die in Christ shall awake with his likeness, and be satisfied. Just as certain as we have borne the image of the earthy, we shall also bear the image of the heavenly. O blessed transformation! O wondrous work divine! Thy way, O God, is in the sea. O the depth of the riches, both of the wisdom and knowledge of God. By one man came death. Sad, sad picture. Let all confess in shame and silence. Is this all? Is death our ultimatum, our finale? Listen! Hark! "By man came also the resurrection of the dead." The first man (Adam) brought death; he was earthy. We are Adam multiplied; we bear his image by nature; but this second Man is the Lord from heaven, a quickening Spirit; he is the resurrection and the life; he was dead, but is alive for evermore; he holds the keys of death and hell. But if the dead rise not, then is not Christ raised, and if Christ be not raised then you are yet in your sins, and your faith is vain. But the corn of wheat fell into the ground and died, hence it shall not abide alone. Just as the corn of wheat brings forth after its kind, so shall this quickening Spirit, this heavenly Man, bring forth teeming millions of his kinsmen to be joint-heirs with him forever. The redemption of the purchased possession must materialize. The earnest of our possession is received in the first change. The fullness shall be received in the last change,

which is glorious. Mortality must put on immortality, corruption must put on incorruption. Thus clothed in garments of glory and bodies celestial the redeemed of earth and the resurrected in bliss shall sing, "O death, where is thy sting? O grave, where is thy victory?" The sting is gone, the victory broken. This Jesus we love, and who loved us when we were dead in trespasses and sins, is King of kings and Lord of lords. He has triumphed over all his foes; he led captivity captive; he destroyed him who had the power of death; all enemies are put under his feet. We shall share his victory; we shall rejoice joint-heirs with him, shall reign with him forever. The banqueting-house and banner of love, the fine linen robes and palms of victory, the harps of praise and crowns of righteousness, the presence of Jesus and God the Father make the last change a glorious one. In God's providence our brother entered into that blessed Sabbath above, upon the Sabbath here. He left us on his own regular meeting day, to join the general assembly and church of the First-born above. Many times and oft he bade his brethren farewell on earth, but now he worships with the congregation which never breaks up, and where the sabbath never ends. Many times he realized Christ as the only fountain, the deep well of love.

"The streams on earth he has tasted, more deep he'll drink above,

Where to an ocean fullness His mercy doth expand,
And glory, glory dwelleth in his Immanuel's land.

He will sing, I am my Beloved's, and my Beloved mine,
He brings a poor, vile sinner into his house of wine."

"He will eye not his garments, but his dear Bridegroom's face,
He will not gaze at glory, but on his dear King of grace."

[THE foregoing is a synopsis of a sermon by Elder Burton L. Nay, of Medi-

apolis, Ia., at the funeral services of Isaac Thurston, an aged and beloved member of Harmony Old School Baptist Church.—ED.]

(See obituary in this number.)

BELLINGHAM, Wash., Nov. 4, 1911.

DEAR EDITORS:—I have been wanting to write and acknowledge your great kindness in continuing the SIGNS to me, when I cannot pay for it, but I hope I will be able to pay you some time, then I surely will. It is kind of you when I am so unworthy. When I received the November 1st number I read it with much joy and comfort; it was like a refreshing rain in a barren desert. O how sweet it is to read those precious truths through tears of joy. You may think me undignified and childish to weep over those dear ones who tell their (and my) joys, sorrows, hopes and fears, but somehow they come very close to me while I am reading their letters, and I wonder if it can be that I am made nigh by the blood of Christ, and somehow am assured that it is so, for it is through the life-giving power of that precious Lamb who was slain on Calvary that we are made one, one with the Father and one with the Son, for it is all of the same Spirit, and although we may be thousands of miles apart, yet when filled with the spirit of love that confesses that Jesus Christ is come in the flesh, we are drawn close together. Elder Chick's editorial on "Differing Beliefs" was good, and if I am any judge it is according to the teaching of Christ our Savior while here on earth, also what he teaches by revelation, and the only safe rule to follow, i. e., let brotherly love continue. Do not make a brother an offender for a word, seeing we cannot govern our beliefs, even in natural things, but are established by the evidence given in proof, either for or

against our understanding of the subject in question, and it is the same in spiritual things. We are commanded to try the spirits to see whether they are of God or of antichrist, and we are assured that every spirit that confesses that Jesus Christ is come in the flesh is of God. Then how does he or it confess that Jesus Christ is come in the flesh? Is it by biting and devouring one another, or setting ourselves up as patterns for the children of God to follow? Is it not that principle within us which beholds our brethren and sisters with eyes of love, causing us to esteem others better than ourselves? The mark is in the forehead, and no one can see it in his own forehead, but if we are adorned with the hidden man of the heart, that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price, then we are prepared to see the mark in our brother's forehead, and if Christ be in you his Spirit testifies to these things, establishing our hope and our faith, and this constitutes our belief, and when we are given to see the hidden mysteries recorded in the most sacred word, then, and only then, can we rightly divide the word of truth. Since it is so difficult to discern between our proud and lofty spirit, wherein we desire to be considered "learned" in the knowledge of the Scripture, it is not strange that we get the wrong meaning and advance our ideas for the truth. But since our acceptance or rejection with God does not depend upon either our knowledge or ignorance of the Scriptures, we should not judge a brother as being unfit to sit at the Lord's table with us because he cannot see and understand all the Scriptures as we do; we should not be wrangling over our difference of understanding, but strive for the

unity of the Spirit in the bond of peace, giving God all the praise, honor and glory for what light and liberty we have. I do not mean that we should fellowship any and all who call themselves christians, nor all who call themselves Old School or Primitive Baptists, but let us take the word of God as the man of our counsel with meekness and fear. "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another, without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."—1 Peter iv. 8-11. This, in connection with the first chapter of first Peter, is better than anything I can command. It seems to me that if God only predestinates the good, and the devil the bad, and all redounds to the glory of God, then they must be working in unison, since God has power over all things (the devil included), and has made the wicked for the day of evil, and that also will redound to God's glory. Is it any worse to assert that God predestinated all things, than to say that he knew all things and would not prevent all the wicked acts of men when he had the power to do so? God is not the author of sin, but by one man's disobedience sin entered into the world, and death by sin, and so death hath passed upon all men, for that all have sinned. We are all partakers of Adam's nature, therefore we are sinners, for the fruit cannot be better than the tree; but here is man-

ifested God's abundant mercy, for as in Adam all die, even so in Christ shall all be made alive. Each one will be made manifest in God's own appointed time, and none can hinder nor hasten that time. If we could only fully understand and appreciate the "light" and "liberty" of the children of God, which light is the true Light that lighteth every man that cometh into the world, and without that Light we could not know God, nor could we meet the dear saints with such joy and gladness around the throne. Without it we would be void of love, our hearts would be cold and lifeless, and could not receive the loving messages from God and his dear children. It is by and through this Light that we are given the liberty to enjoy all the sweet communions with God when no one else is near; that sweet grace which sometimes overflows our soul, body and mind, causing us to rejoice with joy inexpressible and full of glory. By this liberty we are given the right to call each other brother, that most endearing title, which proclaims us children of one Father, even God, and if children, then we are heirs of God and joint-heirs with Jesus Christ. O can it be possible that we, who are such disobedient, stubborn, unworthy creatures, are heirs to all that Jesus is? Yes, but it doth not yet appear what we shall be, but when he comes again, without sin unto salvation, we shall be like him, for we shall see him as he is. O what a glorious change that will be; there will be no more aching hearts, no weary minds ever battling with poverty; sickness and death will have ended, for he will wipe away all tears, and we shall always be with him to sing praises to God and the Lamb who died for us, and now sits at God's right hand to intercede for us. The half has never been told, for eye hath not seen,

nor ear heard, neither have entered into the heart of man the things he has prepared for them that love him. A few more days, a few more tears, a few more losses and crosses; O may his grace be sufficient for us in every trial, so that we walk worthy of the vocation wherewith we are called. The thought comes to me, Are you so walking that you are worthy? and I am compelled to say with shame, I am not worthy to mingle with the dear children of God. But O, I hate the sins that do so torture me, and I do earnestly pray for a closer walk with God, and I want you all to pray for me, for I am so weak. I would like to be strong in the Lord, and in the power of his might, but I try to say, Thy will be done, and not mine. I feel sure that the God of the whole earth will do right, and bring us off more than conquerors through Jesus Christ our Savior.

In conclusion, I ask your forbearance, for I only meant to write and tell you how much I appreciate your kindness in sending the SIGNS to me, and to tell you that my health is much improved from some cause, and I sometimes think it is because I have given up to the request of my dear, forbearing brethren and sisters, and also to the woe that has followed and impressed me so long, and am trying to comfort the dearest people on earth, but O the blundering; how they can put up with it is more than I can understand, but when I try to talk to them about giving it up, they say, No, you must not think of such a thing. Dear brethren, you who have really had a call to the ministry (for I am in doubt of mine), did you ever pray for liberty, so that by the liberty given you the children of God might be comforted and you given a message to the dearest people on earth, and they waiting eagerly to re-

ceive it, and then when you got to them you could tell it only in a blundering, unintelligible manner, when it came to you in demonstration and power more beautiful than tongue or pen can describe? It seems to me that I always keep back the very best part, but I know that if God has called me to feed his sheep and lambs he will teach me how to feed them, for if it is of my preparation they would surely starve, so I try to go like David, in the strength of Israel's God, and leave the result with him.

I will tell you about our September meeting, and then try to close. I had intended to tell them at that meeting that I would not attempt to preach any more, for I felt that it was a disgrace to the cause, and I had tried to arrange in my mind some suitable words with which to tell them, so they would not be offended at me. I would not offend them, or have them think that I did not want to do any duty that was laid upon me, and I had everything arranged, as I thought, about right, and it went on until about two o'clock Saturday morning, when I awoke with the words, Alleluia, the Lord God omnipotent reigneth, and my mind seemed to be set on fire, and when we got up that morning I could scarcely think of anything else but the beauty contained in those few words, and as it was our church meeting day I could hardly wait until the time came to open meeting, and I seemed to be propelled by a power not my own, and forgot all about my resolutions and speech that I had studied up to tell them that I must not attempt to preach, and I think in part I kept my word, for the Lord undertook for me, and I was given sweet liberty both Saturday and Sunday, and then at our October meeting Elder W. T. Eaton was with us and did most of the preaching. Now I

am in fear and trembling again, for I wonder how it can be that I, so ignorant and weak, so unfit to stand up before those dear people as their undershepherd to feed them, attempt to do so. I am afraid to turn back, lest a worse thing happen to me, so again I ask you to pray for me, that I may be kept by the power of God in the right way, and that I may not bring reproach upon the cause; that I may know nothing but Jesus Christ and him crucified, the way of salvation, and give God all the glory, praise and honor. I desire to glory not, save in the cross of Christ, for if we suffer with him we shall also reign with him. May God bless truth and expose error everywhere, is my prayer.

A poor old sinner, saved by grace,
DAVIS BURCH.

MORGANFIELD, Ky., Sept. 26, 1911.

DEAR EDITORS:—I inclose a copy of a letter written by my father, together with his christian experience, written one year before his death, at the age of seventy-seven, which I desire to have published in the SIGNS OF THE TIMES for the comfort of his many friends yet living.

Yours truly, T. B. EARLE.

HOPKINS COUNTY, Ky., March 1, 1852.

TO THE ELECT LADY AND HER CHILDREN, WHOM I LOVE IN THE TRUTH:—I have thought it good to write unto you and exhort you to examine the things that make for your peace and order, which we would do well to examine, as much as our weakness will permit, the union between the church and Christ her head. We learn from the word of God that Adam was the figure of him that was to come, and that God created them male and female and called their name Adam, and he breathed into his nostrils and man

became a living soul. Now the woman received life in the man, and God gave him a law, and when the woman was formed of the rib Adam said, She is bone of my bones and flesh of my flesh; and when she violated the law she was as much him as she was before she transgressed, and he, though not deceived, was in the transgression, as she was, for they were not twain, but one flesh. I can only view the woman in the man, for the man is not without the woman. In this figure I view the church in her Head; all the life she has is in him, and in the covenant she received grace in him before the world was, or before she partook of flesh, and when she partook of flesh she was then capable of sinning, and when she sinned she became dead in trespasses and in sins, but her action did not destroy the union; hence because He loved her, in the fullness of time he appeared in flesh and blood to put away her sin by the sacrifice of himself. Now all that he has done was for the church, his bride, for he loved her and gave himself for her. No man ever hated his own flesh, and she, being flesh of his flesh and bone of his bones, he still loves her to the end as his own; and although his people are taken captive by the devil, they are the Redeemer's, and he will deliver all the lawful captives. The Lord's portion is his people, Jacob is the lot of his inheritance; he will find them, though they are in the wilderness, and quicken them into life; not to make them his, but because they are sons, the Father will send the Spirit of his Son into their hearts, crying, Abba, Father. Then they are qualified by the Spirit to render spiritual service, they have their fruit unto holiness, and the end everlasting life. They now love God, because he first loved them, and mourn because they cannot serve him

better, for they now find the Spirit warring against the flesh, and the flesh against the Spirit, so that they cannot do the things they would; but being led by the Spirit of God, they are the manifest children of God, as is said in the first epistle of John. In this is manifest the children of God, and children of the devil. There is no concord between Christ and Belial, no fellowship between light and darkness. The Lord said, I will put enmity between thee (that is, the serpent) and the woman, between thy seed and her seed. We see here two seeds spoken of, and they have been manifested from Cain, who was of that wicked one, and Abel, who offered a sacrifice by faith; and that same enmity has been manifest in all ages of the world; the mystery of iniquity has been working, and is still working, by the spirit that works in the children of disobedience; they are a seed of evil doers, a generation of vipers, they are found warring with the children of God; Satan's ministers have transformed themselves into ministers of righteousness, but they are under the influence of the spirit of iniquity, and are teaching the "doctrines of devils." Now let us try the spirits, for every spirit that denies that Jesus Christ is come in the flesh is antichrist; that is, they that say that salvation is conditional, or in any way by our will or doing, deny that Jesus Christ is God, or that he can do his pleasure. Now, my dear brethren, I have often told, and now tell you again, even weeping, says an apostle, they are enemies of the cross of Christ. We exhort you therefore to put on the whole armor of God, that ye may stand against the wiles of the devil, and that the church of Christ should be like a company of horses in Pharaoh's chariot, all pulling together, not publishing each other's faults in

Gath, nor in the streets of Askelon, lest the daughters of the uncircumcised rejoice, but the church should closely examine the order of the house, and remove disorder and heresies from among them by a regular course of gospel discipline. But should you see errors in this short epistle, or in any of the household of faith, let that charity that hides a multitude of faults hide them, and let us not say harsh and hard things to our Father's household. "Little children, love one another," and keep yourselves from idols. My desire was to have said something that would have edified the church, but it is so feeble, and I often doubt whether I know Jesus or am called to feed his lambs and sheep, and if I am one at all, I am less than the least of all.

Now may grace, mercy and peace abide upon the Israel of God. Amen.

And when I look at Zion's state,
I constant feel a heavy weight;
I would around about her walk,
And of her bulwarks ever talk.

IN the year of our Lord 1800, on the fourth day of February, I was born in Greenville District, South Carolina. My father moved to Kentucky, and I joined the Regular Baptist Church in Caldwell County, Ky. I have been a member of the Regular Baptist Church sixty-one years. Fifty-four years of that time I have been in much weakness trying to preach the gospel of the grace of God. I have preached in eight States, where I have met with many precious brethren whom I hope knew and loved the truth. I have been in the division of two associations. We had hard conflicts with those who taught the doctrine of the Judaizing teachers, that men must do something or they could not be saved; but after the separation we enjoyed union and peace. They said many things

against me because of my opposition to their doctrine. I have fought my fight, and the time of my departure is near at hand, and I have a good hope through grace that there is a rest prepared for me, with all the redeemed, and that I shall see Jesus and be like him.

