

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

THE NEW TESTAMENT.

(Hebrews ix. 16, 27, 28.)

“AND as it is appointed unto men once to die.” The inspired writer is not here merely stating the fact that all men must die; he is not impressing upon the mind the truth that it is appointed unto men to die. The whole force of this sentence is that it is appointed unto men to die once, not twice, not many times, but only once. The apostle has been speaking of the work of Moses and Aaron in the worldly sanctuary in accomplishing the service of God. Without the shedding of blood there is no remission of sins; that is, the death of the sinner is necessary to satisfy the claims of justice. The high priest, in this ceremonial service, represented death when he entered into the second tabernacle alone once every year, not without blood. This “was a figure for the time then present.” Of course the high priest could not offer his own blood, for then he could not make another offering the next year. But Christ entered once into the holy place, even into heaven itself, by his own blood. He could not offer himself often, as the

high priest did, “for then must he often have suffered since the foundation of the world: but now once in the end of the world [the Jewish world] hath he appeared, to put away sin by the sacrifice of himself.” He could not die often, for it is appointed unto men to die only once.

“And as it is appointed unto men once to die, but after this the judgment.” Here is the first part of a comparison introduced by the word “as,” and intended to illustrate and open up some important thing concerning the sacrifice of Christ and the manifestation of those for whom he died. The second part of this comparison is introduced by the word “so”: “So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation.” The apostle has in this chapter introduced the figure of a man’s will or testament, to illustrate the mediatorial work of Christ, and to show how by means of death he brought the new testament into force, and secured to them that are called, the promise of eternal inheritance. He says: “And for this cause he is the Mediator of the new testament, that by means of

death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." The next expression proves that the apostle has in view as a figure the will or testament which a man makes, by which he bequeathes an inheritance. "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."

Now it seems to me that the apostle still has this figure in view in the comparison presented in my text. It is important to consider that a man's testament is of no force while yet he lives. He may say to me, I have made my will, and have given to you ten thousand acres of land, and I have given that will into the custody of a bank, and it is safely locked up, and so you are sure of the property. But I do not own a rod of that land. He may make another will the next day and devise the land to another. Also it is necessary to consider that as soon as a man is dead all that was his now belongs to others. But how shall it be decided who are the heirs? It must be by the judgment of the government under which the man lived and held the title to his possessions. It is in this sense that I understand the apostle to use the expression, "but after this the judgment."

We are to keep in mind that the apostle is not merely stating the fact that it is appointed unto men to die once, only once; but he is using this as a comparison. "As"—"so." "As it is appointed unto men *once* to die, but after this the judgment; so Christ was *once* offered," &c.

Now earthly inheritances are greatly

sought after by many, and the judgment of the government must be carefully rendered before any one can claim them, but this heavenly inheritance is not desired by any but the true heirs; they do desire it, and earnestly long for it, and seek for evidences that it is theirs.

Now all the blood that was used in the works of the law, "sprinkling the unclean," could not wash away one sin, nor could all that legal work cleanse the conscience of one sinner. But when Christ shed his precious blood he thereby obtained eternal redemption for all his people, and secured unto them the eternal inheritance promised in the new testament, which is the new and "everlasting covenant, ordered in all things, and sure."

"So Christ was once offered to bear the sins of many." Who are they whose sins he bore? What is the judgment which has been rendered upon this subject? This same Jesus who died to bear the sins of many is now risen again, and is at the right hand of God, and is our Judge, our Lawgiver and our King. He has rendered the judgment: "Unto them that look for him shall he appear the second time without sin unto salvation." The heirs of this spiritual inheritance, then, are those that look for him. This is the judgment concerning the heirs of God by this new testament.

But to know that we are looking for Jesus Christ! O, if we can only be sure of that. But so often we find our minds and our expectations fixed, apparently, upon worldly things. So often we feel ourselves too depraved, too sinful, too vile, too full of transgressions, to dare to think that we are among those who are looking for him. What right have such as we to look for him to come to us? How dare we say to him, "Come"? yet

he has said with divine and loving authority, "Let him that heareth say, Come." And we are sometimes assured that we have heard his voice saying, "Come unto me." We have heard his words of love to the poor and needy, his words of sweet command to those who labor and are heavy laden. We have from time to time received evidences that he has given us rest. We have at times felt "the peace of God, which passeth all understanding," keeping our hearts and minds. His words have at times dropped into our hearts with holy power, and our hearts have been drawn out to him in love and praise. The doctrine that declares the name of the Lord as our only Savior has sometimes dropped upon us like the rain, and has distilled as the dew; "as the small rain upon the tender herb, and as showers upon the grass." Yes, at times we do feel assured that we are looking for him. We can do nothing of ourselves. When we look at ourselves we have to cry, Unclean. We are vile, we abhor ourselves; we have "the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead." But we do trust in him, Jesus is our only trust, our only hope, he is our righteousness, our life; yes, we look for him.

And what is the inheritance we are heirs of? Himself. "Unto them that look for him shall he appear the second time without sin unto salvation." His appearing so far, and always while we are in the body, has been and shall yet be with sin, as our Sin-bearer, as having borne our sins. In our most exalted moments, while rejoicing in him, we remember him as having borne our griefs, as having suffered for our sins, and we thus know him in measure as having the fellowship of his sufferings, "being made

conformable unto his death." We must always while in this mortal state bear "about in the body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in our body." As the dear Savior while in the flesh was a man of sorrows and acquainted with grief, so must his followers be. It is in sorrow, in temptation, in affliction, that we know him while here; it is as having been tempted in all points like unto us that we know him as thus able to succor us who are tempted. But when he appears the second time it will be without sin unto salvation. That salvation, Peter says, is "ready to be revealed in the last time." That second appearing will be with no remembrance of sin; it will be to deliver us "from the bondage of corruption into the glorious liberty of the sons of God." It will be the end of mortality with us. When he appears the second time "we shall be like him; for we shall see him as he is." He will be admired in all them that love him. Our vile body shall be changed then that it may be fashioned like unto his glorious body. We do not know what we shall be, nor do we in the spirit want to know. It is enough to know that we shall be conformed to his image, and shall appear with him in glory.

These thoughts are submitted for the consideration of brethren by one who sees and knows only in part.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Nov. 7, 1905.

AVONDALE, Ala., Nov. 12, 1905.

DEAR BROTHER CHICK:—I have felt but little impression for a long time to write anything for publication, but some articles recently published on the subject of the blasphemy or sin against the Holy Ghost, have created within me a desire to

give an expression of my understanding of that subject, which was unexpectedly opened up to me several years ago, after reading and hearing various views of the subject by gifted and able brethren, and I still hold to the views that were then unfolded to me. In the first place, it was the pharisees that were guilty of this sin, and not the disciples of Christ, and the pharisees were the ones that Jesus charged with this sin, and this sin was not the sin of omission in any sense of the word; it did not consist in any of the sins which the children of God are subject to in this time state. Special emphasis should be laid on the word "speaketh." "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." In the thirty-seventh verse of this twelfth chapter of Matthew Jesus says, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." So it is seen that this particular sin consists in speaking against the Holy Ghost. I have no idea that a child of God ever did or ever can sin or blaspheme against the Holy Ghost. No matter what else they may say or do they invariably ascribe praise to God. Now what did these self-righteous pharisees say? They said that Jesus cast out devils by Beelzebub, the prince of devils; as much as to say that the Holy Ghost could not cast out devils without the consent of the one out of whom the devil is cast. This is apparent from the Savior's reply, for he says, "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 king-

dom stand? But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad." Now Jesus has said in substance that Satan has set up his kingdom in the hearts of all men, and that prior to the new or spiritual birth Satan, or the spirit of the devil, is the ruling power there, and that in the new or spiritual birth the Holy Ghost comes not to plead with the devil to vacate his throne and allow him (the Holy Ghost) to take possession and dwell there, but the stronger man binds the devil and spoils his house, &c.

"But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." The charge of the pharisees that Jesus cast out devils by Beelzebub, the prince of devils, is tantamount to saying that Jesus was in league with the devil and worked in harmony with his wishes, and this would be Satan divided against himself, and that was what Jesus denominated "blasphemy against the Holy Ghost." I will add here that nothing else is or can be the "blasphemy against the Holy Ghost;" this is the unpardonable sin, "it shall not be forgiven him, neither in this world, neither in the world to come." Whether the declaration "world to come," refers to the gospel dispensation or to the future, makes no difference, there is no forgiveness for this sin, Jesus has so declared. Now let us see if there are any people in the world to-day that this applies to, or that are guilty of the sin against the Holy Ghost; I think there are. It seems to me that a man who will publicly declare

that Jesus is ready and willing and wants to save everybody, but that he can do nothing at all without the sinner's consent, sins or blasphemes against the Holy Ghost, for they will all admit that the devil is in the sinner, and that the sinner is under his influence, and if Jesus must get the consent of the sinner before he can save him, he thereby gets the consent of Satan. Hence, Satan is divided against himself, and voluntarily surrenders his power and kingdom to Jesus, and this is just what all Arminians preach. Do we ever see any evidence of forgiveness among this class of men? I say, no, for where there is forgiveness, there is repentance also. Do they show any evidence of repentance? I say, no, for they continue to advocate these things to the end. I know that there are frequently preachers who come to the Old Baptists from the ranks of those people, but are they not those who preached and believed the truth of salvation by grace even while identified with the Arminians? I think so; but how many of those who tell the people that Jesus cannot save a sinner without the sinner's consent, ever repent (turn away) and preach that "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy"?

I could say more, but this I think is enough to show where I stand on the subject. To simply be a sinner is not the sin against the Holy Ghost; to be guilty of doing wrong in word or deed is not the sin against the Holy Ghost, but it consists in *speaking against* the Holy Ghost, attributing the power by which Jesus casts out devils to Satan, or the consent of Satan, instead of the power and Spirit of Almighty God, regardless of what the devil or sinners say, or think, or do. In regard to the children of God,

the Lord says, The blood of Jesus Christ cleanseth from all sin. "Their sins and their iniquities will I remember no more." There is but one atonement for sin, and that is the one made by Jesus Christ when he died for our sins and arose again for our justification, and "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." "This people have I formed for myself; they shall show forth my praise."

I will close, trusting that I have been moved by the Spirit of God to write what I have, and that it may be blessed to the good of the people of God.

As ever, yours in Christ,

H. J. REDD.

MELBOURNE, Ontario, Oct. 12, 1905.

ELDER F. A. CHICK—HIGHLY ESTEEMED BROTHER:—During the conversation we had when you were here, you remarked that you thought I had traveled much of the way by day. I will now try to tell you something of the way in which I feel the dear Lord has led me, and while I make the attempt I trust to be guided by his wisdom and mighty power, for without him we can do nothing.

First, I will say that I am a poor, weak, sinful child, if a child at all. I was only a few weeks more than five years old when I was made to see the light of a better day. I was raised up so high that I did not think I would ever have to come back to my old sinful self, or to this vain world again; but before many days had passed by I was back again deeper than

ever in despair. I can never forget that day of gladness. I had been so forsaken within, and now I did not want to come back to this sinful world again. I was for days so overcome with the love of Christ that the words came to me, "I am sick of love." Then the words were given me, "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." Then, afterwards the words came to me, "These are they which come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." And the vision came back before me of the Savior on the cross, as I had seen him before I had known his love. Then the lines of a hymn came,

"His heart o'erflows with tenderness,
His bowels melt with love."

As you spoke, in preaching at Lobo, about the first gospel sermon you ever heard, it brought my own experience to my mind. I believe that ever since I was a child, naturally, I have been given a love for the truth, and for those who preach it. I almost reverence them, some more than others, as I am given to see the grace of God in them. Since the first time I heard our dear pastor preach, the tears would come, though I could not understand. Before I first felt the love of Christ flow into my soul it seemed as if I was taken up and cast away forever, and that I would never have that love for the Lord's people, nor be able to hear our pastor preach again. Then at once my groaning was turned into rejoicing, and I was lifted up above the world, and the words came from my mouth, Now I can die. I was almost in a trance for the

next two weeks, and did not want to talk to any one; much Scripture came to my mind. This was given me, "Mary kept all these things, and pondered them in her heart." This was not long ago. The next time I heard Elder Carnell preach, I heard as never before, for myself, and not another. His text was, "We know that we have passed from death unto life because we love the brethren." He spoke in the sermon of the two women who disputed about the child that Solomon proposed to divide between them. The true mother would not have that, but the other had no feeling for the child and wanted it done. He made the difference very plain between those who had true love for the church and those who were of the world. He said that they had fellowship for some who were outside of the church. How I did long for their fellowship, but felt that I could never ask a place among them, for they could not want me, and I had too much love for them to want to hurt them in any way. The next week the words came with power, "The ransomed of the Lord shall return, and come to Zion." Then the words came, "I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee." I had no more rest, but felt a command to be baptized; still I rebelled against it, not but that I desired to be baptized, but I thought I could not walk with the church as I felt one who had named the name of Christ should do. I went down into such darkness, and was made to feel that I had never felt the cleansing power of the blood of Christ. Then the words came, "Underneath are the everlasting arms." And as you quoted while at Lobo, "Thy people shall be willing in the day of thy power." As I came before the church I was made to feel the words, "He spake and

it was done; he commanded and it stood fast."

As you have seen in the letter you published in the SIGNS how I rested through my baptism, I will now say that it has been almost one continued line of battle with me ever since, and of late the conflict has been the most trying I have ever gone through; but after the last prayer of Elder Carnell, at Lobo, I felt I had been given a great victory. I was like a soldier after a hard battle had been gained, all worn out, but in the victory I felt like shouting praise to my God. The words did come out of my mouth, "Bless the Lord, O my soul; and all that is within me, bless his holy name." It was wonderful when you gave out the hymn, "Behold the Savior on the cross," and preached about the crucifixion and resurrection. Dear sister Sinclair spoke of how she saw the veil of the temple rent in twain, from top to bottom, on Sunday. On Saturday night the words came to me, "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." On Sunday I was in sorrow, but such power of the Spirit came upon me, and the words came, Wait upon the Lord, O my soul, wait, I say, upon the Lord. On Sunday night the words came, Thou hast, in love to my soul, redeemed me from the power of the grave, and from the hand of him who is my enemy. On Monday morning there seemed to be the spirit of prayer. Since the meeting, the words have come with power, "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." God had a purpose when Jesus was crucified, and he also has a purpose in all the trials of his children, that they

may be conformed to his image. The words have come to me,

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

I have come through both light and darkness. The words are in my mind, "Continue ye in my love." All is of him; he gave me repentance and fitted me for the great conflict through which he has called me to pass. He will chisel the stones to fit in the building; he has all power over the clay, and his great name shall have all the glory.

I hardly know whether to send this to you or not; forgive me for troubling you with it.

Since writing the above letter we have been privileged to witness the baptism of two dear ones in Lobo, and it was a season of refreshing from our heavenly Father, who will give his children their meat in due season. They were brother and sister Neil Graham, who were both given liberty to tell the wonderful goodness of God. The dear sister wrote me of her experience since the meeting. The baptism of both was lovely indeed. Our pastor was given liberty that day to preach the glorious gospel. Since then the words have come to me, I have glorified thee, and will glorify thee again.

Dear brother Chick, I have felt like writing you this, as you have known us, and I know will be glad to hear.

From your sister,

CASSIE E. STEVENSON.

ELGIN, Oregon, Nov. 25, 1905.

DEAR EDITOR OF THE SIGNS OF THE TIMES:—I send you an extract from a letter I wrote to sister M. E. Carter, with her reply to the same, to be published in the SIGNS if it meets with your approval. I do this by the request of sister

Tollinger, of Pennsylvania, who is a sister of sister Carter, and no doubt many of sister Carter's friends in the east will be glad to hear from her.

In gospel bonds,

G. E. MAYFIELD.

ELGIN, ORE., May 3, 1905.

MRS. M. E. CARTER—DEAR SISTER:—

It has been in my mind many days past to try to write to you, but I have put it off to get in a better frame of mind to write. It seems to me I should learn that such expectation is useless, as I should know by past experience that I will never attain unto that much needed and longed for condition. If you want to know my condition better than I am able to describe it, read Elder A. B. Francis' letter in the last SIGNS. What he says is what I feel myself to be, only I want to say I have never seen an experience penned that describes that condition of perfect nothingness worse than I feel myself to be, and the nearer that condition is described the more heartily can I subscribe to it. As Solomon the wise man says of fallen man that "all is vanity;" and Job's experience is my own experience, "So am I made to possess months of vanity;" and yet it would seem that such a daily experience would teach us to cease from man whose breath is in his nostrils. But it seems so natural for us to look for perfection in the flesh, to try to find something commendable, when each view we have of ourselves only reveals a sepulcher full of uncleanness, so that really we can say in truth, we hate that life in the flesh that is so polluted. But is there not a cause? Is there not a reason why all this is seen and felt? Yes, dear sister, and this is the only reason God's dear yet poor people do not sacrifice to their own net or burn incense to

their own drag, for only such an experience can teach poor, fallen humanity that there is salvation in none other than Jesus, and that this is the only name under heaven given among men whereby we must be saved; we rejoice that it is so.

In gospel bonds,

G. E. MAYFIELD.

AUBURN, Wash., May 11, 1905.

ELDER G. E. MAYFIELD—DEAR BROTHER IN CHRIST:—I received your most excellent letter of the 3rd, mailed the 5th, at Auburn, on the 6th, and brought home yesterday. I know so thoroughly the feeling you complained of, that I could subscribe my name and return your letter as the best possible answer to it. Yes, there is a needs be for it all; if he left us the least shadow of good in the flesh, we would glory in that and not in him, although he hath told us the flesh profiteth nothing, only the words he speaks to us they are spirit, and they are life. "Without me ye can do nothing," though we mourn sore that we cannot; but "I am the way," and it follows that all else is vanity. May we not well call his name "Wonderful," that cares for such hell-deserving sinners as we feel to be? He taught us this, no other power can but the One who said, "Let there be light: and there was light." "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." The gospel of the grace of God is sufficient for us, even when we sink in deep mire in which there is no standing, when all his billows and waves go over our heads, his strength is made perfect in weakness. He was "a man of sorrows, and acquainted with grief." "When he putteth forth his

own sheep, he goeth before them, and the sheep follow him: for they know his voice." They follow in the way he trod, for it is in him as the way, that they are put forth; they have come to the end of the law, outwardly; they may have broken no human law, but they have seen God, and no man can see his face and live. In the light of that manifestation they have never thought, spoken or acted aright, for until that revelation self reigned, and their uprightness and whatever in them commendable in the sight of men was prompted by the love of self, and to love God with all their heart and all their soul and all their strength, they could not, nor even desire to, till born of the Spirit. But Christ fulfilled the law for them, and now fulfills the righteousness of it in them; every desire, and the longing to do the things he hath commanded, he gives. At his call they cast away their garment and come and he leads them, orders their steps, raises them when they fall, cheers them when in distress, and with weeping and supplications leads them. The entrance to following him is to deny self, not some few outward observances, but everthing born of the flesh, the whole Adamie man; that means crucifixion. Well, we follow the crucified one, and after denying self, take up the cross, no trampling under foot, but bear it. Behold, we count them blessed that endure. "Follow me." Did he tread a flowery road? Did men praise him? Did he have abundance of earthly riches? Do we spend whole nights in prayer alone on the mounts? He is all our hope, all our help, all our salvation, he bare our sins in his own body on the tree, not some of them, all of them, and though the sun could not shine upon such suffering, and the earth quaked, and the rocks rent, and the graves opened, yet he finished

the work, and went into the grave, and was raised again for our justification and there has been nothing against one for whom he died since he arose from the dead, the body clean and pure as the head; but they must needs learn the fellowship of his sufferings, and be made conformable to his death, in their dying daily to any hope, or help, or salvation, but his blood and righteousness; they have a song to sing on their journey and on their arrival home, and they must needs learn it perfectly, so they can sing it clear, and strong, and sweet, and no discordant note ever be heard, for it is not unto us, not unto us, but unto thy name be all the praise. All thy children shall be taught of the Lord, and great shall be their peace; and though our souls be sore discouraged because of the way, yet we may hope that if the Lord had been pleased to slay us, yet he would not at this time have shewn us all these things. (The answer of Manoah's wife to him in regard to the visit of the angel.)

I am glad of the welfare of your family. The Lord meet with you in your meetings at home and abroad, and make the place of his feet glorious.

(MRS.) M. E. CARTER.

SNYDER, Texas, Aug. 18, 1905.

DEAR BROTHER CHICK:—I inclose an extract from a letter of recent date, written me by sister Boggs, of Raton, New Mexico, who is so familiarly known among the Old School Baptists of the east, and throughout the United States. Almost a decade of years has passed away since I first met with her at her home, in the city of Raton, in the Rocky Mountains. Well do I recollect some thirty-five or forty years ago reading published articles from the pens of sisters Mary and Elizabeth Boggs. They were then in charge of the

Hopewell Seminary, in New Jersey. I was young at that time, having just begun my religious course among the Old School Baptists. They were precious jewels in common with all the saints, upon whom God has bestowed his grace and mercy, and God had endowed them both religiously and temporally; they were distinguishable and intelligent in their christian piety and other beautiful attainments. If I mistake not, our sister wrote me that last year she completed her fifty-eighth year of school work, having followed her profession as teacher all the years of my natural life, as I am now in my fifty-ninth year. Often when she has been discussing some religious topic I have been spellbound, and felt to be silent as a little child. I have enjoyed listening to her upon any subject; her remarks were always clear, pertinent and conclusive. I believe the accompanying extract from her letter will be interesting to all her numerous friends and acquaintances in the east, and especially so with the readers of the SIGNS, which paper she is devoted to. Her confidence in the doctrine the good old SIGNS advocates is unshaken and unquenchable. I now send the same to you, brother Chick, for publication, if according to your approval. May the God of all grace be with you to bless and to prosper you in all your labors of love for the truth's sake. May he by his Holy Spirit give you strength for many years to come, to wield the sword of the Lord and of Gideon. May the Almighty God continue to preserve the old, reliable SIGNS as he has done in the past, according to his word, is the desire of your unworthy brother in gospel bonds,

ASA HOWARD.

AUGUST 6, 1905.

ELDER ASA HOWARD—DEAR BROTHER

IN CHRIST:—Your welcome letter, from Snyder, reached us in due time, and we were glad to learn that you were in reasonable health. Brother Fetter is able to preach the word to the few that are left here. The Lord can send more if it be at all according to his wise purpose. Our God is a God of wisdom, of power and of mercy; he sets up kings and he puts down kings, and he turns the hearts of princes as the rivers of waters are turned; all the movements of nations are directed by Almighty God. We are living in a day of dire confusion among the nations of the earth; they are but fulfilling the prophecies of old, and when the last elect vessel of mercy is developed from the Adamic head, then the elements shall melt with fervent heat, and the Lord Jehovah will gather the sleeping children of God from their graves, and the ransomed host will be gathered to praise him forever. As the scaffolding is removed when the building is finished, so I understand this earth serves but as a scaffolding until the bride, the Lamb's wife, is fully developed from her Adamic head. Great is the mystery of redemption; an eternity will be required to sing the praises of the Lord God Almighty. It is overwhelming to try to conceive of it; it hath not entered into the heart of man to comprehend it.

Brother Fetter, and also the brethren which you have met from time to time, join me in christian love to you.

We all miss Elder Bourland, but we trust he is far better off than he could be in these lowlands of sorrow.

I remember Elders Beebe, Trott, Leachman, and many others whom we used to meet. I have had the privilege of being personally acquainted with over one hundred Old School Baptist ministers. My father was for forty years pastor of

the Hopewell Church, New Jersey, where Elder Chick now is pastor. My grandfather was pastor of the church at Welsh Tract, Delaware, for more than twenty years. I was raised in the midst of Baptist preachers. I was in Washington, D. C., for seven years, right on the line of travel from south to north, and all the preachers going to associations in different sections stopped with us, so you see we met very many. In 1848 I heard Elder Wilson Thompson preach in New Jersey at an association. I remember James Osbourne and many others who were in their prime fifty years ago. I have passed my seventy-sixth birthday. I was baptized at Hopewell, N. J., fifty-three years ago the fourth Sunday in July last. I hoped then that I might grow better as the years rolled on, but the flesh is still with me, and like Paul I must say, "When I would do good, evil is present with me."

I have prolonged this letter very much. May Israel's God be your support in every hour of trial, is the prayer of your unworthy sister,

ELIZABETH H. BOGGS.

OKEMAH, I. T., Nov. 2, 1905.

DEAR EDITOR:—I have just received a statement from you which was forwarded from Keener, Ark. I will now explain. About the time that my subscription was out, I moved to Indian Territory, and when I was at Keener a short time ago, I found that the SIGNS was still going to that office to me, and being taken out by first one and another of my old neighbors I told the postmaster to order it discontinued. If I had known about it I would have written you myself. While you have been out the subscription, I did not

get the benefit of the paper, which I have often wished for, and have resolved many times to subscribe for it. I have had much bad luck financially since my move here, and as yet have not felt able to take it. I do desire to treat my fellow man right, and most especially the dear Old Baptists who have so much to bear. Tell me what would be right in such a case. I do hope to be able to take it again soon.

Yours in hope of a Savior's love,

[THE above letter shows, in one way, how the SIGNS has suffered for years from a financial standpoint. Our dear brother says, "I desire to treat my fellow man right, and most especially the dear Old School Baptists, who have so much to bear." We are loth to believe that any of our brethren and friends, who are in arrears, feel different from this brother, and no subject has caused more thought than this one. We must believe that the children of God want to do the right thing always, yet we must say some of them are exceedingly careless in their duty to us, and indeed to themselves in this matter. This brother left his former address knowing the SIGNS was going to that post-office; if he did not feel able to subscribe longer for it, the trouble of dropping us a postal card would have given us that knowledge; not being notified we sent the SIGNS to the same address, and knew nothing of his change of address until the above letter was received. Just why the postmaster should forward our statement to him and not the SIGNS we do not understand. Again, this brother asks, "Tell me what would be right in such a case?" We can only answer that we do

not think it just that we should suffer because of his negligence in notifying us of his removal. We have no doubt that many such cases have occurred in the past, and that many exist now. Will our brethren and friends please have some consideration of us in our efforts and arduous labors in publishing the SIGNS? We have many on our list who owe us for the paper many years; quite a number have been notified of their indebtedness for the past three years, but with few exceptions we have heard nothing from them in any way. We now ask as a special favor that all who have received statements from us please notify us of your desire concerning the SIGNS. If you wish it continued say so; if you want it discontinued say so. If any member of a family who took the SIGNS is dead, and that family does not wish the paper, please notify us your wishes regarding it. By so doing you will greatly oblige us and save us much labor and expense.—ED.]

KANSAS, Ill., Nov. 6, 1905.

DEAR READERS OF THE SIGNS OF THE TIMES:—I have been asked by some of the brethren and sisters why I did not write more frequently for the SIGNS. I can truthfully say it is not for the lack of fellowship and love for them, or regard for the SIGNS OF THE TIMES. I can surely say I indorse the course it pursues, and the doctrine it always has and does advocate, but there is a limit or end to all earthly things, and the time of my writing has about come to a close. The 14th day of October I passed my eighty-second birthday anniversary, so you can readily see why I do not often write. I assure all the contributors to the dear old SIGNS that I still enjoy hearing from them in any way. My wife

and I always look with pleasure for the coming of each number of the SIGNS. I want to again assure the dear people of God that my faith has never, in the sixty-three years that I have been trusting in God, changed. I was in the year 1842 made to see what a helpless creature I was, and how sure I was of eternal damnation unless God had pity upon me, and now all these long years have only confirmed me in the belief that the language of Paul is correct where he says, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." He not only makes this affirmative declaration, but then adds the negative, "Not of works, lest any man should boast." How strange it is that any poor, frail creature should in the face of such language teach that people can save themselves. This is not only true of Arminians, but even some who elaim the name of Old School Baptists contend that there is a time salvation that the child of God can attain unto. O how strange this is, surely the ones who thus contend have never learned the frailness of their own nature. Conditionalism will do for such as these, but for me I take no comfort in it. I have long since learned that "It is not in man that walketh to direct his steps," and I have most assuredly learned that there is no good thing in me, that is, in my flesh, and that "the good that I would I do not: but the evil which I would not, that I do." With Paul I have been made to say, "O wretched man that I am! who shall deliver me from the body of this death?" I find I am so much like Peter, ready to deny my Lord and Master, and unless the dear Lord looks upon me I am constantly going astray; so you see I need God's time salvation as well as eternal redemption. I am made to think of Paul's language where he

said, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." If this were possible, how sweet it would be.

I find I am extending this letter until it may be too lengthy, so I will come to a close, bidding you adieu for the present at least, if not for all time.

Yours in hope of the resurrection,
 JAMES M. TRUE.

PLEASANT GROVE, TEXAS, Aug. 14, 1905.

ELDER F. A. CHICK—DEAR BROTHER IN LOVE OF A GLORIOUS SAVIOR:—I am in darkness it seems, and have been most of the time lately, but I sometimes feel that it is good to be cast off in outer darkness, for then we can learn something of what our Lord and Savior Jesus Christ suffered, and thereby have love and fellowship with him. Yes, we can sometimes look beyond all these dark hours and see an endless day, where all is light and happiness, where the Sun of Righteousness shines. O what a soul-cheering thought, to see him as he is and be like him.

My wife wrote part of her experience and sent it to a Methodist paper, and they would not publish it, and now she desires it published in the good old SIGNS. She loves the doctrine as set forth in the SIGNS, but does not want to leave her people. But he that hath begun a good work will perform it till the day of Jesus Christ.