E. W. EARLE.

2 CORINTHIANS III. 18.

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

Peter's epistles are of comfort to the household of faith, in that they were written by one who knew the weakness of the flesh and sifting by Satan, and the epistles are written out of his experience. He addressed them with the term "beloved," or to the beloved, and it is with a desire to offer a few thoughts on the above that I shall attempt to write. Language but faintly conveys to us the deep, spiritual meaning therein embraced, and as we can only use language to convey that which is in the mind, we make use of language used to comprehend natural things to guide our mind to things declared to the subjects of grace, so we will notice the word "grow." "Grow in grace." Anything growing implies also a planting in order to grow, for without being planted the subjects under consideration could not grow; therefore Peter is addressing the heavenly plants that are planted of the Father in the garden of his grace, and as heavenly plants they do grow in grace. These plants might be represented by the corn; first the blade, then the stalk, and then the full ear. Corn could not grow unless planted, and would cease to grow if removed from the element in which it is planted; therefore Peter uses the word "grow," signifying a mysterious taking up into itself from that in

which it is planted, as the corn comes forth from the grain planted, first the blade, then the stalk, &c. We understand that the whole life is in the grain, but the fullness of what that life attains unto is not complete until the whole stalk and full ear are matured. So life in Christ in the subjects of God's love and mercy is complete in its first manifestation, so far as life is concerned, but what the life attains unto is only known by growing. The apostle says, "We know in part, and we prophesy in part," &c. The subjects of God's grace are as tender plants (the blade), and have but tender roots at first, but as the growth is manifested they attain to the stalk, and then the brace roots are manifested. While a tender blade the winds and storms did not have much effect upon them, but as the stalk grows there is a putting forth of the brace roots to go down into that in which it is planted; so the heavenly plants go down into the riches of the grace of God. The grace of God is to my mind the fullness of the Godhead bodily in our Lord and Savior Jesus Christ. The word "grace" is used often in Scripture. Jesus said to Paul, My grace is sufficient for thee. Paul said, By grace are ye saved through faith, &c.; and, Where sin abounded, grace did much more abound. The grace of God embraces all the attributes of our Lord and Savior in the salvation of his people, whether it be predestination, election, sanctification, redemption, resurrection, justification, or any needed grace necessary to the eternal salvation of his elect, therefore the word "grace" is used as embracing all blessings in our Lord and Savior. Peter says, "Grow in grace," implying the fact that we are planted in grace, and as we grow, these brace roots might be presented as the

doctrine that holds and keeps the heavenly plants in every storm and tempest. Sometimes the storm may come from a quarter that the brace roots of election and predestination would sustain us; at another time when the brace roots of sanctification and justification would hold us; but from whatever way the storm comes it has a tendency to loosen up and to cause that which holds us to take deeper root. There is this also to be considered, that with all the storms and trials that the heavenly plants are called to pass through, they never get to the full depths of that in which they are planted, for the apostle exclaimed, "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" The life is one thing; the growing would seem to be mysteriously taking up from that in which it is planted, and so they learn doctrine. While they grow in grace they also grow in the knowledge of our Lord and Savior Jesus Christ. Knowledge and wisdom have seemed to me so closely allied to each other that I fail to make any distinction; if we have wisdom we have knowledge. Jesus is made unto us wisdom, &c., and the knowledge of our Lord and Savior is in the fellowship with him, in God being manifest in the flesh, a man of sorrows and acquainted with grief, set at naught, forsaken and alone, forsaken of God in his experience, nowhere to lay his head; this is knowledge. Holy men of old had this knowledge by a living experience. David said, "My God, my God, why hast thou forsaken me?" Even David's own son, Absalom, revolted against him; so the enemies are they of our own household. What are these wounds in thine hands? They are those I received in the house of my

friends. This is growing in knowledge. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son." As they are the subjects of his grace, they grow in grace and in the knowledge of the Lord and Savior Jesus Christ.

J. M. FENTON.

WINNIPEG, Manitoba, Nov. 7, 1911.

ELDER H. C. KER—DEAR BROTHER:—I am sending you a copy of a letter written me by our dear sister, Mrs. S. H. Durand, and if you think best, will you please give it a place in the SIGNS? I have not her permission to send it, but I do not think she would object. It has been of much comfort to me, and I want to share it with others who may receive like comfort from it.

With christian love, your unworthy sister, I hope,

ANNIE L. McCOLL.

SOUTHAMPTON, Pa., Oct. 25, 1911.

MY DEAR SISTER ANNIE:—I think you know I have been very sick, and so have understood why I have not replied to your very interesting and much valued letter of Sept. 11th. I am still very far from well, but some stronger, and not likely to be quite well for a considerable time, so will try to write enough to show my interest in you and your letters. I was thinking this morning how that about all our trouble in this life consists in our efforts to reconcile the two utterly unreconcilable principles we find within us: the natural and the other, which we almost fear to call spiritual, yet which is certainly opposed to everything about us that is natural. It is hard to admit, even when we think we do it, that we are utterly estranged from God. We cannot realize that we do always and forever serve the law of sin with our natural

minds. To be translated by grace into the kingdom of God's dear Son is like being set down in a foreign country, where the language, the customs and climate are completely at variance with anything we have known before, and our only hope is in loving the new and hating the old. Every backward look we must account for, for "God is not mocked." "Whatsoever a man soweth, that shall he also reap." You can see therefore the positive necessity for some one to make our peace for us, because we would never be able to do this impossible thing ourselves. The only hope of comfort for the christian then is in realizing that this has been done for him by the mighty One; everlastingly done, and that there is therefore now no condemnation for him. But how slow are our senses to realize this, and how much of our time is spent among the mists and the shadows, and in raking amid the ruins of this fallen nature in the fond and vain hope of finding there some good thing. If we could only once and for all accept the fact of our utter depravity, looking alone to the Author and Finisher of our faith, how much of our confusion and discomfort would be avoided. But we cannot even do that, except he that raised up Christ from the dead, quicken our mortal bodies by his indwelling Spirit. That he does this from time to time is our greatest joy. There is one thing however that we must not forget while we contemplate the utter sinfulness of our nature: the apostle said, Know ye not your bodies are the temple of the Holy Ghost? Despicable as they have become by reason of the ruin wrought by the fall, they have been sanctified by this indwelling, and that is why the saints desire to walk so carefully. Paul said he kept his body under. Grace enabled

him to do so, although he plainly saw that in his flesh there dwelt no good thing. The apostle tells us of things, natural things, which have been given us richly to enjoy. We do not sin in enjoying them; it is no sin to enjoy the food we eat, but we do wrong to eat harmful things. We are called on constantly to consider eternal things, very puzzling decisions have to be made, and my heart goes out in pity to the young who want to walk uprightly, but cannot always see the way, but I can trust them to Him in whom my own hope is, for time and for eternity. I am no more able to walk uprightly in my own strength than I was when a child, but the trials of youth are over for me, and I only dread them for others.

It is several days since I began this letter. I have had another very sick turn for a few days, but am better again. Write me when you can feel inclined. We all care greatly for your letters, and long for a time when you can be with us at our meetings. Write to the church whenever you can, it helps to keep you close to their minds and hearts.

Lovingly your sister,

CLARICE E. DURAND.

CANNON, Del., Oct. 15, 1911.

ELDER DURAND:—Some time ago I ordered one of your little books: "Songs in the Night," and received it promptly, and intended to acknowledge receipt of same, but have just been putting it off. I wish to say that the book has been of much comfort to me, and I would advise all who love the truth to get a copy, as the price is very small. It certainly is interesting to read such experiences as those of your brother. Nothing, it seems to me, can gladden the hearts of the Lord's people any more than to read of

the love of Christ manifested toward fallen man; it is a wonderful and beautiful subject; the love of Jesus is wonderful to us, because of the fact that Jesus saved us when we were dead in sins. It is said, This is the way, walk ye in it. We did not know anything about this new and living way until Jesus showed it to us, and we can readily see that the words of Jesus are true when he said, "No man can come to me, except the Father which hath sent me draw him." "It is not in man that walketh to direct his steps." The love of Jesus is a wonderful subject, because he not only shows us the way, but he makes his people walk in it. Jesus does not half do a thing; he does not merely say, "Come out from among them, and be ye separate," and then leave them to do as they please, but he speaks and it is done, he commands and it stands fast. We are told that he who hath begun a good work in his people will perform it until the day of Jesus Christ. It does seem to me necessary that Jesus should perform that good work, because man is a weak being, and seeks out many inventions. Sometimes we seem to have a desire to follow Jesus, to walk in his ways, and at other times we are beset on every side; the things of the world sometimes have a fancy for us, and again we are almost ready to give up and say, I have had no christian experience at all, it was all imagination. I go about with a burdened mind, and sometimes have these thoughts; something suggests, If you were what you think you are you would not have such wicked thoughts as you do; a child of God never has such wicked thoughts as you have. It seems that this is true, yet amid all these trying experiences there is another mind which says, "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." It seems that the Lord's people must be tempted, for it says, "Concerning the fiery trial which is to try you;" no escape; must be tempted, but Jesus was also tempted, and because of this he is able and does succor those who are tempted. Hence we see that Jesus performs that good work; he succors his people who are tempted; he will not allow Satan to have dominion over them; how beautiful the thought. We desire to be like Jesus, and when we read of Jesus and his good works we want to be able to walk in obedience to his commandments; we want to love our neighbor as ourself; we do not want to utter a foolish word; we want to show to the world that we have been with Jesus and learned of him; we want to let our light so shine before men that they may see our good works, and glorify our Father which is in heaven, yet we realize that there is no good in us, and that we are prone to evil, and because of this the Lord's people are ever asking to be delivered from evil: Lead me in the paths of righteousness.

But I must close. I just wanted to acknowledge receipt of the book.

I am yours in hope,

A. T. BENSON.

[THE above good letter was handed us by Elder Durand while at the Salisbury Association, in October, and we are glad to publish it.—K.]

DELAWARE, Ohio, Jan. 3, 1911.

DEAR BRETHREN EDITORS:—I had hoped to send you another name or two, but it seems I cannot, so I will send on myself for our dear family paper, the SIGNS OF THE TIMES; I do not want to

do without it while I live and can read. I am quite badly afflicted, but want to be thankful that it is as well with me as it is. I have paralysis, but am able to walk some, and after being helped into the buggy am able to ride to our church-house, and do enjoy meeting with those I love in the Lord. I moved here in September, and have been blessed with strength to get to each meeting. My husband makes no profession, but always takes an active part in entertaining the brethren. We have a very pleasant home with my daughter and her husband. The street car comes close to us, and it is very convenient for the brethren and sisters to make our home a place to stop. We have a good horse and buggy, and brother Stephens and my husband take delight in conveying them to the meetings. My dear daughter is willing and does all she can to make all feel welcome and at home. She is never very well, and is quite sick at this time. I only desired to write and send you the two dollars for our paper, and to tell all the dear writers that I do enjoy their words of comfort. I feel it a great blessing to be able to read, and, I trust, to understand the precious truth that I find written in this blessed medium. I feel to ask the prayers of you all, that our dear heavenly Father may permit unworthy me to retain my reason, if it be his will. I feel that I cannot be thankful enough for his many great mercies to unworthy me in blessing me with rest and strength to enjoy in mind and body the things of the blessed Spirit. I trust I received a hope in Christ in my childhood days, over fifty years ago. My dear heavenly Father began to teach me and to lead me in ways I had not known, and after seven long years dear Jesus came to me in the pardon of my sins. I had my experience

published in 1881; dear Elder Beebe's obituary appeared in May, the same year. It came into my mind to write and send it to him, as he was the one I wanted to be the judge of what I might be able to write. I realize more and more the longer I live that I am numbered with the few, but that does not trouble me; I feel glad, and hope I am in the strait and narrow way. Few there be that find it. Our little church here is in love and fellowship; we have a very gifted pastor, with deep discernment and a calm, quiet, firm delivery. He comes forty miles on the steam cars. Brother Jackson comes occasionally, if brother Weaver cannot come. Our yearly meeting last fall was a joyful one; there were four ministers with my dear old uncle, Elder J. C. Biggs, of Yale, Illinois, who was on an extended visit, and dear Elder Newton Peters, of Portland, Ind. He is one of the best speakers I have ever been blest to hear. He dwells much on the prophecies, and has a fine delivery. My dear uncle is past eighty years of age. He and Elder Peters stayed with us the last night of the meeting.

I am trying to write much more than I had expected to. It may be the last, but I want the afflicted ones to know I am able to read their blessed words of comfort, which I trust I am thankful for. May it be our Father's will to continue to support and strengthen our dear editors. I know his will must and shall be done among the inhabitants of earth and the army of heaven.

With love and best wishes to all, I bid you all, in hope of that better and abiding world, farewell.

S. C. BOYD.

ADRIAN, Mich., Oct. 31, 1911.

DEAR BRETHREN:—As I have the money by me, although my subscription does not expire until January, I will send

it now. I know that your time is much taken up at the beginning of the new year, and I do not want to miss one number of the SIGNS; it is most dear to me, and next to my Bible. I have great comfort in reading the dear ones' writings. If I could write as they do, what comfort it would be for me, they tell my experience much better than I can. The paper comes regularly, laden with messages of love. My heart is filled to overflowing, so that my eyes run over with tears, and my heart almost bursts with love and thanksgiving to our Creator for all his mercy to us undeserving sinners. I have been a reader of the SIGNS for more than thirty years, and have been a member of the Old School Primitive Baptist Church for about one year. I have had more enjoyment in that one year than all the world could ever give; it is spiritual happiness which we enjoy after we have been led from darkness to light. My father and mother were members of the Old School Baptist Church; two of my brothers and three of my sisters also belonged to the same church.

Now please excuse me for taking up too much time, for I know that your time is precious. I remain your unworthy sister through a forgiving Savior. May one so sinful be permitted to call you brethren? I am unworthy of myself to claim such a privilege. O that I could see myself as I would wish to be, but sin is mixed with all I do.

(MRS.) LAMIRA CARY.

NOTICE.

IF the Lord will, we expect preaching by our pastor, Elder H. C. Ker, in the Old Baptist meetinghouse in Woburn, Mass., the third Sunday in December (17th), instead of the fourth, as is usual. All lovers of the truth are invited to meet with us.

L. B. FORD.

MELROSE HIGHLANDS, Mass.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1911.

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

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

Elder H. C. Ker, Middletown, N. Y.

All letters for this paper should be addressed, and money orders made payable, to
J. E. BEEBE & CO.,
Middletown, Orange Co., N. Y.

INDEPENDENCE OF CHURCHES.