In love,
 R. W. DYKES.

WINNSBORO, TEXAS, May 7, 1905.

DEAR PROTESTANT:—I thought that I would write a few lines to the readers of

the *Protestant*. I have been a member of the M. P. Church six years, and I feel like Paul, "I know that in me (that is, in my flesh,) dwelleth no good thing." I felt before I joined that I would get better when I joined, but I was mistaken, I get worse instead of better. I do not feel (as some say they do) like I have done anything for the Lord. I feel like saying with one of old, "The heart is deceitful above all things, and desperately wicked: who can know it?" I feel this way because when I think that I am going to do better, something causes me to do evil. This is the reason that we do not know our heart. "Man's goings are of the Lord; how can a man then understand his own way?" "The preparations of the heart in man, and the answer of the tongue, is from the Lord." "There is none that doeth good, no, not one." "There is none that seeketh after God." Then God is all that is good, and he is the only one that can do good; all righteousness flows from him. I feel like Paul, "Christ Jesus came into the world to save sinners; of whom I am chief." If I keep on in the way I am living, how can I expect to be saved? Only through the mercies of a loving God, for God is love. I believe that all things are in God's hands, and "it is a fearful thing to fall into the hands of the living God." Yes, he is at the helm, working all things after the counsel of his own will; then if he condescends so low as to save me, I can praise him for doing so, for I know that I have nothing good to boast of, and like Jonah can say, "Salvation is of the Lord." What a wonderful Savior. It is the goodness of God that leadeth the sinner to repentance; yes, not the goodness of man, for "there is none that doeth good." We are told that Christ is exalted a Prince and a Savior; what for?

"To give repentance and forgiveness of sins." If I could repent, why did Christ have to be exalted to give me repentance? This Scripture is sometimes sweet to me: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I would love to know if any one else feels as I do, I feel so lonely sometimes. I would like to see more frequent narratives of experience of grace, they exalt Jesus and abase man, so when we glory let us glory in him.

I could write more, but my husband says there is too much "Hardshell" about this for a Methodist paper to print, so I will say this is what I believe, these are my feelings, I "can't help it." I am no "Hardshell," (though I love to read their papers) but as I said, I am a Protestant Methodist, but cannot believe that money or preachers help to save souls, nor do I believe in infant baptism.

Pray for me, for I am in darkness.

JANE DYKES.

LAWN, Texas, Sept. 22, 1905.

DEAR BROTHER CHICK:—It is with much fear and trembling that I again try to write a little for publication in the SIGNS OF THE TIMES. I had thought I would never trouble you with another of my poor letters; but I have learned that our ways are not in ourselves, and that "it is not in man that walketh to direct his steps." God's people are made willing in the day of his power. This morning the impression came with force that I should write for the SIGNS; and it is a mystery that one so weak and ignorant as I should be impressed to write for publication at all; however I will make the attempt. I feel helpless and dependent upon my heavenly Father to direct my mind; as dependent as a little babe is

upon its mother for her tender care. As Abraham went out, not knowing whither he should go, so I begin this letter, not knowing what I shall write, but I feel sure that if it is the Lord's will, he will give me something to write.

I feel as though I want to tell my dear brethren in Christ some of my experience as I travel on in these low grounds of sin and sorrow. I do not know whether there is any one like me or not. I am a "Can't-help-it," and have been ever since I was a child. When I was a child I felt myself to be a sinner in the sight of a holy and just God. I began by being convinced that I was a sinner, but I could not say that I came to Jesus, for I felt that I could not go to him, but that he must come to me, if indeed I was ever to be saved. I did not feel that I could do anything good which would cause me to be saved, but I must be saved by free grace and mercy; and so by free and unmerited grace and mercy I received a hope in Christ, and by grace I have been brought along thus far on my journey in life, wholly dependent upon God for my natural life, as well as for my spiritual life. "By the grace of God I am what I am." I cannot read or sing with the spirit and understanding, only when led by the Spirit of God. I cannot think or meditate on the goodness or mercy of God, only when led by the Spirit of Christ. Many times have I tried to think and meditate upon the wonderful works of God, and I could not; my mind would wander away upon the vain and foolish things of this world, and I could not help it. Then I have been made to know and feel that I cannot of myself do anything good. Sometimes there are given to me sweet meditations on the beauty of holiness, and it is a feast to my soul to think upon the dear Lord, and his wonderful

works to the children of men; and at times I feel to be truly thankful for these silent meditations. I have had some sweet feasts when alone, and yet not alone, for Christ was with me.

I have become reconciled to my lot, being situated as I am, without a home in the church with those that I believe are in the old paths. I believe fully that God has a purpose in it, and at the appointed time he will make a way for me to go home to my friends; and it is my desire to be still and know that he is God. Let him do what seemeth him good. Dear brother, do with this as you think best.

From one of the very least of all the Lord's humble poor,

(MRS.) I. H. GRIFFIN.

SPRINGFIELD, Mo., Nov. 4, 1905.

DEAR BROTHER CHICK:—Early this morning I had a sweet time in communing with God in the night watches, and I think I felt something as David did as recorded in Psalms lxxiii. 6: "When I remember thee upon my bed, and meditate on thee in the night watches." I do not mind being kept awake when I can meditate upon the goodness and mercies of God; his loving-kindness is so gracious to one so unworthy of the least mercy. Between thirty and forty years ago I had the precious promise applied to my soul when I was in great straits, "But my God shall supply all your need, according to his riches in glory by Christ Jesus;" and to-day I can, with all the power I have, call upon all that is within me to bless his holy name. How many times since that promise was given me have I been made to rejoice in the faithfulness of such a promise-fulfilling God, of whom I do hope I can say, He is my God. Yes, 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.

On July 4th I started on the Frisco R. R. for Portland, Oregon, to visit my daughter who is living there, and when I read in the newspapers of the many who are injured or killed traveling by railroad, what reason for thankfulness I feel I have, as I traveled nearly five thousand miles in safety. I saw a letter in the SIGNS from sister Stewart, of Warrenton, Oregon, a place I went through when going from Portland to a place called Seaside, on the Pacific coast. I wrote a letter to her, but have never received a reply. I see in the last number of the SIGNS a letter from her, and she says, "I went to Oregon City on June 12th to visit brother and sister Bruce." She adds, "There I found many Old Baptists." I mention this because I feel so disappointed, as I was at Oregon City and did not know of any Old Baptists there; I made every inquiry to try to find some, but all in vain. I have written again to sister Stewart, and hope to hear from her.

Do with this as seems best to you. May the Lord be with you. The words in Numbers vi. 24-26, are my prayer for you.

Your affectionate brother,

JAMES W. FLITTON.

LEESBURG, Va., Nov. 17, 1905.

DEAR BROTHER CHICK:—I send you the inclosed letter for your examination. Brother Ball is a man in one respect much like myself, full of the business cares of this world. This letter does show him also to be a meek and humble child of God. You will see it was not written for publication, but if it meets

your approval I would like to see it in the SIGNS.

Your brother, I hope,

E. V. WHITE.

NOVEMBER 16, 1905.

MY DEAR BROTHER WHITE:—I do not know why the impulse came over me to write you, being almost within speaking distance. I reckon it was because my mind was and is running on the past, with all it holds, and the intermingling of you and I as boy and man most all of our lives. Thinking of those dear to you and me as relatives and friends made all along this era of life. It seems, my dear brother, I was more deeply impressed than common with my littleness, the nothingness of all mankind as compared to God. O how little we know of his ways and purposes; how thankful we should be; how contented we should feel to leave it all in his hands, and say, Thy will, O Lord, not mine, be done; make me submissive. If I could put this world, its temptations, its follies, under my feet, and go as I feel and know is God's way, I would ask nothing more on this earth. But how weak is man; how long shall I be kept? "O wretched man that I am!" "When I would do good, evil is present;" the flesh lusting after the world and its idols. Do not we know the grave is just before us? then where the good of the world? Gone, gone forever. Is that the end? O, I hope and trust not; we cannot give up Christ as something real, something eternal, able to save to the uttermost; overriding the devil or sin of the world and taking to his bosom all that his Father gave him.

I am not writing for the sake of words, or expecting to edify you, God forbid. I know he has been with you in a sweeter, closer communion than he has ever

blessed me with. I am writing just because I feel like it, whence the feeling I will leave you to judge. Could we live loving our brother and sister, trusting in the Lord, laying aside the sin that doth so easily beset us, and run with patience the race set before us, knowing that it is God that willeth, how pleasant it would be. It is not all of life to live, but after death there is life eternal with God for all those for whom Jesus died. You have fought many battles, and I hope, pray and believe that God is filling his purpose with you, and in the end will say, Well done, good and faithful servant, enter into the rest prepared for you.

May the blessing of him who is able to bless, rest upon you and yours, is the earnest prayer of your unworthy brother,

J. L. BALL.

WAVERLY, Pa., Dec. 8, 1905.

DEAR BROTHERS:—It has been my custom for several years past to make a short statement concerning the churches that call me their pastor. I am trying to serve mine, and quite frequently hold meetings in places that are isolated, where there are one or more very old and feeble members not able to get to the places where the church meets for worship, and I can say that I enjoy very much visiting such ones, and feel that they ought not be neglected. As far as my limited knowledge of the churches I am professedly serving extends, they are in peace, and gladly receive the God-honoring doctrine that I in weakness preach to them, the absolute predestination of God, election, salvation by grace, the resurrection of the dead, all of which is preached when Christ is preached as the "I AM." "I am the way, and the truth, and the life." "I am the resurrection, and the life." "I am thy salvation,"

“the Alpha and Omega, the beginning and the end, the first and the last.” Not I will be, he has been and will be this to them (his people) while time shall last. If this is not the sum and substance of the christian’s hope, then I have surely been badly mistaken for nearly forty years, and am to-day a poor, deceived mortal; I hope I am not.

Five of the churches had two days meetings; Elders Ker, Slauson and Eubanks were the ministers, and preached much to the comfort of the brethren. What a blessing to the church to hear the different gifts, but the same gospel truth. Every good gift and every perfect gift come from God, and are for the benefit of the church, the edifying of the body of Christ. There have been a few deaths and a few additions, and the membership remains about the same as last year.

In darkness and alone,

D. M. VAIL.

MALACHI III. 6.

THAT ye sons of Jacob be not consumed. These were the words that came to me with power, and seemed to me a voice from God, as I awoke in the night. Why such words should come into my mind I cannot say, as I do not recall ever reading them. I will turn to my Bible and see whether the Spirit of God will lead me to write further. In Malachi iii. 6, I find these words: “For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.”

“I am the Lord.” What words of power these are to a quickened soul, when he can hear in them the voice of the Lord through the prophet saying to his people, “I am the Lord.” By these words of the Lord, through Malachi, it would seem that our God puts emphasis upon the words, “I change not; therefore ye

sons of Jacob are not consumed.” It seems to imply that if he were a changeable God he would consume the sons of Jacob. We do often wonder why he does not consume us for our sins and iniquities, but we have here the assurance that he is not a changeable being, but the same yesterday, to-day and forever. Our God is a consuming fire, and who shall withstand him? We know that we shall be tried as gold is tried, and all that is stubble and chaff shall be consumed. O how we cry out to God to help us, and not deal with us according to our iniquities; and he has promised that our sins and iniquities he will remember no more.

The whole of this third chapter of Malachi is wonderful, in that it points to the coming of our blessed Redeemer, the Lamb of God, that taketh away the sins of the world. In verse sixteen of this chapter we read, “Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.” Now the promises of God are to them that fear him, and the fear of the Lord is the beginning of wisdom. Our God is just and holy, a God of love. For it is written, “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Jesus prayed for his disciples, and for all that believe. He said in his prayer, John xvii., “Neither pray I for these alone, but for them also who shall believe on me through their word.” So if we believe that Jesus is the Son of God, we, as believers, have the prayer of our glorious Savior to his Father in our behalf.

Now who are the sons of Jacob? Are

they not God's elect, chosen from before the foundation of the world? Jacob, or Israel, was a chosen people, chosen of God, as it is said of them. "In Isaac shall thy seed be called." These were the words of God in his promise to Abraham. Now the sons of Jacob spoken of through the prophet by the God of Israel are the seed of Isaac, of whom the Lord in due season brought forth our Lord Jesus Christ, and it is through Christ the Savior that we are not consumed. He suffered death on the cross that we might live. Paul tells us that if we through the Spirit do mortify the deeds of the body we shall live. "For as many as are led by the Spirit of God, they are the sons of God." "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." Thus we see that the sons of Jacob are those that believe, who are in Christ, and possess the hope of the resurrection of the dead; and of these our God says, "Ye sons of Jacob are not consumed."

O for a closer walk with God, that we may know him as he is. He is the One altogether lovely; he is our Rock and strong Tower. "If God be for us, who can be against us?" The trials and tribulations of the world are as nothing when compared with the glory of God, when we shall see him as he is. May God grant to sustain us by his power through this world of short duration, that at last we may be joined with the heavenly throng, and with Jesus sing praise to God for evermore.

Dear brother Chick, I trust that the Spirit of God has been with me in writing this to you, for I do feel the power of God in my love to them that are of like precious faith, and that serve God in

spirit and in truth. We never can thank or love our Jesus, who is the Author and the Finisher of our faith, in any degree as we should. Now to God and our Savior Jesus Christ, be all the glory.

Your brother, J. M. FENTON.

GILBOA, N. Y., Oct. 27, 1905.

ELDER H. C. KIR—DEAR BROTHER:—
I have been so much pleased in hearing of your coming among us that I have had a strong desire to pen a few lines, telling you of the same. I would have been glad to have attended your association and enjoyed the feast with my brethren; but I had the privilege to attend our yearly meeting and hearing the truth proclaimed by his servants, which cheered my drooping soul, as I had been down in the depths as the psalmist said, "From the end of the earth will I cry unto thee." So we often get in the same frame of mind that our fathers were, and cry, Lord, help, we perish. How glad we are to be favored so we can say, My Lord and my God. Yes, our heart burns within us while he talks to us by the way, the clouds depart and the sunshine appears when he says, Fear not, it is I. The mountains sink and the valleys rise when he comes unto us leaping upon the mountains and skipping upon the hills. We are made glad, and say, "My beloved is mine, and I am his: he feedeth among the lilies." He calms the troubled mind and we rest from our labors, but like them we are soon again entangled with the cares and afflictions of this life, and inquire, "Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." We are come not to the mount that might be touched, "but ye are come unto mount Sion, and unto the city of the living God, the heavenly

Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."—Heb. xii. 22-24. How good to be thus favored to commune, which kings and prophets desired to look into, and died without the sight. But we are come. How? by our own works? No, no. How then? As said, "Sing, O ye heavens: for the Lord hath done it; shout, ye lower parts of the earth: break forth into singing, ye mountains." "He brought me to the banqueting-house, and his banner over me was love." And we sing, "Glorious things of thee are spoken, Zion, city of our God." We now behold him in righteousness, and his banner over us is love.

"And lest the shadow of a spot
Should on my soul be found,
He took the robe the Savior wrought,
And cast it all around."

And we rejoice and shout from the top of the hills and from the top of the mountains, even the mount of God's holiness. As said, he hath done great things for us, whereof we are glad. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Dear brother, we rejoice to know that "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." How glad we should be that "known unto God are all his works from the beginning," and we can say, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath gotten us again unto a lively hope."—1 Peter i. 3. D. S. ELLIOTT.

2 CORINTHIANS IV. 17.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

David said, "Before I was afflicted I went astray; but now have I kept thy word." Affliction made him keep the word of the Lord; it made the word of the Lord precious to him; the word of the Lord was a comfort to him in his affliction. If we are not afflicted in any way we do not need any comfort: "They that are whole need not a physician; but they that are sick." If we are without affliction we are contented with the light, vain and fleeting things of time, and we glory in the same. There may be times when this is the case with the Lord's people, at the same time they realize that something is lacking, and there is a desire deep in the heart for that missing something, but it returns through oppression, affliction and trouble: "The Lord also will be a refuge for the oppressed, a refuge in times of trouble," and through oppression and trouble they are made to glory in the Lord. The Lord is their strength and portion forever, and he also becomes their salvation. Affliction hath wrought this glorying in the Lord. Why? Because I was afflicted and the Lord comforted me, therefore I know

"The Lord can clear the darkest skies,
Can give us day for night,
Make drops of sacred sorrow rise
To rivers of delight."

The riches of faith and glory in the Lord are exceedingly weighty, and they are eternal, they perish not with the using; this glory is incorruptible, undefiled, and fadeth not away, "and it is reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Our light affliction, which is but

for a moment, makes us look forward to this inheritance with fond hope, and we can say,

"I would not live alway, I ask not to stay
Where storm after storm rises dark o'er the way."

O Lord, make us to walk in thy paths. Give us just enough affliction to make us seek thee at all times, for thou art only sought in affliction. Thou dost kill, and thou also canst make alive. O Lord, keep us alive, for no man is able to keep alive his own soul.

In sincerity,

EDWARD F. ROUNDS.

KNOX CITY, Texas, Oct. 11, 1905.

ELDER F. A. CHICK—DEAR BROTHER IN THE LORD:—Sometimes I feel that I have a hope, and then again I do not know, for all is dark and misty, and gloomy clouds hover around me so thickly that I fear and tremble lest I am wrong, and am deceived, and have deceived my brethren. I know that I cannot deceive God, who knows all about me, and all else. The hairs of our head are numbered.

I receive the SIGNS yet, there is no change in it that I can see. Some papers are still fighting the SIGNS OF THE TIMES, as it seems to me, unnecessarily. If the SIGNS is so bad, I would think that they would let it alone. Our God says we are to turn away from all evil. If it is so bad, let it be passed by and let alone. I think the SIGNS is the oldest and the best paper published in the United States. The oldest Baptists love the SIGNS, and its columns are filled with pure doctrine, the doctrine of God our Savior.

I know that all men have not faith. I am so sinful and so low down that I fear I am wrong, but the steps that I take, and the station I fill, my Father deter-

mined and wrote in his will. Dear brother Chick, nothing can be taken from his will, and nothing added to it, so it is forever unchangeable, and sealed with an everlasting seal by the almighty power of God. He is the first and the last. The doctrine of the SIGNS is just what I believe. If brother Gilbert Beebe was wrong, I am wrong. Brother Bartley's writings are always good. The SIGNS is generally full of good things. When I get low down in the valley of doubts and fears, and do not know how to do or what to think, I get an old copy of the SIGNS and begin to read of forty years ago, and sometimes I forget my trouble, and rejoice that I do claim a home among God's people, who are called out of the world. I trust I love him and all his saints, but I have many fears and trials. God bless you.

From an old sinner, saved by grace if saved at all,

J. J. YARBOROUGH.

CIRCULAR LETTERS.

The Maine Old School Baptist Association, in session with the Whitefield Church, in Whitefield, Maine, Sept. 8th, 9th and 10th, 1905, to the brethren composing this association sends christian salutation.

BELOVED BROTHEREN:—In commencing this letter we will call your attention to the word of the Lord which came unto Zephaniah the prophet, iii. 12: "I will also leave in the midst of thee, an afflicted and poor people, and they shall trust in the name of the Lord." We feel like offering some thoughts upon the footprints of these afflicted and poor, as seen along the way, over which they travel in their earthly pilgrimage. As Abraham was called alone, so these travelers must

make this pilgrimage alone, and it is impossible for them to see these footprints or marks by the wayside, only as they are revealed to them by the light of that Spirit that searcheth all things shining in their heart, and upon the way, for there are times when this way leads into dense forests and through the dreary wilderness and the thick gloom of distress and darkness, where the howling of beasts is heard as night sets in upon them, and they feel themselves entirely forsaken, and lost; yet whether in the wilderness, in the valley, or upon the mountain, as that light that shineth in a dark place shines in their heart, and over the way, it makes manifest the waymarks and footprints of those who have passed on before them, who have crossed the river telling the triumphs of their King; and as they travel on in this strait, this difficult way, they find the Slough of Despond, and Doubting Castle with its Giant Despair, and they come into a dark place, they feel alone in their experience, none have ever been there before them, and they think theirs a peculiar case; and so it is, dear brethren, it cannot be but peculiar, because they are of God's peculiar people. But by and by a ray of light that shineth above the brightness of the sun springs up in their heart, and they behold, it may be a solitary track or footprint of some lone fellow-traveler that has passed on this way before them; what joy and gladness springs up in their heart as in the light of returning day they see everywhere around them the footprints of fellow-pilgrims that have gone on before them. When in thick darkness, a lonely wanderer in a solitary way, how refreshing, encouraging, and with what comfort and joy, they receive by faith a promise sent from God; it is as a bright light in the darkness of midnight, a footprint in

the sand; it is as a cup of cold water from the fountain of life, to cheer the weary, thirsty soul. Let us consider the experience of brethren in former times as waymarks and footprints, and inquire whether or not they correspond with ours. We hear them complain of feeling destitute and poor in spiritual things, and of their trials and darkness, with occasional seasons of joy and comfort, which come as the dew that descended upon the mountains of Zion, as refreshing showers from heaven. Do these feelings correspond with ours? Do we feel that our Beloved is like to a roe, or to a young hart upon the mountains? For a moment it appears to view, and is again lost sight of in the surrounding forest. Yet the faint view the believer has of that lovely form more than compensates him for the trials of the way. Everywhere in the word of our God is found the experience of his people, and it is written for our learning, that we through patience and comfort of the Scriptures might have hope. Patriarchs, prophets and apostles all witness to these things, these waymarks, therefore let us think with care whether we are traveling on this way. "But I am poor and needy."—Psalms lxx. 5. "O that I were as in mouths past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness."—Job xxix. 2, 3. "Behold my family is poor in Manasseh, and I am the least in my father's house."—Judges vi. 15. "All these things are against me."—Gen. xlii. 36. "Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?"—Psalms lxxvii. 9. "O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save!"—Hab. i. 2. "As the hart

panteth after the waterbrooks, so panteth my soul after thee, O God."—Psalms xlii. 1. "My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God."—Psalms lxxxiv. 2. "I am the man that hath seen affliction by the rod of his wrath. He hath led me, and brought me into darkness, but not into light."—Lam. iii. 1, 2. "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."—James i. 12. "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do." "O wretched man that I am! who shall deliver me from the body of this death?"—Romans vii. 18, 19, 24. "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."—Ruth i. 16. "We know that we have passed from death unto life because we love the brethren."—1 John iii. 14. We have quoted a portion of the experience of the poor in spirit, in conditions of darkness and sore trials, and a calm, abiding hope in God for deliverance, with a heart united to his people in ties that are stronger and deeper than earthly ties. Let us pause here for a moment and consider; let us ask, Have we ever felt any of these emotions? Have we ever felt with David that we were poor and needy? To cry with Isaiah, "My leanness, my leanness"? Or to feel with Gideon, that we were the least in our father's house? Have we ever felt to cry out with Jeremiah, "I am the man that hath seen affliction"? and with David, "Hath God forgotten to be gracious?" To feel like Paul, when he in his trouble exclaims, "O wretched man that I am! who shall deliver me from the body of this death?" Yet in the midst of all this experience, and feeling unworthy of the fellowship of any of the children of God, can we lift our hands toward the people of God, and in our hearts imploringly cry with Ruth, "Entreat me not to leave thee, or to return from following after thee"? We believe there is not a child of God upon earth, never has been, nor ever will be, but at some time in their travel on this way have experienced some of the power and emotions of these declarations, which express the experience of those that have traveled over this way before us. Dear brethren, the quotations that we have written present seasons of trial and darkness, but we find this experience interspersed with moments of joy and comfort. We might quote from the Scripture declarations expressing these joyful seasons, which would be as applicable to christian experience as those already quoted. We might speak of David, who feeling the joy of God's salvation, could call upon his soul to bless the Lord, and all that was within him to bless his holy name. Of Paul who, caught up to the third heaven, heard unspeakable words, which it is not lawful for a man to utter. Of Jacob, who in holy vision, beheld the ladder upon which the angels of God were ascending and descending, and his soul cried out, "This is none other than the house of God, and this is the gate of heaven." Of the sponse, in the Song of Solomon, who sat down under the shadow of her Beloved with great delight, and his fruit was sweet to her taste, who was brought to the banqueting-house, and his

banner over her was love. We might speak of that people to whom Peter writes, who rejoice with joy unspeakable and full of glory; and again we hear the psalmist exclaim in joy and gladness, "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness." We might continue to quote, and yet there would be more. In the way of the children of God which they must travel in their pilgrimage, they find joys and sorrows interspersed along the way; there are moments of joy, which appear as bright spots in the dark places, oases in a dreary desert, times of refreshing from the presence of the Lord.

Dear brethren, the things of which we have written we feel are waymarks and footprints along the way over which the pilgrims journey onward and upward to an inheritance that is reserved in heaven for them; they may become weary and faint when the way is dark and dreary, but the Lord renews their strength, and they press on, looking unto Jesus, their eternal High Priest; though the outward man perish, yet the inward man is renewed day by day. We trace them on as strangers and fellow-pilgrims, hated by the world, everywhere spoken against, persecuted unto prison and unto death; but the walls of salvation are around them, the banner of love over them, and the everlasting arms underneath. Time, the great book upon whose pages are written the eternal decrees of an unchangeable God, unfolds his purposes, each in its appointed time.

"Each opening leaf and every stroke
Fulfills some deep design."

To everything there is a season, and a time to every purpose under the heaven. The days of our allotted time are swiftly passing away, and though thousands of

years may be to come, yet but a few more days, months or years at most, remain for us; the bounds of our habitation are appointed that we cannot pass; every trial is measured by the rod of his love, and all of our times are in his hand; we can securely rest in this truth. The hope which is set before us of final deliverance from this bondage of corruption into the glorious liberty of the children of God, animates us with heavenly joy, while we look not at the things which are seen, but at the things which are not seen. May the Lord, if it be his will, guide us through all our changes and keep us by his power through faith, and by the abounding grace of God may we be brought to that "building of God, an house not made with hands, eternal in the heavens," that we shall at last find rest in the glory of that city, to which the footprints of the pilgrims are leading, in the unclouded realms of eternal glory, where

"The saints of all ages in harmony meet,
Their Savior and brethren transported to greet;
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul."

To the associations and meetings with whom we correspond, we wish to say that our meeting has been a pleasant and we trust a profitable one. The visiting ministers have come to us laden with the unsearchable truths of the gospel of Christ. We have received and enjoyed your messages of love and fellowship, and we desire a continuance of your correspondence.

Our next meeting is appointed to be held with the South Gardiner Church, at South Gardiner, Maine, to begin on Friday before the second Monday in September, 1906, when and where we hope to meet your messengers.

Z. M. BEAL, Moderator.

J. E. HUBBARD, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1906.

Entered in the Middletown, N. Y., Post Office as
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Elder F. A. Chick, Hopewell, N. J.

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

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A NEW YEAR'S GREETING.

AT this the beginning of the year 1906, and the seventy-fourth volume of the SIGNS, we remember, first, the exceeding goodness and mercy of our covenant-keeping God in Christ toward us in all things, whether temporal or spiritual, and we trust that it is our sincere desire that among all his other blessings the dear Lord has added an humble and thankful heart, for this also cometh from God, since from the natural heart of man can spring nothing but evil, and that continually. This is asserted in the word of inspiration, and this we have also learned for ourselves, as we trust, by the light of revelation. While we would remember the past and the present with gratitude to the Giver of all good, we also would be found among those who look to the Lord for future blessings needed. As all help has come from him in the past, so must it continue to come from him alone in the future. Let us praise him then for all that is past, and trust him for all that is to come. How can we enumerate the blessings of the past? We cannot sum up all that have been bestowed upon us for even one brief day, much less for the blessings of a year, or a lifetime. But

we are sure we express the faith of every child of God, when we say that every good gift and every perfect gift has come down from the One who is above all, whose throne is the heaven of heavens, and whose footstool is the earth. Life, health, strength, friends, family ties, neighborly kindness, the blessings belonging to a law-abiding community, rich harvests, the sunshine and the rain, with ten thousand other temporal blessings, have been ours and yours, brethren, in all the year that is past, in rich abundance. If there have been cloudy days, and losses, and crosses, and sickness, and distress, to many of us, these also are among the things that work together for good to us, if indeed we are among those who love God, and are the called according to his purpose.

What greater blessing can there be than to know that our Lord is the God of providence as well as of grace? To him, therefore, we owe all praise for temporal blessings, as well as those which take hold upon eternity. With Job we ought to say under all the changing scenes of this mortal life, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Again, the knowledge that all is from the hand of our merciful and all-wise God, will lead us to say, as did Job, "What! shall we receive good at the hand of God, and shall we not receive evil?" In such expressions as these the patience of Job was made manifest, and how blessed it is to know that all the changes of this mortal life are the great deep in which God leads his Israel, so that his footsteps are not known. Here is the walking by faith, and not by sight. All this is true, even of temporal things, to the true believer, when faith is exercising him. To all our readers, as well as to ourself, no doubt affliction in some

measure has come during the past year. Yet we are persuaded that they, as well as we, have been so kept and guided in every trial, that all has worked for good, and for the glory of God in some way. But far above all these temporal mercies stand forth the mercies which are eternal. Concerning these mercies Paul said that our God "hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Temporal favors may depart from us, but that which is spiritual will not. Embracing them all in one short sentence the Master said, "My sheep hear my voice, and I know them and they follow me: and I give unto them eternal life; and they shall never perish." Paul said concerning the everlasting nature of spiritual things, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen, are eternal." From these Scriptures we learn that all spiritual blessings are in Christ, so that having Christ we have all. As Christ is not ours because of our obedience, or merit, or because of any conditions of our performance, so likewise all the spiritual blessings in him must be without work or merit or conditions on our part. He is the unspeakable GIFT of God, and in him all must be a gift also. From these Scriptures we learn also that the rule by which these blessings are bestowed upon us, is not according to our work, or our faith, or according to anything which we possess either by nature or by grace, but according to the choice

in Christ, by the Father of our Lord Jesus Christ, and that before the foundation of the world. Also, we learn that these sheep of his are brought to hear his voice, that he knows them, that he gives to these sheep eternal life, and that they shall never perish. Still further, we learn that afflictions attend these chosen ones in this life, but that they are light and but momentary; that is, compared to the weight of glory and the duration of eternity, and that these afflictions do work out great spiritual blessings, because the believer is by faith made to look rather at the spiritual things, invisible to the sight of mortals, but seen by faith. Here truly are great and wonderful assurances, and the best of all is that they are the promises of God who cannot lie, and who will not repent. What a sure foundation have all who believe in the oath and promises of God. Again we must say, how can we enumerate the blessings of the past and of the present? In these blessings we trust that you who may read, and we who have been writing of them, have a share.

The words of the beloved apostle seem fraught with deep meaning when we remember all these things, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" We are fully persuaded from the testimony of the word, and we trust that the same has been our own most blessed experience, that it is the grace of God which bringeth salvation that hath taught us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world. Right along in harmony with the spirit of the above words of inspiration, Paul said to his brethren at Rome, "We 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." If the goodness of God does not lead to repentance and to all obedience in the hearts and lives of the children of God we do not know of anything else that will. It is the love and mercy of God that break the heart, and not the terrors of judgment. As we think of the numberless mercies of God our heart burns within us, and longing desires arise that we might live as becometh those who have partaken of his grace and goodness. We doubt not that all our brethren greatly desire at all times to make manifest the life of Christ in their mortal bodies.

How continually the broken-hearted sinner laments, and has cause to lament, his failures to walk uprightly before God, and in the presence of his brethren. It will always seem to the spiritual mind that he is far from being what the word of God requires, very far from what he would be, so that his life is a life of sorrowing and rejoicing together. He sorrow for his transgressions, in that he does not love God with all his powers, and yet rejoices in the hope of mercy through Christ, in whom are treasured up all the riches that he so much lacks, treasured up for beggars and condemned ones, such as he is. Did any humble child of God ever feel that he had cause to say when some rich blessing of communion with God was bestowed upon him, I was expecting this blessing because I have complied with the conditions demanded of me, and therefore was entitled to the favor of God? We are sure, on

the contrary, that everything that comes from the hand of God to all such, comes as a sweet and glad surprise. The astonished soul will feel down deep within to say, Who and what am I, that I should be so favored of God? I have not deserved this favor. I could not have anticipated it from anything in myself. But, on the other hand, such a soul remembering the greatness of the goodness and mercy of God, will feel to say, Why should I be astonished at such mercies, for they are just like the character of such a holy and merciful Being as our God. Looking to self, the soul could not have expected such favor, but looking to God, how could he expect anything short of such abounding mercy?

We have been astonished at God's mercies to us during the past year, in every way, and yet we have not been astonished. Nothing has been too hard for our wonder-working God. He is wonderful in working, and excellent in counsel; he doeth wonders. He hath done wonders during this past year, because he is wonderful; but the glory and superabounding of his grace has been all the more apparent when contrasted with our unfitness. It is our sin that exalts his grace; it is our weakness that manifests his power; it is our poverty that brings to light his riches of grace; it is our wandering that brings the Shepherd to seek after us until he finds us, and so makes his tender care to appear all the more. Thus is always fulfilled his word to Paul, "My grace is sufficient for thee: for my strength is made perfect in weakness."

We want to say if there has been any excellency in anything we have written or done in connection with the SIGNS, the excellency is the Lord's; to him all the glory belongs. If one soul has been edi-

fied by aught we have written during the past year, it is of God, both in giving power to write and power to receive what has been written. We know that our God can thresh a mountain with a worm. If in the conduct of the editorial department of the SIGNS we have been kept from any great mistakes, if in anything we have manifested any wisdom at all, to God give all the praise. We feel to praise God for the grace which has appeared in those who have written for our columns, and it is our prayer and desire that the same wisdom may guide us, and in still larger measure, during the year that is now opening before us. May the restraining hand of God be upon us when we would run waywardly on; may the constraining hand of God urge us on in the way of truth when we would falter and shrink; may his grace be with all our readers, that they may be forbearing with us and pity us in our weakness; and, above all, may the spirit of prayer be with you all for us, so that, as the brethren helped the apostles by their prayers, we also may be helped in the same way. We do need your prayers, brethren, and many times it would have done us good could we have had an assurance that some among the children of God were moved in spirit to pray for us.

We hope to continue to reply to requests which come from brethren and sisters in the future, as we have done in the past, when we feel that any light is given us; yet sometimes we feel that some theme is upon our mind of which we wish to speak, even though we delay replying to requests which we may receive. We hope that when we do not reply the authors of such requests will believe that it is not indifference nor carelessness that hinders us, but want of time, or lack of understanding of what the texts proposed do mean.

We are glad to announce to our readers that henceforth the care of the editorial department of the SIGNS will be shared by our brother, Elder H. C. Ker. Surely he needs no introduction to our readers, and we do not need to speak in his praise. As nearly all are aware, brother Ker has been in the office of the SIGNS for the past two years. He has given special attention to the preparation of matter and proof-reading, and has borne much of the burden of care which must fall upon all who are connected with the SIGNS. He has consented to have his name placed in the SIGNS as associate editor with ourselves. We are sure that all our brethren will welcome him in this relation cordially. In this number he speaks by way of a salutatory to our readers. We certainly feel glad of the division of the care and responsibility of the labors involved in the editorial department of the SIGNS.

May we not ask all our brethren to take an interest in the SIGNS, both in correspondence and financially? May we not suggest that very many could, with a little care and exertion, add one or more subscribers to our list? We shall be glad to send sample copies free to any whom you think would like them. We feel deeply grateful for past favors in this way.

May God bless his truth, and all who love it, and make us all more meek, humble and lowly-minded, more like the divine Master, in all things; this we ask for Christ's sake. Amen. C.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905, &c.

SALUTATORY.

To the readers of the SIGNS OF THE TIMES scattered abroad throughout the land, to you who fear the Lord and trust in his name, grace, mercy and peace be multiplied. We, the family of God, are made to sit together in heavenly places, to walk together, to suffer together and reign together through the perfect work of the holy child Jesus, whom God the Father sent to be the propitiation for our sins. Although many of us are separated by hundreds of miles, we have one Lord, one faith and one baptism, and in spirit are one body, the church, the fullness of him that filleth all in all. We are commanded to be kind and gentle one toward another; to be tender-hearted and forgiving. This is because we are "members one of another," therefore not *one* member is independent of the other members of the body of Christ; the welfare of one is the welfare of all; the suffering of one is the suffering of all; the honor of one is the honor of all. Are we willing to serve one another and bear one another's burdens? It is in this way that we fulfill the law of Christ. Do we always have an eye single to the glory of God in our service one to another? If not, all our efforts are vain.

This greeting I am sending you is, I hope, because of the love I bear to you for Jesus' sake. I feel very well acquainted with many of you through your writings, which have often brought me comfort and assurance in the things of God's kingdom, which is not meat and drink, but righteousness, joy and peace in the Holy Ghost. Hundreds of others I have been privileged to meet face to face. It does not require, however, a personal acquaintance with the children of our heavenly Father that we may be joined in heart and united in

bonds of love. This holy union cannot be comprehended by the natural senses of man, but God hath revealed it unto us by his Spirit; it is his to give, ours to receive. Many of you perhaps feel acquainted with me through my feeble efforts to preach the gospel and write of the things which are not seen, but none of you, dear brethren, know me as I am. No one can be as weak, frail, sinful, ignorant and unprofitable as I. Little it is that I know of the mysteries of God, and that little only in part. My judgment is defective, and my ability limited; I hope, however, that my desire for the peace and welfare of the church of God is good.

You will see by the editorial of brother Chick, in this number, the announcement that I am now to be associated with him in the editorship of the SIGNS OF THE TIMES. It makes me fear and quake to think of it, because I feel of all men in the ministry among Old School Baptists to be less fitted for the position than any of them. I know something of the hardships of an editor of this paper, and of the vast amount of labor connected with its publication. I also know that much knowledge, wisdom, patience and long-suffering are needful.

When it pleased God to take from us our much beloved brother, Benton L. Beebe, former editor of the SIGNS, I at once began to assist in the office, in the preparation of matter for the paper, in reading proof and in advice. This, I thought, was all that would be expected of me, but it seems the Lord has ordered it otherwise, therefore through the solicitation of J. E. Beebe & Co., and Elder Chick, I have consented to have my name associated with Elder Chick's in the editorial work. While I feel entirely unfit and incapacitated for the position, I shall, in the fear of God, endeavor to do my

duty with such ability as the Lord may give me.

The editor, publishers and myself have been very closely associated during the past two years, and our relations have been most pleasant, ever considering each other in our several duties; all striving for the peace and prosperity of the church. We shall, if God directs, continue in the same course. Our desire is to defend the cause of God and truth in the spirit of meekness, yet with such firmness and boldness as becometh those who are watchmen in Zion. We shall, through the grace of God, earnestly contend for the "old landmarks" so well established by our fathers and indorsed by lovers of the truth as it is in Jesus. No corners will be turned to gratify friend or foe; not one principle of truth or fundamental point of doctrine will be laid down. Every essential principle of gospel truth, upon which the SIGNS was founded in 1832, we shall continually keep before our readers, that we may all be mutually edified, built up on our most holy faith and established so that we shall not be carried away with every wind of doctrine, whether it be of men or devils.

I have often felt that some think the editors of the SIGNS know everything, and can explain at any time the most obscure portions of God's word. Nothing is too hard for the Lord, but without divine revelation many things are too hard for his servants. There is always, I am sure, a willingness on the part of an editor to give such information as is requested, and often he is in secret prayer before God for wisdom and knowledge that he may rightly divide the word of truth.

Many questions are asked concerning the order of the house, especially so when

disorder or confusion abounds. It should be understood that no one, editor or otherwise, is qualified to answer when both sides of the question are not perfectly understood; even then it is not always expedient for an editor to give advice; grave mistakes can be made along this line.

When any of God's children ask for views of truth they should always give their name, as it shows more real earnestness of desire than to withhold their name. When questions are asked concerning Scripture and we do not understand it ourself, I think it more wise and honorable to frankly confess that God hath not revealed it unto us, than to clearly manifest in our attempt to solve the mystery that we know nothing about it. The children of God often know better what Scripture does not mean than what it does mean, hence can readily discern misinterpretations. If I believe I understand any portion of the word, I shall be glad to give such views as I have, but let it be understood that whatever I may write in the future, as in the past, will be for the consideration of the household of God, believing they will be faithful with me.

Let us remember that the written word of God is the standard of truth, and that whatever stands the sacred test is truth, whether men will receive it or not. On the other hand, if the views of men will not stand the sacred test such views are wrong, it makes no difference who the men are. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

In this new relationship we shall hope, if in the purpose of God, that the SIGNS may be as profitable in every way as in former years. Let us remind you that

much to this end depends upon your writing for its columns, as well as financially. We should all feel a mutual interest in the SIGNS, inasmuch as it has never departed from the faith, and in that it reaches many who have no other comfort in the gospel, being isolated from church privileges. In our efforts to serve you in editing the SIGNS, we greatly feel our need of your prayers and forbearance.

H. C. KER.

MARRIAGES.

By Elder F. A. Chick, Thursday, Dec. 14th, 1905, at the residence of the bride, Samuel W. Rich, of Philadelphia, and Miss Florence M. Sharp, of Bethlehem, Pa.

By Elder T. M. Poulson, Dec. 14th, 1905, at the home of the bride's parents, near Stockton, Md., Joseph H. Richardson and Miss Emma A. Taylor, both of Worcester Co., Md.

OBITUARY NOTICES.

Our precious mother, **Mrs. Caroline Sawin**, sweetly fell asleep in Jesus Oct. 19th, 1905, at the home of the writer, in Shelbyville, Ky. Mother was born, I think, in Seneca Co., N. Y., Sept. 23rd, 1808; came with her parents, Longstreet and Charity Harvey, to Ohio, in 1818, settling near Sharon, just north of Cincinnati, moving to the unbroken forests of Indiana in 1821, settling in Shelby Co. She was married to James H. Sawin (who died in 1872) in February, 1826, settling in the adjoining county of Bartholomew, where she spent a long, eventful life. To them were born thirteen children, ten of them living to grow up, six sons and four daughters. Mother was privileged to see them all baptized in the fellowship of the Old School or Primitive Baptist Church, and three of the sons ordained or set apart to the work of the ministry: Elders Isaac Sawin, of Moulton, Iowa, J. G., of Mattoon, Ill., and the writer. She with father united with the old Lewis Creek Church, (now extinct) in Shelby Co., in 1830, and was baptized by Elder Norman. She ever lived a faithful, devoted member. Her faith was not a vain one, nor her profession false; it was the sweet assurance of a living faith and blessed hope that strengthened her for the severe conflicts of the life that was her portion. Hers was an eventful life, fraught with many changing events and vicissitudes during the more than 97 years of her pilgrimage. But few homes in Indiana, if any, entertained more of the household of faith than was done by her. From early childhood we re-

member the large gatherings at the old homestead, and the preaching of Elders Wilson Thompson, J. F. Johnson, Benny Jones McQuerry and many others. For the past ten years mother was quite feeble, and gave up the cares of life, but it seemed as the body grew weaker her faith grew stronger. It was remarkable indeed for one so frail, yet so clear in mind and memory till the last. She came to our home for a visit in October, 1903, but soon after became almost helpless, and so remained here, saying she could die as well one place as another. She often spoke of weariness of body, but never murmured or complained, desiring to depart and be at rest, yet willing to wait the Lord's time. She said just a few days before her death, if it were the Lord's will she desired when her time came that she might not suffer, but pass away quickly, and truly her desire was granted, she dying of heart failure without a struggle. What a blessed privilege that it was ours to care for her and to be honored with her presence during the last two years of her stay on earth. But she is gone, gone to that home of the blessed; we are fully assured that our loss is her eternal gain.

Short but appropriate and impressive service was held at our home on the morning of the 20th, by Elder D. G. Johnson, after which the remains were taken to Edinburg, Ind., to the home of my brother, F. M. Sawin, where on the 22nd a large concourse of relatives, neighbors and friends assembled, and an excellent and appropriate discourse was delivered by Elder R. W. Thompson, after which the casket with its precious remains was borne by the four sons present and two eldest grandchildren to its last resting-place to await the blessed and glorious resurrection. Of the family but five sons remain to mourn the loss of their aged, devoted mother. Many grandchildren, great-grandchildren and nine great-great-grandchildren survive her and mourn the loss of Grandmother Sawin, as she was familiarly called. But behold, she is not dead, but sleepeth, that sweet sleep in Jesus from which none ever wake to weep. May the Lord in his mercy remember the surviving members of the family, thankful that she was spared to us so long. May they ever remember the wise counsel given by the sainted mother, leading her children to an honorable and upright life. We feel but little has been told of the wonderful life of the aged pilgrim mother.

P. W. SAWIN.

Albert Dolaway passed away on Monday, Sept. 18th, 1905, at Jersey City, after a short illness, aged 62 years and 4 months. He was a son of James and Harriette Dolaway, of Fair Oaks, and is survived by his wife, Angie Comfort, and his only daughter, the wife of J. H. M. Coleman, one sister, Mrs. DeWitt Derby, and one brother, Arthur Dolaway. Mr. Dolaway was an invalid for many years, and unable to

do any work, following an attack of dropsy ten years ago, which left him almost helpless, but through all the years that he suffered no one ever heard him utter a word of complaint, except that he could not work for those dear to him, but no word about pain or suffering escaped him. As a kind husband and father no one could have been any better, and those near him realize the loss that they have suffered, but know that such is the will of him who is above us all, and they are but waiting the time when all will be united together beyond the river Jordan, where once across no one has ever returned to tell of the joy which comes to those that rest on its golden shores.

Funeral services were conducted by Elder F. A. Chick; interment in New Vernon Cemetery, Sullivan Co., N. Y.

Mrs. Mellie Cheyne Stewart, of Gilmer, Wash., died of pneumonia Nov. 18th, 1905. She was born in Scotland in 1868, and emigrated to America with her parents twenty-one years ago. She was married to Robert Stewart, who died nine years ago. Very early in life she gave evidence that the work of grace had been begun in her heart. She united with the S. S. Baptist Church, Milwaukee, Wis. She was a firm believer in salvation by grace alone. She is survived by two sons, Earl and Laurence, aged ten and thirteen years, also her parents, brothers and sisters who mourn, but not without hope; our great loss is indeed her eternal gain.

A. CHEYNE.

CONTRIBUTIONS FOR THE "SIGNS."

Sarah Hawk, Ind., \$3.00; John T. Walker, D. C., \$2.00; Martha Beardsley, Ill., \$1.00; Addie Cook, N. Y., \$1.00; T. Knight, Mo., \$1.00; R. Waller, Mo., \$1.00.—Total, \$9.00.

CHANGE OF ADDRESS.

Simon Dishong has changed his address from Pleasant Ridge, Fulton Co., Pa., to Worton, Kent Co., Md.

J. W. Shelburne has changed his address from Little Mount, Ky., to Taylorsville, Ky., Route No. 1, R. F. D., and desires his correspondents to address him at the latter place.

Elder G. W. Stewart has changed his address from Cramer, Ala., to Akron, Hale Co., Ala.

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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. 74. MIDDLETOWN, N. Y., JANUARY 15, 1906. NO. 2.

CORRESPONDENCE.

REIDSVILLE, N. C., Nov. 27, 1905.

DEAR BROTHER CHICK:—I feel that in this day of growing evil, when Satan has set and is setting every snare to catch the little ones of our heavenly Father, that a word of caution occasionally should be spoken to warn them before their feet are ensnared. So far as I know, no Old School Baptist wishes to have any power or authority over the world or worldly religionists as to their manner of life in this world. They are welcome to have all of the aids to their churches and secret societies that they may wish, but the church of the living God, and those who belong to her, should come out and be entirely separate. All these things do the Babylonians and other Gentile nations (denominations) seek after, but the Israel of God is a separate people, called out and circumcised in heart and mind and made meet for the Master's use.

Years ago (perhaps about the time of the assassination of William Morgan by the Free Masons) our people declared non-fellowship for Freemasonry. (See Hassell's History, subject, Masonic

Lodges.) What they then said about these lodges is to-day good concerning Odd Fellows and all other secret societies.

The word “church” means “called out,” and if we are of the church of the living God we have been called out of the world and all of its institutions, and made a separate and a peculiar people.

The religion of our Lord Jesus Christ is the most precious of all things unto his people, and should, by them, be kept separate from all of the religion of men and devils. All of the leading secret societies are religious, and we have just as much authority to hold in the fellowship of our churches members who belong to the Methodist or any other religious denomination, as we have to hold one who is a Mason, Odd Fellow, Elk, Knight of Honor or any other secret society. The churches generally confess Christ with their lips, even if they deny him in their works, while the secret orders deny him in both word and deed. To profess a religion which denies Christ is idolatry, for there is no true God out of Christ. Both Masonry and Odd Fellowship are copies of the old heathen mysteries. As proof of this see the following quotations: (Grosh is said to be the highest

authority on Odd Fellowism) on page 91 he says, "Among all the mysteries of the Ancients, those celebrated at the city of Eleusis, hence called the Eleuseian mysteries, are the best known. These were copied from the Egyptian, and bore a correspondence to all similar institutions, and hence an account of one is, in the main, an account of all the others." These worships were paid, in Egypt, to Isis and Osiris; in Asia to Mithras, &c.

Warburton's definition of the mysteries was as follows: "Each of the *pagan gods* had (besides the public and open) a *secret worship* paid unto him, to which none were admitted but those who had been selected by preparatory ceremonies, called *initiation*. This *secret worship* was termed the mysteries." (Divine Legation, Vol. 1, page 189.) "The most important of the *mysteries* were those of Mithras, celebrated in Persia; of Osiris and Isis, celebrated in Egypt; of Eleusis, instituted in Greece," &c. These last are from Masonic works. Thus the authorities on both Masonry and Odd Fellowism declare that their orders are fashioned like unto the mysteries of heathenism. Notwithstanding this both are religious institutions, and held above any church. See Grosh's Manual, page 84: "No church in its present state is extensive enough in its fellowship to embrace many good men who need the ministration of kindred spirits, not far reaching enough to reach even its own members when distant from it, and needing aid and protection. But if an Odd Fellow, far away from kindred and home, falls down by the wayside, penniless and faint, he has but to inform the nearest lodge, and hands are reached out to provide, and watchers are at his side to uphold his drooping frame," &c.

In Masonry, Dr. Mackey tells us that

the Christian religion is too narrow for Masonic religion; that Masonry must reach out its arms and embrace all of the religions of the world, and that these are not to be known in Masonry. Both of these orders are declared to be religious institutions, and yet the name of Christ is entirely excluded from all of their official work. How strange this is, since our Lord has said, "Without me ye can do nothing."—John xv. 5. Christ is not known in their prayers. In Grosh's Manual, page 180, is the following note: "Adopted by the Grand Lodge of the United States, to exclude prayers offensive to members of the order in many lodges. It also is ordered that on all occasions of the order, the *same spirit* as observed in the foregoing, shall be *strictly* followed by the officiating clergyman or chaplain." And in the Official Ritual, page 13: "The Lodge at its option may open and close with prayer, but if prayer is used, only the forms here provided may be used." In Webb's Monitor, (Masonic) page 13: "No lodge can be regularly opened or closed without religious services of some sort." Thus it is a religious institution. Same book, page 231, under the word "Chaplain:" "The master of the lodge is its priest; and the director of its religious ceremonies. His duty is to select the Scriptures, prayers, &c., and he should be at the burial of the dead." A meeting of a Masonic lodge is a religious ceremony. "Masonry in many features is a religious as well as a moral institution." See again, same book, page 284, under the word "Religion:" "The meeting of a Masonic lodge is strictly a religious ceremony." In Dr. Mackey's "Text book of Masonic Jurisprudence," page 95, he says: "The truth is, that Masonry is undoubtedly a religious institution, its religion being of

that universal kind in which all men agree." Thus the Jew, the Mohammedan, Buddhist, &c., all come in as well as the Christian, and all have one fellowship. The same is true in Odd Fellowship, and yet in both, quotations from the Bible are used, but if the name of Jesus Christ occurs in any Scripture which is wanted to be used, that name is carefully left out lest some of the "brethren" might be offended.

Our Lord has said, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."—John xiv. 13. Again, "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us."—1 John v. 14. Here we have the promise that he will both hear us and give us what we ask in the name of Jesus Christ, who is altogether excluded from the heathen prayers of all secret societies.

In Masonry the new birth is promised, and we are told that it is found alone in the Masonic lodge. Odd Fellowship promises regeneration. Grosh's Manual, page 90: "What regeneration by the word of truth is in religion, initiation is in Odd Fellowship. In this, as in many other particulars, our institution has instinctively, as it were, copied after nearly all secret associations of a religious and moral character. In Egypt, the most ancient among the ancient kingdoms, an institution of this kind existed from the earliest period." Again, page 92: "From the earliest ages to the present day, there have been similar associations, founded upon the same general principles, with similar rites and ceremonies." Again, same page: "These rites and ceremonies were originally of a religious character, copied from a divine institution."

Our Lord said, "Verily, verily, I say

unto thee, Except a man be born again, he cannot see the kingdom of God."—John iii. 3. Again, "Being born again, [or from above] not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you."—1 Peter i. 23, 25. This birth is from above, it is of God through our Lord Jesus Christ, as revealed by his Spirit, both of which are denied in those heathen secret orders, or secret orders founded on the mysteries of heathenism. They claim very ancient origin. Masons claim that Adam wearing the apron was the first Masonic emblem, and in their Royal Arch degree they go back to Enoch, claiming that he hid the name (Jehovah) of God in an arch to keep it from being destroyed in the flood, but in the Masters degree they claim that this same word, "Jehovah," was lost at the building of the temple of Solomon, when the three ruffians killed Hiram Abiff, and that it is found in the Royal Arch degree, where Enoch hid it before the flood. Yet one of their authors tells us that neither Adam, nor Enoch, nor Moses, nor any of the prophets, nor Christ, nor any of the apostles, knew anything of Masonry. Again, he tells us that Masonry was not founded on the Bible at all, and that if it were it would not be Masonry, it would be something else. What is the use for a Mason of only a few degrees and who has not made it a study, to contradict one who stands from his shoulders and upward above his brethren, and on whose word they all rely? Instead of being patterned after the Bible and the things of the Bible, it comes out of the jugglery of the ancient mysteries of the heathen nations, and was probably founded in the

saloon of the Apple Tree Hotel, in London, in February, 1717, and then had its higher degrees added afterwards, arriving at the third about 1728.

The Odd Fellows have an emblem with Adam the first laying their corner-stone. A. B. Grosh, a Past Grand and Past Chief Patriarch, calls that, "The greatest exertion of tradition." Chambers' Encyclopedia, Art. Odd Fellows, says: "The institution originated in Manchester, England, in 1812, although isolated lodges existed in various parts of the country for some time previously." The American Encyclopedia, Art. Odd Fellowship, gives the first organization in America to April 26th, 1819. Thus we see that the thing goes out with falsehood stamped on its brow. The foundation of the church of the living God is Jesus Christ, and he is laid in Zion, and he is rejected by these moral and religious builders, yet he becomes the head of the corner. He is the tried Stone, the elect and precious that Satan tried with all his power, and all the men in whom he could reign joined with him, and the heathen raged and the people imagined a vain thing against the Son of God, and yet he, single handed, overcame them all and cut off their power. This foundation is the only one that was ever laid in eternity, and the only one that will stand the test of fire, the fire of God's holy vengeance against sin, and the blasphemous wickedness of denying his Son before men. Them will he also deny before his Father and the holy angels.

Their work is done in secret, and very nearly all in the night, but our dear Lord said, "In secret have I said nothing." All his works were done openly. The calling of the apostles was an open thing, and all of their as well as his preaching was in the presence of the multitudes.

There also he did his miracles. Both his words and his works were open, and when they took up stones to stone him he went out through the midst of them and did not secrete himself. A religion that will not bear the light of investigation is not fit for any one to profess. Our Lord put his religion before the public, and asked his enemies, "Which of you convinceth me of sin?"

The Mason sings:

"Hail mysterious, glorious science,
Which to discord bids defiance," &c.

Again,

"Onward, and all the world shall aid us,
Ere our peaceful flag be furled;
Masonry at last shall conquer,
And its altar be the world."

The Odd Fellow sings:

"O what pleasure 'tis to meet
With friends so blithe and jolly."

And again,

"Brethren of our friendly order,
Honor here asserts her sway;
All within our sacred border
Must her high commands obey."

Thus both assert power in themselves, and the claim is made that the world shall bow to them. Here is the lion voice of the lamb-like beast. The church sings, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever."—Rev. v. 12, 13. Thus all the world is put under her feet, and she brings forth the royal diadem and crowns Jesus Lord of all.

Every degree of Masonry is bound up in the most terrible oaths, while Odd Fellowship is equally under strong obligations, but in the christian's heart is the secret of the Lord, and he will show them his covenant. What a contrast!

Both of these orders, and other secret orders as well, boast of their charity, while to join the Free Masons one must not be an old man in his dotage nor a young man in his nonage, nor a woman, a madman nor a fool, for in the oath of the Master's degree every Mason is sworn to not be present in the initiation, passing nor raising of any of these. Then one must have both of his eyes to enable him to receive the right of illumination; he must have both of his feet sound and good or he cannot take the necessary steps to be made a Mason; he must have both of his hands or he cannot receive nor give the due guards and signs; in short, he must be a man of full and perfect body and mind. Is such an one an object of charity? In Odd Fellowship, "The qualifications required are that the candidate must be a free white man, twenty-one years of age, of good moral character and sound health, and a believer in the Supreme Being, the Maker and Ruler of the universe." (Donaldson's Pocket Companion, page 19.) Is that charity? According to Mackey, the new birth is found only in the Masonic lodge, and therefore every person under twenty-one years of age, every woman, every old man and all of the afflicted, and those who are not able to pay the entrance fee and keep up their dues must, according to the words of our Lord, be lost, for unless one is born again he cannot see the kingdom of God. The word of the Lord is the property of the poor. He was anointed to preach the gospel to the poor, &c. What a contrast!

Brethren, you can get these things and read them for yourselves, just as I have done. T. B. Arnold, Glenellen, Ill., keeps the books for sale at the following prices: "Mah-hah-bone," (Masonic) price \$1.00. This book will give you a full description

of all the emblems of Masonry and where they originated. Then "Scotch Rite Masonry, illustrated," in two volumes, price \$2.00. This gives you a general description of twenty-nine degrees. Then "Knight Templars," six degrees, 50 cents in paper or \$1.00 in cloth. "The Mystic Shrine," 25 cents. "Odd Fellowship, illustrated," in paper 50 cents, cloth \$1.00. And he will likely send you a little catalogue giving names and prices of many other books. I believe that every man who is raising boys should have these books for them to read, so that they might be on their guard against these wiles of the devil. I believe with Paul that it is a shame to speak of those things which are done of them in secret, and that they are the unfruitful works of darkness that we should shun and avoid.

Brother Chick, if you feel to add anything, Scripture quotations or words of warning, all you may feel to say will be very acceptable, and I feel it would add much in substance to the above.