SISTER Nannie B. Edwards, of La Grange, Ga., some time since wrote us, asking that we say something through the SIGNS upon what she called "Independent church sovereignty." She writes also that there are differences of opinion in that section regarding this matter. In replying to her request we cannot, of course, be sure of covering the questions among the churches in that section, because we do not know just what the differences are, but we have no hesitancy in trying to present such things as seem clear in our own mind regarding the subject. In this section, and in those sections where we have traveled and visited churches, and have become somewhat acquainted with the prevailing views of brethren and churches, we have not been accustomed to hearing this peculiar expression, "Independent church sovereignty," and the feeling in our mind is that we do not like the sound of the word "sovereignty" as applied to the church of Christ. Not only is this word not used in the Bible as applied to the church, but, on the contrary, every teaching regarding the order of the church puts the sovereignty upon her Head and Judge and King, the blessed Lord. The

word "sovereign," or "sovereignty," does not itself occur in the Scriptures, but the word means "supreme in power and dominion," and the word "supreme" occurs but once in the Bible, viz., in 1 Peter ii. 13, and here it is applied to kings and rulers among and under whom the people of God may be placed, and in this text it means that which is placed above another. It is sure that the word of God does not teach that one church is above another, so as to have any right to rule over that other church. It is also sure that one member has no dominion over another, but, on the contrary, all are to be subject one to another; and even the under-shepherds of the flock are not rulers, neither are they to have lordship over the churches where they labor, but are simply to be examples to the flock, and to exercise their ministry in reproving, rebuking and exhorting as need may require, and as their minds are directed by the Spirit. All the churches of Christ are to remember that one is their Lord, even Christ. All of them are to seek to know and abide by his will in all that they do. Each church is to see that she does all things according to the pattern, even as Moses was commanded to do regarding the building of the tabernacle. This, we have no doubt, all the churches in Georgia desire to do. Each and every church is to receive her commandments from the Lord, and not from each other. One brother has no right to command another, and so one church has no such right over another church. But it seems to us true that as one brother has a right to exhort, reprove, rebuke, advise and counsel another, so also one church has a right to do the same things toward another church. If letters of encouragement, fellowship and peace may pass from one church to another, so also may

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letters of advice, counsel, rebuke, admonition and exhortation pass from one church to another if it be thought that need requires. In all this there is no thought of lordship or of dictation, and care, of course, should be exercised that such a spirit as this should be entirely excluded from all such communications. If there be brotherly love in exercise, and the glory of the Lord be the one object, there will be no danger of dictatorial words, nor of the spirit of lordship appearing in any such communications. This will be as true of churches as of individual brethren. It is impossible for us to see how there can be dictation, or an attempt to rule over brethren or churches, when the desire is simply to warn, reprove, rebuke with all long-suffering and gentleness, and it seems sure to us that that brother or that church which would resent or despise such words of warning or exhortation would be actuated by a heady, high-minded spirit, and not by the spirit of meekness and gentleness. If it be the supreme desire to walk as Christ has commanded, either as individuals or as churches, it seems sure to us that we shall all welcome advice, or counsel, or warning, because we all must realize how easy it is to err from the right way, and such advice or warning will, at least, demand that we look well to our ways to see whether it be so that we are out of the road. It is sure that as regards such matters as pertain to the affairs of churches in any given section or place, each church is fully authorized by her sovereign Lord to act for herself, and it is sure that no church that realizes her subjection to Christ will want to interfere with another church in these things. Such things as calling a pastor, receiving or excluding members, the times of meetings, the frequency of ad-

ministering the supper, whether she belong to some association or your meeting, or not, together with many other things, must certainly be left to each church to decide for herself in the fear of God, and even if the action of such church may seem to others unwise, or in the case of excluding members, even unjust, still there is nothing for other churches but to be still in the matter. We must believe that the blessed Lord has fulfilled his promise to be with them, even as we hope that he has been with us, and that his Spirit has directed them, even as we hope that it has directed us. No doubt in some cases churches have been actuated by a fleshly spirit, both in receiving and excluding members, and in the conduct of all other business as well, but all this is between such churches and their Lawgiver and King. She must be left to his judgment, and he has promised to judge his people. No man can rule over another man's spirit, and so also no church can rule over the spirit of another church. What we have said before this last paragraph does not at all differ from what we have here said. While churches are, in the transaction of business, independent of each other, and must be, according to the order of the New Testament, yet, after all, there is a mutual spirit of love, kindness and helpfulness that ought always to be found among all churches of like precious faith. This will not at all interfere with the right of each church to act for herself under God in the matter of which we have just spoken, but it must not be regarded as the right of any church, because of her independence of other churches in these things just named, to depart from the faith or practice of the New Testament. There are things which churches may do or suffer for which there ought not to be

a withdrawing of correspondence or of fellowship, but, rather, long forbearance should be shown. The seven churches in Asia, addressed in the beginning of Revelation, were none of them disfellowshipped by the writer, and neither were they told to depart from each other. In five of them grievous errors, either of faith or practice, were found, and they were reprov'd and rebuked and warn'd lest God should remove the candlestick from its place; that is, they should cease to be churches of Christ, owned by him and blessed by him. Paul found in almost all the churches to which his epistles are addressed, matters that were grievous, and which he was bound to condemn, yet he still called them brethren, and owned them as churches of Christ. This all shows that, in many things at least, there ought to be patience long continued before there should be a withdrawal of fellowship. Still there are things which cannot and ought not to be fellowshiped by other churches when any one church has gone into them. Church independence does not mean, therefore, that a church may hold to all manner of false doctrine, or practice all manner of disobedience to Christ, and take shelter against the warnings and protests of other churches by saying, I am independent of you. This would be indeed to turn the very grace of God into lasciviousness. This in itself would be a distinct act of disobedience to the Lord, whether the thing for which she was called in question ought in itself to lead to the withdrawal of fellowship by other churches or not. A church disregarding the protests of other churches against some practice which she may have adopted, and against which she may see no testimony in the Scriptures, but which yet has not been the common practice in the

churches, and for which there is no explicit command or example in the New Testament, commits sin against God while she pays no regard to the feelings of her sister churches, if she has not indeed sinned against him at the first by adopting the practice which others object to. In this sense of the word churches are not independent of other churches, but all are, and ought to feel themselves to be, mutually dependent upon each other. A church ought not to be willing to pursue a practice which is not directly commanded in the word, although to her it may seem in harmony with the general teachings of the word, if by so doing she is distressing the tender consciences of other churches and bringing about confusion and division between herself and other churches, and, on the other hand, the other churches ought to be very careful not to make this one church an offender for a trifle. It has seem'd to us that the teaching of inspiration through Paul concerning the observance of days, such as Sabbaths and other times, ought to apply to many things beside this one question of observing or not observing days, of which he writes. (See Rom. xiv. 5, 6.) He himself taught that the day, in itself considered, was no more than any other day, and that his brethren were not in bondage to regard the day at all. But still some did regard the day, while some did not, and there seems to have been a disposition to quarrel over this difference. Now this Paul forbid, and in so doing he did not at all yield the truth that no one is under obligation in the churches to observe or regard one day more than another, but he did exhort each and all upon both sides to bear with the other, and he states that both he that regards the day, and he who does not, each of them have the glory of God

in view, and each is actuated by a desire to serve the Lord. "He that regardeth the day, regardeth it to the Lord; and he that regardeth not the day, to the Lord he doth not regard it." Because of this, each ought to have patience with the other and hold each other in fellowship. Let the truth be stated clearly, even as Paul presented it, but let there be no dissension or strife among them, and certainly there ought not to be anger or hatred because of these differing judgments in the church. We think that not only as regards days and meats and drinks ought this rule to be observed, but also many other things would come under it in the daily life of the churches; but in anything that affects the doctrine of grace, or the doctrine which God has revealed concerning himself, or concerning the salvation of sinners, there can be allowed no departure, because to do so would be to deny the Father and the Son. Also as regards the order of the churches, and the right and duty of each church to attend to her own affairs for and by herself, so long as she walks in obedience to the teaching of the inspired apostles there can be allowed no question. If any church should deny any attribute belonging to our God, or deny his predestination, his foreknowledge, his providential ruling over all the affairs of men, election, personal and eternal, effectual atonement and calling and the final preservation of all the elect to final glory, and the future resurrection of the dead, and the final glory of the saved, or if she should fall in line with the ponderous organizations of the day, having some one man as an earthly head, or some body of men who should be regarded as the court of final arbitration in all the churches, such as Episcopalians, Presbyterians, Methodists, Lutherans, German

Reformed, and preeminently the Romish hierarchy have, then that church has so departed from the faith and order of the gospel that she would cease to be a church according to the New Testament pattern, and nothing could remain to be done by orderly churches save to withdraw from that body according to the direction of the apostles. But let all be careful to see before taking such a step that it is demanded by the inspired word of God.

Thus we have presented these general reflections concerning the inquiry of our dear sister. We hope that we have not darkened counsel in what we have written.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

EPHESIANS IV. 8.

ELDER BEEBE:—Please give your views on Eph. iv. 8: "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men." Who were the captives? Your reply will oblige an inquirer after truth,

HANNAH MILLER.

PENN YAN, N. Y., Dec. 29, 1864.

The apostle evidently referred to the prophetic declaration in Psalms lxxviii. 18, in which the faith of the inspired psalmist anticipated the glorious triumph of our Lord Jesus Christ over sin, death and hell, in the perfect and complete redemption of his people. The Spirit of Christ, which was in the holy prophets, not only signified the sufferings which he should endure, but also the glory that should follow. They not only predicted that he should be put to death in the flesh, but also that he should be quickened by the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory. Bearing the weight of all the iniquities of his people, which it pleased the Father to lay upon

him, he sank down into the embrace of death and the grave, being delivered up for the transgression of his people, but he was raised again from the dead for their justification, and having finished transgression and made an end of sin, it was not possible that he should be longer holden by the pains of death, for he had power as well to take his life as he had to lay it down, for this command, or authority, he received of the Father. The mighty work of redemption which devolved upon him, as the mediatorial Head of his church, is frequently set forth as a conflict and victory. As a mighty warrior he comes forth from his chambers, rejoicing like a strong man to run a race. His way was obstructed by the sins of all his members, which like towering mountains reached up to heaven, calling aloud for retributive vengeance. The holy law of God gave irresistible potency to sin, and demanded that "The soul that sinneth, it shall die," and the eternal, immutable and inflexible justice of God forbid that the sinner should escape his dreadful doom until every jot and tittle of the law should be fulfilled. In entering the field of conflict laden with all the crushing weight of the sins of all his people, he is seen traveling in the greatness of his strength, speaking in righteousness, mighty to save. The day of vengeance was in his heart, for the year of his redeemed had come, and therefore was red in his apparel, and all his garments stained like him that treadeth in the winefat. The sublime majesty of our conquering Hero, in the opening of the campaign, is strikingly portrayed in the prayer of Habakkuk, iii.: "God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations: the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." His "bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers. The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitations: at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thrash the heathen in anger. Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah." "Thou didst walk through the sea with thy horses, through the heap of great waters. When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself." The powers of earth and hell were marshaled for the conflict. Hell is enlarged, she stirreth up her dead, and every opposing power is put in battle array, but still the unfaltering Conqueror rides forth in majesty, with his sword upon his thigh, and his arrows go forth as lightning, and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The terrible conflict rages, the sword of Jehovah gleams in the heavens, it awakes against the man who is the fellow of the God of hosts. Deep waters gather, they come into his

soul, and all their billows pass over him. The dreadful hour draws nigh. "Father, save me from this hour!" Yet for this hour came he forth into the world. The cup is presented to his lips. But O his soul recoils, his agonizing sweat, like drops of blood, falls upon the ground. He prays, "O my Father, if it be possible, let this cup pass!" Could that have been, then the great work of salvation must have failed. But hear his words of submission, "Nevertheless, not as I will, but as thou wilt." "It pleased the Lord to bruise him; he hath put him to grief." Death in its most terrible form enters the field, the bloody cross is reared, the fearful cloud darkens in wrath, the pains of hell take hold on him. Death strikes, the heavens darken, the sun, pale and dim, ceases to shine, the presence of the Father is withdrawn, and the gloomy darkness of death involves the quaking earth. The expiring victim writhes in the dreadful struggle. How goes the battle now? Death seems to triumph. Christ as a captive is laid in the chains of captivity, is laid a prisoner in the grave, the pillars of the heavens tremble, the rocks are rent, the graves are opened and the startled dead awake. But is all lost? We verily thought this victim was he that should have redeemed Israel, but now alas, the deep waters of death have gone over his soul. He is baptized (not sprinkled) into death. But, "Rejoice not again over me, O mine enemy: when I fall, I shall arise." "O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." The triumph of death is short, the victory of the grave is but for a moment; for your victim shall swallow up death in everlasting victory. The resurrection morning dawns, and now, O death, where is thy sting, and, grave, where is thy vic-

tory? Death, that had never been despoiled of a victim before, the grave which in all preceding ages guarded well its charge, is now spoiled. Death yields up the mighty dead. The grave, though guarded and secure as men could make it, is spoiled, for it was in this, the Idumean road, the mighty Savior was to travel in the greatness of his strength. It was thus through death he was to destroy death and him that had the power of death. It was thus it behooved him to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Now having abolished death, and brought life and immortality to light through the gospel, as our God, he has gone up with a shout, and with a sound of a trumpet. "Whom the heavens must receive until the restitution of all things spoken by the prophets since the world began." He hath ascended up on high. For, "Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins."—Acts v. 31. "According to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all."—Eph. i. 19-23. Thus when he ascended up on high as the divinely recognized head over all things to his church, all spiritual gifts were included in him as God's unspeakable gift to the church. "Now that he as-

cended, what is it that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things." And of the gifts which were given, and which he has as the head of the church received, the apostle says, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." And he also informs us what he gave them for: "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."

We have briefly referred to the conflict in which our Lord was engaged, and to his ultimate triumph over his captors, but as sister Miller particularly inquires, Who were the captives? we will offer a few thoughts in reply to that particular inquiry. As the idea of captivity necessarily implies captives taken and held as trophies, we are here to understand a previous and subsequent captivation. Of the previous captivity mentioned in our text, we understand that in which sin, death and hell had captivated and held in chains of darkness all the chosen people of God, for whose deliverance God sent forth his only begotten Son. In their legal standing we are told that they were carnal, sold under sin. God's chosen people, whom Christ came to redeem, were called captives, and were in a state of captivity, and lawful captives, too, for having been captivated by sin, death reigned over them, and they were all their lifetime subject to bondage. But Christ was anointed to proclaim liberty to captives, and to open the prison door to them that were bound. But

"shall the prey be taken from the mighty, or the lawful captive be delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered."—Isaiah xlix. 24, 25. The legality of our bondage was settled by the strength of the law, which said, "The soul that sinneth, it shall die," thus consigning us as sinners to the dominion of death, and death reigned over us, and in bondage also to sin, sin having dominion over us, and sin reigning over us unto death. Such was our captivity to sin and death, confirmed also by the law of God, that we could not possibly be delivered from our captivity until the utmost demands of the law were canceled, and our captors taken captive and led into captivity. By the subsequent captivity, we allude to the personal captivity of our Redeemer. He was made under the law to redeem them that were under the law, and, as we have shown, he, in bearing our sins, was numbered with the transgressors, led as a lamb to the slaughter, consigned to the dominion of death, and imprisoned in the grave until his triumphant resurrection, in which we are in our text and context told that he led captivity captive; that is, he captured the very powers that had captivated his people, and had held him as their Surety in captivity until the time of his resurrection. "Having spoiled principalities and powers [the principalities of sin and death, both of which had held regal dominion], he made a shew of them openly, triumphing over them in it."—Col. ii. 15. The mighty principalities and powers which had reigned unrivaled from the entrance of sin into our world were conquered and led into captivity by the great Captain of our salvation, who said to John, "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." Completely subjugated and put under him, neither hell nor death can possibly extend their power beyond the limits he has fixed for them. He has destroyed death, and him that had the power of death, that is, the devil, and delivered them who through fear of death were all their lifetime subject to bondage. The former captivity of his people is now a captive to our conquering King, sin is vanquished, hell is subdued, Satan is held in a mighty chain, and his works are destroyed.

"Deep in the shades of gloomy death
The mighty captive prisoner lay;
The almighty captive left the tomb,
And rose to everlasting day.

See how the Conqueror mounts aloft,
And to his Father flies;
With scars of honor in his flesh,
And triumph in his eyes."

MIDDLETOWN, N. Y., March 1, 1865.

TO OUR SUBSCRIBERS.

ON the last page of each number of the SIGNS OF THE TIMES we request that all remittances be sent direct to this office, and if our brethren and friends would follow these directions they would save us much trouble and expense. Make all checks, money orders, &c., payable to J. E. Beebe & Co., Middletown, N. Y.

MARRIAGES.

By Elder J. M. Fenton, at the home of the bride's brother-in-law, in Clinton, N. J., Nov. 15th, 1911, Albert H. Hogeland, of Deerfield, Montana, and Miss Edna R. Hogeland, of Clinton, N. J.