I could write many more things, but will stop now, hoping the Lord may bless what I have said to some poor, unwary one, that he be not led astray from the way of truth. The Lord bless you in your labors of love and keep you in his holy word to praise him in word and deed.

Your brother, I hope, in Christ Jesus our Lord,

L. H. HARDY.

WILLOW HILL, Ill., Dec. 20, 1905.

TO THE EDITOR AND READERS OF THE SIGNS OF THE TIMES:—I have had a desire for some time to write a short communication for the SIGNS, but have deferred it on account of my own weakness and unworthiness to address you. But I have just read sister B. E. Wright's letter, of Santa Cruz, Cal., to sister Annie

Meredith, in the December 15th number of the SIGNS. God enabled her to present his wonderful power to save, and it was such a comfort to me. Also brother John McConnell's two letters to brother Lefferts present the sacred truth and doctrine of God our Savior, which makes me feel to thank God and take courage. I desire, if it is the Lord's will, to write some of the travel of my poor soul.

When I was a youth I thought that I was a good boy, my parents always said I was; I never used any bad language. When my associates would use profane language I felt that I was better than they were, for I abhorred and ignored many things that they did. When I first had serious thoughts concerning my future life I believed that it all depended upon my own works. I was under the law, and believed that righteousness was by the law. My meditations were when I grew older I would join a church, live a christian life and be saved. But at an unexpected time God was pleased to show me that I was the greatest sinner that ever lived. I was stricken with horror, and my peace was disturbed; my sins were presented before me as great mountains, black as the tents of Kedar; I was compelled to cry, Lord, save, I perish. They were banished from my vision, but sank deep into my breast. I was brought now where I had to try my legal system of works. I verily believed if I was ever saved that I would have to do something to please God and gain his favor. I resolved to do many good things, and therefore bring God under obligation to save me, but alas, I only made resolutions to break them, and the more I tried to do, the worse I saw myself to be. I was now made to mourn and to weep on account of my sins; I felt to be condemned to die, burdened down with guilt

and sin heavier than I could bear. I could no more enjoy young society, but felt to be cast off alone, and was made to see that there was nothing good that I could do. I now felt that I had been deceived in myself; instead of being a good boy, as I had thought, I was the greatest sinner on earth. I could now see that I was more wicked than my playmates that I used to condemn; they were living out just what they were, but I had been deceived; my trouble grew heavier and heavier until I had no rest day or night; I gave up all hope, and felt there was no one like me. I now viewed God as being holy and unchangeable, and he could not remain just and save such a sinner as I; I had violated his holy law, and trampled his mercies under my feet, and the sentence in me was death. O the sorrow and anguish of my soul; I could almost feel the pangs of death upon me. I wished that I had never been born, for I felt that my lot was to be banished from God forever and ever, and to dwell with the devil and his angels. I now desired to read the Bible to see if I could receive any comfort from it, but in place of getting comfort it condemned me. I would seek the solitary places, and there try to pray to the Lord for mercy, yet I felt there was no mercy for me. Sometimes my troubles would wear away for a season, but return with greater force than ever.

About this time I was married, and my troubles somewhat abated for a time, but when they returned again they were with double force, when I would feel that it was only a matter of a little time with me in this distressed condition. The impression of mind was laid upon me that I would have to preach the gospel of the Son of God. This I felt was more than I could bear; I was a poor sinner con-

demned to die, and to have such an impression was only more cruel in me. I felt it was blasphemy to have such feelings. My trouble now was twofold greater than before. Many times I would be absent from the body, as I term it, and present in the spirit, and view myself standing before a great congregation of God's dear people, preaching the gospel unto them as easily as the water flows down stream, and they were receiving it; then I would come to my natural condition in life, and feel that was greater evidence that my condemnation was just, for who ever heard of a man having an impression to preach and have no hope in the Lord as his Savior? I knew it would never be. I lived in this deplorable condition four long years. When I heard the Arminians preach they said we have to do something to be saved. I knew that left me out, for my works had failed. The Baptist brethren preached my case until they came to where they felt the Lord had borne their sins on the cross and felt he was their Savior; they would leave me there, for he had never given me faith that he was my Savior. When I would hear the birds warble forth their songs of praise I desired to exchange conditions with them or the beasts of the field, which have no soul; but at an unexpected time my load of guilt and sin was removed from my breast, and I felt free and happy, and a bright light shone about me. I felt a desire to praise God for his goodness to me; I loved my wife and everybody else with purer love than I ever had before. But alas, the next day I felt I had been deceived, and had no hope at all; Satan told me it was only a delusion, and I could not build upon it as having a hope in the Lord as my Savior. But dear kindred in Christ, I have never felt that burden of guilt and

sin that I did before. I was now too unworthy of the Lord's blessings, but my prayer was unto him for his mercy. My impressions of mind still grew heavier in the work of the ministry. This has been the greatest of all my troubles. The Lord was pleased to lead me in this condition four more years. I now loved the Old Baptist doctrine, for it was all of grace for time and eternity, but I was too unworthy to be one of them; I viewed them as good people, therefore I was left out.

About the year 1890 my wife was troubled on account of sin, unknown to me. On the first Sunday in July I came in the house and found her lying on the bed, and looking at her saw she was in great distress. I stepped to her bedside and asked her what was the matter. She said that she was such a sinner that she could not live any longer, and at that moment her life seemed to leave her. I did all I could for her, but all in vain, she seemed to be gone. I gave up, and believed she was dead. I never can describe my feelings at that time, but before I realized what I was doing I fell upon my knees and prayed to God if he could have mercy, to have it now, and blessed hope, he did, my dear wife was raised up clapping her hands for joy and shouting praise unto God for his mercy unto her, a poor sinner. There was an outpouring of his Holy Spirit upon us. At this time the Lord gave me faith that he was my Savior. We both went to the church, were received and baptized by my uncle, Elder D. Bartley. We both felt a peace of mind. I thought my troubles were all over, but alas, how ignorant I was, they had only commenced. Little did I know the ways of the Lord, but if I am not deceived, he has led me as he did Jacob of old, in ways I had not

known, and in paths I had not trod. Many times I have been brought low down in the valley of despair, and felt that the Lord was clean gone, but I was made to cry unto him in my distress, and he heard my cry and lifted me up out of my troubles. I could then view him as my Savior, my righteousness, sanctification and redemption; I now could look away from myself and desire the Lord to lead me. I would read, "Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." About this time some of our preachers began to preach that God's people after regeneration had the ability in themselves to keep the commandments of God, and in obedience were blessed and in disobedience chastised. This was not my experience, and I spoke against it, and my name was cast out as evil for the Son of man's sake, and I have been made to walk in the valley most of the time; when I would think it would be happiness it would be sorrow. My wife sickened and died, my home was broken up, and many other grievous things came upon me, and all my hopes concerning this life are blasted, but through them all the Lord has been my strength or I would have been consumed. I used to feel if I should ever have to go according to my impressions of mind that I could not support my family, and would make that an excuse, and I always felt that I was not a fit man for the place, that any other man would be more qualified for such a calling than myself. O how ignorant I was of the ways of the Lord. If I should have been left to myself I would have had things different, but now I can look back and see when I thought all these things were against me it was the Lord's way of delivering me out of self and establishing me in the faith of

the Son of God, and reconciling me unto himself in all things. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."—Romans v. 10. Dear kindred, if I know anything about being reconciled unto God by the death of his Son, it is by being made partaker of his sufferings and enabled to view him as our holy and risen Redeemer and saved by his life. He is my Savior now in this present life, as well as in the life beyond the grave, for I feel the need of him every hour to keep me and to save me from the evils of this world, and I hope when I am done with the sufferings of this life, and all my works that God has assigned for me, that there is a crown of righteousness laid up for me, and not for me only, but for all them that love his appearing.

I will now close this long letter; when I commenced I only thought of writing a short letter. Dear editor, if you think this will be of any comfort to the household of faith, give it space, if not, all will be well.

From your unworthy brother,
MARION BARTLEY.

OAK LANE, PHILADELPHIA, Pa., Aug. 6, 1905.

DEAR BROTHERS AND SISTERS:—Once more I have a desire to write you, and also a desire to write that which will be of interest to you, but for this I must trust to a higher power to direct my pen. I do feel that I can say I love you all. I have the great privilege of being acquainted with a great number of Baptists, but my love goes out to them, too, whom I have never seen when I read their letters, and I wish that I knew them. As I write this there comes to my mind the great beauty and strength of that love which Old School Baptists have for

each other. It is beautiful, because when love reigns, so far as they can they will hide each other's faults, and even though they may talk these faults over among themselves, they will keep it from the world. And even though they talk the matter over, the love is there to try to keep them; and so we judge them not. This love is strong, for it will go to prison and to death with the erring and weak ones, and it will cause prayer to come from their hearts, that the weak and erring ones may be strengthened and kept in the right way. This love is so strong that though one has wronged another, the love still abides to excuse him, and to feel sorry for him, and to desire that the Lord will forgive him, and keep him from any other trouble.

But we are all flesh and blood and Adam by nature, and this nature, when not controlled by the Spirit of Christ, is ready to slander and backbite, and to speak all manner of evil, and this nature seems to be void of regret for its doings; but when the Spirit of Christ is again in control it brings repentance and sadness for all the evil deeds, and then love seems to be stronger than ever before, and then we feel that we will never, no never again, be found doing or saying such things. Yet soon we drift again away from the right. How often I am made to regret that I am so prone to wander, as I do so often. Now, as I write this, I feel that I am the very least of all.

Dear ones all, may it be the pleasure of God that the evil doings of men may not take place in our borders or in our hearts; may we ever desire a thus saith the Lord for all our doctrine and order; may we all be found continuing firm and steadfast in the apostles' doctrine and fellowship, not turning to the lo heres

and the lo theres, but know God our Father alone, as he makes himself known to us through Christ. How often I crave more knowledge of him than I have, but it is for my good to desire rather than to know. I have been reading in the SIGNS to-day, and some have written of its being next to the Bible with them. This I did enjoy so much, for it has been so with me in all my knowledge of it, for I was taught in childhood to take good care of them; and when finally I did enjoy their contents, they were more precious, and next to my Bible and hymn book.

I remember well dear Elder Gilbert Beebe's death, and I wondered who could take the work and keep it true and firm as he had done. Then when Elder William Beebe left the staff I felt sure no one could keep it as it had been before. Then dear brother Benton Beebe was so fitted by the Father of all mercies to do that work, with the assistance of brother Chick. Brother Benton Beebe grew richer and richer, until he, too, was called home. But now it has a good staff, and I cannot see a particle of difference from my first knowledge of it. I miss the dear correspondents one by one. The first I can remember of them was when a child of seven. I then enjoyed sister Lucy Heckard's and sister Marianne Murray's poetry much, and would try to commit it to memory. Then Elder Leachman's writings; also Elders Purington, Johnson, Hassell, and the two Beebes, and it saddens me, as I write, to know that on earth we can know them no more. But it is their gain, and it is a great comfort to us who remain to know that he keeps raising up here and there dear ones to proclaim the glorious truth, and to speak to the comfort of all them that mourn in Zion. I do feel sure that

so long as these mourners remain on earth there will be some to minister comfort through the word. Now, as I have read this over, I do not know that there can be much of interest in it, as it seems so rambling. I cannot write of these things as I desire to. I know that it is not the Father's will for me to do so, and I desire to be submissive. Often I read Psalms cxix., and note the word "He;" and I do desire the Lord to teach me his statutes, and to keep me in the paths of his commandments, and to hold my eyes from beholding vanity, and that the word of the Lord might be established in me. But I remain ignorant, and do want to be content, feeling sure that the Lord will in his own time grant my desire. I think I can truthfully say as I am writing this, that there is a feeling of thankfulness to the Father of all mercies, for showing me the ways of evil and sin, and for giving me a love for the people who claim no merit of work of their own as a ground of salvation. How like Paul I once was, telling people, the followers of Christ, that they were wrong, that if they would read their Bible a little more, and not be so bigoted and wise in their own conceit they would find that the heavenly Father sent his Son that through his blood all men should live with him in glory. I hated the Old Baptists so that I would be glad when I heard of the death of one, and rejoiced that there were only a few of them; that it would not be long before all of them would be gone from the face of the earth, and I felt that they were almost a curse on the earth. Not so suddenly as Paul, was I made to repent. I had to learn here a little and there a little, with precept upon precept and line upon line. I felt ashamed, and greatly regretted my terrible deeds. I did repent, and do yet.

At last I was made to ask a home among them; and now comes the thought, were it now as it once was, when people were burned at the stake for their love to God and his truth, would I deny him, or let come what might, would I have strength to own my Lord and to confess his name in any distress?

How very weak and sinful we find ourselves to be in self, but in Christ, who strengthens us, we can do all things. How ridiculous it is for man to speak of what he can do. What is he, if the Father does not give him strength, breath, mind, ingenuity, and all the materials for work, let it be stone, wood, silver, or gold, or whatever it may be? How utterly helpless is man, he cannot even think one good thought, and that seems to be a very little thing to do. But when the word declares we cannot, how can we expect it of any one? Poor, worthless man can only do as it pleases the Father to give him strength. If he has any strength, it is not of himself, it is the gift of God. I do feel my dependence upon his mercy in all things. I am very weak and erring, and I need him every hour even in listening to preaching. May we not feel that we cannot hear this one or that one, but that it must be some certain one? This is not the Spirit of Christ in us. Each minister is only a mouthpiece, and there is but one source of truth, and that is from God. It comes as he fills the broken vessels, so that they proclaim the word of God.

In love to you all, I remain unworthily,

MARY HILL TERRY.

ACTS I. 26.

"AND they gave forth their lots; and the lot fell upon Matthias."

A lot in the land of Canaan was that portion or plot of ground which fell to the tribes of Israel by measure and assignment. The portion assigned was the inheritance of the tribes by name and allotment. The head of the tribes represented their inheritance. The will and purpose of each head in the commonwealth of Israel was determined by the use of the lot which represented their franchise of citizenship in the land, being sons and daughters of Jacob, who was Israel. Thus the children of Jacob possessed a natural franchise in the kingdom of Israel.

The word "lot," as employed in the Hebrew Scriptures, represents an inheritance in the land by birth and circumcision. This determined, we proceed to examine the word "lot" in the choice of one to be a witness with the apostles of the resurrection of Jesus Christ. The lot as here employed then represents a franchise of sons and daughters in the kingdom of Christ in visible manifestation and organization in the world. The history by Luke narrates, And there were together in the room about an hundred and twenty. These were together in unity of the spirit, but not yet in organic and visible unity as a church, in order of business, but were tarrying in Jerusalem, awaiting the promise of the Father, which was the baptism of the Holy Ghost, by which baptism the apostles were to be endued with power from on high to go into all the world and teach all nations, baptizing them.

But preparatory for this grand spread of the gospel among the Gentiles, Peter rose up and said unto the small number assembled together in the name of Jesus

Christ in the room, Of these who have accompanied with us from the baptism which John preached must one be chosen to be a witness with us of the resurrection of the Lord Jesus Christ. This speech of Peter brings out the official announcement that the quorum of the apostles must be filled up to the number of twelve witnesses. Wherefore the congregation set two candidates before the apostles, resulting in no choice, as only one was required to fill the place vacated by the fall of Judas. This brings prominently to view God's way of showing his will and choice in the assemblies of the saints through the lot of the people of the Lord when together in one place in unity of the Spirit and the bonds of peace. Here in this example we find the initial step, and an apostolic precedent, in the manner and form of all church government to be followed by the churches in after times, the members voting in their inheritance or allotment as the children of the mighty God of Jacob, by faith in Jesus Christ, and joint-heirs with him, being born of God. When this right of franchise shall be destroyed the children of the house of God will be brought into bondage, and the commonwealth of Israel be destroyed, and the city new Jerusalem razed from the foundation of prophets and apostles, Jesus Christ being the chief Corner-stone (if this were possible).

As the mutual relations of the tribes and their separate interests needed adjustment, the great council at Jerusalem was called into requisition; so when the mutual relations and interests of the local churches are to be determined and regulated, appeal is had to the Scriptures of the prophets and apostles, as the foundation of the ministry in the spirit, with Jesus Christ as the chief Corner-stone in

the same ministry, in proclaiming the gospel under the great commission in all the world, teaching and commanding to observe all things commanded them by Jesus Christ, the head and foundation of the whole church, which is the house of God, the pillar and ground of the truth.

The church, therefore, with the ballot in hand, is the highest ecclesiastical authority on earth, subject only to the Lord Jesus Christ and the commandments of the apostles in their writings. The visible and organic union of the churches can be maintained by a strict adherence to the apostolical Scriptures in the New Testament as standard authority in all the churches in mutual recognition of the whole body of churches, each in local assembly only. No councils are needed to settle general fellowship, which can be done at home by the simple rule of James v.: "Confess your faults one to another, and pray one for another, that ye may be healed." This being done in the spirit of the commandment, peace, fellowship and union will reign harmoniously, and God will trample Satan under their feet shortly, and they shall be sons and daughters of God Almighty, and manifestly declared to be the epistles of Christ ministered in the spirit by the apostles, though dead, yet speaking in their words on record. When every church shall have obeyed the word of the Lord by the apostles, the witnesses of Jesus, their mutual relations will be peaceable and their union dear; then it shall come to pass "the Lord alone shall be exalted in that day."

As individuals deal with individuals, churches should deal with churches in local and visible organic union, each on terms of a common equality. Let none be puffed up one against another. The custom or habit of sending communica-

tions abroad unofficially by individuals of local churches, spreading their complaints abroad, is a pernicious practice, and the offenders should be dealt with by their churches as disturbers of the peace of the brethren, and all churches who permit their members to do this are partakers in their evil deeds. It is wrong. Paul writes to the Gentiles, "Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." "And the gates of hell shall not prevail against it." All other building is on the sand. No expression of opinion, testimony or council of members should have any weight in other churches without the seal of authority by the churches to which they respectively belong, signed by the moderator and clerk; all testimonies without such seal should be treated as rumor, and the tale-bearers held accountable to the church to which they belong. This precaution would save much confusion in the exercise of discipline.

I. N. NEWKIRK.

MERIT, Texas, Dec. 13, 1905.

ELDER H. C. KER—VERY DEAR AND PRECIOUS BROTHER IN CHRIST JESUS:—If you will allow me to thus address you. While we are strangers in the flesh, I hope and trust we are not in the Spirit. I saw in the SIGNS OF THE TIMES of November 15th a letter from you to Elder W. W. Polk, of Berkeley, Cal., giving your views on a portion of the eighteenth chapter of Matthew, and I beg leave to differ with you on the 8th and 9th verses, where you say the hand, foot and the eye are the world, whether it be king, governor, magistrate or

private citizen. I understand that the church of Jesus Christ is represented in the Scriptures as a body with eyes, hands, feet, head and ears. (1 Cor. xii. 14-31.) Now in this case in Matthew xviii. 8, 9, the church or body is under consideration, and I do not believe that the world is a part of the church acting as the eye, hand or foot; an eye is to see with, and I do not think that the world sees for the church. The world and the church have no connection, for Jesus says, "My kingdom is not of this world."—John xviii. 36. Paul says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"—2 Cor. vi. 14. The world is represented as darkness, therefore it would not be much of an eye to see with. The 15th, 16th and 17th verses read, "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord." Therefore we can readily see that the world has no connection with the church or body of Christ. When Jesus said, "Woe unto the world, because of offences," I think he meant that it would suffer with grief, sorrow, misery and heavy calamities because of one nation offending another, one kingdom offending another, one country offending another, one family offending another, and one man offending another; we can readily observe this to be so. Now Jesus says, "Wherefore [meaning for the same reason] if thy hand or thy foot [not the

world] offend thee, cut them off and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire."—Matt. xviii. 8. Jesus is teaching the same lesson, when he says, "If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members [not the world] should perish, and not that thy whole body should be cast into hell."

You said that Christ never used an imperfect figure, in which I will agree with you, but to take the world or a part of it and join it to the church of Jesus Christ, as a member of the body of Christ it would be imperfect sure enough, and your exegesis of it was that if a limb of our body was cut off all the physicians in the world could not put it back. That is true, but there is a vast difference between the physicians of this world and the great Physician of the spiritual world, for he can take a dead man and make a live one out of him, and the physicians of this world cannot; so you can amputate a limb of the body of Christ and he can replace it again. Do you believe in the resurrection of our vile Adamic bodies that die and are buried in the earth, where men dig holes with picks, hoes and shovels? If so, you certainly believe that Christ is able to replace all the limbs and eyes that his people have been so unfortunate as to lose in this life. If he can do this, which I believe, then he can replace a member of his body or kingdom in this life, and if he does not do it I do not want them replaced. Now I believe that the eye or right eye or right hand is one of the greatest lights, upright, orderly walking members of the church or body of Christ here on earth; if they should offend the church by tell-

ing a lie in the church, or by joining some secret order, or in some other way, and the church labors with them and exhausts all gospel means, and they still willfully and stubbornly go ahead in their act, then it is better to cut them off or pluck them out by withdrawing herself from them, and retain the peace and life of the church, than it would be to keep them in the church and get the church all in confusion and torn up, which would be "hell" for her little ones. This is what I think Christ meant when he said it is better to enter into life halt or maimed, with one hand, foot or eye, than to be cast into everlasting fire with two hands, two feet or two eyes. Now after this is done, and Christ sees fit to replace him by showing him his error and causing him to repent and come back to the church, confessing his error and asking forgiveness of the church and a place in her body, it will surely be done and the wound healed, but if we undertake it without Christ it will be a failure, and will soon decay and mortify the body.

Dear brother, I have not written this for controversy, but to exchange views, I hope in love and for the truth's sake. I think that this is a vital point of discipline, and we ought to find out the truth in it. Where brethren differ on vital points they ought to exchange their views in love and sincerity, and weigh them by a thus saith the Lord.

Now, brother Ker, if it agrees with your feelings I would like to have this put in the SIGNS OF THE TIMES, so that all may see my views and try them by the word of God. I do not feel to be a criterion for the Baptists, but I want to know the truth.

In love and in hope of eternal life,
your unworthy brother,

S. M. DICKENS.

(See editorial remarks in this number.)

PALESTINE, Texas, Oct. 11, 1905.

ELDER F. A. CHICK—DEAR BROTHER:—It has been in my mind for some time to tell the brethren some of my thoughts as to why a man must be born again, and I will now make the attempt. It is a solemn undertaking, and I know that it will prove a failure and be of no profit if it be of myself, yet I want and desire to write, and I hope that now is God's time, and if so it will be in keeping with the Bible.

Jesus said, "Marvel not that I said unto thee, Ye must be born again." Jesus was talking to a man, a man of natural understanding, and his natural mind and understanding were stirred up to that degree, like thousands of others, that he went to Jesus to talk with him. Notwithstanding that this man went to Jesus and said, "Rabbi, we know that thou art a teacher come from God," Jesus said unto him, "Ye must be born again." This man marveled much at what Jesus said to him. Now notice the conversation from verse three to verse nine. One who is not born again cannot see, hear or understand the things of the Spirit, therefore we must be born again. I know this is what the religious world scoffs at, yet I believe this is the way the Bible teaches that our God has arranged the matter. First of all, the chosen of God, chosen before the foundation of the world in his Son, and not yet quickened, are dead in trespasses and in sins, yet naturally living, so that they can talk, and even tell much of what the Bible teaches; can sing, pray and preach, yet have not been born again. All this suits the dead world, which must have something to live upon, for our God has so fixed it. But to the dead in sin the old time preaching of Jesus as the only Savior of sinners has no tendency to

draw them to him. Why is this so? Because they are not born again; they do not want to hear that salvation is of God our Savior. He is our Savior regardless of our situation, whether we live or whether we be still dead in sins. I believe Jesus is as much our Savior, according to God's appointment, while yet dead in sin, as after we live by the new birth, but we have no knowledge of it. Then see what great and good things God hath wrought for us in the new birth. We could not see or enjoy these things till born of incorruptible seed.

When questioned, Jesus said, "To this end was I born, and for this cause came I into the world." We see why it is that we must be born again, it is that we may see, hear and understand what we could not before. We could see, hear and understand naturally before this, for we had natural life. But now, being born again of incorruptible seed, we have eternal life. "Christ in you the hope of glory." We have the Spirit of Christ, and the love of God in the heart, and it is because we are sons that God sends forth the Spirit of his Son into our hearts. Those born again know Jesus to be the way, and the truth, and the life, and they come to know that there is no other way given under heaven among men whereby we must be saved. So here is a truth, of which the dead in sin know nothing, but the living are brought to a knowledge of this truth, which they could not know until born again. Then should not all these stand before the mockery of false teachers, and false teaching, and declare the counsel of God, and earnestly contend for it, and for all that is written in the Bible, which is of God, and is profitable for them that are born again? Our God from all eternity purposed in himself that his people must be born

again, that they might see and rejoice in the things which they do see, and which they could not see while dead in sin. "You hath he [not the preacher, but God] quickened, who were dead in trespasses and sins." These quickened ones are those born again, and yet, in one sense, these need to be quickened time and again. This, together with all christian experience, the dead know nothing of. To be born again, to me, means that God has something for the people to know, and in order for them to know this they must be born again.

Now brethren, I hope that you will understand me; I have tried to write plainly.

Your brother,

U. J. BELL.

URANIA, La., Sept. 28, 1905.

DEAR BROTHER CHICK:—I feel like telling you what I hope the dear Lord has done for my soul. When I was a young man, living in Texas, and about twenty-five years of age, following my wild career, while living with my uncle, Daniel McCalley, and attending to stock, I had a dream: I thought that I was at a Campbellite meeting-house, where there was a graveyard, and I had wings, and could fly all over the graveyard and then back into the house, and over the seats. From this dream I awoke and felt that I would die and go to hell, for I had, I thought, let the time pass, and had sinned my days away. I thought it was too much for me to ask for mercy, and that the good Lord could not be just and have mercy on so vile a sinner as I. I felt that I did not want to be put into that graveyard, or have the Campbellites preach my funeral sermon. For this cause I left my uncle's and went east about twenty miles. But my trouble

was great, and I saw that I was a sinner of the deepest dye, and I looked for death day by day, and I tried to pray. But this seemed to do me no good; no relief could I find; I was nothing but a condemned sinner. Six or eight months afterward I dreamed of the last day. In this dream I saw the Savior, and the nail-prints in his hands, and all the wounds that were inflicted upon him. I saw people climbing trees and up on houses to get as near to him as they could. From this dream I awoke frightened, I did not want day to come, for I thought time would be no more, and I was not good, and hell was my doom.

After this I united with the Missionary Baptists. They would talk to me, and tell me to preach, and I did so. I continued to preach among them for four or five years. At one time in Louisiana, I was helping at a meeting, and one night seventeen came up and gave me their hand and united with the church. My child was taken sick, and I was on my way home and this came to my mind, O you deceiver, you know that you are deceiving good people, and you know that you are a sinner. O how could I live as I was doing? I left the country, I went to keep any of them from seeing me. How could I live? I cried for mercy, but found no relief. At length I dreamed again of the Lord, and that he told me to go to a certain place and there I would hear a man who would preach the truth. The man and place were so plain I thought I would know them, and that I should see the Lord's people, and a preacher sent of him. I do believe to my joy that I found them. Brother James White was the one that I heard preach; I loved the sight of him, yet it was very seldom that I could get to hear him preach. In about the year 1899

these words came to me, All that love me, will love my Father also, and these I will in no wise cast out. This hymn also came to me, "Show pity, Lord, O Lord, forgive," and it was sweet to me, and I thought that it would always be so. Song after song came to my mind with equal comfort.

Now this is a sketch of my experience. Please excuse all that is amiss. Remember me in your prayers.

Your brother,

B. F. PARKER.

Busen, Okla., July 14, 1905.

DEAR BROTHER CHICK:—Somehow I feel a desire to write you a few lines. The most of the time I do not feel worthy to write to a christian. If I am a christian I am the least of all. But if I do know myself at all, I do believe the doctrine that is set forth in the SIGNS. There is no doubt in my mind that the Primitive Baptists are the people that hold and proclaim the doctrine of the Bible, and I am satisfied this is the only doctrine that will stand before God. The elect of God are as sure to be saved as that there is a God; they are already saved in the sight of God; but the trouble with me is, whether I am one of that number or not. Sometimes I seem to be cut off from all hope; then I find myself trying to prove my hope, whether it be of God, and to see what it is worth, and then gold or silver could not buy it.

"It is not in man that walketh to direct his steps." Neither is it "of him that willeth, nor of him that runneth, but of God that showeth mercy." I praise God for this, for I feel that if it had been left to me to direct my steps, and to follow my own counsel, and to have walked as I desire, I would have still been in my lost condition, and could never have said, "I

know that my Redeemer liveth." "No man can say that Jesus is the Lord, but by the Holy Ghost." The Savior said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." Now, dear brother, has not this already been the case with us poor worms of the dust? I feel assured that it was the voice of the Son of God which showed me that I was a lost and condemned sinner, else I would still have been traveling in the broad road that leadeth to destruction. Thanks be to God there is no other name given under heaven among men whereby we must be saved. I feel too unworthy to be called an Old School Baptist. I am so little and blind that I fear at times that I have been deceived, and have deceived the church of God. I was born in Tennessee in 1856, and professed a hope in my fifteenth year, united with the church and was baptized and have been a member of the church ever since that time; I have had many ups and downs, mostly downs. If the gospel has not been preached in that church it never has been preached, and never will be anywhere. Although the Arminians call it a dangerous doctrine, (predestination and Hardshellism) still it is the truth. I moved to Oklahoma in 1902, and have not heard a gospel sermon preached since I have been here; I have heard what is called preaching. Some of them will talk very well until the close of the sermon, and then they will come out and say that God wants to save men and they will not let him. This is called in the Scriptures the doctrine of devils. In the word it is said that he loved us with an everlasting love, and with loving-kindness draws us. There was grace given us in Christ Jesus before the world was.