**CONTRIBUTIONS TO AID IN SENDING
THE "SIGNS" TO
THE POOR OF THE FLOCK.**

A Friend, N. Y., \$3.00; John F. Oliver, Va., \$1.00.

OBITUARY NOTICES.

Elder L. B. Hanover, son of John and Sarah Hanover, was born October 2nd, 1829, and died Nov. 9th, 1911, in the 83rd year of his age. He was the eleventh child of a family of twelve children, only one beside himself having passed the threescore milestone of life. He was married to Mary Clark, Jan. 20th, 1848, which union was blessed with six children, only two of whom are now living: Elder J. C. Hanover and Bettie E. Hover. June 29th, 1865, he was bereft of his faithful and beloved wife. He was married to Elizabeth Perfect Ashbrook, April 24th, 1866. To them were born two children: Frank, of Fostoria, Ohio, and Nannie E. Neilson, of Center Village, Ohio. This patient and lovable wife was taken from him July 21st, 1897, which was a hard stroke to him, and left him lonely indeed in his old age and affliction, which he could not help lamenting, but felt and expressed the Lord's goodness and mercy in blessing him with two such good and precious wives. In the summer of 1854 he was thrown from a buggy in a runaway, his head striking a tree, fracturing his skull. He was picked up for dead. That accident ever after rendered him incapable of hard manual labor. He was born, raised and spent about all his life in Harlem township, Delaware Co., Ohio, and was held in the highest confidence and esteem, having filled seven different offices at one time, and was Justice of the Peace twenty-two successive years. His advice and counsel were often sought, and proved to be good. He was always generous, ever looking after the welfare of others. He had married over three hundred couples. The second couple he married was Robert and Salina Orndorf, and the last couple was their granddaughter and husband, which made the third successive generation having married their son Howard and wife. He had attended two golden weddings. He was baptized in the fellowship of the Predestinarian Baptist Church in the early sixties, and soon afterward was ordained to the work of the ministry, which act had been sacredly sealed by divine approbation, by giving him a mind to study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. He had a wonderful memory, often repeating whole chapters and hymns from memory; but above all he was blessed with the Spirit of Jesus, opening his understanding of the Scriptures and revealing unto him the beauties of his kingdom, strengthening the powers of faith and wonderful liberties of the gospel. How many aching hearts he has soothed in funeral discourses by smoothing away the terrors of death and beautifully portraying it as only a door ushering us into a bright world of joy and bliss, drawing our minds in reverence to the sacred death on the cross, where Jesus drank the bitter dregs to make death easy to us, to remove

its sting and put instead faith, assurance and a joyful realization of his drawing us to him in his everlasting home on high. How comfortingly he would talk of the resurrection and the blessed hope that rests upon it. Now after an unrelenting illness extending back over twenty-one years he has peacefully fallen asleep in Jesus, which touches our hearts with sadness, though not unexpected, for many times he had been very near death's door, suffering the agonies of death over and over, only too anxious that each time might be the last and he be released from his great bondage. The dear father, brother and friend is now at rest in untold felicity. The dear ones who remain and who are blessed to have a hope in Jesus are waiting. May the comfort and consolation of the Holy Spirit abide upon them. He leaves to mourn their loss four children, one step-daughter, seventeen grandchildren, three great-grandchildren, the church and a host of friends.

The funeral service was conducted by Elder C. J. Carmichael. The body was tenderly borne to its last resting-place by his six nephews, there to await the resurrection morn, when it shall come forth clothed in immortality.

Written by request of the dear children.

J. M. RUFFNER.

Mrs. Catherine F. VerBryck died July 12th, 1911, in Philadelphia, Pa., aged about 67 years. She was baptized May 19th, 1901, by the writer, in the fellowship of the Ebenezer Church of New York city.

ALSO,

Mrs. Martha A. Giraud died August 20th, 1911, at the home of her daughter, in Brooklyn, N. Y., aged 68 years and 11 months. She was baptized June 5th, 1870, by Elder Thorpe, in the fellowship of the Ebenezer Church of New York city.

ALSO,

Mrs. Hannah E. Hooton died October 20th, 1911, in New York city, aged 78 years, 10 months and 10 days. She was baptized June 15th, 1863, by Elder Goble, in the fellowship of the Ebenezer Church of New York city.

ALSO,

Miss Anna Huestis was born in Ewingsville, N. Y., March 22nd, 1839, and died October 29th, 1911, in Winsted, Conn., aged about 73 years. She was baptized August 11th, 1861, by Elder Goble, in the fellowship of the Ebenezer Church of New York city.

The above named four sisters were members of the Ebenezer Old School Baptist Church in New York city at the time of their decease, and their lives were blessed to the comfort, peace and prosperity of the church. Each one possessed a gift of usefulness especially profitable and to the edifying of the body of Christ in love. Several years ago sister VerBryck was stricken with a form of creeping paralysis, but not until the disease had advanced to the extent of preventing her walking was her place at meeting

ever vacant; then she declined rapidly and became almost helpless in body and the power of speech. Mercifully her hearing, sight and mind were preserved to the last few hours, so that she could enjoy the sound and meaning of the voice and utterance of those she loved for Jesus' sake, and could read her Bible and hymn-book almost to the last. The joy of her life was in the love of her brethren, and in mutual faith we were comforted together. She died at the home of her sister in Philadelphia, where she had recently been removed. Elder B. F. Coulter conducted the service at the house, and the writer conducted the last service at Cypress Hills Cemetery, Brooklyn, where interment was made.

Sister Giraud's last illness was due, no doubt, to the effects of the extreme heat in July. From this prostration she never rallied, but gradually weakened and wore out. The testimony of all who knew her during the more than forty-one years of her life in the church is that in her life was always manifest the ornament of a meek and quiet spirit, which is in the sight of God of great price. Her diligence in not forsaking the assembling of the saints, in following after peace, in esteeming others better than herself, in studying to shew herself approved unto God, in every way, she was a doer of the work of "pure religion and undefiled before God and the Father." One son, one daughter and three sisters survive her. At her late home services were conducted by the writer. Interment in Evergreen Cemetery, Brooklyn, N. Y.

Sister Hooton was well and widely known throughout the eastern association of churches. The forty-five years of her membership was activity in well doing. Until she broke up housekeeping a few years ago her house was an Old School Baptist home. All who loved the truth found a cordial welcome there. She was a woman of unusually good judgment in things pertaining to the order of the church, a safe counsellor, loving, faithful and true, a mother in Israel indeed. Several years ago her strength began to fail, and she realized the necessity of discontinuing the cares of housekeeping. She disposed of her home in Brooklyn and took up residence with brother and sister Risler, with whom she continued to the end. It was a mutually happy association; mother and children could not have been more devoted to each other, and the remainder of her days were passed in the comfort of all a son and daughter could minister. The peace and prosperity of Jerusalem she preferred above her chief joy, and all who knew her will agree that nothing can be written to even slightly express the blessing her life had been to her brethren, and not to them only, but all with whom she came in contact will say the world was blessed by her life in it. The writer conducted the services at her late home. Interment at Cypress Hills Cemetery.

Sister Huestis was of an humble spirit, retiring and self-depreciating. Circumstances over which she had no control prevented her from frequent attendance at our meeting, but when such opportunity was presented she delighted in embracing it. She was sound in faith and established in the doctrine of God our Savior, and it was a comfort to hear her talk of the goodness and mercy of God in his dealings with her. Separation from her sister (recently deceased) seemed to have taken out of her life the joy of living, and she quickly declined in health. Elder H. C. Ker conducted the funeral service at Middletown, N. Y.; interment at New Vernon, N. Y.

The calling away of these four members is a grievous loss to our church. We cannot say we are reconciled to the will of God in this bereavement, but remembering the goodness of God in blessing us with these gifts, we desire to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." May the Father of mercies and God of all comfort reconcile us unto his will in all things.

JOHN McCONNELL.

Franklin M. Moore died at the residence of his son-in-law, Wm. Humphrey, near Bluemont, Loudoun Co., Va., October 30th, 1911, aged about 87 years. Another of the Lord's aged pilgrims gathered home to his final rest. I believe he was the last of a family of noble men and women, worthy and prosperous citizens of the communities in which their lives were spent. Brother Moore's death was very sudden, strikingly similar to that of his wife, sister Moore, about four years ago, which came without warning. For a number of years he had felt the infirmities of age, and occasionally the effects of a weak heart, though the doctors discovered no organic trouble with that organ. The morning he died he had risen and dressed himself. His daughter came into his room and he complained of feeling badly. She noticed a change in him and immediately telephoned to his doctor, but in a very few moments he breathed his last, quietly, peacefully and without a struggle.

Brother Moore was a prosperous farmer, and as a reward of diligence in business and persevering industry accumulated a comfortable property. He and his wife reared one son and two daughters, one daughter, the eldest child, surviving them, the others dying before middle life. He had made his home with his eldest daughter, Mrs. Rose Humphrey, for a number of years, and she has the satisfaction and comfort of knowing that her dear father had the most devoted care and attention in his old age and declining years that was possible for her and her family to give. Brother Moore was baptized in the fellowship of Ebenezer Church, Loudoun County, in 1870, by Elder Joseph L. Purington. For thirty-six years I can gladly testify to the consistent walk of brother

Moore, and to his faithful, loving discharge of the duties devolving upon him as a devoted follower of the meek and lowly Jesus. He had a loving and tender heart, easily touched by the sorrows of those he loved. Brethren who have met him will remember his fine gift in singing, the music of his voice and his keen enjoyment of its exercise in singing the songs of Zion. He possessed a generous spirit, and was liberal with his means in meeting any and every call of the church or of those in need. It is unnecessary to say he was dearly loved and highly esteemed by his brethren and by all who knew him well. He leaves one daughter and ten grandchildren of his own immediate family, with many kindred and his brethren, a little band of Ebenezer Church, who will especially grieve for him and mourn their loss.

May the great Comforter reveal his hand in all the afflictions of his people. J. N. BADGER.

MANASSAS, Va.

Harry M. Hayes, of 156 Highland Ave., Middletown, N. Y., was instantly killed October 31st, 1911, when an automobile in which he was riding left the road and went down an embankment forty-five feet, his head striking a stone. Mr. Hayes had been on a hunting trip and was returning home at night, in company with Charles H. Smith, owner and driver of the automobile, and Edward Gunther, when the accident occurred. His death shocked the entire city and community, and cast a gloom that will not be rallied from soon. There is not a better known nor more highly esteemed man in the county than was Mr. Hayes; genial, kind and generous, a friend to every one was Mr. Hayes. He was born August 13th, 1863, at Bloomfield, N. J. His parents were Uzal T. Hayes and Caroline A. Morris. Mr. Hayes is mourned by his widow, who was Lillian J. Beebe, daughter of Benton L. and Josephine E. Beebe, and one son, Uzal T. Hayes, beside the following brother and sisters: T. Edward Hayes, Mrs. H. C. McBrair and Mrs. Charles Adams, all of Middletown.

The funeral was one of the largest ever held in this city; the services were held in the Westminster meetinghouse, conducted by Stanard D. Butler, pastor of the Universalist denomination in this city, assisted by Mr. Wight, pastor of the Westminster congregation. The immense congregation and floral tributes fully demonstrated the esteem in which he was held. The interment was in Hillside Cemetery, this city. Many Old School Baptists have been entertained at his home and will remember him as a most hospitable host.

We feel that in the death of Mr. Hayes we have lost one of our best friends, and feel the loss keenly. May grace and reconciliation be ministered to the widow and son, together with each member of the family.

K.

Jane Esther McAlpine, daughter of John and Esther Campbell, was born in Ontario, Canada, May 12th, 1844, where she spent her youthful days amid the scenes of that beautiful country. Feb. 8th, 1865, she was married to D. D. McAlpine, who also was reared in an adjoining district. To this union were born five children, three of whom died in infancy. This was the beginning of sorrow with them. Possibly during these afflictions her mind became exercised about eternal things, for it was observed that she gave more attention to spiritual things than to the sordid things of earth. She seemed to take much interest in the public worship of God, and delighted to entertain God's people. In 1865 the family moved to Kalamazoo. There she felt the loss of church privileges, and as there was no organization of the people she loved, and being deprived of the ministry of those who had spoken words of comfort to her in her affliction, she went to Cement City and asked for a home with a little band of Primitive Baptists there, again taking up the public walk of a child of God in the order of his house. Her life was a busy one, but amid all she did not fail to minister to the wants of the poor and needy, feeling, no doubt, that in ministering to them she could imitate the life of her Savior. Nearly six years ago a disease of an aggravating nature, which failed to yield to the most vigorous and energetic treatment, seized her, terminating a useful and beautiful life. Her age was 67 years, 5 months and 12 days. Beside her husband and two children she leaves four grandchildren to mourn their loss.

The funeral services were conducted by Elder W. L. Lines, of Indiana, at the home of her daughter. Interment in the cemetery in Kalamazoo.

W. L. LINES.

Isaac Thurston was born April 24th, 1833, in Franklin County, Ind., and died at his home southwest of this city, October 8th, 1911, aged 78 years, 5 months and 14 days. He was married April 15th, 1868, to Rebecca Riner, of Elmwood, Ill., who survives him. To that union four sons were born: John L., of this county, Isaac P., of Los Angeles, Cal., Francis E. and Albert R., of Knobnoster, Mo. In early life that terrible sickness and subsequent hunger for righteousness, so characteristic of the children of grace, transformed him. Feeling the duty of publicly professing Him who loved him so freely and without cause, and in obedience to the precious hope received of being called by his grace, he went to his own people of like precious faith and found a home. He was baptized in the Old School Baptist Church at Spoon River Association in 1862, by Elder Chenowith. It can be said of him that he fought a good fight and kept the faith. We believe the crown of righteousness that the apostle saw is his in blessed exchange for the cross so bravely borne. In 1880 he moved to

Pickering, Mo., and from there to this place six years ago. He became a member of Harmony Church by letter. Humility, kindness, forbearance and a godly conversation marked his stay with us here. He loved the service of God, and rejoiced in the tenets of the church of his choice in life and death. We will see his familiar form no more among us, but though dead he will yet speak. To her who is left to go the rest of life alone we would say, Weep not, for the parting will not be long. To the sorrowing sons, Look to the Father above for grace and guidance; as you loved him, live to his honor until death claims you. So we will brush away our tears in hope.

Funeral services were held from the home Wednesday, conducted by his pastor, Elder B. L. Nay, of Mediapolis, who used for a text the dying words of the subject of this sketch: "The end is very near, but the last change will be glorious." The remains were then borne to the beautiful cemetery at Columbus City and tenderly laid away until God bids it rise immortal and fair.

B. L. N.

MEETINGS.

E B E N E Z E R O L D S C H O O L B A P T I S T C H U R C H, I N N E W Y O R K C I T Y.

Meetings every Sunday in the meeting-house, corner Intervale Ave. and Home St., Bronx.

11:00 A. M.

2:00 P. M.

To all who are seeking the truth, a cordial invitation is extended to meet with us.

SHILOH Old School Baptist Church, of Washington, D. C., will meet on the fourth Sunday of each month at 3 p. m., second floor Pythian Temple, Ninth St., N. W., near K St. (Take elevator.) We are without a pastor at present, but wish to continue to meet together as a church, and invite all members and friends to meet with us.

JOHN T. WALKER, Secretary.

Little Flock Predestinarian Baptist Church of southern California meets every third Sunday at 2 p. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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All orders sent to me.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 79. MIDDLETOWN, N. Y., DECEMBER 15, 1911. NO. 24.

CORRESPONDENCE.

MATTHEW XVI. 6.

“THEN Jesus said unto them, Take heed, and beware of the leaven of the Pharisees and of the Sadducees.”

I desire to present some thoughts on the above words, and also the subject that seems to me to be presented in these words, for the consideration of the editors and readers of the SIGNS OF THE TIMES. The connection shows that Jesus meant the doctrine of the Pharisees and Sadducees when he said “leaven.” The twelfth verse reads thus: “Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.” These two sects of the Jews are nearly always spoken against when mention is made of them. They were very numerous, it seems, when Christ began his ministry, and each faction made great pretense of keeping the law. The Pharisees and Sadducees were rejected when they came to John the Baptist to be baptized. I shall refer to this later. Just how they first got into the church, I do not know. There evidently was some deception used, or else some carelessness on the part of some of those

who received them, and no doubt both. They evidently used deception; especially is this true of the Pharisaical teachers, after gaining admittance. But no church would have allowed those teachers admittance into the church if they had heeded the words of Christ in the text.

I will now notice some things said regarding the Pharisees after they got into the church. Acts xv. 1, reads thus: “And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.” This referred to the Gentiles; that is, these Pharisees said it was needful that the Gentiles be circumcised, and keep the law of Moses, or they could not be saved. No wonder that Christ said, “Take heed, and beware of the leaven of the Pharisees and of the Sadducees.” Here these Pharisees were teaching a doctrine that would have made all the Gentiles depend upon the law for their salvation. Notice how the Pharisees worded their requirements: But there rose up certain of the sect of the Pharisees, which believed, saying that it was needful to circumcise them, and to command them to keep the law of Moses. The Jews would do

the circumcising and the commanding. The Gentiles would have to keep the law, their salvation depending upon being circumcised and keeping the law according to the Pharisees. Those Pharisees evidently were believers in Christ, yet trusted in the law. Notice these words: "But there arose up certain of the sect of the Pharisees, which believed." Evidently the church did not at that early date receive unbelieving Pharisees into their number. Besides it hardly seems reasonable that unbelieving Pharisees would claim to be preaching Christ, and at the same time claim that Christ was a deceiver or an impostor. The fourth verse shows that the brethren who were sent by the church at Antioch were sent to the church at Jerusalem. This assembly evidently was regarded as the church when the Pharisees rose up, and it does seem the church would not recognize the Pharisees to the extent of allowing them time in discussing this matter, if they had not been members of the church. Evidently the church at Antioch had no thought of sending Paul and Barnabas and certain other of them up to Jerusalem about this question of circumcision, and at the same time expect the church to allow unbelieving Pharisees to take part in the council as to circumcision. The Pharisees did that. Of course they might have been from some other church, but anyway they were granted the privilege to speak in the council.

The sixth verse reads thus: "And the apostles and elders came together, for to consider this matter." Seventh: "And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should

hear the word of the gospel, and believe." Peter continued to state the real facts, and closed by saying, "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." Now here is presented two doctrines, one by the Pharisees, the other by Peter, Barnabas, Paul and James. One presented salvation by grace, the other by the deeds of the law. One is conditional upon keeping the law, the other is of the electing grace of God. Notice James' words: "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." James here sets forth the doctrine of election. Notice these words: "And all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." The Pharisees' doctrine was contrary to these things, their doctrine only reached those who would be circumcised by them and then keep the law of Moses. James, after confirming what Peter had said, and then quoting from the prophet Amos, to prove that Peter was right, said, "Known unto God are all his works, from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and

from things strangled, and from blood." The connection shows that James' suggestions were adopted, and letters were written by them after this manner, "The apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment." Notice the words, "Certain which went out from us." These teachers did not go out from the unbelieving Jews, but "went out from us." It was these teachers who were troubling the brethren, "have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment." Evidently the brethren would not have written such a letter concerning unbelieving Jews. Those who had belonged to that church "went out from us" and began to preach that which we gave no such commandment, is the substance of this; that is, a Pharisee out and out. Some years after this Paul wrote thus: "As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh."—Gal. vi. 12, 13. O, what hypocrites, teaching the necessity of keeping the law, or else men could not be saved. Even if their so-called gospel were true, these Pharisaical teachers would all have been lost from the fact they were not keeping the law themselves. No wonder that Christ said, "Beware of the leaven of the Pharisees." No wonder

that John the Baptist refused to baptize them. But, my brethren, evidently some one did baptize some of them; at least we see the leaven at work, and it is remarkable with what rapidity that teaching spread in the churches of Judea, and also in the churches of Galatia. To them Paul said, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ."—Gal. i. 6, 7. The Galatians were in the same sorrowful condition that those brethren were in when letters were sent to them, saying, "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls." Notice Paul said to these Galatians, "But there be some that trouble you, and would pervert the gospel of Christ. We see that Paul was still after the perverters of the gospel. The fact that these Pharisees had no real love for the welfare of the brethren is manifested in all their works. If they had the good of the brethren at heart they certainly would not still have persisted in keeping on after the decision of the apostles and elders and the church concerning this matter; but instead of stopping they evidently multiplied greatly in numbers and turned out as persecuting a people as ever the unbelieving Jews were. These things evidently were prophesied of by all the prophets, then by Christ, and last witnessed by the apostles. But, my dear brethren, nowhere were they justified for their wicked acts. Evidently the words of Christ in my text were as binding upon the apostles until death as they were when first uttered by him, and evidently they were much better understood when being persecuted by their own

brethren, who became turned from the true gospel by the Pharisees; that is, evidently the disciples that heard Christ say, "Take heed, and beware of the leaven of the Pharisees and of the Sadducees," realized the great need of taking heed, after they suffered persecution, as they never did before. Paul evidently took heed from the first to the last, and said of himself, "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me."—1 Cor. xv. 10. The connection shows that he meant the apostles when he said, "they all;" that is, Paul labored more than all the apostles, and here, as everywhere, he attributes all to the grace of God. He did not labor in his own strength, but he felt his dependence upon the grace of God. He was also careful to "take heed, and beware;" in so doing he manifested that the grace of God bestowed upon him was not in vain.

Now let our minds go back to some of Peter's works that were condemned by Paul, Gal. ii. 14: he says, "When I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" Here we see Paul is showing that Peter is by his actions compelling the Gentiles to live as do the Jews. That is exactly what the Pharisees were trying to do, they were trying to compel the Gentiles to live as did the Jews, or else they would not fellowship them as brethren. Yet notice Paul says to Peter, "If thou, being a Jew, livest after the manner of the Gentiles, and not as do

the Jews, why compellest thou the Gentiles to live as do the Jews?" This placed Peter in a very inconsistent position. O how much better it would be if we all were as faithful as Paul was. I venture that Peter regarded Paul as his friend from that day on as he never had before. God had taught him on the housetop that what He had cleansed, not to call it common. Peter, in rehearsing this incident to Cornelius, said, "But God hath shewed me that I should not call any man common or unclean." Peter had eaten with the Gentiles at Antioch, but when certain came from James he withdrew and separated himself, fearing them which were of the circumcision, and the other Jews dissembled likewise, insomuch that Barnabas also was carried away with their dissimulation. Notice the words, "Certain came from James," twelfth verse. Also notice the words, "But there rose up certain of the sect of the Pharisees which believed."—Acts xv. 5. Evidently this is the same class of Pharisees, only now they are getting more numerous and also more aggressive. Still later than this we read of them in Acts xxi. 20, thus: "And when they heard it, they glorified the Lord; and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law." These are the words of James and the elders to Paul. This and connections show that the believing Jews who were zealous of the law were also persecutors of any one that was even supposed to be guilty of opposing the keeping of the law of Moses. The fact was that Paul never did oppose the Jews keeping the law, but did oppose the doctrine that it was necessary in order to salvation. That was the doctrine of the Pharisees, which Paul was so earnestly contending against. Anything

that made our eternal salvation conditional upon anything to be done by man Paul opposed. He said to the Galatians, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."—Gal. vi. 15, 16. This is the summing up of this wonderful letter of Paul. He showed up Phariseeism from every conceivable point, it seems. He showed that if their salvation depended upon keeping the law, then Christ had died in vain. No Pharisee could consistently claim that salvation was by grace. They were not walking according to the rule that in Christ Jesus neither circumcision availeth anything, nor uncircumcision. Circumcision counted so much with them that they said, Except ye be circumcised after the manner of Moses ye cannot be saved; and yet, as before stated, Paul showed that these teachers themselves did not keep the law. Hence according to their own doctrine no one would be saved unless others did better than they themselves were doing. James in his epistle shows up the true condition of his brethren at that time. These evidently were those who had been led off by the Pharisees. James said to them, "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." The unbelieving Jews evidently were never more cruel one toward another than these brethren were that James here and elsewhere shows up, yet all zealous of the law, and at the same time, no doubt, claimed to believe in salvation by grace. Let us remember the words of our text: "Take heed, and beware of the leaven of the Pharisees and

of the Sadducees." We see that Phariseeism was in full sway in the churches composed of Jews; they already had condemned and killed the just: "Ye have lived in pleasure on the earth, and have been wanton; ye have nourished your hearts, as in a day of slaughter." O how sad to thus do, and yet remember they were taught by the Pharisees that their salvation depended upon keeping the law. James said, "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? But ye have despised the poor." After saying that the beloved brethren had despised the poor, James continues, "Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called?" Notice these words, "By the which ye are called." James here is showing these brethren how the world is treating them. Then he shows them that in works they are no better than those of the world. He continues, "If ye fulfill the royal law, according to the scripture, Thou shalt love thy neighbor as thyself, ye do well." James here is calling their minds to one thing that these brethren in their zeal had lost sight of, and that was the royal law. There is not a law equal to the royal law; it comes from Christ our King; it is above all laws of men. These brethren would have done well if they had kept that, but instead of fulfilling the royal law, which is to love thy neighbor as thyself, they actually had condemned and killed the just. James continues, "But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of

all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." O that we all, and especially myself, had the patience and charity here manifested by James toward his beloved brethren. With all their faults he still regards them as his beloved brethren, but in faithfulness tells them their true condition; that is what hurts. If we ourselves are carnally minded, and living as the world lives, we do not want to be told of it; we want to hear smooth things, and be let go undisturbed. Again, James says, "So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath shown no mercy; and mercy rejoiceth against judgment." Now after James had in faithfulness told his beloved brethren their true condition as far as their works were concerned, it would seem that any reasonable person would say, If there were nothing but their works to rely upon, that theirs was a hopeless case of reaching heaven and immortal glory. "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." My brethren, here is a great lesson for us all. Evidently all can see that these brethren were not praying the one for the other, they were not confessing their faults the one to the other. James says, Do this, that ye may be healed. Their trouble was that they did not want to pray the one for the other; they loved to war and fight and kill. Now we notice that James' desire was that his brethren might be healed. He could not heal them, all mankind combined could not heal them, the Lord God only could heal them. Their faith

was not in God. Their works showed their faith was not in God. James said, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." Chapter i. 5-7, reads thus: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." This, my brethren, is James' idea about prayer. If we ourselves know these things in our experiences we have a sure refuge to flee to. Paul said, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."—Eph. vi. 11. Also read James iv. 7, 8: "Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." Paul said in connection with the armor, "And your feet shod with the preparation of the gospel of peace." No one could justly claim James was addressing brethren who had on the whole armor of God; in fact it looked as though they had left it all off, and were fighting as the nations of the world fight, when they trust to their great warships and mighty guns, going in their own strength. God's people should not fight that way. These things ought to be great warnings to us, not to trust in ourselves, but in God for everything. To put on the whole armor of God means, trust in him for everything. If we do that we then in faith will ask of him, instead of attempting to fight our battles in our own strength. Paul said to the Galatians, "And I, brethren, if I yet preach circumcision, why do I yet suffer

persecution? then is the offense of the cross ceased." These Pharisaical teachers referred to in Galatians understood that part as well as Paul, hence they chose to preach the necessity of being circumcised and keeping the law, rather than suffer persecution for the cross of Christ. These teachers may never have claimed to be Pharisees, but they were preaching that doctrine, and that is what Christ said: "Take heed, and beware of the leaven of the Pharisees and of the Sadducees." One that could tell an experience of grace in the heart evidently could have more influence in bewitching the brethren than one who knew nothing experimentally. John xii. 42, 43, reads thus: "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." This shows what man will do, or rather what he will not do. The rulers would not confess their Lord, lest they should be put out of the synagogue, because they loved the praise of men more than the praise of God; they knew that these proud Pharisees would put them out of the synagogue if they confessed Jesus. Just so these teachers referred to in Galatians knew that to be popular with the Pharisees, and not to suffer persecution at their hands, they must preach the doctrine of the Pharisees. "As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ." Notice these words, "For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh." They did not practice what they preached. Jesus spake

thus: "Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not."—Matt. xxiii. 1-3. Jesus continued to show the hypocrisy of the scribes and Pharisees. This is what Paul did. He was showing the Galatians that these teachers were teaching false doctrine, and that they knew it was false. Paul said, Gal. iv. 17, "They zealously affect you, but not well; yea, they would exclude you, that ye might affect them." This shows that these teachers were wholly under the influence of the flesh, and cared not for these brethren, only to carry out their own selfish purpose. Galatians v. 7-9, read thus: "Ye did run well; who did hinder you, that ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump." Christ said, "Take heed, and beware of the leaven of the Pharisees and of the Sadducees." Paul evidently time and again had warned the brethren of both the Pharisees and the Sadducees, and yet we see the effect of the leaven of the Pharisees. "Ye did run well," said Paul, "who did hinder you, that ye should not obey the truth?" No doubt these teachers claimed to be laborers with God, but Paul says, "This persuasion cometh not of him that calleth you." Again he said, "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." No wonder that Christ said, "Take heed, and beware of the leaven of the Pharisees and of the Sadducees." If either were true, Christ is dead in vain. Notice these words, "I do not frustrate the grace of God." Frustrate means, to bring to naught; to prevent

from attaining a purpose; to disappoint; to defeat; to baffle. No wonder Paul said, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" According to the doctrine the Galatians had received, the grace of God was frustrated. Christ died in vain, if righteousness came by the law. The Pharisees' doctrine was, that except ye be circumcised and keep the law, ye cannot be saved. Paul must have felt sad to find it necessary to thus talk to his beloved brethren who once rejoiced in the doctrine of salvation by grace, but now removed from Him that called them into the grace of Christ unto another gospel. Paul says to them, "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. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." We see the position these brethren occupied; if they were right when they received Paul's preaching they are wrong now; there is no way of getting around that; they either were wrong at first, or else they were wrong afterwards. "Where then is the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, because I tell you the truth?" Paul was yet preaching the same gospel that he preached to them when they received it, but they rejected it. He wrote to the Philippians, saying, "Brethren, 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 enemies of the cross of Christ." Paul had

done his part in warning; the brethren had taken heed. They always obeyed in his presence, and also in his absence. (Phil. ii. 12.) The Galatians obeyed in his presence, but in his absence they were soon removed from Him who called them into the grace of Christ; they had failed to take heed and beware of the leaven of the Pharisees. The words of Jesus in our text are living words. O may we take heed and beware of the leaven of the Pharisees and Sadducees.

JOSEPH FORD.

SENECA, Kansas.

NETHERWOOD FARM, N. J., Nov. 19, 1911.

DEAR BROTHER CHICK:—I thought of you this morning, and was much disappointed in not being with you all at the meeting, but God's ways are not our ways, and I must not murmur or complain. Of late I seem to have temptations and crosses on every hand; I often fear that my desires are of the flesh, but it is indeed a comfort to believe that our God knows all things, and he knows whether I am one his chosen ones; but I live so far from the way a christian ought to live that I fear I am not one of his children. But,

"Though men and devils aim to kill,
They can't exceed the Father's will."

As thy days, so shall thy strength be. We are told that they who trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. But do I trust in him as I ought to? I read many good letters in the SIGNS, and wish I could write so as to comfort some poor soul as I am comforted by their writings. God knows our ways, and we cannot hide them from him. Jesus said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." "Guide me,

O thou great Jehovah." Jesus is the only one who can guide us. O may I walk in his footprints, and live nearer to him.