I have written more than I thought to when I began, and do not feel as though this could be of benefit to any one. It was my desire to write this, and as it seemed to be a duty I could find no peace of mind. Do with it as you think best; if it is worthy a place in the SIGNS please give it room. I am nothing but a poor sinner, saved by grace, if saved at all.

Now, may the blessing of God be with you, is my prayer. I will close.

Your brother in hope,

M. D. L. MILLER.

MOULTON, Iowa.

DEAR BRETHREN AND SISTERS:—As there occurred at our home on the 15th day of December, 1905, a very pleasant surprise, gotten up by our children and grandchildren, it being the seventy-second anniversary of my birth, and as quite a number that contributed to the occasion are readers of the SIGNS OF THE TIMES, seemingly my only convenient way to reach them is through the paper, and if the editor can spare space we will certainly feel grateful for the favor.

The children arranged for a dinner on the 15th, as stated, inviting the members of my home church, the Primitive Baptist Church called Fox River, Davis Co., Iowa. They also sent out letters to different States, as they secretly could obtain addresses of our brethren and sisters, requesting them to write us so as to be read on said day. All came about the same time, 11 o'clock a. m. We began to realize there was something unusual. Soon I went to the post-office, and seventy-five or eighty letters were awaiting me from eight different States. I returned home, and in the presence of nearly forty persons began opening and reading them, but could not for want of

time read all, but got the names of the writers. We greatly appreciate the pages filled with good wishes, with love, with christian fellowship, with so many encouraging words, though so varied in expression, that our poor heart was filled to overflowing. At high noon dinner was announced, and to make the surprise more complete, this had been prepared by other hands. As the meal was being served our attention was called to the reading of a message over the telephone: "All wish you health; may God's blessing rest upon you. Mr. and Mrs. W. M. Sawin, Atchison, Kansas." This message was wired to our Wabash R. R. Agt., and telephoned to us while seated at the table, being from our son living in an adjoining State, and the invocation being similar to the many tender expressions in the letters read, and of all those dear ones present, coming as it did and at the time it did, was an added inspiration to us all. Such fragrance, such love, can only be that sweetness and perfume arising from the garden of God's grace, "a garden inclosed," a "fountain of gardens." Again, as Solomon says, "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out." Those love tokens borne on the swift wings of faith, like the aroma or fragrance that filled the atmosphere, were surely pleasant, and will never be forgotten by us in time while memory is retained.

Now, very dear and precious brethren and sisters who may read this, please accept our most grateful thanks for your very kind remembrance, both spiritually and temporally. Your words of commendation are too much for me, but would be right and proper to apply to my brethren. In reading those precious missives tears of gratefulness

flow from my eyes, and in deep humility of soul may I, a poor, little nothing, crave an interest in your prayers. Solomon says, "less than nothing and vanity."

With good wishes for continued success of the SIGNS OF THE TIMES, which I have taken or had access to for fifty years, its editors, too, and all its correspondents. May heaven's best gifts and choicest blessing rest upon all its readers and all the poor of his flock, is the prayer of a poor sinner saved by grace,

ISAAC SAWIN.

A DAY WITH ELDER HARVEY WRIGHT.

ELDER Harvey Wright is a household word with the Old School Baptists of eastern Indiana, among whom he has earnestly and faithfully labored in the gospel for more than fifty years, contending for none other things than what Jesus, the apostles and prophets taught. He has been fighting cancer for fifteen years, but he has now, in his eighty-sixth year given up the fight, and expects to die soon, but not in despair, for he is waiting with fond anticipation for the time of his departure. He is almost deaf, and can see to read but little, but spends his time in meditation and conversation on the Scriptures; he quotes much Scripture and many hymns. I went to see him yesterday, and I was much comforted and strengthened by his conversation and spiritual strength and wisdom. Soon after I arrived he began with the fifty-second chapter of Isaiah and quoted four chapters without stopping, except to make short comments, and sometimes to recover from the emotion produced by the beauty and glory he saw in the words of the prophet. Surely the Lord is with him in this his sore affliction.

In reply to a question I asked him he said, "I do not want to live the year out, I have lived long enough, yet I want to be patient." May the Lord give us all grace to endure affliction when it comes as it has to this dear old soldier of the cross.

The following is a copy of some verses that he wrote some months ago as his farewell:

Farewell, I have but few days more
Until I reach the final shore,
To launch away and be at rest,
Which now for me will be the best.

But patiently I hope to wait
In this my sad and trying state,
Until a brighter day shall dawn,
When all my pains and griefs are gone.

On wings of love in triumph rise
To rest in peace beyond the skies;
The words of truth this hope inspire,
And leads my soul with strong desire

To quit at once this earthly clod,
And rest and dwell in peace with God,
In joys no mortal here can tell,
This then will be a glad farewell.

Your brother in hope,

W. N. THARP.

LIBERTY, Ind., Dec. 20, 1905.

MARENGO, Ohio, Dec. 20, 1905.

DEAR EDITOR AND READERS OF THE SIGNS OF THE TIMES:—It is now again our duty to send our remittance for the SIGNS, which I so much enjoy reading, it is filled with such good, precious truths that I feel a desire to bear testimony of my appreciation of those blessed things so earnestly contended for through its columns, both in the editorials and by all who write for its pages. O, dear ones, continue to proclaim those precious things, you who are so highly favored with the gift to speak and write to the comfort of others, weak as you may feel your labors to be, you know not who is strengthened and encouraged, for O so often I am comforted and take courage

to find I have experienced, as I hope, some of the things so humbly described by others, although I am so unworthy and insignificant to claim any kinship to God's dear, believing children, yet I feel I do love them, and like Ruth of old I desire to cleave to them, and entreat them not to leave me nor bid me return from following after them. I often wonder how any subject of God's grace can doubt the truth of the doctrine of God's free, sovereign grace, that salvation is of the Lord, without any conditions whatever, and that Jesus is the only Savior of sinners, the only name given among men whereby we must be saved. I feel, dear ones, I have no other hope of salvation except through the saving mercy and grace of the Lord alone. In all our conflicts of life he has proven a faithful Friend, a precious Comforter. He is precious because he comforts us when all others fail, never leaves nor forsakes us, and has promised to be with us even unto death. O for grace to live a life devoted to his praise and glory.

Christmas day is almost here, the day the world celebrates as the birth of our Savior; may we not only rejoice in that day, but also in the day of his death and resurrection; he rose victorious over death and the grave, and as we enter the new year may we all share the peace and happiness of true love shed abroad in our hearts, which none but God can give, and may we feel his all-sufficient grace to guide and keep us in love and unity of the Spirit, is the earnest wish of your sincere but unworthy sister in humble hope,

BELLE GORSUCH.

BLUE SPRINGS, Mo., Dec. 10, 1905.

DEAR BROTHER CHICK:—Inclosed please find a letter received by my daughter Margaret, from dear brother Jeffrey,

who has been called to the care of our church, and whom we esteem very highly. At our October meeting she was baptized by him, and afterward having read the poem "Christian Experience," published in the SIGNS OF THE TIMES of November 15th, she sent it to him, which suggested this letter. He does not know that we are sending it, but I thought there were many who would enjoy it as we have, however, do with it as you think best.

In christian love, your sister,
NELIA M. STARTZMAN.

BELLAMY, Mo., Nov. 26, 1905.

DEAR AND PRECIOUS SISTER IN THE LORD:—Your kind and welcome letter came safe to hand, bearing the fruit of the Spirit of your blessed Redeemer. Your talk in this letter is from the light of divine grace in your heart, teaching the things most needful for you here in the kingdom of your Lord, which things prepare you to love and fellowship those of like experience, for that alone can lead the children of God to the feet of each other. You ask, Can there be any one like you? Yes, my dear child, if I know anything of the truth, "I know that in me (that is, in my flesh,) dwelleth no good thing," and often I do feel like I am alone and there can be no one so vile, none so wretched and poor as I. Oftentimes when I am among the children of God I feel to be a blot on their feast, yes, often I feel that they would be all right if I were only away, that I am a hindrance and a drawback to the cause of my God. I often feel when I go that what I say and do will cause the precious saints to blush with shame, and I feel and surely do think that if you, precious ones, could only see me as I often see myself you would surely say, Stay at

home, we want not your company among us. But O, dear ones, let me beg and plead that you turn me not away, for with you alone I wish to be, who have been taught of that new or heavenly way, which leads the saints in sweet communion to meet at their blessed Savior's feet. There alone we are taught of God the way that leads us from self, and prepares our hearts to love each other better than ourselves. Then it is that we can see beauty in the work of God in leading us to honor and glorify his holy name, and this is the work of God in your heart, dear sister, for "blessed are they that mourn."

Hoping to meet you all again, and with love to one and all, I am your poor brother in hope,

W. S. JEFFREY.

CHANGE OF ADDRESS.

ELDER John E. Gore has changed his address from Browntown, Va., to Burtonsville, Md., where his correspondents will please address him.

PLEASE BE SURE,

In sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur.

Also when ordering the address of your paper changed give the old address as well as the new one,

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1906.

Entered in the Middletown, N. Y., Post Office as
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EDITORS:

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

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

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REPLIES TO CORRESPONDENTS.

SISTER Mary J. Cox, of Charlotte, Va., asks our views upon the words of the dear Redeemer recorded in Matthew xxvi. 13, which read as follows: "Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

This was said to the disciples when they were indignant at what this woman had done in anointing the head of the Savior, as recorded in verse seven. The same narrative is recorded in Mark xiv., though there the disciples are not expressly named as the ones who were offended. In John xii. it is recorded that Mary, the sister of Lazarus who had been raised from the dead just before, at a feast anointed the feet of the Savior, washing them with her tears, and wiping them with the hair of her head. According to the chronology these two anointings must have been very near together in point of time, both were just before his betrayal into the hands of sinners. There are some points of resemblance between the two narratives, but there are more points of difference. Some have thought they refer to the same event, but after a great deal of thought, we have

been constrained to come to the conclusion that there were two anointings, both at Bethany, but one in the house of Simon the leper, and one probably in the house of Lazarus; one was of the head, and one of the feet. In one the disciples generally were offended, while in the other Judas alone found fault. But be this as it may, that is, be it all a narrative of the same event or of different events, the lessons taught are the chief things to be considered. These divine lessons are those of repentance for sin, and of love and gratitude for forgiveness, and of a willingness to bestow all, even the most precious things upon him who has forgiven and cleansed the soul from sin. Thus the wise men brought spices, gold, myrrh and frankincense to the Babe in Bethlehem, and thus, very early the third morning after the crucifixion of the Lord, on the first day of the week, the women came to anoint the body of Jesus. Love, reverence, gratitude and every holy emotion actuated all these who are named in each case. So it was with this woman, whether it was the sister of Lazarus in each case, as it was in the instance recorded in the gospel of John, or whether another beside Mary engaged at another time in this work. Also, we are taught that devotion rendered to the Savior counts in the sight of God along with all charitable deeds to the poor. Judas and the other disciples made the same objection; but Judas, we are expressly told, was a thief, and did not really care for the poor, but as he had charge of the bag and what was placed therein, desired to get possession of the money for his own benefit. But there can be no doubt that the other disciples were sincere in their objection, and that they did really think of the poor, and so wondered why their

Master, who had shown that the poor were his special care, should allow such waste as this when the poor could have been so much benefited by its sale. It seems that they had rebuked the woman directly for this apparent waste, for the Master in reply, said, "Why trouble ye the woman? for she hath wrought a good work upon me." It is good to care for the poor, and it is good to render such evidences of love and reverence directly to the Master. Indeed, to feed the poor in his name was to feed him, and inasmuch as we have done it unto them we have done it unto him, for so he himself declares. We can feed the dear Savior every day in his poor, but he in person was not always to be with the disciples, soon he was to die, and by faith this woman did for him what was considered needful for the dead before burial, she had anointed him for his burial. There was in this that faith which looked forward beyond death. She anointed the living Savior as the dead were always anointed in that day and land. There was in this a sort of prophecy of his death, as all the prophets and types had declared ages before. But his crucifixion meant also his resurrection again from the dead, and the life and resurrection of all his children. The Lord was by his Spirit prompting this act of hers, and so she, with all lowliness and humility, as a sinner saved by grace, and with all gratitude and love for such salvation, performed this deed in testimony of these things; and, as the dear Savior said, this act of this woman has lived in the sacred record, and in all the world; where indeed the gospel has been preached this record has been a memorial of her, and this act recorded of her has come to many hearts as the desire which is uppermost with them. By it this woman has come to

them as one of like precious faith and love, and God's people in all ages have been one with her in the kingdom of heaven. They may not have anointed his feet or his head as did she with ointment, but they have poured out before him, and called down upon his sacred head, blessing, and honor, and power, and glory, and have offered unto him praises and prayers, which have come up before him as a sweet savor, from broken hearts and humble minds; and this worship in the spirit is pleasing to God, as are acts of mercy to the poor. Indeed, there is no heart more sure to remember the poor, than that heart that pours out its fullness of love and gratitude to God for all his infinite mercy and love. This poor woman would be among the first to not only anoint the head of the blessed Jesus, but also she would be first and foremost to remember his poor. This last she could always do, but the Master was not always to be on earth, and she had but this one opportunity of rendering this token of her personal love to him. How many hearts have been stirred up, in all the ages since, unto similar gratitude and humility and love, as they have read the divinely inspired narrative of what this woman did; and thus these words of the blessed Master have been fulfilled.

BROTHER I. F. Camp, of Tularosa, New Mexico, asks the following question: If a brother or sister in the church has committed a sin worthy of death to the church, and he or she has been made to feel and know that their sin has found them out, and yet no one else has known it, and he or she has by God's grace been made to repent of this sin and turn from it, and, above all things, to desire to live right, then would this repentance toward God be sufficient to go on as a church member,

or should such an one, as a member of the church, go to the church and there confess their fault? Please answer through the SIGNS.

We are not competent to answer all questions that come to us from dear brethren and sisters who are perplexed in their minds, and yet we do feel when our mind is satisfied about any such scriptural subject that we ought to reply if it seems expedient to do so. We have at times left some questions unanswered, concerning which we felt clear in our mind, fearing that some circumstances in the section where the writer lived would be such that to reply would make trouble rather than do good. This brother has not stated that he refers to any one in particular, and we feel sure that his feeling, as far as we can judge from the whole tone of his letter, is that he desires a reply for his own help and understanding. We do not hesitate to reply that if the sin be such as is not known save to the sinner and his God, and God has given him sorrow and repentance for it, and he now desires above all things to forsake his sin and henceforth live above it, and to the glory of God, there is no need that he should make it public before the church, thus distressing them, and probably bringing a scandal upon the cause in the neighborhood around. It seems to us enough that such an one is in spirit and in heart ashamed and abased before God. All that God in his word requires of the sinner is that he turn from his sin; in this is life and peace. This is upon the above stated supposition that no one knows of this wrong save the guilty person and his God. If, however, the sin has been open and unto death, then, however much godly sorrow that soul may feel toward God, it is needful that there should be confession, and

turning away from that sin openly, and if the transgression be against some individual member of the church, then to that member should there be confession made, as the apostle James testifies, "Confess your faults one to another, and pray for each other." Confession does not mean just words in the form of confession extorted from the lips to avoid consequences, but confession as before God who searches the heart and knows all things. It is sure that he who is convinced of his sin before God will be humbled enough to confess his sin to his brother, or to the church, when it is required of him that he do so. But in this, each one for himself stands before a heart-searching God, who is his judge. To God will such an one confess his secret sins, and all his sins of heart, word and deed. But it does not seem to us to be required in the Scripture that we should confess before our fellow-men such sins as are not against them, or to their hurt. If one has wronged his brother, let him confess his wrong, and make as much restitution as he can. If one has sinned against the church by some flagrant public transgression, let him seek to remove that also; but secret sins are between the soul and God. Romish priests gain much of their power over their dupes by requiring verbal confession to themselves of the secret sins of men and women. This is an abomination to God, and an entire perversion of the command to confess our sins one to another.

BROTHER I. W. Inman, of Gara, Missouri, desires to know whether it is right for a member of any church to marry one who is divorced from a former companion, so long as that companion is living? He speaks of one who may have been a

good man and a faithful member, and who has even filled faithfully and well some office in the church, and asks whether such an one ought to be allowed to do such a thing, and then asks what ought to be done by the church in such a case. This is the substance of his request made to us.

In reply we desire to say, first of all, that so far as we know, in the church of God, in all ages and everywhere, there has been almost universal acceptance of the belief that no one has the right to secure a divorce from a companion, a wife or husband, at all, save for the cause of fornication. This is the faith of nearly every one who in our land and day bears the name of Old School Baptist. We feel sure that not one in a thousand thinks differently, and we feel sure that our God has not left his people to mistaken views of the teaching of the Scriptures upon this important matter; our Savior's words are clear upon it, and to the teaching of the dear Savior and of the inspired apostles we profess to look for guidance in all matters pertaining to godliness. The words of the Savior are these: "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."—Matt. v. 31, 32. Again, he said, "I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery."—Matt. xix. 9. In Luke xvi. 18, we have the same language in substance recorded. Paul, one of the inspired judges in our Israel, 1 Cor. vii. 11, exhorts the

church there to the same effect: "If she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." Paul here speaks of those united to unbelieving husbands and wives. Let them remain together, but if they cannot, then they must not marry again.

This teaching is clear, and, as we said, the people of God are practically a unit with regard to this matter. No one has the right to secure a divorce for any cause save for fornication, and under the Old Testament law this was the equivalent of death by stoning. Then indeed, and not till then, was the innocent party permitted the right of marrying again. If then, any member of any church, or any officer of any church, no matter how excellent his life may have been before, marries one who has been divorced for any cause save fornication, that member begins to live in adultery, and so long as he maintains this relation to this divorced woman he continues to live in adultery, according to the law of Christ. There is but one of two results that can lawfully follow, either he must forsake his manner of life, or else he sins a sin unto death, in the sense that he cuts himself off from the church; he is violating a sacred commandment of the Savior, and this must not be allowed in the church. This ought to be kept clearly before the church of God. In this time when men think little of the law of God, the church ought to speak out boldly for her good order, for the honor of her Lord, and for the good of the uninformed and the unwary, that they may escape this snare.

We have here sought to speak plainly and clearly, if any one shall be offended, that one is not offended at us, but at the Lord who has thus spoken in his word.

REPLY TO BROTHER DICKENS.

WE are glad of the good letter from brother Dickens on page 44; we also admire the humble spirit in which it was written. It is brother Dickens' right to differ with us concerning our view of Matt. xviii. 8, 9; it is also right that he should be heard upon the subject. Many differences and sometimes declarations of non-fellowship between brethren occur because of some misunderstanding. It is right that brethren should be plain and faithful with each other, and should never allow bitterness to arise between them because of different views of some Scripture. If we are united upon salvation through the blood and righteousness of Jesus Christ, grace and grace alone for time and eternity, we should walk together in peace. It is right to exchange views, but it is not the right of any man to set himself up as a standard to which all others must bow. We are all fallible, finite creatures, and at best, in this life, our knowledge and sight are only in part; we know nothing as we ought. Let us not, therefore, be unreasonable with each other, but forbear one another in love.

We are very sorry that brother Dickens misunderstood our view of the hand, foot and eye in Matthew xviii. We long thought, as he does, that these figures were applicable to the most important members of the church. We have learned that it becomes each one of God's children to read the Bible for himself with prayerful desire and with all care possible. In our view of this special Scripture we are not justifiable in applying it to the members of the body of Christ. Please read verses 6 to 17 carefully, weigh every word, and we think, brother Dickens, you will see what we mean by our remarks to Elder W. W. Polk. We

did not mean to say that the "world" is a part of the church, nor do we mean to say the church has power to deal with the "world or man of the world" as it deals with its own subjects. The Jews were the brethren of the apostles after the flesh, and at the time and for years after these words in Matthew were spoken, they were the only people to whom the apostles were to preach. In a natural sense (not spiritual) the Jewish nation was the hand, foot and eye of the apostles, because they were members one of another, but if any of that nation received not the gospel, and offended the saints or apostles they (little ones) were to separate themselves from them. This word "separate" means, in our view, to "cut off," have no fellowship for them, do not *walk* with them, do not *handle* the things they handle, do not *see* like they see. Brother Dickens quotes: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness?" "Wherefore come out from among them, and be ye separate, saith the Lord." This is exactly what we mean when we say "cut off" that which is unholy or offensive. When the disciples were sent out to preach they were commanded to shake the very dust off of their feet as a witness against those who did not receive them and the gospel they preached; in other words, "cut them off." When Paul and Barnabas, on one occasion, preached to the Jews, they were made angry and would not receive them or the doctrine they preached. Then said they, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us." This is another in-

stance where "the world or men of the world" (unbelievers) were "cut off," the apostles separating themselves from them because of offence. We should also remember that in the days of the apostles when these words in Matthew xviii. were spoken to *them* there were kings, governors and others of authority who did not believe in Jesus. The apostles were taught to fear them not, nor to do after their works, but rather fear God and keep his commandments.

We agree with brother Dickens when he says, the Scriptures are written for the children of God, but our brother is well aware of the fact that the children of God are not always described or meant in Scripture where *men* are named. "Woe unto the 'world' because of offences."—Matt. xviii. 7. This is not speaking of the children of God. "It must needs be that offences come; but woe to that *man* by whom the offence cometh."—Matt. xviii. 7. This does not mean a babe or little one, but a "man." The Savior is not, in our understanding, teaching that little ones will offend little ones, but that offences should come from the "world," or unbelievers. "In the world ye shall have tribulation." Paul tells us, "The eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you." If, as brother Dickens thinks, the hand, foot and eye mean the most important members of the church, and we cut them off or pluck out the eye, do we not say in such action, We have no need of you? Is not this contrary to the teaching of Paul? We must indeed keep the house clean, and we cannot be too faithful in the discharge of our duty along this line. Every disorderly member should be dealt with according to the New Testament law, neither should dis-

cipline in matters of disorder be delayed. The turning over to Satan, however, of a member for the destruction of the flesh is not, in our view, cutting off the hand or foot, or plucking out the eye. If so, how can it be said of the bride (church), "Thou art fair, my love; behold, thou art fair, thou hast dove's eyes." "Thou art all fair, my love; there is no spot in thee"? Or how shall it be said, "How beautiful are thy feet with shoes, O prince's daughter"? We understand by the expression, "It is better for thee to *enter* into life [new and living way] halt or maimed, rather than, having two hands or two feet, to be cast into everlasting fire," that it is better as a "little flock" to receive the kingdom, than to have great numbers and be in confusion and strife. It is better that "two or three" be gathered together where the Lord will manifest himself, than for thousands to *come* together where the God of salvation is not. If God be for us who can be against us?

Another point in favor of our view is, Jesus commands, "If thy hand or thy foot offend thee, cut them off" without any intimation whatever of trying to save or heal them, but verse 15 says, "Moreover, if thy *brother* shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." Here is taught the lesson of trying to save or heal the brother, and if the offended one fails in this he is then to call upon other brethren to assist in the healing of the brother, instead of cutting him off.

The import of brother Dickens' question concerning the resurrection is, Do we believe in the power of God? We answer, Yes, we hope, with all our soul, mind and strength. With God all things are possible, and with him nothing is impossible.

We will now leave the subject, hoping that brother Dickens, and all who may read what we have here written, will be able to grasp our meaning. May we all in all things desire the mind of Christ.

K.

POETRY.

THE SWEET OLD STORY.

"TELL me about the Master,
I am weary and worn to-night,
The day lies behind me in shadow,
And only the evening is light;
Light with a radiant glory
That lingers about the west,
My poor heart is aweary, aweary,
And longs like a child for rest.

Tell me about the Master,
Of the wrongs he freely forgave,
Of his love and tender compassion,
Of his love that was mighty to save;
For my heart is aweary, aweary,
Of the woes and temptations of life,
Of the error that stalks in the noonday,
Of falsehood and malice and strife.

Yet I know that whatever of sorrow
Or pain of temptation befall,
The infinite Master has suffered,
And knoweth and pitieth all.
So tell me the sweet old story
That falls on each wound like a balm,
And my heart that was bruised and broken
Shall grow patient and strong and calm."
(Selected by Mrs. P. A. McNally.)

PRAYER FOR GUIDANCE.

"SHOW me the way O Lord,
And make it plain;
I would obey thy word,
Speak yet again.
I would not take one step until I know
Which way it is that thou wouldst have me go.

O Lord, I cannot see,
Vouchsafe for me;
The mist bewilders me,
Impedes my sight.
Hold thou my hands, and lead me by thy side;
I dare not go alone, be thou my guide.

I cannot see thy face,
Though thou art near;
When will the morning chase
Away my fear?
When shall I see the place where day and night
Exist not, for thy glory is its light?

I will be patient, Lord,
Trustful and still;
I will not doubt thy word,
My hopes fulfill.
How can I perish, clinging to thy side,
My Comforter, my Father and my Guide?"
(Selected by Mrs. P. A. McNally.)

MARRIAGES.

By Elder Silas H. Durand, Jan. 1st, 1906, at the house of the bride's uncle, Geo. W. Messick, in Salisbury, Md., J. Ernest Shockley and Miss Mary P. Laws, both of Salisbury, Md.

By Elder T. M. Poulson, Dec. 28th, 1905, at the home of the bride's father, in Wicomico Co., Md., John H. Beauchamp and Miss Cora T. Adkins.

By Elder J. T. Rowe, Nov. 21st, 1905, at Belfast, Baltimore Co., Md., Luke E. Ensor and Mrs. Ella Martin Bouldin.

By the same, Dec. 28th, 1905, at Garfield, Va., James A. Hagan, of Newark, N. J., and Miss Virginia Broders, daughter of the late brother John Broders of Shiloh Church, Washington, D. C.

OBITUARY NOTICES.

SISTER **Ann Elizabeth Carrier Goff**, wife of Robert Goff, of Durham, Greene Co., N. Y., was born in Liberty, Sullivan Co., N. Y., in 1839. When about ten years of age she came in possession of a hope that the God of Israel had for Christ's sake forgiven her sins, and united with the Old School Baptist Church at Gilboa about 1859 or 1860, and was a very consistent member till her death, which occurred Nov. 21st, 1905. She was married to Robert Goff in October, 1855; to this union were born eight children, three dying quite young; three sons, two daughters and her husband remain to mourn their loss. She was an exemplary christian, a noble mother and a dutiful wife. Truly as a church we mourn, but not as those who have no hope, we feel our loss is her eternal gain. The writer knew her for forty-eight years. The night before her death I rode eleven miles to see her, and was with her at the time the spirit left the mortal body; her request was that I remain with her while she lasted. She asked for her children and blessed them, then her husband, and lastly the writer, bidding all farewell. We feel it is well with her.

Elder John Clark spoke very comfortingly to the friends on the subject of the resurrection. Soon after sister Goff died Huldah Goff, (sister of Robert) 94 years old, living with them, died; both funerals were held at the same time and place.

ALSO,

Deacon Peter S. Kinney departed this life Dec. 12th, 1905, at his home in Schoharie, Schoharie Co., N. Y. He was born in Sharon, Schoharie Co., N. Y., March 6th, 1838, his mother dying when he was about one year old. When about twenty years of age he united with the Reformed Church at Schoharie, and remained a consistent member with them until he was led to unite with the Old School Baptists on Schoharie hill, and was baptized by Elder Earls, April 24th, 1886. He was soon after chosen

deacon, which office he filled with honor and satisfaction to the church. He was married to Cynthia Webb, Oct. 4th, 1862; to this union were born two sons and two daughters: Everett R., of Glens Falls, Mrs. Emily Walrath, of Kingston, O. Frank, of Troy, and Helen Bouck, of Saratoga, all of New York State. Brother Kinney's wife (Cynthia) was called to her eternal rest August 3rd, 1881. He was again married, to sister Helen Webb, Sept. 24th, 1882, who was a faithful companion and helpmeet with him at their home and in the church. Brother Kinney was well known throughout the Lexington Association, and much beloved by the brotherhood; no place was so dear to him as the assemblage of the saints, and no subject so pleasing as that which pertains to the kingdom of our God. It grieved him to see a company of professed followers of the meek and lowly Lamb gathered and visiting ever talking of worldly matters, never mentioning the goodness and mercies of our covenant-keeping God. He was fearless and uncompromising, firm and stable, yet meek, mild and humble, blest with a forgiving spirit, a true follower of our lowly Savior, a kind husband and indulgent father. It was the writer's sad pleasure to be called to his bedside to see him pass away so quietly and peacefully; I feel sad, yet cannot mourn; soon I, too, must pass into the beyond. Truly our loss is his gain. May the God of Israel remember his dear widow and children in much mercy. He leaves one brother and many friends, besides his family and the church, to mourn, but not as those who have no hope.

The funeral was held at Schoharie, Dec. 16th, 1905, by Elder John Clark, and the remains were laid to rest in the Schoharie cemetery. Thus closes the life of a dear brother and a faithful follower of our Lord and Savior Jesus Christ, mortality swallowed up of life. Truly a good man has left us, tried the realities of the beyond, while we are left yet to pass over. May it be our happy lot to hear it said, "Well done." As ye have done it unto the best of these ye have done it unto me.