I have written more than I intended, and hope you will pardon me. When it is well with you, pray for me. I received a letter from brother Fetter, and was comforted by it. If you think it worthy a place in the SIGNS you may publish it; it may be of comfort to others as well.

I will close now, with love to you and your family.

SARAH BLACKWELL.

RATON, New Mexico, Nov. 11, 1911.

MY DEAR SISTER IN CHRIST:—Yours of Nov. 5th came a few hours ago, and I will try in my poor way to answer it, as I know (from three letters without any answer) that you desire to hear from me again. I did get the pictures; they came when auntie was very ill, and they were laid by, not that I did not appreciate them, but I was too much worried, as I was at the time alone with her. Then when your next came, I could not lay my hands upon the pictures and was ashamed of my carelessness. Now I will say that I do always enjoy your letters, and letters from all my old friends. We are in our usual health, with nothing to complain of, only that the spiritual fire burns low, and often the question is, Are the Lord's mercies clean gone forever?

"Few moments of praise I enjoy,
And they are succeeded by pain;
If a minute in praising of God I employ,
I have hours again to complain."

I have been thinking of the Scripture, "The way of the transgressor is hard." Transgression does not mean that one is ignorant and in darkness, but that light shines upon the sight of duty, with the work of duty not performed. I look around me for something that I have

done acceptably before God, in order to have a witness of my acceptance with him, and find it a puzzling question with me. I feel to say that some things I know. I know that once I had a good conscience before God, as to what was my duty to him and to his people. Jesus said, when he rejoiced in spirit, "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." I feel that what I received was good in the sight of God. It was hidden from one that had a claim (a wise man) and was revealed unto another, who was foolish, weak and ignorant. Why should I, if a child, transgress, and feel the burden of transgression in the way? Christ is preached in a mystery. To the Greek it is foolishness, but to the called he is wisdom, the wisdom of God and the power of God. The wisdom and power of God do not teach us to transgress against God, as, for instance, to do evil that good might come. The world does evil, and God overrules it to his own honor and glory. But do I do evil that it may redound to his glory? This is a mystery indeed. Why do I transgress, and in the light do so many things not pleasing to God? Lord, decide the doubtful case. Christ was the Light to lighten the Gentiles. As Gentiles we were afar off, without hope and without God in the world, but in Christ we are made nigh by a good hope through grace. Grace brings nigh that which was afar off. While we were in sin we knew not God, and could not say, Christ is our righteousness, but when made nigh by grace we had hope, and faith was given that it might be hope, and not sight by which we walk. The lame walk, was one of the things reported

John from the Savior, and it is made known now by faith that the lame walk. Faith heals, gives strength, and that strength prevails with God. Is not that lively hope, which God gives, simply faith which trusts God? Though he slay me, yet will I trust in him. The hail shall sweep away the refuge of lies. The refuge of lies is swept away by the power of God in Christ. If Christ has not put away our sins and iniquity, which were our former refuge, we are yet in our prison-house, with the bars and chains about us, in bondage under sin and death. Christ has burst the bars of death by suffering death, and rose again in newness of life, bringing life and immortality to light through the gospel. The spirit of the gospel was in Christ, it was in darkness when he died, but when he arose it was brought into light. Is not this immortality? It is in the hope of immortality, and not in the hope of this mortal life, that we see as we are seen and know as we are known. Hope looks to the end, and now we are not miserable as we once were when without hope and without God in the world. God is our very present help in trouble. We are promised tribulation in this life, to work in us the patience of the Scriptures, that when tried we should come forth as gold. Gold was there in the rock, and trying it brought it out and separated it from the rock. Christ sits as a refiner and purifier of silver. The silver was there, but election and refining brought it out. Christ brings no dross into a sinner's hope; it is all silver. The price of atonement was in silver, and the dross was all that was left in the grave. "I was alive without the law once," said Paul, "but when the commandment came, sin revived, and I died." When sin revives we always die experi-

mentally, but we are raised again by that lively hope which is in Christ. Then the trial of our faith is past, and the power of God's deliverance is made known. A hope is worth little to us if the power of God is not strong enough to deliver us from sin and its terrible penalty. Christ hath delivered, Christ doth deliver, and Christ will yet deliver. How can this be if an enemy is not striving to hold us as lawful captives in bondage? And how can this be if one of God's children can ever perish? If I could believe that one child could perish, I should feel that it would be me. It is said that he shall take one of a city and two of a family. A city may yet be preserved by one of God's dear children. Many blessings come to nations and cities and families because God's name is written there. On the other hand, is not Ichabod written over the doors of many a community in these days of seeming prosperity?

Faith is a stable rock. All things are built upon it, and even the church of God is rooted and grounded in the most holy faith of God. It is given by him and upheld by him. No other ground will ever save a sinner, nor give him comfort and consolation. This was the faith of the prophets and apostles. It was spoken unto the fathers, and continued unto the sons. The Heir of all things hath perfected it, and made it shine as a living stone before the world. Its builder and maker is God. It is the pearl of great price to one who is searching for it, and when he finds it he sells all that he has and purchases it, and he is left poor in everything else, save trusting in the power of God and the wisdom of God. Hope is the great anchor when tossed on the sea of trouble; with it one can walk on the waters of this world's stormy sea and ride in triumph above all its waves.

and billows. Thanks be unto his name who gives such victory. Sin, death and hell are vanquished foes. With such faith what mountain cannot be moved and cast into the depths of the sea, with Pharaoh's host, horse, rider and all? The floods of adversity may gather, and the clouds of the ungodly may compass us about, but our God will scatter them, and turn their swords against themselves, as in the days of old. Goliath's sword was used to cut off his own head, and so the armies of the world will turn against each other in the days of Armageddon. Jonathan was David's friend, and even though in Saul's army, and knowing Saul's secrets, God turned the battle against Saul. The race was not to the swift, nor the battle to the strong. One could then, and does now, chase a thousand, and two put ten thousand to flight. When a man or an army is buoyant, it requires greater force to put them to flight than when doubting and fearing.

All send love. Affectionately your brother,

G. M. FETTER.

FALLS CITY, TEXAS, October, 1911.

DEAR BRETHREN EDITORS:—This morning finds me with a desire to write something for your consideration, yet I feel greatly my dependence upon the Lord and his sovereign grace. I fear to write, knowing there are so many good brethren and sisters whose communications in the SIGNS are of comfort to the saints of God, yet to forbear gives no comfort. It seems to me that for some time past I have noticed a spirit of coldness among the dear Old School Baptists, with a forsaking of the assembling of themselves together, and it pains my poor heart to experience such coldness, such a dissatisfied heart, such a

roving disposition, such a dissatisfaction with my lot in life; I cannot be content to settle down and be satisfied with bread and raiment. I seem to lose sight of the words of Paul in 1 Tim. vi. 8: "Having food and raiment, let us be therewith content." In many localities I find but a small gathering of the dear saints. Some it seems have bought land, and have to go and prove it; that is, speculate on it, and some have bought one thing and some another, and the poor servant of God has to speak to the few that are present. Many times when he arrives at the place of meeting he sees a few in different groups, talking over the topics of the day, and, many times, if the poor, bewildered servant of God gets to speak to them, and shake hands with them, he is compelled to go to them. Well do I remember when I was a boy, and would go with my father to the old Zion Church, all would be there early, both on Saturday and Sunday, so they could speak together and sing the songs of Zion, and on the arrival of the moderator, each one would meet him with a warm and loving handshake. But such manifestations of love seem now to be forgotten in many places. What is the matter? Has the love of many waxed cold? This deplorable condition among our people is heartrending. It is something that I confess I do not understand. I get so low-spirited that I cannot so much as lift up my head, but try to bow in humble submission to the God of all grace. O brethren, let us not forget the exhortation of Paul: Forsake not the assembling of yourselves together, as the manner of some is, but exhort one another, and so much the more as ye see the day approaching. The time is drawing near when the evening shadows draw nigh, and darkness and the shadow of

unbelief seem to prevail; this is a time when there is much hindrance; it seems that Israel is scattered and the love of many waxes cold. The prophecy of the apostle Paul seems to be fulfilled among many in our own day and in our own household: "For the time will come when they will not endure sound doctrine." We have seen the fruit of unsound doctrine made manifest in Israel, and from the floods of unsound doctrine, which is unwholesome also, the love of many has grown cold. O brethren, how hurtful this is. How unpleasant it is when we meet brethren and have a desire to converse upon the wonderful things of the love and work of the Lord, and to feel the words of David when he said, "How good and how pleasant it is for brethren to dwell together in unity," and we find that love to one another has grown cold, and they are distant one to another. How can there be communion when love is cold? Sometimes I feel as though I cannot go again when I see so little love manifested, yet cannot be content to stay away, for, if I know my own heart, my love for the brethren is so great that I cannot be satisfied to remain away. Some churches have no regular meetings; they just seem to meet at odd times, when no worldly interest is at stake. Brethren, this ought not so to be. Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them." Are there many aged brethren and sisters who have traveled in the path for many years who cannot look back with pleasure as they recall to mind days when the dear saints would meet together often, and talk of the love of Jesus, and enjoy each other's company, and when the time would come for them to separate how painful the parting would be? But how is it now?

Some still manifest great love for the brethren, but many have forsaken the assembling of themselves together. Dear brethren, one and all, I hope that each one will consider these things in love and fellowship, for fellowship is the love of God shed abroad in the heart. He that loveth is born of God. This is a precious chapter to me. The same apostle said, "We know that we have passed from death unto life, because we love the brethren." As love is of God, we know that he that loveth is born of God. In this the child of God is clearly manifested, because he loves his brethren, and the spiritual birth is the basis of this love. The love of God constraineth us, and by the love of God we are constrained to love our brother as ourself.

Now, brethren, I have not written this to condemn any one, but to stir up the pure minds by way of remembrance. The love of the doctrine of the church of God ought to be sufficient to call us to the meetings of the church, for the church is a band of believers in Jesus. The love of Jesus to his church is from everlasting, therefore there never was a time when Jesus did not love his bride. The members may get into a cold state toward each other, but the love which God has to his children is eternal and everlasting. Our God has said by the mouth of his holy prophet, I am God, and beside me there is no Savior, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. His counsel is his eternal purpose, and as our God is without change, and has not even the shadow of turning, nothing can change this eternal love which he has for his children. The undeniable evidence which the apostle Paul gave ought to comfort

each child. Speaking to the Ephesians he said, "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 had chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." The church of God is blessed with all spiritual blessings, and the church alone. The world is blessed with temporal blessings, but the church with spiritual blessings, and those blessings are in heavenly places. Since all this is true, how can any child of grace be satisfied away from the fold? They are to meet together to talk of the love which Jesus had for them, even when they were dead in trespasses and in sins, and in open rebellion against God's holy and righteous law, and while they trampled his great mercies and his love under their unhallowed feet, yet even while in this state they were embraced in the Father's love, and so Paul said, "But God, who is rich in mercy, for his great love wherewith he hath loved us, even when we were dead in sins." He did not wait for some good work to begin with us in order to commend us to his favor. In the connection of the same text we find these words also, According as he hath chosen us in him before the foundation of the world. Not only did our God make a choice, but he predestinated us unto the adoption of children by Jesus Christ to himself, and all according to his purpose and grace. There never has been language used in stronger terms than the apostle has here used to bring out truth that should be to the entire satisfaction and comfort of the children of God. In the above, dear brethren, there is comfort; comfort that Jesus loved us even before the foundation of the world. The Lord said, With lov-

ing-kindness have I drawn thee, and he said that he will never forsake them nor leave them comfortless, yet in some cases the children forsake the assembling of themselves together.

Dear brethren, if these poorly written and scattering remarks should ever be placed where you can read them, will you remember one of the least of all who claim a hope through grace?

In the afflictions of the gospel, your brother,

J. B. BOWDEN.

[THE above is worthy of the serious consideration of all who love the courts of the Lord's house. No doubt many others lament the coldness of which our brother speaks. We know that it is so with ourself, yet we sometimes wonder whether the coldness which we think we see in others is not, after all, but coldness in our own heart. Being cold in heart, we may come to think that others are also cold. One who reels to and fro with drunkenness imagines that it is not himself, but all others who go reeling. Perhaps in the same way our own coldness makes us think all others cold. If it be so, it is a sorrowful thing for us. We do often feel it to be so indeed, and our most earnest prayer has been for life and warmth in our own heart. Yet it is sorrowful to witness the evidences of indifference among those who profess to be redeemed by grace. How much was involved in the admonition of the apostle to which our brother has referred: Forsake not the assembling of yourselves together. How solemn was his warning to his brethren. This admonition will take on added solemnity if we take notice that this is that which the apostle calls willful sinning, for which there remains a certain fearful looking for of judgment and fiery indignation, which shall devour

the adversaries. It is this deliberate and continued forsaking of the assemblies of the house of God that constitutes willful sinning, according to the apostle. It is not then a trifling sin when we do not fulfill the command to meet together in worship. We join with our brother in deploring such a state of things when and wherever it exists among the churches of Christ. O that the Lord would appear in mercy and in judgment where this state of things exists and revive his work in the hearts and lives of his own dear heritage. O that all Israel would take heed to their wanderings, and come with repentance and confession before the Lord.—C.]

ROLAND PARK, Md., Nov. 7, 1911.

DEAR ELDER CHICK:—The inclosed letter from sister Search to the Baltimore Church was read at our last meeting, and the brethren and sisters voted to send it to the SIGNS OF THE TIMES for publication. We understand you are well acquainted with her, and no doubt will be as glad to hear from her as was the church. We feel this is very commendable in any brother or sister who is absent indefinitely from the church of their membership. Even though they have easy access to other meetings of the same faith and order, an occasional letter to the church will show their love for the cause and act as a stimulus upon other members who attend regularly.

Our little band in Baltimore has been blessed with five baptisms this year, three in June and two in October. This is also very encouraging to the older members, and truly as great a blessing to the individuals as to the church. "O how happy are they who their Savior obey." All who enjoy our meetings, love the brethren and believe the doctrine that

we preach should follow their Lord in baptism.

Your brother, I hope,

ALVIS S. ROWE.

SPENCERVILLE, Md., Oct. 5, 1911.

TO THE EBENEZER CHURCH, BALTIMORE CITY—DEAR BRETHREN AND SISTERS:—I am in receipt of a letter from brother A. S. Rowe (your church clerk), in which he tells me you would like to hear from me, as you feel an interest in my welfare. I have often thought I would write to you, as I have had no opportunity of being with you of late years, but I am such a poor, weak, unworthy vessel I have never dared attempt to write, but as you wish it I will try. It was forty-three years the twenty-fourth of last August since I was baptized, and I can truly say I feel just as weak and poor and helpless as I did that day, yet I love the cause just the same; the little hope that I had when Elder Purington led me into the water that day is with me still, and I am still trusting in the blood of the dear Jesus. I feel that I have many blessings, many more than I deserve. I wish I could tell you all of the many beautiful passages of Scripture which come to me when the cares of life oppress me and I feel ready to sink and give up. When I am so alone I feel that life is not worth the struggle. He gives me then his precious word, and makes me feel that underneath are his everlasting arms, and that through him I am strong, and I rejoice and praise him again and again. Dear brethren, I hope you do not feel that it is from lack of interest in the precious cause that I never come to meeting, for it would be my greatest pleasure in the world. For years I have suffered from extreme nervousness, and ever since I lost my dear

father and only sister (at home), ten years ago, it has been impossible for me to leave home. I live all the time alone, stay alone nights all the time, too, but I am not afraid, the dear Jesus helps me, unworthy and undeserving as I am. I pray that he will give me strength for every duty, and every trial, too, and he does help me in many ways, and I rejoice in him many times when I am all alone. Often I am sick, too, and hardly know what to do, but yet there seems to be some way, and I am able to go around and attend to my business, though often in much pain. For two or three years I was crippled in both knees, first one and then the other, so it was months that I could only go downstairs backward. I suffered much, but after awhile they gradually recovered, and now are very nearly well, for which I desire to be very thankful; I did not think they would ever be well again. I attend Columbia Church whenever there is preaching; I seldom miss a meeting. I love the cause of Zion; I love to sing the dear old hymns and meet with those who love the truth. You may rest assured if it is ever so that I can meet with the dear little church there I will certainly do so, though I would know very few now, as it has been eight years since I attended there.