D. M. LEONARD.

OUR dear son, **Guy Jeffers Norton**, was born Nov. 8th, 1878, fell asleep in Jesus Tuesday morning, 5:05 o'clock, Nov. 28th, 1905, at the home of his parents in Hampton, Franklin Co., Iowa. He was educated in our public schools, also graduated at Des Moines, Iowa, as a pharmacist. About three years ago he bought an interest in a drug store at Algona, Iowa, at which place he remained till his health failed. He tried the climate of Colorado and Arizona successively without obtaining relief, and returned to Hampton last June to await the end. He was married two years ago the 29th of July, to Miss Helen Sponholtz, who survives him; no children were born to them. His disease was consumption. Everything was done for him that loving hearts and hands could do. He was not a member of any church, but gave us evi-

dence that he was changed by grace. He called me to his bedside on Sunday before his death and said, "Pa, I want you to read some Scripture." I read the twenty-third Psalm, then said he, "Pa, read it again." I did so. He said, "Pa, I am willing to die, I see my Savior." O, his mother and I felt like shouting. From that time till he passed away he wanted to go, and talked to all of us as long as he could speak a word, and passed away without a struggle. He left to mourn, his aged father and mother, three sisters and two brothers; all were present except one brother and sister; one brother arrived here from Salt Lake City, Utah, but too late to see him alive; one sister in Colorado, who was not present on account of ill health.

The funeral services were held Friday, at 2 o'clock, at the M. E. meeting-house, Elder E. T. Gruwell officiating, after which the remains were interred in Hampton cemetery to await the resurrection morn. We mourn, but not as those that have no hope. We do miss him, and if it were not for the sustaining grace of God it seems we could not bear up. He was our youngest, and was much comfort to us. He was so patient, never murmured, and seemed so cheerful, and his prospects in this life seemed so good. Our loss is his eternal gain, and we feel to believe and know the Lord is our Shepherd and will give us sustaining grace during our remaining days. Brethren and sisters, remember us when at the throne of grace.

E. A. AND C. H. NORTON.

Helen Olivia Golden, only child of Abram and Sarah Golden, was born July 12th, 1838, and died at her residence in Hopewell, N. J., Nov. 27th, 1905, aged about 67 years. She had been afflicted for many years, very often being confined to the house during that time. Her last sickness was of about three weeks duration, during which time she was called to suffer greatly, until at last death came to her relief. She was baptized by the late Elder Philander Hartwell, in the fellowship of the church at Hopewell, about forty years ago. Of this church she remained a constant and steadfast member during all these years. She was well known by many of our brethren and sisters, not only of this church, but in other churches throughout the east. Her early experience was full and deep; God gave her very humbling views of the depravity of the natural heart, and of the truth that in the merit of Christ alone must be the sinner's hope. This she clearly saw, and in this salvation she steadfastly hoped to the end. She loved sound doctrine, and at times would express her deep appreciation of the preaching of the word of truth. As her pastor for the past nine years, she has often encouraged me with a word expressive of her edification in the preaching. We shall deeply miss her presence in our assemblies for worship. She and her aged mother have lived together almost alone for

several years, and the mother feels deeply the loss of an only child, who had been her constant companion from her infancy. Truly her lot is a lonely one now, but she feels well assured that the widow's God and Husband is her God, and that he does all things well. He has declared that he will never leave nor forsake his loved ones, and he knoweth how to save.

The funeral service was held at our meeting-house on November 30th, where a large company gathered to sympathize with the bereaved friends. The text used upon the sad occasion was 2 Corinthians xii. 10, last clause. The interment was in the cemetery adjoining our house of worship. She passed away in full hope of the resurrection of the dead, and of final glory through the Lord Jesus Christ. C.

My dear sister, **Elizabeth Ball Johnson Britton**, youngest daughter of Chilion and Ann Johnson, was born in Crawfordsville, Ind., May 17th, 1834, and here she passed the whole of her life, leaving us on the 8th of November, 1905. She was educated in the common schools, and being of an affectionate and lively disposition she made many warm and lasting friends. In 1868 she was married to William P. Britton, and their union was blessed with three children, two of whom remain to mourn the loss of a devoted mother. Two years ago her only son went to bed in usual health in a house alone, Saturday night, was found Monday afternoon apparently lying in a restful sleep, but it was the sleep of death. The physicians said he went to sleep to waken in another world. The shock was great for my sister, who had been suffering with a weak heart a number of years. She was very quiet and sad, and read her Bible a great deal. She told her daughter she was not afraid to die. She manifested the spirit of a christian woman, trying to be good to the poor, to visit the sick, to comfort mourners and to help the church. She loved the assembly of saints, and felt the need of the Savior's pardoning love. Her faith was that of the Old School Baptist, but she lacked confidence in herself to join with the people of her choice. She knew the truth, and would talk of the good sermons she had heard, but when I asked her to come to her home among the saints, she said, "I have no experience to relate." She told one sister: "If I could be as good as my sisters, and could be baptized, I would be satisfied." Dear soul, she lay down to take rest in sleep Thursday night, and could not be wakened next morning. Thus without pain, or sigh, or groan, she continued to sleep till the next Wednesday p. m., 1 o'clock, when she left this weary world for one I hope of unalloyed bliss. It was in the home circle her light shone brightest, and she leaves in the hearts of those she loved best the precious memory of a warm-hearted and tender friend. Her two sisters will miss her sweet company, they are

SUSAN D. BLAIR AND LINA W. BECK.

Jonathan Murphy was born Feb. 18th, 1834, departed this life July 29th, 1905, making his appointed time in this life 70 years, 5 months and 9 days. Brother Murphy made profession of a hope, through grace, in Christ, and in the year 1871 joined the Leading Creek Church, and was baptized by his uncle, Elder D. P. Murphy, Sept. 24th, and was received in full fellowship Oct. 21st, 1871. Brother Murphy was a plain, unassuming man, in the transaction of business affairs of life he was possessed of rugged honesty and integrity worthy of true manhood, and his dealings with men were in the light of plain, simple truth. His words were earnest and candid, and clearly indexed the thoughts and intents of his heart. His affections, though unparaded, were strong and tender, and his friendship when once matured was deep, firm, binding and hard to be shaken, to have his fellowship and love gave much assurance and strength to those thus favored. His home was a welcome, pleasant resting-place. It seems hardly needful to multiply words when we speak of the death of a true believer, yet to do so may sometimes strengthen the weak and halting ones who may read what wonders grace can work in bringing the lofty to be low, and in exalting the lowly in the name of Christ. Brother Murphy was a strong Predestinarian Baptist, holding to the doctrine of election, predestination and foreordination. As a church we sadly miss his presence among us.

ELIHU PHILLIPS.

Mrs. Julia Brawly died at her home in Ekfrid, Canada, Nov. 7th, 1905. Her nephew, Thomas A. Ardies, who lived with her, writes me of her death, and asks me to send a notice of it for publication in the SIGNS. She was born in New York city March 15th, 1823, and was baptized by Elder James Goble in the fellowship of the Ebenezer Old School Baptist Church in that city. I do not know the date of her baptism, but it must have been more than forty years ago. Her membership remained with that church till her death. Although she has not visited New York for a long time, she has manifested a great interest in that church, and would always inquire affectionately about the brethren and sisters there whenever I was at her house, or any brethren who were acquainted in New York. Her home has been for many years near the Old School Baptist meeting-house in Ekfrid, and it has been the custom for the ministering brethren to take dinner at their house once during the June quarterly meeting at that place, so I have met her there nearly every year for, I think, more than thirty years. She was a true, warm-hearted christian. For some years past she has been too deaf to hear preaching, which was a grief to her. She greatly prized the visits of the brethren and friends.

Mr. Ardies writes: "My dear Aunt Julia died Nov. 7th, 1:20 p. m., after nearly four weeks of extreme

suffering. She fell as we were standing by the breakfast table, and broke her left leg up by the thigh. All was done that could be for her, but it was of no avail, and she passed away to her eternal home. I want you to write a notice of her death for publication in the SIGNS, so that the Ebenezer Church may know about her death, for she always had a warm feeling in her heart for them. Mrs. Angus McTaggart called to see her, and said, 'The Lord can make your bed in this affliction.' She replied, 'I hope he will give me his confidence.' A couple of nights before she died, as I stood by her bed a little while after bidding her good night, I heard her prayer, 'God be merciful to me, a poor, helpless creature.' It was a sweet prayer to me."

Elder Carnell preached at her funeral from the words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Dec. 25, 1905.

OUR beloved brother, **Andrew P. Glenn**, was born Sept. 27th, 1838, and married Louise Reynolds Oct. 26th, 1869; he joined the Primitive Baptist Church in 1882, and died Nov. 12th, 1905, leaving a wife, one son, three daughters and several grandchildren to mourn after him. His house was a home for all Primitive Baptists. He was well beloved by all that knew him; but their loss is his gain, as he fell asleep in Christ. He was an humble christian. He died from a stroke of paralysis; he bore his sickness well, giving God all the praise, so when the day comes when God shall call the sleeping from the grave he will come forth in the glorious robe of the riches that Christ has wrought for all that love the appearing of the Lord. For all God's works shall praise him, and his saints shall bless him.

D. WESTALL.

PINE BLUFF, Ark.

John J. Anderson died Monday, Nov. 6th, 1905, at his home in Middlesex Co., Ontario, after a lingering illness of stomach trouble, aged 77 years, 3 months and 9 days. Though not a member of the church, Mr. Anderson was a firm believer in the Lord Jesus Christ. He was a reader of the SIGNS, I think about forty years. His parents were Hugh and Rachel Anderson, they came from county Monahan, Ireland. Mr. Anderson was born on the same farm on which he died. He never married. He took care of his mother, who was in poor health, thirty years. She joined the Old School Baptist Church in Ekfrid, Ontario, when very young. He used to take her to the meetings, a distance of about twelve miles, as long as she was able to go. Mr. Anderson was a dutiful son, well respected, and a God-fearing man. I have lived with him as housekeeper for more than twenty-three years, and was with him when his mother died; his

father died a few years before. One sister, Mrs. H. Lockwood, of Delaware, Ont., survives him, and other relatives, but they cannot feel their loss more than I do, but I know that our loss is his gain. He often said to me, How he loved the dear Savior, and he was only waiting his time.

The funeral service was conducted at his house by Mr. Leitch, a Presbyterian minister; text used, "I am the resurrection, and the life."—John xi. 25. After which the remains were laid away in the family cemetery in Delaware, Ont. May God bless this dispensation of his providence to our good and his glory for Jesus' sake.

HARRIET A. GIBSON.

MOUNT BRYDGES, Ont., Jan. 2, 1906.

MY brother, **W. M. Perkins**, departed this life July 1st, 1905, at the age of 78 years and 25 days. He had the pastoral care of Antioch Church, Bigwoods, Calcasieu Parish, La., forty-six years, and was moderator of the South Louisiana Association most of these years. He fell asleep peacefully and now fully realizes the joy he so long hoped for.

Pray for us, dear brethren.

E. A. PERKINS.

DEAR EDITORS:—I am just in receipt of a telephone message giving the sad intelligence of the death of our dear brother and fellow-laborer, **Elder Dudley G. Johnson**. I have no particulars, only he died about 6 a. m. to-day. Please give this space in first number of the SIGNS, as I know he was beloved by all who knew him. A more suitable obituary will no doubt be written later. I feel my loss greatly.

P. W. SAWIN.

SHELBYVILLE, Ky., Jan. 6, 1906.

William Wheat died at his home in Horseheads, N. Y., Wednesday, Sept. 6th, 1905. Brother Wheat was in his 78th year. Besides his wife he leaves two daughters, Mrs. Addie Allen, of Elmira, and Mrs. Anna Brees, of Horseheads; three grandchildren, Mable and William Allen, and Flora Brees; also one brother, Alexander Wheat, of Burdett, N. Y., and an aged sister, Mrs. Mary Uptegrove, of New Vernon, N. Y. Brother Wheat was a member of the Old School Baptist Church at Burdett, he and his estimable wife having united with that church July 20th, 1889.

CHARLES A. DEWEY.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 74. MIDDLETOWN, N. Y., FEBRUARY 1, 1906. NO. 3.

CORRESPONDENCE.

ISAIAH LVII. 17-19.

“FOR the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him.”

The history of the twelve tribes of Israel is full of instruction to those who fear the Lord. This highly favored nation had committed unto them the oracles of God, and setting forth their peculiar preeminence Paul says, “Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever. Amen.” Moses declared that such should be the exaltation of his people in the sight of the surrounding nations that they would exclaim, “Surely this great nation is a wise and understanding people.” Then he spreads before assembled Israel their peculiar blessedness and exaltation: “What nation is there so great, who hath God so nigh

unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?” “For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else beside him. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire. And because he loved thy fathers, therefore

he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt; to drive out the nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day. Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else. Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, forever." Well may Israel's blessedness be crowned with the song, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." But they rebelled and vexed God, they often turned aside from him and corrupted their ways, they provoked him to anger with their high places, and moved him to jealousy with their graven images. Then the Lord pleads with them face to face, and declares that their conduct was more inconstant and shameful than the nations of the Gentiles. "For pass over the isles of Chittim and see; and send unto Kedar, and consider diligently, and see if there be any such a thing: hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cis-

terns, broken cisterns, that can hold no water."—Jer. ii. 10–13. "Hear, O heavens; and give ear, O earth; for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me: the ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider."—Isaiah i. 2, 3. Shall such a sinful, ungrateful nation be cast aside by God? Let this be the answer of his sovereign grace: "Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the Holy One of Israel."—Jer. li. 5.

Having glanced at this picture of typical Israel, let us come to our text as applicable to the true and spiritual Israel of God. That one born again, called by God's grace unto the fellowship of his Son Jesus Christ, who has been made to feel the burden of sin, and then has tasted the blessedness of the man whose transgressions are all forgiven, should go on in a froward spirit in forbidden paths, is a dark and shameful mystery. That among the children of God such behavior is to be found, is evident from the testimony of the Scriptures. It is humiliating, heart-saddening to read of this and that signally blessed child of God falling into outward iniquities, wandering far away from the statutes of the Lord, but O how our hearts melt and glow with affection to them, and to our God, when with broken and contrite hearts, with cries and tears they are turned to him who forgiveth transgression and sin because he delighteth in mercy. (Micah vii. 18.) Many, very many of the children of God are mercifully preserved from what may be described as outward sinfulness. In the eyes of their fellows there appears to be nothing froward, but among even

these so graciously kept from portraying the depravities of their natures, there are those to whom at times in their invisible life the language of the text is applicable. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

"For the iniquity of his covetousness was I wroth, and smote him." "His covetousness." This covers a very extensive field of our sinfulness. The vain delights of earth appeal with much power to the depravity of our natures. The child of God learns that there are lustings in his flesh which, if not restrained, are capable of finding gratification in all that is of the world. (1 John ii. 16.) Having such a nature in us we are easily allured by temptations to walk in the iniquities of covetousness. Ah, unless the flesh is crucified with the lusts thereof, we shall ere long find ourselves numbered with those who "pant after the dust of the earth."—Amos ii. 7. What a picture! Here is one with all eagerness reaching forth, pursuing after lying vanities, till in the chase he is panting with his exertions to grasp the illusive prize, for this covetousness is as a raging thirst which the open mouth, parched tongue and panting breath declare only the dust of the earth can quench. "They pant after the dust of the earth." This is surely the antithesis of "As the hart panteth after the water brooks, so panteth my soul after thee, O God." If covetousness be not constantly mortified through the gracious power of the Spirit of God, it will grow, and the iniquity of his covetousness will soon be apparent in the life of that one. Covetousness contains in it innumerable iniquities, it will shrivel us up, it will shut up the bowels of compassion, it will at length so harden our spirit, and it will say, It is no matter who

sinks so long as I swim; though others are grieved, afflicted and have manifold adversities, of what moment is it so long as I am not touched? We may say we pity the poor and needy, but do we help them? Do we in acts as well as words feel for them? Perhaps we excuse our covetousness by casting the blame of adversity upon the afflicted and needy, saying of them, It is their own fault, they brought it upon themselves, they should have done differently, and they would not thank me if I were to assist them; so in very selfishness we shut up the bowels of our compassion. Shut up! Perhaps at this stage selfishness has so taken possession that it would be hard to find any bowels of compassion to shut up. O, when one is going on as the very slave of the iniquity of his covetousness, there will be no visibility in us of the likeness of the compassionate Savior.

I tell you, beloved ones of God, there are avenues of covetousness that are very hateful, and I have not had to go outside of my own poor life to see and feel them. Little things in my own experience, known only to the Lord, have made me to hate myself, to hang down my head, to blush, to hide my face away from the Lord; I have felt I was too mean for him to look upon. It is not in vain that Jesus said, "Take heed, and beware of covetousness." It is that spirit in us that reaches after that which will benefit us; it is self, first, last and all the time; it is self-gratification; and in its broad aspect covetousness is that which in any degree witnesseth a departure from the fulfillment of "the royal law, according to the Scripture, Thou shalt love thy neighbor as thyself."—James ii. 8. How do you stand, guilty or not guilty? So comprehensive is the iniquity of covetousness that Paul says, "I had not known

lust, except the law had said, Thou shalt not covet."—Romans vii. 7. Well may one exclaim, "I have seen the end of all perfection: but thy commandment is exceeding broad."—Psalms cxix. 96. Though covetousness is in the natural hearts of all the human family, yet through God's reigning grace there are times when it is crucified, and in some Christ-like lives of the dear family of God it is so hidden, so subdued, that they are ever sacrificing themselves for their fellows, ever seeking the comfort, welfare and exaltation of others, and the last thing thought of is themselves; they are so unselfish. Have you not had glimpses of such ones? Are they not lovely? Then by way of contrast look at yourself. Perhaps some of us are blind, and can neither see the beauty of others nor the ugliness of ourselves. "For the iniquity of his covetousness was I wroth, and smote him." That the Lord should thus be wroth very plainly reveals the character of God. We behold him the Holy One, who is of purer eyes than to behold evil, and who cannot look upon sin. (Hab. i. 13.) Ah, we could not have faith in and reverence a God that hath pleasure in wickedness. (Psalms v. 4.) Yes, one of the dearest revelations of God to our hearts is that he is holy and righteous, and hateth wickedness. With what affection therefore do those who are taught of the Lord cleave to him, and each one adoringly calls him the "Lord my God, mine Holy One."—Hab. i. 12. "He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he."

"And smote him." The chastisements of the Lord are twofold, there are chastenings from within and chastenings from without. The Lord chastised his people with the rod of men. (2 Sam. vii. 14.)

The Assyrian was the rod of the Lord's anger. (Isaiah x. 5.) The wicked is his sword. (Psalms xvii. 13.) He smote his people with temporal adversities, and his outstretched arm blasted their possessions with rust and mildew, he sent among them the cankerworm, the caterpillar and grasshoppers, and thus Jacob was made small. (Amos vii. 2.) I hewed them by the prophets, I have slain them by the words of my mouth. (Hosea vi. 5.) Ah, the prophets of the Holy One are not always declaring pleasant things unto Israel, but sent of God and inspired of him they bring heavy tidings, they speak against us. (Jer. xxxi. 20.) The word of the Lord as a sharp axe cuts and hews us, and we are sorely wounded, our sins are shewn us, and as our iniquities are spread before our faces we are cut down and slain by the revealed displeasure of the Lord, and as the slain in Ezekiel xxxvii. 11, we say, "Our bones are dried, and our hope is lost; and we are cut off for our parts." The trials and afflictions of his saints are oftentimes the smitings of the Lord, his fatherly chastenings. These trials that come upon us from without all have a voice, and blessed it is to have the hearing ear to hear the rod, and the Lord our God who hath appointed it. (Micah vi. 9.) Then there are the inward smitings, the strokes of the Lord's displeasure in our conscience, the guilt of our lives as a smiting rod removes far from us all spiritual blessedness. What a difference there is between a good conscience and an evil conscience! The one is darkness, guilt and affliction, the other righteousness, peace and blessedness in the blood and righteousness of the Son of God.

Saith the Lord, "And smote him: I hid me, and was wroth, and he went on forwardly in the way of his heart." Truly

the way of the transgressor is hard, for when the child of God transgresses, the Lord his God will shew him hard things. (Psalms lx. 3.) The blessing of the Lord is that he makes his face to shine upon us, (Num. vi. 25,) and the prayer of the humble in heart is, "Lord, lift thou up the light of thy countenance upon us." O, in the smiles of his face there is comfort, healing and strength. We are animated to worship and praise his name, and prove so wondrously that the light of his countenance is the health of our countenance. But when he hideth himself and is wroth, when his face we cannot see, when we are excluded and shut out from his presence, with no looks of compassion, with no pitying glances of a Father's love, then we are as wretched outcasts. Then also to have the dreadful knowledge that God is wroth, to know we have provoked him to anger with the iniquity of our covetousness, and that our sins have hidden his face from us. What then? Shall we not turn unto him that smiteth us, shall we not bow down and in contriteness of heart seek reconciliation with our God? Is this not becoming us as children of the Most High? O it is becoming us, but so strong are the depravities of our flesh that unless divine help is afforded us we shall be driven headlong, and the terrible testimony concerning us will be, "He went on frowardly in the way of his heart." In spite of the prickings of his conscience he went on in the paths of folly, "in the way of his heart," and he would have gone on and on to perdition if the Lord had not in due time hedged up his way that he should not find his paths. (Hosea ii. 6.) It is a vain thing for one born of God to think to live in fleshly self-gratification, for such paths are the former lusts of our ignorance, (1

Peter i. 4,) so unbecoming; so dishonoring to our God. O what would become of us miserable sinners but for God's reigning grace? Are you going on in the frowardness of your heart? Take a thought, examine and see. Are you striving against sin? (Heb. xii. 4.) Are you crucifying the flesh with the affections and lusts? Though you may veil your life so that your fellows cannot know it, you cannot screen your ways from the eyes of the Holy One that inhabiteth eternity. However fair our lives may be in the sight of mortals, to God all things are naked and open.

"Great God, from thee there's naught concealed,
Thou seest my inward frame;
To thee I always stand revealed
Exactly as I am."

"I have seen his ways, and will heal him." One of the sacred, awe-inspiring yet comforting things that has entered into my life has been this, "Thou God seest me." Sometimes amidst afflictions and temptations in my infirmity I have thought God seeth not, he has no regard for poor, harrassed, sinful me. Then it has dawned upon me that the eyes of the Lord are upon me, he seeth, he knows; all my anxieties, all my oppressions, all the rugged, troubled scenes that I am passing through, he knoweth the way that I take. O this has quieted, rested, comforted me, and I have been again strengthened to hope in the Lord. And when my feet were almost gone and my steps had well nigh slipped, when sorely tempted to the indulgence of my sinful appetites, O what a defence, what salvation I have found in the precious thought being given me that our heavenly Father seeth me. Ah, I have been ashamed and pained in his sight, but my wounded heart has turned with all affection to him whose eyes are upon me, and I have said, Ah, Lord, thou seest I am a poor, vile

sinner, so weak, so apt to be enticed into iniquities; have pity upon me, forgive me, hold thou me up and I shall be safe.

"I have seen his ways." His selfishness, the iniquity of his covetousness; I have seen his perverseness, going on forwardly in the way of his heart. How unlovely! Ah, wretched, wayward child, thy feet are not comely now. Where are thy shoes that make the feet of believers so beautiful? (Song vii. 1; Eph. vi. 15.) "I have seen his ways, and will heal him." What! heal him, such an ungrateful, unprofitable, froward sinner? O this is matchless grace, this is the everlasting love of God our heavenly Father. Thus saith the Lord, "Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him: I will surely have mercy upon him."—Jer. xxxi. 20. "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem."—Isaiah lxvi. 13. Such Scriptures very blessedly reveal to our faith the depths and tenderness of Jehovah's love to his people. Thou art high and holy, Lord God Almighty, thy glory covers the heavens, and the earth is full of thy praise. Thou art infinite in majesty, O thou art far, far above our highest thought. "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" Mindful of man? sinful, rebellious man?

"Pause, my soul, adore and wonder!

Ask, 'O why such love to me?'

Grace hath put me in the number

Of the Savior's family:

Hallelujah! thanks, eternal thanks to thee."

There is grace in the Lord to heal our foul backslidings, he has his own efficacious ways of turning his wayward children to himself again; he has his way of hedging up our way with thorns, that we

cannot find our paths where formerly we walked in the selfishness of our flesh; instead of gratification we meet with thorns that make the way painful. Our very selfishness itself becomes briars and thorns to lacerate our consciences. Thus torn and wounded we become ashamed and humbled over our departures from the Lord and his truth. The Lord is very pitiful and of tender mercy, and this is shewn in most graciously bringing our guilty, chastened souls to repentance, and we are brought in godly sorrow to sigh and mourn before him. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."—Psalms li. 17. O this contrite heart is all the fruit of God's graciousness; without his divine work in our souls we should still be going on and on most frowardly in the evils of our nature. But now in the Lord's healing time there pours forth from our contrite hearts sighs and supplications for the forgiveness of our sins.

"Of this the best of men have need,
This I, the worst, receive."

It is in very kindness that the Holy Spirit shews us our iniquities, and so effectually brings us to loathe, to mourn over and to turn from all sinful gratifications. This repentance has very blessed fruits described by the apostle in 2 Cor. vii. 11: "For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!" During this time of healing, the child of God finds that in himself he has "no healing medicines" (Jer. xxx. 13.) for his wounds, and his soul under divine leading will cry to the Lord, "Be merciful unto me; heal my soul; for I

have sinned against thee."—Psalms xli. 4. Though in our backslidings we have gone far, far astray from the paths of sacred communion with God, yet he will not cast away his people whom he foreknew. One of the most affecting scenes in which the tender, immutable and everlasting love of God to his people is portrayed is found in Jer. iii. 14, 22: "Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion." "Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God." This, O believers, is the voice of thy Maker, who is thy Husband; he will not put thee away, he will never write thee a bill of divorcement, for he hateth putting away. (Mal. ii. 16.) And here he is pleased to represent himself to our faith as the constant, loving Husband, who cannot, will not part with his church, and who now in his undying, unquenchable love seeketh after his sinful, backsliding people. He will win back his wife to himself again, though she has treacherously departed from him. Let me present the picture again, and may you with eyes of faith and love look and look and feast upon it: "Turn, O backsliding children, saith the Lord; for I am married unto you." As fellow creatures one may love another, but here, in the new covenant, is Jehovah, our Maker, and his church, creatures, insignificant, less than nothing and vanity, (Isaiah xl. 17,) base things, things that are not, (1 Cor. i. 28,) unholy, ungrateful, unprofitable, corruptible mortals, and yet to such, his chosen ones, he says, "Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." "Behold, what manner of

love the Father hath bestowed upon us, that we should be called the sons of God." O, I am such an unworthy one, I find I am in need of the working of his own divine power in my soul to brace me up, to strengthen me to believe that I am one that God hath so loved. And if we are so loved, who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." Nay, in all these things we are more than conquerors through him that loved us. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners." Ah, the wayward, the "prone to wander," need the Lord as their Shepherd. He will lead his flock like a shepherd. And where does he lead the humbled, contrite, returning ones? He leadeth them in the paths of righteousness for his name's sake. He leadeth us, we are drawn, drawn away from the iniquity of our covetousness, from the follies of our flesh, from that selfishness so inherent in our poor earthly lives. O we need every day, all the time, this divine drawing, or else we are drawn astray, we are pulled back and draw down in the dark paths and realms of the depravities of our fleshly hearts.

"He drew me, and I followed on,
Charmed to confess the power divine."

The Lord takes hold of his people by

revealing in their hearts this and that precious truth in the doctrine of Christ, and as their hearts are captivated, feasted and consoled by these openings up to them of the heart of the Lord their God they are constrained to follow on to know the Lord. We are led in the paths of righteousness, led through the wilderness, through our every day cares and vexations, over the rugged and rough places, through temptations and trials, through floods and flames, and thus drawn and led we are found worshipping God in spirit and in truth.

"I will restore comforts to him and to his mourners." Ah, when we are turned aside to pursue lying vanities we forsake our own mercies; our souls are then bereaved of the consolations of the gospel for we cannot be walking after the flesh and in the Spirit of Jesus Christ at the same moment; we cannot be feasting the depravities of our flesh and sitting at the King's table at the same time. The flesh may intrude, it may dare approach us even when we feast at the banqueting-house with our dear Redeemer, but our heart will be shocked and will cry out, Begone! O while we are tasting the comforts of Christ Jesus we shall not be found indulging the lust of the flesh, but in love to our dear Lord Jesus, and in hatred and loathing of all iniquity, we shall be found crucifying the flesh with the affections and lusts.

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

It is truly blessed to have once more the comforts of our covenant God. All is of grace, for these new covenant mercies are restored to God's chastened children without money and without price. God saith, "I will heal their backsliding, I will love them freely: for mine anger

is turned away from him."—Hosea xiv. 4. And while his comforts delight our souls in our fervent gratitude we say, "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me."—Isaiah xii. 1.

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I MUSE ON THE WORK OF THY HANDS.

THIS is the language of David in the one hundred and forty-third Psalm. The fifth verse of this Psalm reads, "I remember the days of old; I meditate on all thy works; I muse on the work of thy hands." In another place the psalmist declares, "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." David was meditating and musing on the wonderful works of God. How often he breaks out in sublime language of praise and adoration declaring the mighty works of God in creation, and his wonderful works to the children of men. He not only created all things, but upholds all things by the word of his almighty power, and in him we live and move and have our being. No other writer in the sacred Scriptures seems to have been given that exalted view of the infinite character of God that David had. In his musings he says, "The heavens declare the glory of God: and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge." In contrast to such a Being, whose glory the heavens declare, he says, "When I consider thy heavens, the work of thy fingers; the

moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?" Although David meditated so much on the work of God's hands, yet it was given to Moses, the meekest man, to narrate the works of God in the creation of the universe. He was enabled to do this by the revelation of the Spirit of the God of creation, and how grandly he opens this most wonderful narrative when he declares in the first verse of Genesis that, "In the beginning God created the heaven and the earth." This language suggests to our finite minds, When was the beginning, and how did God create the heaven and the earth? The finite cannot comprehend the infinite. The only answer God gives to such questionings is, "Be still, and know that I am God." The God of creation as well as the God of providence and of grace. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of the things which do appear."—Heb. xi. 3.

Moses continues his vivid descriptions of the six all-important days work of creation, and through faith we accept them as truth. Whether these days of creation were our ordinary days in length, or whether they extended through ages, the result is no less the work of God; that which David was meditating upon when he said, "I muse on the work of thy hands."

In contrast to those who, like David, accept the work of creation as the work of the omnipotent and omniscient God, are those who regard it as the result of certain evolutionary processes by which the present perfected conditions of the universe have been brought about through successive ages independent of the God of creation. They reason back to a point

where they call it the unknowable, and how far are they in advance of where they began? "For the wisdom of this world is foolishness with God." "The foolishness of God is wiser than men." ✓

The existence of man upon the earth is the result of the sixth day's work of creation, as narrated by Moses. Man was honored by the distinction of being created in the image of his Maker, and with all of the creation was pronounced very good by the Creator. He was the most important of the works of creation on the earth; in fact, may we not infer from the Bible account given of him that the earth was created for the abode of man? "For thou has made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet."—Psalms viii. 5, 6. The original state of man and condition of the earth as they came from the hand of the Creator may well be regarded as the conditions of the highest earthly bliss. Sinless man in the garden of Eden, planted by the Lord God!

It appears, from the account given by Moses, that Adam (the first man,) and his companion, Eve, (the mother of all living,) remained only a short time in their earthly paradise for which they were capacitated. We soon find them driven from the garden of Eden, and the earth cursed because of their transgression. Those who have never been made to realize the exceeding sinfulness of sin, regard this as of no great importance, believing they can reach forth their hands at any time and partake of the tree of life, which is guarded by a flaming sword turning in every direction. But those who have felt the plague of their own heart, realize the awful consequences of sin. Have we

ever been made to realize its direful effects? If we have, it is because of the work of God's Spirit in our heart, for since the fall of man he is declared to be "dead in trespasses and sins." It is the work of God in providing salvation from sin and death. Although the scheme of redemption was in the economy of God, yet it will not do to regard the Redeemer and Savior of sinful man as a part of creation or the work of God's hands; Jesus was no less than God manifest in the flesh. "But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." He suffered and died on the cross for the sins of his people, he arose from the dead for their justification, "seeing he ever liveth to make intercession for them." "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God." "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." "I shall be satisfied, when I awake, with thy likeness." Is this not enough?

Volumes might be written on the works of creation and the dealings of God with the children of men. Well might the psalmist exclaim, "All thy works shall praise thee, O Lord; and thy saints shall bless thee." His works shall praise him, because they manifest the infinite attributes of his character, and his saints shall bless him, because of what he has done for them.

These musings were suggested after reading an excellent article in the SIGNS on the subject, "I muse on the years that are past," and I can but wish that this were a worthy companion to it. If the editor knew how little, if any, there appears of the work of grace in the writer's heart I am sure these meditations would not appear in the SIGNS.

Yours, with the desire for your christian fellowship,

G. C. JORDAN.

GALESBURG, ILL., Dec. 26, 1905.

CHAGRIS, Ind. Ter., Oct. 28, 1905.

DEAR EDITOR:—My time for paying for the SIGNS has arrived, and I must renew, as I cannot do without it, for it contains all the preaching I have, and I feel to praise the Lord that I am favored of him to read what is written by his children, for none can testify of Jesus except he teaches them, none can testify of Jesus except the Spirit of Christ dwells in them; he takes of the things of his kingdom and shows them to his children, he leads them about, instructs and keeps them as the apple of his eye. "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." He is the Rock, his work is perfect, all his ways are judgment, a God of truth and without iniquity, just and right is he. "When the Most high divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in a waste howling wilderness; he led him about, he instructed him, he kept

him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord did lead him, and there was no strange god with him." So the Lord has led me with his mighty hand, from a little child he has been my guide and stay. When I was but a little child I felt to know that he had all power and was over all things. When I was quite young my desire was to try to do good. So I traveled this way until in my eighteenth year, when I was made to see I was a great sinner, and my good works naught but filthy rags in the sight of God. Dear friends, what a change. Now I began to cry, O Lord, have mercy. I could see God's vengeance before me, and would think, Hell is my portion, I am forever lost. I never had read the Bible, neither did I have one, but I did want one. After awhile I got a Testament, and I read that, to find comfort, but O, every word condemned me. The beginning of my conviction for sin was in 1861. I was cast into trouble; I would ask the Lord to have mercy on me, a sinner, and sometimes I would think, I need not ask forgiveness, for I will be sent to hell, and it will be just and right. I would listen when old people were talking, to see if I could get any comfort, but alas, I would only sink lower. In 1862 a hymn came to my mind, which I sang day after day; just one verse I knew, and this is the verse:

"In evil long I took delight,
Unawed by shame or fear,
Till a new object struck my sight,
And stopped my wild career."

Yes, my brethren and sisters, this verse did seem to fit my case, for thought I, I have sinned away the day of grace, there is no mercy for such a sinner as I. I cannot use words to express my deep

distress. I heard preaching but a few times, and never got any comfort from what I heard, so I thought, O what shall I do to be saved?

One night I slept, and dreamed that I saw the Lord in the sky; he had a white stone in his hand and was writing on it; I could not read it, and this troubled me, for I thought, Surely my name is not written there, for I could not read the writing. One day after that this Scripture came to me, "Blessed are they that mourn: for they shall be comforted." I thought, Have I mourned, or is it imagination? Then I was in despair again, and sometimes I felt that I wanted to run, for I felt that the earth was opening to swallow me up.

I went on in this way until 1866, trying to pray for mercy, but I would say, Lord, I do not know how to pray, but be merciful to me, a sinner, for thou knowest how great a sinner I am. I would try not to think anything wrong, but I could not control my thoughts. One day in my deep distress I began to sing, "On Jordan's stormy banks I stand." My eyes were blinded with tears, and there were a few minutes then that my troubles were gone and I could praise the Lord.

In 1868, one day I was so low in spirits that I thought I must die. I ran out in the yard, and it did seem that the whole world was praising God, and my soul was filled with praises, for he had taken me out of the pit and put a new song in my mouth, even praise to God, and I could say, My soul is sick of love, the love of sin. I thought then I would be happy the rest of my life, but ah, the trouble, doubts and fears are still with me, but my hope is in God, and it is an anchor of my soul, both sure and steadfast, and enters into that within the veil, whither the forerunner is for us entered.

When this great love was shown me I wanted to be baptized, so I joined the Missionaries, but I was not satisfied there. So, dear children of God, the Lord leads his people, and there is no strange god with them, salvation is of the Lord.

If I write any more for our good paper I shall write of my travel from the Missionaries to the Old Baptists. O praise the Lord, for my hope is in him, and I am still a beggar before the Lord, and I hope a prisoner of the Lord. I die daily, for when I would do good, evil is present with me, but it is no more I that do it, but sin that dwells in me, and I pray the Lord will keep me from evil. I have been persecuted for what I believe, but none of these things move me from the doctrine of Jesus Christ. God raised Christ up from the dead and gave him glory, that our faith and hope might be in him. Dear kindred in Christ, if I am a child of God, it is by grace alone, for he works in me to will and to do of his good pleasure, I can do nothing of myself. So, blessed children of God, I feel that the Lord has been leading me with his everlasting love all my life, yet I know that I have always been a sinful and rebellious child, but I hope I am under his wing, and his banner over me is love; though he slay me I will trust in him, because he first loved me. I was found of him when I sought him not.

"O for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb."

Jesus is the light, the truth and the way, and he said, If the truth make you free, you shall be free indeed. I came to do my Father's will; thine they were and thou gavest them me, and I will raise them up at the last day, for unto this end was I born. Fear not, little flock,

for it is your Father's good pleasure to give you the kingdom.

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

"Satan may vent his sharpest spite,
And all his legions roar,
Almighty mercy guards my life,
And bounds his raging power."

Now, brethren and sisters, I have given you a sketch, a little here and a little there, of the way the Lord has led me. I trust I am not deceived, for I never received it of man, neither was I taught by man, for by grace I am saved, if saved. I want to thank you all for the many good spiritual communications and editorials. O what great comfort and strength I get from the SIGNS. Write on, dear brethren, feed the flock of God. If this finds a place in our paper please examine it well and see if it will bear witness to the Spirit of Christ. Dear friends, pray for me, poor, unworthy me, that I may be kept by the power of God. O may I hear him say, "Come in, thou blessed of the Lord." May his love and mercy be over and around you henceforth and forever. Fare you well, my dear friends in the Lord.

In hope of an immortal crown, I am your sister in the sufferings of Christ, I trust,
NANCY CREEL.

WARRENTON, Ore., Sept. 4, 1905.

ELDER F. A. CHICK—DEAR BROTHER IN A PRECIOUS HOPE:—I have a request from a very dear one to try to relate what I hope the Lord has done for me, a poor, vile worm of the dust, utterly unworthy of the very least of his kind favors, and knowing this, I can but hesitate to attempt to tell, for fear that I am deceived and will deceive others, of his dealings with me, a sinner who, if saved, am saved by grace alone.

When a child I was full of life and natural spirits, very wayward and willful, and thought that I was as good as any one, and perhaps much better than a great many. My parents were Old School Baptists, and when I was quite a young child they lived in Illinois, and could attend their church meetings; but after going into another and newer State they had not that privilege, and in this new State I grew more willful and impulsive, especially after the death of dear mother, which occurred two years after moving into Iowa. O what a great loss that was to us all, particularly to myself, who needed her precious love and motherly influence and guidance every day. O how I have always missed her love and kind counsel to her poor, impulsive child, whom I hope God was watching over, and in his mercy when I was little more than a child opened my eyes to the awful state of sin and depravity in which I was by nature. O how I loathed myself now. What to do I did not know, all was so dark and dreadful around; my sins encompassed me about like a wall; cry as I would, I could not be heard, and I thought that I surely must die in my sins. O where now was all my boasted goodness? Like filthy rags, self-righteousness was taken from me, and I could see myself a justly condemned sinner before the just and holy God. I would have given ten times ten thousand worlds for one ray of hope that there was salvation for such a wretch. O how vain were all my attempts to pray; I hated the sound of my voice, and could only hide my face while I begged God in pity to have mercy on me. The winter I was in this trouble on account of my sins there was going on in our neighborhood a revival, in the so-called Christian church, which I at times attended, and they wished me to join

them, telling me that if I lived faithful I should receive a crown in heaven; so I joined them. I was surely in need of help, but I did not find it there, as my trouble seemed to be made worse by joining them. I had only enough life to know that I was nothing but weakness. Surely the strong man was bound and his house spoiled. In my helplessness I would steal away to the hay-yard and hide among the hayricks and cattle, almost envying them their quiet peacefulness; and in the icy snow of a bitterly cold winter I would fall down before my God begging for mercy if there could be any for one so vile, and when it pleased him, as I hope, to reveal himself to me, and speak peace to my weary soul, my joy was complete, and I could rejoice in the Savior who is able to save, knowing that salvation is of the Lord, who killeth and maketh alive, who bringeth low and lifteth up. O how I now loved to sing his praises, joy like a great wave seemed to engulf me, and I could almost shout, out of the great fullness of my soul in its earliest love. I would go to the meetings of this people; they were all good singers, and sang many of the dear old hymns which I enjoyed very much, but I thought it very strange that I never heard any of them speak of their conflict with sin, like that which I had just gone through. Their testimony, as they called it, was always given in such a self-satisfied way, as if they were on their way to heaven, and bound to get there, if they continued faithful. How very differently I felt, knowing, as I hope I did, that it is not of him that willeth, nor of him that runneth, but of God who sheweth mercy.

The summer following I heard, while away from home, that an Old School Baptist preacher had been in our community holding meetings, and some had

joined the church, which had arranged to hold her meetings there. A member of the people I had joined was telling this, and as usual made very slighting remarks about the Old Baptists, which hurt me so that I burst into tears and left the house. I had not known anything of the Baptists since I was a very young child, and why was I so hurt? After they had gone away I went into the house again, and the dear lady of the house, who was one of my married sisters, asked why I had done as I did, and with tears again running down my young face I told her because she talked against my people so. She then asked a few questions, which I answered to her satisfaction, for she said, "O how glad I am to know this," and her lovely face glowed with joy which is not of this world. When the dear Old Baptists came again I went home to attend the meeting, and O how glorious was the preaching, and all was to the glory of God and to the comfort of his dear followers. I tried to keep away from them, but as I have said, they were my people, and I loved them so that I went to them for a home, ere I knew what I was doing, and although I was so unworthy I was received by them in a very loving manner. Elder J. P. Allison, a licentiate then, who always came with the dear old Elder, sang in such a spirited way, "Love is the sweetest bud that blows." O the joy of that glorious time seems to now fill my soul, and I can say with a full heart, "Bless the Lord, O my soul; and all that is within me, bless his holy name." I was soon after baptized by Elder James B. Burch, in the beautiful little river on the banks of which I had played when a little child. O how full of joy was now my life, and I thought that I would always have the bliss of a heaven below in the knowledge of a

blessed Redeemer; but alas, I found that I had to take my old sinful nature with me every day, as did the poor man who was told to take up his bed and walk; yes, the same bed on which he had lain so long, but the joy of being able to walk lightened the burden surely.

My poor letter is already much too long. With much love to all the blessed in a precious hope, I am, as ever, your unworthy sister,

(MRS.) S. L. H. STUART.

PHILADELPHIA, Pa., Nov. 15, 1905.

DEAR BROTHER CHICK:—We hoped during the first part of the week that we might be given opportunity to visit you on Wednesday (yesterday), but circumstances prevented, and the disappointment was ours of course. The gathering together of the Lord's people (when they are gathered together in love) is always delightful, and a time of rejoicing, whatever the occasion may be. Naturally, it is a pleasure to bestow that which is pleasing to others, but with the children of our heavenly King there is a voice within them from the excellent glory, which fills their heart with a sweetly blended combination of love, praise and christian fellowship. Much of my time is spent in looking forward to the next time of our appointment for meeting together. There must have been in the heart of Moses as he grew to manhood many allurements and enticements in his Egyptian surroundings leading his natural inclinations to the possession of riches, honor and glory, for it was a time when Egypt was at its height of national glory, (their advance in civilization, in literature and the arts, was a wonder to the surrounding nations,) but how precious are the words of his heart's desire to us, "Esteeming the reproach of

Christ greater riches than the treasures in Egypt," &c. The companionship of the saints excels in nearness and sweetness all other companionships which have their origin from natural sources, and the reason of its peculiar sweetness is because it comes through suffering. The bearing about in the body the dying of the Lord Jesus means crosses and afflictions, the end of which is exaltation in the manifestation of the life of Jesus, therefore our companionship is not propagated on lines which lead to selfish ends, but the humility wrought in us by the Spirit of Christ maketh us to esteem our companions in Christ as better than ourselves. Jesus while in the flesh was a pattern of humility, and he is our Standard, if so be we are followers of him. The grace of our Lord Jesus Christ exalts our heavenly Father, exalts our gracious Redeemer, and all things which appertain unto holiness and righteousness in our minds and hearts, while on the other hand it abases the creature, which is but an earthen vessel containing the treasure, Christ in us the hope of glory. When I am low down and discouraged, feeling that I am but an empty earthen vessel, my mind will sometimes go out to some precious, godly brother who has in time past comforted me with the comfort wherewith he has also been comforted of the Lord; then do I take courage, my hope revives, yet still I go halting and limping along as before. Each member of the body of Christ depends upon every other member of the same body, and necessarily so, because all of the gifts which God has given to the church are in the body, and each member has his or her own particular gift, while all the gifts are necessary to each one. May the dear Lord continue to preserve you as a bright particular star in the gospel firmament to

the upbuilding of his church, and to the comfort of the brethren.

Affectionately your brother in gospel bonds,

B. F. COULTER.

ASHLAND, ILL., Dec. 19, 1905.

DEAR BRETHREN AND SISTERS IN CHRIST:—As I sat by our pleasant fire-side reading our dear old paper, the SIGNS OF THE TIMES, my heart went out to each and every one in christian love, and as I read, it was just what I believe, and it comforted me. Does not our heart burn within us as we read this testimony? not left alone, as we so often feel, but here they are reserved to comfort God's children. Yes, he has given them the gift to preach his true gospel, given them patience to write, and then put it in print, and it comes many miles to our far distant homes. Our light has burned so low it seems almost out; yet as we read the spark has been touched by God's love and mercy to understand his word, and your labor has not been in vain, but has been to me as a cup of cold water to my thirsty soul. Doubts and fears which have been many are for a season removed for a sweet peace of mind this world cannot give. Dear brethren and sisters, write as often as God gives you the spirit. Words fail to express the heart-felt gratitude I feel to each and every one who writes for our dear paper, and to our dear editor who is so faithful, patient and kind to us all; may God bless him with his richest blessings. May it be his will to spare him for many years, for his words are like apples of gold in pictures of silver. O how exceedingly precious is this truth! O the wondrous love of God to give us the spirit to understand his blessed truth. Sometimes a

heart-felt thankfulness comes over me because we are enabled to worship, as I humbly hope, a whole and complete Savior; I want no other than a finished salvation. How much is contained in this holy Scripture, for truly have we all things given us if Christ be formed in us the hope of glory: Christ is the way, the truth and the life; everything in Jesus is precious, his love he gives his people. "We know that we have passed from death unto life because we love the brethren."

My christian love to each and every one. Your little sister, who feels to be the least of all,

ELLA M. PARROTT.

KNOXVILLE, Iowa, Dec. 7, 1905.

DEAR BROTHER EDITOR OF THE SIGNS OF THE TIMES:—We would like to commend you for the way you conduct the SIGNS; it comes each month laden with sound doctrine, so far as we are able to judge. We love the paper, I hope, for the truth's sake; we feel that the truth is what it advocates; we love to read the precious letters from our brethren and sisters scattered throughout the United States and Canada. I feel that we can rejoice with those that rejoice and weep with those that weep. We, too, have tasted the sorrows that come to us as we journey through this world, and we feel that we have tasted some of the joys that come to the children of God. We believe that Christ died on Calvary's cross to save sinners; we believe that he saved every one he died for, and sometimes we feel that God for Christ's sake has pardoned our sins, for we are told that "We know that we have passed from death unto life because we love the brethren." Dear brethren and sisters, we love you, we feel that you are our Father's chil-

dren; your testimony bears witness with ours, which makes us feel that maybe we do know something of heavenly things, for we believe the Old School or Primitive Baptists are the only people that preach the doctrine that Christ and the apostles preached. The Baptists all plead their sinfulness and unworthiness, and did not our Savior say, Why do you call me good? for there is none good but God; and the apostle says, "When I would do good, evil is present with me." Is not this the testimony of every child of God? We cannot do the things that we would, then we cry, "O wretched man that I am! who shall deliver me from the body of this death?" Then we are made to look to the Lamb of God who taketh away the sin of the world. Dear brethren, we believe if we are saved it is by the work of the crucified and risen Redeemer, and not by anything we have done.

Brethren and sisters, write on for our dear family paper, as we enjoy your letters very much. May the God of all grace be with you all, is our prayer.

MR. AND MRS. Z. I. JONES.

UPPERCO, Md., Jan. 1, 1906.

ELDER H. C. KER—DEAR BROTHER:—At this season of the year we hear and read of many expressions of desire for the happiness and well-being of friends for the year just ushered in, but it is not clear to my mind that it is more praiseworthy to have or express a desire for the happiness or well-being of our friends on the first day of a new year than at any other time. But be that as it may, in thinking of you this morning I have concluded to write you another of my weak letters, if only to let you know that you are held in loving remembrance, not only at the beginning of this new year, but

throughout the whole year now past, and this has been our feeling since the first time we met till the present time. And now, brother Ker, as I see by the SIGNS of January 1st that you have been placed in a closer and more responsible position in the publication of that dear old periodical, the SIGNS OF THE TIMES, it is my desire that your labors may be that of love and pleasure to yourself, as well as comfort and profit to its readers. I do not, and I suppose the readers of the SIGNS do not wish to see any change in the conduct of the paper, and for that reason will welcome you as a co-laborer with brother Chick in the editorial department, thereby bearing each other's burdens, and also sharing each other's joys in your labors of love, comforting and feeding the dear flock of the good Shepherd, scattered throughout this broad land, by means of the pen. I have never lived in a house, either as child or man, in which the SIGNS has not been a visitor, from its first issue to the present time, and now in my old age feel glad that the editorial department is in the hands of those I have been so intimately acquainted with as brother Chick and yourself. Speaking for myself, I think I am voicing the sentiments of the many readers of the SIGNS in wishing both of you God-speed in the new arrangement, and that editors, publishers, readers, and all connected therewith, may have a happy and prosperous year, both temporally and spiritually, if the will of God be so. I do not suppose either of you will be much bothered with suggestions as to what shall be admitted into the columns of the SIGNS; I think all should be willing to leave that to the discretion of its editors, believing as we do their only desire is the glory of God and the good of his cause.

One word more, brother Ker, and I am

done. The beloved disciple John, if I mistake not, in his writing to some of the saints, expressed the desire or trusted the way would be opened for him to come unto them in order that they might speak face to face, and no doubt it was joyful news to them he hoped he would be privileged to meet. Now may I bring this home to brother Chick and yourself? There are many I suppose who have been and will yet be reading your writings, who have not thus far had the pleasure of meeting either of you face to face. Now the thought with me is that the lovers of truth having read with much pleasure your writings, will have a desire to hear the same things spoken face to face, and should the dividing of editorial labors enable both of you to do so, it would be a blessed privilege to the patrons of the SIGNS to have each of you visit among them as often as possible, speaking face to face.

Well, I must stop some time, and I think the time has come for me to do so. We had the pleasure of a visit from Elder Cabbage at Black Rock not long since; all were glad to see him. I was sorry that on account of deafness I could not hear the preaching; he seemed to have liberty, and the brethren and sisters enjoyed it. We heard that he and you are connected by family ties, so there seems to be a double nearness.

We go to Black Rock as often as weather and our health will permit, which is not every time in winter. Received a letter from sister Rowe the other day. Brother Rowe has been complaining some of late, missing two or three appointments. If next Sunday should be as favorable as now we may get to meeting. We are all more or less able to attend necessary affairs about our home.

I do not know whether it is necessary to write love from all, to all, for I hope you know it.

JOHN P. KELLEY.

[WE appreciate very much indeed the kind expressions of our dear aged brother Kelley concerning the SIGNS and our connection with it. We are glad also of our personal acquaintance with him. Brother Chick was his pastor for many years, and it has been my privilege to visit often the Black Rock Church, of which brother Kelley is an esteemed member. We have also been kindly entertained in his pleasant home many times. Brother Chick and I would be glad to visit among the readers of the SIGNS and "speak face to face" with them, as our brother suggests, but each of us have many duties at home, having the care of two churches each and two preaching appointments every Sunday. We both shall visit the brethren whenever the way is opened. We are very sorry to hear of brother Rowe's ill health, but hope ere this he has entirely recovered.—K.]

FARMDALE, Ky., Jan. 7, 1906.

ELDER SILAS H. DURAND—DEAR BROTHER:—We have just returned home from attending the funeral of our dear brother, D. G. Johnson, who died yesterday morning at 9:30. What a shock this was to us, and I feel that it will also be to the brethren in the east, who were anticipating another visit from him next spring.

Elder P. W. Sawin conducted the services, which were brief and very appropriate, reading the twenty-third Psalm and 1 Cor. xv. 12-23, and making some remarks on verses 21 and 22. The gathering was very large and the churches were well represented. Their countenances showed how full their hearts were of sorrow.

Brother Dudley made a visit to Mays Lick for the Christmas holidays, and was quite sick while there. He returned on Friday, Dec. 29th, to his brother Jesse's home, where he had a sick night, but went down town Saturday morning. He returned soon and took to his bed. All that medical skill and loving hands could do was done for him, but he passed away after extreme suffering from pleurisy and asthma. A little before he breathed his last the look of pain and suffering was driven, as it were, from his countenance, and a sweet, placid smile rested on his face that was heavenly. On the evening before he died he had been dozing, and opened his eyes and said to his niece, Miss Madaline Johnson, "I see such beautiful things."

Dear brother Durand, it is the wish of J. M. Johnson and of the other relatives and friends that you write an obituary notice and have it published in the SIGNS OF THE TIMES. Brother Sawin will send a short notice at once. I will send the data, and I want to suggest that you write a sketch of his life and put in also, as I know you are felt by the family living to be the most suitable one to do so, having been so near to his father, Elder J. F. Johnson, and known him so well; and none knew better the lovely character of the son. You seemed like a father to our late dear brother, for he spoke to me on his return from the east of your tender care for him, and your appreciative notice of his labors among you last spring.

I will have to close, as I am tired, and my mind and heart are filled with gloom.

Affectionately your brother,

J. T. McCOUN.

SOUTHAMPTON, Pa., Jan. 21, 1906.

DEAR BRETHREN EDITORS:—I have

put together the material sent me by brother J. T. McCoun. I need not undertake to add to the touching expressions of tenderness and love. But I must allude to my own sense of loss and my grief at the departure from our earthly society of this dear brother, and also to the uniform expressions of sorrow from all our brethren here. During his visit to our associations and churches last spring he came right into the hearts of all our brethren and sisters and friends and made himself at home there.

As for me, I enjoyed every sermon and every little talk of his during his visit among us in a very peculiar way. It was inexpressibly sweet and refreshing to me, and more than that. I have seldom, if ever, enjoyed preaching in just that way. The things he said would at times bring to me the luxury of tears, and as I recall him and his words my heart swells with emotions of spiritual tenderness and love. I first met his father and mother in September, 1865, when he was a little more than two years old, and was several times at their house before the death of his mother. I remember when his physical affliction began which caused his serious deformity, how anxious his father was, and what care he took to get medical help in various places. For awhile he was very sensitive concerning his deformity as he grew up, but last spring he told us he was not so any longer. He knew it was something he was not responsible for and could not help.

I have been seeing him almost every year since he was a child, and especially since he came to the church, but I am not prepared to tell anything more of his life. I loved him, and enjoyed conversation with him, but especially enjoyed hearing him preach during the last year

or two. I do not remember that he spoke more than a half hour or three-quarters at any time last spring, and I do not remember anything in his preaching that would strike the natural mind as brilliant, pointed, attractive or amusing; it just seemed to me as sweet gospel preaching, such as a poor, hungry child loves to feed upon.

He wrote easily when he would get himself down to the work, and it was pleasant to read what he wrote. Some little poems of his have appeared in the SIGNS during the past two or three years. They are good reading; in each one some striking thought or emotion is expressed in such a way as to show poetic ability.

He had deep feeling, but was reticent, and no one knows how deeply he suffered because of his bodily affliction. To some one who had said to him that in the resurrection we shall look just as we do now, he told me that he replied, "But, my dear brother, I do not want to look as I do now." He has gone to that other glorious state of existence where no deformity or sorrow shall be known any more, for "this mortal must put on immortality," and those who sorrowed here shall be made to rejoice forever there.

SILAS H. DURAND.

(See obituary notice on page 93.)

BLACKLICK, Ohio, Jan. 11, 1906.

MY DEAR AND PRECIOUS BRETHREN IN CHRIST:—Inclosed find post-office money order for two dollars, for which please renew sister Sophia Gorsuch's SIGNS at Westerville, Ohio. With much love, kindest regards and best wishes to you and yours and hoping to be remembered to all those precious brethren that the dear Lord so wonderfully blessed me in permitting me to behold their friendly faces, a number of whom I felt that I

knew long before I saw them in the flesh, from reading the many sacred and precious truths written by them and published in the SIGNS. I am still afflicted, but much stronger than when I visited you. O how good the dear Lord is. What can I render to him for all his benefits, and for his mercy that endures forever?

As ever, your unworthy brother, I hope,
L. B. HANOVER.

CHARLES CITY, Jan. 5, 1906.

EDITORS OF THE SIGNS OF THE TIMES:—Though you are constantly receiving letters from faithful readers of your paper, you cannot, I am sure, receive them often from readers of the very first issue. My great-aunt, Miss Welthy Johnson, who is now in her ninety-third year, has followed the SIGNS OF THE TIMES through all its seventy-three volumes, and looks forward to its arrival now with great interest. She remembers hearing the original editor of the paper speak at Westmoreland, N. Y., seventy years ago. She has been crippled for some years, and reading has been a great pleasure to her. Her Bible, much of which she knows by heart, and the familiar pages of the SIGNS are very dear to her, as she is very seldom privileged to meet members of her own dear denomination; it is especially precious to her to be able to read messages from those who live in other places. We who love her are very grateful that she need not be cut off altogether from the intercourse she so loves, and we wish a long life and prosperity to the SIGNS OF THE TIMES. Miss Johnson sends New Year's greetings to her brethren and sisters in the Old School Baptist faith.

Allow me to sign myself in her behalf,
yours very sincerely,

KATHARINE RUTH ELLIS.

LAKE CRYSTAL, Minn., Jan. 5, 1906.