Hoping this long letter will not weary you, and that you will all believe that I still prefer Zion above my chief joy, I am sincerely, I hope, your unworthy sister,
IDA SEARCH.

WASHINGTON, D. C., April 2, 1911.

DEAR BRETHERN EDITORS:—It is with much fear that I make the attempt to write upon so great and glorious a subject as "faith." I am but a poor worm of the dust, but by the help of God I may be able to write a little; I know that

without him I can do nothing. My mind of late has been dwelling upon this wonderful subject. We are told that without faith it is impossible to please God. We read of the great faith which Noah had in the building of the ark, to the saving of himself and his family from the waters of the flood. What wonderful faith! Our dear Savior said on one occasion that if we have faith as a grain of mustard seed we should say to this mountain, Be ye removed into yonder sea, and it should obey us. What wonderful power our dear Lord and Savior has; there is nothing impossible with him. Our Savior said to his apostles, with regard to the salvation of men, With men it is impossible, but with God all things are possible. Thus we are taught that man has nothing to do with his salvation. Also we read of the steadfast faith of Abraham. The apostle declares that faith is the substance of things hoped for, the evidence of things not seen. Through faith we understand that the worlds were made by the word of God, and Jesus is the author and finisher of our faith. James says, Knowing that the trying of your faith worketh patience. And again, If any of you lack wisdom, let him ask of God, but let him ask in faith, nothing wavering. O for such faith! But God is able to give us faith if we ask in the spirit. For God is a Spirit, and they that worship him must worship him in spirit and in truth. This is not what the world calls worship. Our blessed Lord said, I am the way, and the truth, and the life; no man can come unto me, except the Father draw him. It seems to me that we have full evidence that our God rules supreme, and all things that ever did take place, or that ever will take place, were ordained before the world began to take place. This is my experience,

and the Bible teaches that doctrine. There is a right and a wrong way. If I have any experience of the things of God, it is that the Bible teaches the predestination of all things, and it teaches that by grace we are saved, not of works, lest any man should boast.

The SIGNS comes to me regularly, and is full of sound doctrine such as I believe the Bible teaches.

I remain your unworthy brother, saved by grace, if saved at all. May God help you in your work.

Yours, THOMAS ALDEN.

HARDING, W. Va., Nov. 23, 1911.

DEAR EDITORS:—As my subscription is due for the next year, I will send you a two dollar money order for which you will send me the SIGNS OF THE TIMES for the year, as I cannot think of doing without it as long as I am able to read it, because it is nearly all the preaching I get; I am not able to get to my church, as the distance is fifteen miles from where I live, and in less than one month, if I should live that long, I will be eighty years old. It is not likely that I will need the paper much longer. I have been a member of the Primitive Baptists sixty-three years last April, and am a firm believer in the doctrine of the Old School Baptists. I have lived an Old School Baptist, and hope to die one; they are firm in the doctrine of the Bible. The Bible is the book of books, the christian's precious chart in search of truth, therein he looks and binds it to his heart. The doctrine of the Bible is food to my hungry soul. I cannot tell you how I appreciate reading the SIGNS, and I want the dear correspondents to write on; they do not know how they feed the poor, hungry souls of the people of God in this sin-polluted

world. Some talk of falling from grace; there is no such thing as falling from grace, they never fall from grace, but fall for want of grace. The Bible says we "are kept by the power of God through faith unto salvation, ready to be revealed in the last time." O if I only could write like the dear brethren and sisters who write for the SIGNS I would want to write often, but when I attempt to it seems like myself, so little and weak, for if I am a saint, I am the least of all. Dear friends, when it is well with you remember me.

(MRS.) EMELINE FINDLEY.

HERNDON, Va., Oct. 22, 1911.

DEAR BROTHER SCATES:—As I do not want you to think I did not appreciate your last letter, I am going to venture again to write you a few lines, although I feel to be in gross darkness, and cannot come into the light. While at my house some time ago brother Badger said to me, "Brother John, how is it that you always seem to be in the dark?" I had no answer to his question, for darkness in nature can never manifest any light, it can only be felt. One said of old, I am led into darkness, and not into light. I sometimes ask myself the question, Am I led all this time when I am in darkness? No, surely not, or I would not stumble at every step of the way. The way that seems to be my way is the downward way to destruction. My every day life seems to prove that it is true that I am on my way to destruction, which is ruin and eternal death.

My brother, if you can still allow me to call you brother, I want to tell you, as you told me, that if you could just know me as well as I know myself, I feel sure that you could not fellowship me, and neither would you spend one moment of

your time writing to me, so sinful am I. This is very plain talk, and I feel ashamed to say so, nevertheless I feel just what I am writing, and still my old man, or nature, is such that if a brother or sister should tell me face to face just what sort of a creature I am, and feel myself to be, I would try to deny it. I said to Elder Eubanks once that I felt to be very little, even less than the least of all saints, and he answered me with these words, "Take care, brother John, that you do not get puffed up in your feeling of littleness." I looked at him for a moment, and then said, "Brother Eubanks, you are right." Still, if possible, it made me feel smaller than I had ever felt in all my life. You know for one to say, I feel to be less than the least of all saints, reaches beyond all human language. Nevertheless the great apostle was made to use this expression, "less than the least of all saints," and it is a common expression with the Lord's people in this age; it is realized more in feeling than in words. It is a feeling which causes God's little children to esteem others better than themselves. If I could think that one of God's children was worse than I feel to be, then I could not esteem that one better than myself. O what a strange doctrine this is to the carnal mind of man. This mind is not subject to the law of God, and neither indeed can be. Truth is hid from the wise and prudent, and revealed unto babes, and the Savior said, Even so, Father, for so it seemed good in thy sight. I am, I now fear, running into things that I know nothing about, and I suppose that I will have to return to the old man with all of his corrupt deeds. He is a hard man to handle, yet he comes to me many times as a very small fellow, saying to me that he is less than the least of all his fellows, and I am

led for a little moment to think so myself, but before I am aware of it I find again that he is the strongest fellow I have ever met with in the flesh. This is my main reason for not wanting to talk or write to the people of the most high God, for they can discern the old man, or the devil, although he may appear in sheep's clothing. O, it seems to me if I only could get rid of him for a little season, so that I could worship the great I AM in spirit and in truth, that I would be most glad, but I cannot rid myself of him. My constant cry is, "O wretched man that I am! who shall deliver me from the body of this death?" I die daily, which makes me say, "God be merciful to me a sinner." If I have ever prayed in all my life it has been in these words, "God be merciful to me a sinner," yet many times I am afraid to utter the words with my lips, but there are groanings within that cannot be uttered. Can you, dear brother, conceive of one more destitute than I picture myself to be? No, not one. I am led daily to fear that I have not been born again. Surely if I had been I would lead a better life. I am doing a little business with the public here at my home, and it has long been as a crushing blow to me. I feel that if I were a child of God, surely my lot would be cast in some other stage in life, where I might worship God in spirit, and be enabled to sit down under his shadow with great delight, and his fruit would be sweet to my taste. I do not want to murmur at my lot in life, but it seems to me that my whole life has been a blank, and I am good for nothing but to be cast out. Such is my feeling, and I cannot help it.

But I am making this letter too long, and I am afraid that it will weary you to read it. I have written many things that

I might have left out, but I can never lay up anything to write, and so have to scribble along in the old time way of writing. I wanted to tell you something about the comfort of your letters to me, and of those which have been published in the dear old SIGNS. But I must now close, as it is about my bedtime. I am at home all alone, my wife is visiting her sister at her old home place at the foot of the Blue Ridge Mountains. She will be gone about a week or ten days, so you know I feel lonely indeed.

Elder H. H. Lefferts is our pastor now at old Frying Pan, and we all love him for the truth's sake. He is a very able minister of the gospel, and able to feed the sheep and lambs of the flock of his Master.

Please cast the mantle of charity over my poor efforts, and believe me to be your friend, and I hope brother in affliction,

J. F. OLIVER.

[THE foregoing letter was sent us by brother Robert Scates, of Woodstock, Ontario. We are glad to publish all such letters as this; they are very encouraging to weary pilgrims.—K.]

DUTTON, Ontario, Nov. 26, 1911.

VERY DEAR BROTHER CHICK:—I received your excellent letter in due time, and was indeed glad to hear from you. Surely every day we have many things to be thankful for. How great is the goodness and mercy of our Lord Jesus Christ, which he bestows upon us. O that we could praise him more and more for all his benefits to us poor, unworthy creatures, who are not deserving of any blessing from his loving hand. As you have been on my mind more or less all day, I read again your letter, and it seemed so good that I could almost think you were in the pulpit preaching. When

I read from your pen, and that of dear Elder Ker, in the editorials, I can almost imagine I hear you preaching; every word seems so good. I am often writing you and others in my mind better letters than I can put on paper.

Well, we expect dear Elder Sawin soon, and will be glad to see and hear him. I do hope that his rheumatism is better now. The weather has been very cold and rainy, and not fit for him to be away. He is a very precious brother indeed. He has come to us many times in the past. He preaches the pure gospel of Christ, and there is always a solemn sweetness in what he says, to me, at least. Often his first prayer is a sermon to me, and melts my poor heart, there is such a solemnity in every word. The preaching of the gospel has a very humbling effect upon me, for it is the power of God unto them that believe. To hear of Jesus and his love to poor sinners, such as I am, is wonderful, and to think of the dear Savior shedding his precious blood on Calvary's cross, that guilty sinners like me might live, melts my poor heart. I sometimes think it ought to melt a heart of stone. O such love! Was there ever love like his love? Our religion would not be much without love; now abideth faith, hope and charity, but the greatest of these is charity. What a multitude of faults love covers, where without it nothing is right. How very sorry I feel when I find my heart void of love for any one, especially for those who profess to be born again. But there are some whose actions I cannot love, and they are not in my heart at all, for I hate the garments spotted by the flesh, and yet I cannot boast over any one. But it is a real grief to me when I see evil in the children of God, for in these things there is no glory to the God whom we profess to

love and adore. His glory he will not give to another, nor his praise to graven images. O how I love to hear the dear Savior exalted and the sinner abased; that is why I love to hear you, Elder Ker and many others speak in the name of the Lord, you seem so steadfast and unmovable, always abounding in the work of the Lord. I never get tired of hearing of Jesus, his name is most sweet; he is the bright and morning Star.

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

While looking back over my past life, and to the time when the dear Lord was pleased to show me that I was a guilty sinner in his sight, while I was enjoying the pleasures of the world, and rolling sin as a sweet morsel under my tongue, in nature's darkness, in ignorance of God's salvation, and thinking myself as good as any one, and just a little better, how wonderful it all seems to me now. I often wonder why he did not cast me off, and send my soul to hell, for this I feel would have been just and right. But no, for his great love which he had for his chosen people he preserved my unprofitable life, and led me about and instructed me, and kept me as the apple of his eye, thanks to his most holy name. But I cannot go over all the way in which he has led me, for it would take too much time. The morning of my deliverance, after many nights of weeping and distress, feeling that every night would be the last, and that I would awake in torment, and glad when I would be permitted to see the light of another day, these words were spoken to me, "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." O it was a morning never to be forgotten by me, everything was praising God. I had been a lover of dancing, but I can

truly say from my heart that the things I once loved I now hate with a perfect hatred.

When I began this I had no intention of writing so lengthily, and I hope you will pardon all that is amiss. I do feel to be the least of all the saints of God, if one at all.

The opening of our new meetinghouse is past. Dear Elder Ker was here, and his preaching was good. He took this text in Proverbs, ninth chapter: "Wisdom hath builded her house," &c. He read from the first to the seventh verses, and it was most appropriate for the occasion. We had a good full house, and the weather was fair.

Now may the blessing of God rest upon you and yours, is the desire of one who loves you for the truth's sake,

(MRS.) THOMAS E. LILLY.

LITTLE FALLS, Wash., Nov. 13, 1911.

DEAR BRETHREN:—Inclosed you will find money order for two dollars; please give me credit on my subscription to the SIGNS. I was afraid I would have to give up the dear old paper, but the Lord has been good to me, and at last I am able to have my subscription renewed. I hope to receive the paper as long as I can see to read it; it is all the gospel preaching I care to read, and I hope I am thankful to the Giver of every good and perfect gift that he has so blessed me that I am enabled to peruse and enjoy the columns of our family paper. I thank you for your past forbearance with my tardiness. I would like to send some subscribers, but I have been here five years and met only one Baptist, a brother by the name of Overstreet, and he said he was a reader of the SIGNS.

I subscribe myself a poor old sinner, saved by grace, if saved at all,

J. M. BOYD.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1911.

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

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

Elder H. C. Ker, Middletown, N. Y.

*All letters for this paper should be ad-
dressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***PSALMS XCII. 1.**

"It is a good thing to give thanks unto the Lord,
and to sing praises unto thy name, O Most High."

Two things are set before us in this verse: one is the benefits bestowed upon us from the Lord, for which it is good that we give him thanks, and the other is the holy character and the infinite attributes of Jehovah which call for praise. Thanksgiving relates to the benefits received from his hand, while praise relates rather to that which he is in and of himself. But while the text separates these two things, speaking of each one by itself, yet they are not disjoined in reality. The things which call forth praises are the fountains from which benefits flow to us. For instance, if we are led to praise the Lord for his love and power, it is through these things that we receive blessings from him, and for these blessings we render thanksgiving. Thus there are diversities in these two sentences, while yet they are inseparably joined in the great truths taught in them. If it be in the heart to give thanks to God, that thanksgiving will be mingled with the praises of God, and if we have the spirit of praise in the heart, we shall also find the voice of thanksgiving there. The things for

which we praise him are the fountains of all blessings to us. In the text the inspired psalmist joins these two things together, and we may be sure that they belong together, while yet they are two things, and thanksgiving and praise unto the Lord are good. This word "good" embraces many things in the Bible and in our common speech; it is applied to many things with different shades of meaning. All those shades of meaning, however, grow out of one original thought. The primary sense of the word is "strong," and from this it comes to signify fit, suitable, valid, wholesome, with other similar meanings. All these significations of the word fully apply to it as used by the psalmist in the text. To give thanks and to sing praise to God are both good in all this variety of shades of meaning. It is suitable or fitting to do both these things. It is suitable, whether we think of ourselves as the recipients of the favor of God or of him as the giver. Our needs have been and are great, greater than we can measure, while his gifts have supplied, and do still supply, all our needs. What could be more suitable than that we should give thanks to him? Then if we speak of praise rendered to him, that also is suitable for us, whether we think of his praise from the standpoint of our finiteness, or from that of his infinite excellencies. It is suitable that a creature should lift up his heart and voice in praise of his Creator. All that the creature lacks is revealed in Jehovah. If we deplore our feebleness, we must admire his infinite power. If we bow with shame at the remembrance of our foolishness, we can but adore his wisdom. If we tremble at the knowledge of our sin, it must be that we shall think with reverence of his holiness. Praise and thanksgiving are fit-

ting or suitable, in the sense that we ought to render to him these acts of devotion.

One meaning of the word "good" is "wholesome," and it is certainly a wholesome thing if we find a spirit in us to render thanks and praise to God. It is wholesome in that it must proceed from a heart made whole through the sovereign and efficacious work of the Spirit. It is wholesome in that it is for the benefit of that heart which is exercised in these two things. It is wholesome, because thus we come to meditate upon the goodness of God, and so grow in grace and in the knowledge of our Lord and Savior Jesus Christ. It is wholesome to have our hearts and minds turned toward heavenly things at all times. When the things of this world, with its vanities and follies and sins, occupy our minds, there can be no growth, except in folly and evil, all of which lead to decay and death. But in giving thanks to God and in the praises of his name there is life and peace and health. It is good to give thanks unto God and to praise him in heart, and with our voices, because it is right; these two things are his due. We owe all that we are and all that we have to him. This is true, whether we speak of things temporal or of things spiritual. He is the author of all; for this we ought to praise him, and he is the giver of all; for this we are called upon to give thanks, and happy is that heart that feels the truth of all this. That heart is happy, not only in the sense of being blessed, but happy in the sense of inward gladness and peace. As it is true that nothing is more shameful than ingratitude, whether toward our fellow-men or toward God, so nothing is more delightful to see than gratitude. There is a feeling that is almost instinctive among

all men, that unmindfulness of benefits received from others, and ingratitude toward the giver, are exceeding base; how much more so is unmindfulness toward God; how great and how many are his mercies every day. A thousand streams of blessings flow from his throne to all his creatures from the day of birth to the day of death. All this is true as regards temporal things, but infinitely above all these temporal mercies are the rich gifts of his grace in the new and everlasting covenant, ordered in all things and sure, and in the heart of a believer in the Lord nothing causes more sorrow than to realize that he is unmindful of all the blessings given to him through him who is our Mediator and Savior. It is right not only to feel thankful, but it is good to give thanks. It is right not only to have the mind occupied with his praises, but also to sing of them. It is our mind that the psalmist in these words is writing not so directly of inward, heartfelt thanksgiving and praise, but rather of the expression of these things. It is a good thing to give thanks; it is a good thing to sing praises. Surely we do not need to say here that the saying and the singing are of no value if the worship of the heart be not behind them. We are sure that there is not a child of God on earth who does not know that our God is to be, first of all, worshiped in spirit and in truth by the emotions of the heart and mind. We feel sure that we do not need to call any further attention here to this truth, but with all this it is still good to give thanks, to sing praises. Praise waits for the Lord in Zion, and when the blessed Lord appears praise and singing will leap forth. This was so when, after the passing away of the shadowy covenant, the blessed Lord came, bringing in

the day of the full, clear gospel, but it is true personally and experimentally. When by faith Jesus is revealed the heart of the sad will rejoice, and the tongue of the dumb shall give thanks and sing praises. Out of the abundance of the heart the mouth will speak; this is right, and it is comely. Thus one said, "I was glad when they said unto me, Let us go into the house of the Lord." For this end God appointed the ordinances of public worship under the Mosaic dispensation. To this end, under the gospel the children of God are forbidden to forsake the assembling of themselves together, and to this end God has so worked in the hearts of his own that when they are made glad they desire to mingle with others of like precious faith, and with them to give thanks and praise to God. Because of this work of God one said, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul," and how often did spiritual men of old call upon all things to join with them in the praise of God: "Let everything that hath breath praise the Lord," and sometimes even the trees are represented as clapping their hands, and the hills and the mountains as leaping like lambs. For many reasons it is a good thing to give thanks to the Lord and to sing forth his praise. How many times have the hearts of us all been stirred and animated by hearing such exercises among those who love God. Many times do we go into the house of God feeling cold, and well-nigh dead, and full of shame, because it is so with us, and as though we shall mingle with the congregation in vain, our hearts seem as cold as ice and as hard as adamant, and we think that perhaps we shall never again be able to give thanks and praise as we have in former times, but as we

listen to some hymn sung to the praise of God in some of his attributes and works, and bow our heads as prayer is offered, and then hear some servant of God telling what great things the Lord in covenant love has done for us, ere we are aware our souls are made like the chariots of Amminadib, and we are once more sweetly conscious of some gentle stirrings of heart, of some softening of the hardness, some warming of the coldness, and we begin to feel that it has not been in vain that we have come together in the house of the Lord, and for ourselves we can once more witness that it is a good thing to come where thanksgiving and praise are offered before the Lord. It is good for us that others have been engaged in this solemn and glorious service, and then we have found it good to find ourselves also joining in the solemn exercises.

Now it is our mind to say negatively that the text does not say, neither does it signify, that if we will give thanks, and if we will sing praises to God, the Most High, good shall come to us; there are no conditions, in the sense that if we will do so and so, then God will do so and so. The psalmist intimates no feeling of this kind, his soul was filled with thanksgiving and praise, and, being filled with these emotions, it was a blessed comfort and relief to him to speak and sing. The goodness of which he speaks was in these exercises, so far as the experience of his own soul was concerned. How bitterly mistaken are those who strive to urge upon men the duty of rendering thanks, and of singing praise, upon the ground that by these exercises God will be well pleased with them, and so they shall obtain some favor either here or hereafter at his hands. When men render words of thanksgiving, or engage in singing words

that are to the praise of God, upon the ground that thereby good shall come to them, they are not really rendering these things to him, they are not worshiping in spirit and in truth; words spoken upon this ground are but a solemn mockery. But to him whose soul is filled with praise, as was the soul of the psalmist when he wrote these words, it is indeed a good thing, and that his soul knows, even as he renders thanks and joins in singing the praise of God. Here at the close of this old year, as we look back and recall some portions of all the way in which the Lord has led us, we trust that we have felt some little of this voice of thanksgiving and praise in our own soul. How many mercies there have been scattered all along the year that is past. We doubt not that very many of our readers can join with us in recalling the goodness of God. How much better has he been to us than all our fears. How good he has been to us in spite of all our unbelief. We all have wandered far from God in thought, word and deed, but still his mercies have been nigh us, and he has again and again sought out his wandering sheep. Perhaps most of us feel that our outward life, wayward as it may have been, has, notwithstanding, been nearer to God's word than the life that is within. A fair seeming is not hard to put on, but how impossible it is to create love, adoration and praise in the heart.

"Here on our heart the burden lies,
And past offenses pain our eyes."

Even though we have in some measure commanded the approval of men around us, before the Lord, we must always confess, "I am vile," and if we do have some consciousness of this, must we not feel it is demanded that we give thanks and praise to the Most High, who has borne

with us so long and so gently? For ourselves we can but say that when we consider our own failure in all things, and then remember the great forbearance of the covenant-keeping God, and the unwearying mercy which he has shown to us, we feel that it is an evil thing indeed not to give him thanks, not to praise him in songs and hymns and psalms, and when melody is felt in the heart to the Lord it is a source of rest and gladness to give some expression to it. It is a good thing to give thanks and to sing praise indeed.

Looking over the past year with regard to our connection with publishing the SIGNS, we can but feel that very much calls for praise and thanksgiving. If in anything our labor has not been in vain, it is sure that the Lord alone is to be praised. If we have been of any use, the Lord has enabled us. If we have continued steadfast to the present time, it is because we have obtained help of God, and for the kind words of encouragement, advice, counsel and admonition, which have come to us from the household of faith, are our thanksgivings due to that God who put such things in the hearts and mouths of the brethren to say to us. From all these, and many other considerations, we can but feel that it is a good thing to give thanks unto God, to sing praises to the name of the Most High. C.

NO MORE LARGE HYMN BOOKS.

WE are very sorry to announce that the supply of our large Hymn Books is exhausted, and we will not be able to fill any more orders for same, but can furnish any number or binding of the small Hymn Books.

CLOSE OF VOLUME SEVENTY-NINE.

AGAIN it becomes us to record the mercies of the Lord to all connected with the publication of the SIGNS OF THE TIMES. This number concludes the seventy-ninth volume, and we feel constrained to say, Goodness and mercy have followed both editors and publishers all these years, and while many who were connected with the SIGNS have long since passed away, and others later, the Word of our God endures forever, and by the gospel, as published through the SIGNS, this Word has been and is now preached unto many. The same glorious doctrine, salvation by grace, advocated by those of years ago, is as precious to us who are left as it was to them. Nothing short of the sovereign power of God, electing love, discriminating grace, predestination of all things, special and complete atonement, effectual calling and the final resurrection of the dead, will do a poor sinner any good. These points of doctrine, composing the gospel of the grace of God, are what have ever been set forth through the SIGNS OF THE TIMES with all the clearness and positiveness given its writers, and many comfortless have been comforted, many weary have found rest, many tried have been encouraged to press on. Particularly has the SIGNS been blessed to those separated from church privileges, either by the infirmities of age or location. This has always stimulated the editors and managers to continue even in the face of difficulties and discouragements, for surely such brethren need and should have special attention. Often an expression from such ones of gladness and comfort received through the SIGNS has more than repaid us for hours of labor and hardship. By this we would not have our brethren and sisters who are blessed with health, strength and

church privileges to think we do not appreciate their words of approval and encouragement; surely we do, and have often been much helped through them, and sincerely thank all for every kindness shown. During the year now just ending we have heard very little criticism regarding the conduct of the SIGNS, or of the matter published, for which we feel glad. We have done our best in trying to keep the doctrine clean, and also to avoid controversy, knowing that contention cannot in any sense help the weary and heavy laden.

We appreciate the financial support of our subscribers, through which we have been enabled to meet our obligations during the year. We also thank all who have so kindly written for the SIGNS, and also we thank all who have sent private letters for publication. The SIGNS could not continue without such help. There has been a slight increase in the circulation during the year, which is to us very encouraging.

Hoping that the same interest in and the same kindness toward the SIGNS may be manifest during 1912, we say good-by for 1911. K.

NOTICE.

If the Lord will, we expect preaching by our pastor, Elder H. C. Ker, in the Old Baptist meetinghouse in Woburn, Mass., the third Sunday in December (17th), instead of the fourth, as is usual. All lovers of the truth are invited to meet with us. L. B. FORD.

MELROSE HIGHLANDS, Mass.

**CONTRIBUTIONS TO AID IN SENDING
THE "SIGNS" TO
THE POOR OF THE FLOCK.**

H. J. O'Bannon, Virginia, \$1.00; Hubbell Bros., New York, \$5.00; Mrs. J. W. Parker, Illinois, \$2.00; Elder T. R. Pittman, Kansas, \$1.00; Attie A. Curtis, Maine, \$1.00.—Total, \$10.00.

MARRIAGES.

By Elder H. C. Ker, at his residence, in Middletown, N. Y., October 9th, 1911, J. Decatur Horton, of Middletown, N. Y., and Mrs. Vienna Vail Hayden, of New Milford, Pa.

By the same, at his residence, Oct. 11th, 1911, Harry Woodruff, of Circleville, N. Y., and Miss Jennette Derby, daughter of Mr. and Mrs. DeWitt Derby, of Howells, N. Y.

By the same, Oct. 26th, 1911, at the home of the bride's parents, in Frenchtown, N. J., George Ward Reading, of Trenton, N. J., and Miss Marion Hoff Kugler, daughter of Mr. and Mrs. Oliver R. Kugler.

By Elder F. A. Chick, at Woolfords, Dorchester Co., Md., on Wednesday, Nov. 15th, 1911, Harry H. Howard, of Chesapeake City, Del., and Miss Lillie C. Woolford, of Woolfords, Md.

By the same, at Easton, Pa., on Thursday, Nov. 30th, 1911, William W. Woodring and Miss Lillian C. Sharp, both of Easton, Pa.

By Elder Silas H. Durand, at the home of the bride's parents, Harry M. Carrell and Sarah May Hobensack, both of Ivyland, Pa.

By Elder D. M. Vail, Nov. 13th, 1911, in Brantford, Ontario, Thomas A. Ardies, of Mayfair, Ontario, and Miss Bertha Wells, of Brantford, Ontario.

By the same, Dec. 5th, 1911, in Binghamton, N. Y., William M. Hart, of Brookdale, Pa., and Mrs. Sarah Jane Stradley, of Cammal, Pa.

By Elder W. S. Alexander, at the home of the bride's parents, State Road, Del., Nov. 30th, 1911, Lewis J. Rambo and Miss Rosa Heyd, both of State Road, Del.

OBITUARY NOTICES.

Mrs. Matilda Mann departed this life August 15th, aged about 72 years. She was baptized in the fellowship of the Southampton Old School Baptist Church by Elder Wm. J. Purington, about thirty-two or thirty-three years ago, and was a consistent member until her death. She lost her only two children, a son and daughter, several years ago, each by a lingering sickness. They both received a good hope through grace before they passed from this time state. It was a very afflictive stroke to her and to her husband, but was borne with resignation. For several years she had the care of her brother, George W. Duffield, who was also a member of this church, baptized by Elder Purington. He was a great and constant care to her until her death, but she was very kind and faithful. He died Nov. 27th, aged about 87 years, at the home of sister Lizzie Schiefer, at Richboro, who kindly took the care of him to relieve sister Mann, a little time before she died, and

so he remained at her home until he passed away, nearly three months. His mind had been greatly weakened for some years, and at times quite gone, but it was not lost to spiritual things. A day or two before he died he said, "Lord, be merciful to me." And again, "Come, Lord Jesus, come quickly." During the last night he was restless, except as he had hold of sister Lizzie's hand, and he would repeat portions of hymns, and especially the hymn beginning, "Alas, and did my Savior bleed?" which he would repeat with her.

The funeral of sister Mann was on Saturday, Aug. 19th, and that of brother George was on Wednesday, at each of which a large number of relatives and friends came together, and I addressed them briefly.

Sister Mann leaves a husband to mourn his loss; aside from that the mourning relatives are the same. The church esteemed them highly in love.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

Mrs. J. O. Whitmarsh lost her life by drowning October 24th, 1911, near Port Townsend, Washington. In 1883, I think, she was united in marriage with Mr. Whitmarsh, by whom she is survived, together with one son and one brother, the writer. Sister Ruth united with the New School Baptist denomination in early life. May we all be enabled by grace to bow in humble submission to this and every stroke of the divine providence of our heavenly Father, and ever say, "Thy will be done." May our faith, in trusting God in all his ways, be steadfast, not wavering when earthly trials come. "Just and true are thy ways, thou King of saints."

WM. F. SLOAN.

LEXINGTON, Ky.

INFORMATION WANTED.

BROTHER William Sills, of Petoskey, Mich., Route 3, Box 70, wants to know if there is an Old School Baptist Church within fifty miles of that place.

MEETINGS.

E B E N E Z E R
OLD SCHOOL
BAPTIST CHURCH,
IN
NEW YORK CITY.

Meetings every Sunday in the meeting-house, corner Intervale Ave. and Home St., Bronx.

11:00 A. M.

2:00 P. M.

To all who are seeking the truth, a cordial invitation is extended to meet with us.

CORRESPONDING LETTERS.

The Juniata Old School Baptist Association, to sister associations with whom she corresponds, sendeth christian salutation.

DEARLY BELOVED IN THE LORD:—
Once more through the goodness of a covenant-keeping God we are blessed with the privilege of assembling ourselves together in an associate capacity. We desire that we, as the church of the true and living God, may be guided by the Spirit of God to meet with those of like precious faith. He has declared, My counsel shall stand; I will do all my pleasure. We do earnestly desire a continuance of your brotherly love and fellowship. Let us not love only in name,

but in deed and truth, and may this love of God shed abroad in our hearts enable us to dwell together in peace and fellowship. Among the many blessed assurances of the work of divine grace in the hearts of God's children none is more assuring than the words of the apostle John, saying that we may "know that we have passed from death unto life, because we love the brethren."

Our next association, if God will, is ordered to meet with the Fairview Church, Fulton Co., Pa., on Friday before the second Sunday in October, 1912, where we hope to meet in christian love.

H. H. LEFFERTS, Moderator.

JONAS LAKE, Clerk.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY

MIDDLETOWN, ORANGE CO., NEW YORK.

To whom all letters should be addressed, and
money orders made payable.

EDITORS:

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

Elder H. C. Ker, Middletown, N. Y.

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