DEAR BRETHREN:—While I am in declining years (seventy-seven the 10th inst.) and without means of support, I ask my brethren for any assistance they may favor me with. There are no members near here that I know of, and I am a stranger to others. I have formerly lived at Canton, Ill., Liberty, Iowa, and several other places where I have been an Elder of the Old School Baptist Church. My eyesight has failed me so I can scarcely distinguish daylight from darkness; have a friend to write for me.

With best wishes, I beg to remain your unworthy brother,

WILLIAM MORPHEW.

[We publish the above appeal, and hope there may be a willing response to it from those who love the servants of the Lord. We are not personally acquainted with this aged brother.—ED.]

INFORMATION WANTED.

MRS. A. R. REESE, of St. Joseph, Mo., desires to know whether there are any Old School Baptists living in Chicago, Ill., or near there. If any in that locality see this notice they will confer a favor by writing to sister Reese.

CHANGE OF ADDRESS.

CORRESPONDENTS of Elder I. N. Newkirk will please address him at Waitsburg, Walla Walla Co., Wash., care J. Q. Harmon.

NOTICE.

THOSE wishing to communicate with Elder John B. Slauson by telephone or telegraph will send all messages to Roxbury, N. Y.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1906.

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.***DANIEL XII. 10.**

ELDER F. A. CHICK—DEAR BROTHER:—If it is not asking too much, please give your views through the SIGNS on the tenth verse of the twelfth chapter of Daniel, and oblige one who desires to know the truth.

(MRS.) WM. UTTERBACK.

FAUQUIER Co., Va., Nov., 1905.

We are glad to respond to requests like this when we can do so. It is always good to read the Scriptures, and to meditate upon them, and to speak together of them. We are sure that all who love the Lord in truth will join with us in this testimony, that the happiest and most profitable hours of our lives are those in which we are given such meditations, and when, together with our fellow-pilgrims, we converse concerning the things of God, as revealed in the word. Yet, we must confess that concerning many things in the written word we can see but dimly, and can speak but a little concerning even the things which do seem clear to our mind. But very many times disciples of the Lord, like those who journeyed to Emmaus, as they have been conversing concerning the things revealed in the word, have found another with them who has opened the word to them, and their hearts have burned within them. Afterwards, they have known that the

risen Jesus has been with them, and that it has been he who opened their understanding of the Scriptures.

We have no question in our mind from the reading of the tenth and eleventh chapters of this prophecy of Daniel, that it was given to him to see and to speak of things which specially related to Israel literally, and which took place not long afterwards. A careful reading of these chapters seems to us to show this. The prophet saw afflictions and oppressions which they must endure: there were to be wars and contentions against them and all around them. We have neither time or ability to enter into a presentation of all that these chapters contain. While, as we have said, these chapters relate to things which should shortly come to pass concerning that people, there is here, as in very many similar prophecies, a looking onward to the things of which all this was but the type. The travel, in providence, of Israel under the old covenant was all the way along but a type of similar things which should be in the travel of the true spiritual Israel of God under the gospel. The natural events of their life, as a nation, set forth the spiritual things of the church; their afflictions and conflicts and victories were to set forth the afflictions and conflicts and victories that must attend all those who enter the kingdom of heaven.

To Daniel was given a vision of all these things, and he was one of those who did search diligently what and what manner of time the Spirit which was in them did signify when it testified beforehand of the sufferings of Christ and the glory which should follow. The vision of these things was given to him, but the special time was hidden from him, according to the words of the Savior, "Of that day and that hour knoweth no man, no,

not the angels which are in heaven, neither the Son, but the Father." The special dates of future events have never been revealed except dimly in any of the prophecies. It has been vain and foolish always to undertake to fix times and dates of future events. When the events have taken place the spiritual have known that that prophecy has been fulfilled. No believer, under the old covenant, knew when Christ should come by all that had been written by those who were inspired of God to write concerning the coming of the Lord, but when he had come, and had fulfilled all things spoken concerning him, then those who were spiritual knew that the prophecy had been fulfilled. It has been so and it shall continue to be so with all prophecy concerning any future thing. Prophecy is fully known only in its fulfillment. This is specially true with regard to the time of the event. God has ordered this to be so in wisdom. Thus his people are kept in the attitude of watching, and from carnal ease on the one hand, and from undue anxiety on the other hand. Thus, as it appears to us, they are to be kept in the attitude of continuing to do what their Lord has commanded, without being disturbed by what must be to-morrow. The things revealed have belonged to them and their children, but the secret things have remained with God until he is pleased to fulfill them.

These purposes of God are sure. Every word revealed to this prophet Daniel was sure, and so, while he could not be given to know the time, he is yet "to seal up the book to the time of the end." And he is told, verse nine, that "the words are closed up and sealed till the time of the end." The message to him is just this, "Go thy way, Daniel:" that is, the messenger said to him in these words, The

future is not thine to seek to know, "Go thy way;" that is, attend to the things which belong to thee as the prophet of the Lord; speak what has been revealed to thee; all is certain of fulfillment at the time appointed, but that is hidden in the secret will of God, seek not to inquire into it. Consider what is revealed; seek diligently to know what these things mean, but the time of them is hidden. To us in this day, no more than to Daniel, is it given to fix the time of any future event; the Father only knows the time. The things which have been fulfilled we do know something of, but if the Son of man did not know the time of the end of the things which he had himself declared to his disciples, surely it is little less than arrogant presumption for any of us to claim to have attained to this knowledge. What a blessed thing it is that our God knows the time of all events, and what a blessed thing it is that we do not know. But let the time or times be what they may, and let the things spoken refer to whatever time they may, the word of God in the verse referred to by our sister, declares that the distinction between the two classes of mankind, the believer and the unbeliever, the righteous and the wicked, still will remain. Wicked men shall not be made righteous, unbelievers shall not become believers, by any of the trials or conflicts that are set forth as certain to take place. On the one hand, under these times of persecution, warfare and tribulation, the wise shall understand, and shall be purified and made white, and tried, while the wicked shall continue to do wickedly and shall not understand. These are the plain statements of the text, let the time of these events be what it may. God rules in all the calamities of the earth, and always will rule; they

shall accomplish his will. But none of these things can give to any man a heart-felt knowledge of the truth as it is in Jesus; the wicked will continue to love wickedness and to do wickedly. By none of these things do men come to love righteousness or hate iniquity. Principles of righteousness and true obedience to God are wrought in the heart alone by the operation of the Holy Spirit. Let what will befall, whether of judgment or mercy, the natural man still remains dead to God and dead in sin, and goes right on doing wickedly. When these trials and distresses and persecutions came upon the Jews, as they did shortly after this prophecy was written, the ungodly among them still remained ungodly. When, some hundreds of years later, Jerusalem was besieged, and such suffering took place in the city as never had been known nor ever should be again, madness filled the people, rather than repentance, and they sought to destroy themselves and to blaspheme God rather than to return to him, and in all the history of the world since, natural men have not been brought to love and serve God by all the calamities which have befallen them; they have still done wickedly, according to the words of the prophecy. The wicked, in their ignorance and blindness, see not the hand of God in all that has transpired. In the text it is declared that none of the wicked shall understand. Having no understanding, they do not know when the hand of God is made manifest. They are the wise and prudent in this world, but they are the ignorant ones as relates to the things of God; their wisdom and prudence cannot help them to discern "the signs of the times." The evil heart of unbelief which is in them shuts out all the light, and they walk in darkness and in bondage. The

wicked shall continue to do wickedly. How utterly foolish and vain then are the efforts of men to produce repentance and righteousness in unregenerate hearts by appeals to death-bed scenes, to calamities, to afflictions of any kind. Only the Spirit of God can work this great miracle of bringing that man who hates Jesus and persecutes him to love and preach him; only the Spirit of God can humble that man who is so proud of saying his prayers daily, so that it may be said of him in deed and in truth "Behold, he prayeth." But while the wicked shall still do wickedly, unmoved by all the judgments of God's providence, these things do have a blessing in them to the righteous. Through much tribulation do these enter the kingdom. Not only is there no other way of entering this spiritual inheritance, but this is a sure way to the true believer. To these the Savior says yet, as he did to Zebedee's children, "Ye shall indeed drink of the cup that I drink of, and be baptized with the baptism that I am baptized with. To the spiritual, Jesus said, "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." There is no other road into these things, and none but the children of God travel this road, and they, though fools, shall not err therein. Jesus, who entered his kingdom through tribulation, is their leader and guide, and so they shall not go astray nor fail to find the desired haven. Thus afflictions and conflicts, whether outward or inward, do purify, and wash white, and try, all them that believe. Thus David said, "Before I was afflicted I went astray; but now

have I kept thy word." And again he said, "It is good for me that I have been afflicted; that I might learn thy statutes." Paul could testify, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Again he testified, "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness." So in the text the Lord said to Daniel, that while these afflictions were being accomplished, and wicked men should still do wickedly, others separated from the wicked by the righteous Spirit dwelling within them, should derive benefit. They by all these things should be weaned more and more from the world and its follies and lusts and sins, and should come to see more and more clearly the excellency of things divine.

The substance of the meaning of the words "purified," "made white" and "tried," is perhaps about the same, yet there is a shade of difference between them. "To purify," means to put away all that is unclean, such as filthy teaching and practice; that is, that which is contrary to the commandments of God. "To make white" has in it the thought of making plain or clear to view. The former word, "purify," relates more to the inward life; "to make white," rather to the outward life, and "to try" has in it the thought of refining, as gold or silver is refined by the burning up of dross which may have been mingled with it, in the fire of the refiner. This last word "tried," expresses that process of trial and suffering by which the purifying and

making white are brought about.

In conclusion, we desire to call attention to this one thing, viz: that while the whole people of Israel then suffered under the calamities which did shortly come upon them, yet it is only the many, who are in the text distinguished from the wicked, who are purified and made white and tried. So also is it true now that the spiritual are blessed in their afflictions, while the same afflictions leave the wicked as they find them. And so "All things work together for good to them that love God, to them who are the called according to his purpose." To him that hath shall be given, while from him that hath not, shall be taken away even that which he seemeth to have. May the Spirit of God and of truth, make all these things live in us and truly comfort all his people by them.

C.

PARABLE OF THE TALENTS.

(Matt. xxv. 14-30.)

"A VOICE from the wilderness" asks that we give our view upon the above subject. We are willing to comply as best we can. The parables are dark sayings, and were not understood by the apostles only as their true import was revealed to them by the Savior. Generally they are intended to show the just condemnation of the carnal Jew or pharisee and the blessing of the gospel to the spiritual Israelite. This one teaches, however, several things, among them is that the kingdom of heaven had not as yet come, but that its coming was sure, though it should be delayed (note Luke xix. 11-26). The nobleman called his ten servants and delivered them ten pounds, saying, "Occupy till I come." He goes into a far country to receive a kingdom for himself, and *return*. The

delivery of the ten pounds assured the servants of his return to them, though his absence should be long. The Savior taught his disciples to pray, saying, "Thy kingdom come." He said also to them, If I go away "I will come again, and receive you unto myself." In the coming of the kingdom it was not only with glory, but with justice and judgment, which are the habitation of God's throne. The apostles had received an earnest of the kingdom of heaven in the appearing of Christ to them in the flesh; this assured them the certainty of its coming, hence they continually looked for it. In our understanding, the application of the parables, generally speaking, to the church experimentally, is secondary. Let us bear in mind that the Scripture does not say the kingdom of heaven is like unto talents, nor like unto servants, but rather "as a man traveling into a far country," who called his own servants and delivered unto them his goods; therefore much importance should be attached to the "man" and what he did and said. This parable is found between the parable of the ten virgins and of that of the sheep and the goats, "when the Son of man shall come in his glory," and like all other Scripture has its connection or bearing upon that which precedes and that which follows.

In the parable of the virgins the statement is positive that all ten were virgins, five were wise and five were foolish. The wise took oil in their vessels with their lamps, but the foolish took no oil with them; this was because of a lack of wisdom in them, hence they are called foolish (not fools). Paul said his brethren after the flesh (Israelites) had a zeal of God, but not according to knowledge, hence were foolish, being *ignorant* of the righteousness of God, and went about

to establish their own righteousness. ("Blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved.") Paul was found among the wise, and entered with them into the marriage with the Bridegroom.

When the man spoken of in the parable under consideration took his journey into a far country, he called his *own servants* unto him and gave them talents (money); to every man he gave according to "his several ability," which is as much a gift as the talents. To one he gave five, to another two and to another one. The servant who received one talent was as capable of using it to profit as were the others who had received the five and the two; therefore we can make no excuse for him upon the ground that he was not competent to use that which had been given him. Let us remember that all who received were servants, the same as in the case of the virgins. The two faithful servants made good use of that which was given them, but the other one did not; he was slothful, hence an "unprofitable servant." He had knowledge enough to know what should be done, and wisdom enough to do it, nevertheless he acted unwise in the neglect of his duty.

After a long time the man (lord) of these servants came and reckoned with them; the one who received the five talents brought other five, which he had gained in trading (proper use) with the five given. His lord said unto him, Well done, thou good and faithful servant, enter into the joy of thy lord. The other servant who had received two talents came also and had made gain of two other talents. His lord said unto him, Well done, thou good and faithful servant, enter thou into the joy of thy lord.

Each of these servants received the same blessing, namely, entered into the joy of their lord. The third servant who had received the one talent said to his lord, "I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine." He also accused his master of being hard and unjust, reaping where he had not sown and gathering where he had not strawed. Having this opinion of his master he should have put the talent (money) to the exchangers, that his lord might have received his own with usury when he came; this his lord tells him. We see his unfaithfulness, hence slothfulness, and his wickedness in accusing his master of being hard and unjust. His lord asked nothing unreasonable of his servants, and least of all did he exact anything dishonest on their part. In a sense, shall we not class this "unprofitable servant" with the foolish virgins? They entered not with the bridegroom, neither did this servant enter into the joy of his lord. And shall we not class the faithful servants with the wise virgins? They entered in with the bridegroom to the marriage, so did the two faithful servants enter into the joy of their lord.

We have no thought that "outer darkness" means eternal destruction, but rather chastisement. "That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." "Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail." He is still a "servant," but unprofitable.

In the twenty-fourth chapter of Matthew the Savior tells his disciples (servants) of various signs by which they might know of his coming, (in his glory) and the end of the world (legal dispensa-

tion). "But of that day and hour knoweth no man." Then adds, "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh. Who then is a *faithful and wise servant*, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken: the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." The above quotation helps us to grasp the subject more fully. The Savior was about ready to go to his Father, and before leaving his apostles, appoints their labor or stewardship, and gives them to understand that each one of them shall give an account of their stewardship or ministry when he comes again. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account."—Heb. xiii. 17. "Be ye also ready," means, be steadfast, unmovable, always abounding in the work of the Lord; be faithful, diligent in the office to which you are appointed; watch unto prayer; do not sit down to eat and rise up to play, but continue ye in my love, keep my commandments; preach the gospel to the poor and thereby "feed my lambs" and my sheep. Such a servant, at his coming, says the Savior, shall be blessed or made ruler over all his goods. This blessing does not only imply more service, but honor;

faithful servants are to "be counted worthy of double honor." When he comes in his glory (Spirit) the blessing is given, viz: "Inherit the kingdom prepared for you." (Enter into the joy of thy lord.) We do not understand this kingdom to be the realms of immortal glory, but the kingdom that should come, the place prepared in the going away of Jesus, the spiritual kingdom, the heavenly Jerusalem, the new heaven and the new earth wherein dwelleth righteousness. Now all nations are gathered before him, but the faithful servants who feed, clothe, visit and minister unto the brethren of Christ, and thereby minister unto him, are those, and those only, who are thus blessed. (Note Matt. xxv. 31-46.)

Where much is given, much is required, and where little is given, little is required. This is as true now as it ever was, and that each one of God's "servants" is accountable to him for their stewardship, is as true as ever it was. (See Romans xiv. 4.) Of the servant or minister of the Lord who is blessed with a clear, able gift to expound the word of God, much is required, either in preaching or writing, but where the gift is small little is expected, but that little is *required*. He must not, because his gift is smaller than his fellow servants, or for any other reason, bury it, which would be unfaithfulness and he become "unprofitable." The improvement of the one "talent" is all that is required of him, and his "ability" is equal to that which is given him, according to the parable. We have no reason to think that Timothy was as able a minister as the apostle Paul, hence Paul admonished him to neglect not the gift that was in him; he also tells him *how* to improve his gift (talent): "Meditate upon these things;

give thyself wholly to them; that thy *profit* may appear to all."

Each child of God is endowed with some gift, either great or small. To one is given the gift of healing; to such an one we would say, Use the gift faithfully. To another is given a hand; then whatsoever thy hand finds to do, do with thy might. To another is given an ear to hear; then give attention to what the Spirit saith unto the churches. To another is given a heart to meditate; then think upon the things that are pure, honest and of good report.

We, the children of God, are looking for him to appear the second time, without sin, unto salvation. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."—1 John ii. 28.

We have now given such thoughts as we have upon this subject, and leave them for the consideration of our inquiring friend and all who may read them. If no comfort or instruction is found in what we have written, we hope that at least the pure minds of our readers may be stirred up to meditate upon the word of God, and may his Spirit guide us more and more in all truth. K.

BACK NUMBERS.

UNTIL March 1st we will print extra copies of the SIGNS, and all new subscriptions received up to that time, unless otherwise ordered, will be dated from the first of the year, and back numbers sent, thus giving the full volume. The advantage of having the back numbers will appear when the last number for the year is received containing the index for the whole volume.

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

D. S. Koontz, Ill., \$1.00; Mrs. Elizabeth Beesley, N. Y., \$2.00; S. C. F. Guernsey, N. Y., \$2.00; Mrs. T. V. Richardson, Md., \$3.00; H. J. O'Bannon, Va., \$1.00.—Total, \$9.00.

MARRIAGES.

By Elder W. W. Meredith, Dec. 21st, 1905, at the home of the bride's parents in Delmar, Md., brother Edward E. Gordy and Mrs. Jennie O. Phillips, both of Delmar, Md.

By Elder T. M. Poulson, Jan. 10th, 1906, Edward T. Ross and Cessie A. Byrd, both of Hallwood, Va.

OBITUARY NOTICES.

FELL asleep in Jesus, on the night of October 13th, 1905, between the hours of 11 and 12 o'clock p. m., our dearly beloved sister, **Lucilla Stanley Nance Woodward**, after a short illness of a few days, in the 69th year of her age. She was the daughter of our late brother C. W. Nance, and the devoted wife of our fellow-citizen B. F. Woodward, Sr. She was born January 23rd, 1827, and united with the Primitive Baptist Church, South College St., Nashville, Tenn., on the second Sunday in August, 1857, and was baptized one month later. She was a bright and shining light in the church of her choice for nearly half a century. Her funeral services were held in this building on Sunday morning, October 15th, 1905, and were conducted by Elder J. K. Womack, the pastor of her church, assisted by Elder P. G. Byers, and attended by a large number of sorrowing relatives and friends. Thus has passed away from the walks of men one of the most devout and consistent christian women, serving her Master throughout a period of nearly fifty years with that singleness of purpose and deep devotion that should characterize the life of every follower of Christ. She was in her seat at almost every meeting of the church, missing none, except when out of the city or detained at home by sickness. She was ever ready to give of her means for the support of the church of her choice, and it seemed to be a peculiar pleasure to her to care for and entertain the ministers of the church, showing partiality to none, but treating the learned and unlearned with the same spirit of christian hospitality. The loss to the Primitive Baptist cause, and most especially this her own church, will be very great, almost irreparable. Aside from being a devoted christian woman, she was a true friend to those who were intimate with her and had her friendship. She was a most kind and loving mother and an affectionate wife. Sister Woodward has left an example of christian

piety and sterling integrity that should excite the admiration of every one that knew her, and should cause us to try to emulate her many christian virtues and her constant and never-failing habits as a member of the church of Jesus Christ. Her departure from us causes our hearts to bleed with sorrow, and we weep tears of distress when we think of the great bereavement we are called upon to sustain, but we should know that our loss is her great gain, and we feel assured that our dear sister in the spirit is now with the Christ she delighted to serve so long and faithfully; and if we are what we profess to be, we, too, may meet our beloved departed in that realm of bliss and eternal happiness, in the city of our God and his Christ. Sorrow not, dear brethren and sisters, as those that have no hope, knowing that all things shall work together for good to those who love God and are called according to his purpose, and that our great loss may work to the good of the cause, reminding ourselves and others of the shortness of life and the certainty of death; and how happily the christian dies, for he feels and has an abiding faith that after he has put off this mortal, he shall put on an immortal body, in the paradise of God, for we are informed that almost the last words sister Woodward uttered were, "I want to go home." These words were uttered at the time of her dissolution, and came from a partial view of her future blissful home.

Sister Woodward left many near and dear to her in the flesh, and we commend to them her long and useful life as a sincere and devoted christian woman, and may they all try to follow her footsteps and serve that God she delighted to worship, and may they at last meet her in heaven, where there is no more sorrow or parting with loved ones, but one eternal, blissful existence. We offer to her devoted and bereaved companion, who for fifty odd years has shared her joys and sorrows, our most sincere condolence in his great bereavement, and commend him to the care of that God who alone can give comfort and consolation in days of distress and grief. May he give the remaining days of his life in the service of his Redeemer, and after the toils and sorrows are ended with him may he meet his dear departed in that heaven we feel assured our dearly beloved sister has entered.

And now, dearly beloved sister Woodward, the little christian band that you were associated with in the flesh so long, and yet so short a time, bids you farewell. We will ever cherish your memory, for one of the brightest spots in our christian life has been our association with you in this world. We will ever try to imitate your many christian virtues and your consistent, godly walk. We will greatly miss you at our meetings, for we have often held sweet christian communion with you, have joined in prayer and hymns of praise together, and took the

bread and wine together, and imitated our Lord and Master by washing each other's feet, and this in the house that was built greatly by your means. These things will now cease between us, for you have been called up higher by the good Lord, and after we have served his will and pleasure in this life, we pray we may have an abundant entrance into that kingdom above, when we hope to meet you and all the redeemed host around the throne of God and the Lamb, and jointly to sing praises to God the Father, Son and Holy Ghost forever and ever. Amen.

Done in Conference by the Primitive Baptist Church, University St., Nashville, Tenn., Saturday before the first Sunday in November, 1905, (being November 4th, 1905.)

ELDER J. K. WOMACK, Moderator.

S. J. UNDERWOOD, Clerk *pro tem*.

Dudley George Johnson was born July 11th, 1863, died Jan. 6th, 1906, 9:30 a. m., at the home of his brother, Jesse M. Johnson, Lawrenceburg, Ky. He was received in the fellowship of the church at Little Flock, Anderson Co., Ky., Dec. 5th, 1888, and baptized Sunday, Dec. 6th, by the pastor, Elder P. G. Lester. Elder J. G. Eubanks was present at the meeting. He was given liberty on the fourth Saturday in March, 1894, to exercise his gift among the immediate sister churches, and on the fourth Saturday in April following was made a licentiate. He was ordained to the full work of the ministry on the fourth Saturday in April, 1902. His father, Elder J. F. Johnson, was born in Culpeper Co., Va. His mother, Rebecca Ashurst, was born in Scott Co., Ky. She was the widow Lewis when married to Elder Johnson. He leaves one brother, Claude P. Johnson, one half-brother, J. M. Johnson, and one half-sister, Mrs. Mollie Hull, and a number of other relatives, a host of friends and all of our churches to mourn their loss. At his mother's death, when he was about six years old, he was taken by his half-sister, Mrs. P. H. Thomas, to their home. In his affliction for many years he was tenderly and lovingly cared for by them, and by Mr. Thomas after the death of his sister, until he (Mr. T.) left Lawrenceburg to live in Mason Co. He studied art several years in Cincinnati, Ohio, and after that he studied a year in Paris. He taught art for a number of years in the Lawrenceburg High School, until the time of his death.

The following is from the Lawrenceburg paper:

"Prof. Johnson was one of the best known men of this city, and his reputation extended far beyond the limits of the commonwealth where he was born and raised. Debarred by physical infirmity from the more active pursuits of life, he, having a natural talent for painting, traveled to Europe, and under the instructions of some of the most eminent instructors of Paris he prepared himself for that profession, which he pursued until the time of his death, with notable success, especially in the line of portrait painting. For a number of years he was employed

as a special teacher of drawing in the graded schools of this city, and his work and influence in that line will be greatly missed by the board of trustees as well as by his pupils.

For many years, Prof. Johnson was a regularly ordained minister of the Primitive Baptist Church, and in this capacity had ministered to many congregations in this and other States. At the time of his death the Salt River, Goshen and Little Flock Churches were under his care.

His personal friends were numbered by the score wherever he was known, and the funeral on Sunday afternoon was attended by a very large crowd. The burial was in Lawrenceburg cemetery after impressive services conducted by Elder P. W. Sawin, of Shelbyville."

SILAS H. DURAND.

Dr. Sebe R. McPherson, an elder brother of Elder A. R. McPherson, of Jasper Ark., was born in Jackson Co., Tenn., March 13th, 1818, and died in Hood Co., Texas, August 28th, 1905. His father was a soldier in the war of 1812, and was in the battle of New Orleans, under General Jackson. Soon after he returned to his home in Tennessee from the war, he emigrated to Jackson Co., Ala., where our dear brother was reared to manhood, and where in 1839 he was married to Eliza J. Allison, and in 1842 he emigrated to north Arkansas, and some time in 1844 he and his wife united with an Old School Baptist Church of that State. Our dear brother was ordained deacon soon afterward, and served in that capacity for many years. In 1861 he with his family emigrated to Texas and were among the early settlers of Hood Co. For many years he was actively engaged in the practice of medicine. His dear, faithful wife, the mother of his children, died in the latter seventies, which great loss was a sore trial to our dear brother. About 1880 he was married again, to Mrs. Johnson, and they some time in 1884 united with Friendship Church, of Hood Co., Texas, and lived happily together until this last precious sister also preceded him to the grave in 1889. Of the eleven children born to him (seven sons and four daughters) only four sons and two daughters are living. After the death of his last wife he broke up housekeeping and lived with his youngest son, Creed, who, together with his wife, took good care of their dear, aged father. Our dear brother was a most exemplary man in all of his actions through his long, eventful life. As a citizen, friend, neighbor or church member he lived above reproach.

Thus another dear, precious member has passed away in the true faith, no doubt into that world of bliss and glory. May God comfort all that mourn.

ALSO,

Bennie Powell Keeble, eldest sister of sister Lydia C. Ray, passed gently and peacefully away near Bono, Texas, Nov. 13th, 1905. She was born near Holly Springs, Miss., Jan. 12th, 1838, and in September, 1855, she was married to John W. Keeble. Of this union nine children were born, four sons and

five daughters. Two sons and three daughters and a dear, aged husband and father are left to mourn the loss of a dear, faithful wife and mother. Our dear sister Keeble professed a hope in Christ and joined the Methodists in 1858, but for many years she did not feel at home with those people, as she believed the doctrine held by the Old School Baptists, so five or six years ago she joined the limited Baptists at Joshua, Texas, and at the September meeting in 1903 she came to the church and was gladly received by relation here at Blum, and continued steadfastly in the doctrine and practice of the Old School Baptists her remaining days here on earth. The dear, precious sister was so ready and willing to depart this life and be with Christ, that we mourn not as those without hope, for we believe our loss is her eternal gain.

The writer conducted the funeral service at the grave, and tried to comfort the bereaved husband, children and friends. May God bless those that mourn.

W. L. ROGERS.

BLUM, Texas, Jan. 17, 1906.

Priscilla Huffman, daughter of Charles and Priscilla Harris, was born in Stokes Co., N. C., March 19th, 1819. At the age of four years her father moved to Lee Co., Va., where she grew to womanhood. October 19th, 1839, she was united in marriage to the late John Huffman. To them were born fourteen children, three sons and four daughters survive her. She united with the Deep Spring Church of Primitive Baptists in the year 1836. About the year 1842 they moved to Sullivan Co., Mo., where she united by letter with the Mt. Gilead Church of Primitive Baptists, under the pastoral care of Elder George Baker. In the year 1865 they emigrated to Oregon and settled in Union Co. There they found no church of their faith and order, and lived without church privileges for thirteen years. Though often urged by some Arminian society to go in with them for a home until she could find a church of her own faith, she always said such a place would be no home for her. In the year 1878 there was a church of the Primitive Baptist faith constituted not far from where she lived, and herself and husband and a few others of like faith were constituent members. Since then I have known sister Huffman, having had the pastoral care of the church since its constitution. Sister Huffman was a lover of the doctrine of salvation by grace, and showed her faith by her walk and conversation. She was sound in the faith of the doctrine as contended for by the SIGNS OF THE TIMES, of which paper she was a reader many years. Since the death of her husband, who died in 1893, she has made her home with her daughter, sister Mary Long, near Elgin, at whose home she died Nov. 5th, 1905. Her son-in-law and daughter did all they could to make her comfortable.

It was our solemn privilege, with Elder S. B. Moffit, to be present at the funeral services, where a very large congregation gathered to show their esteem for their friend and neighbor; text used, Rom. v. 20, 21. After the services her remains were laid beside those of her husband in the Indian Creek Cemetery until the resurrection of the just.

We shall greatly miss our dear sister in our little church, who was so faithful in her attendance at the meetings, and she is sadly missed by her son-in-law and daughter, with whom she made her home, as well as all the other children, but may we all be able to say, The will of the Lord be done.

G. E. MAYFIELD.

ELGIN, Ore., Jan. 10, 1906.

Leonard Beauchamp departed this life either the latter part of September or during the month of October, 1905, aged 87 years. By reason of the infirmities of age he was quite an invalid, both in body and mind. Death may be considered by us all a great relief. Mr. Beauchamp generally attended our meetings until he became disabled. Let us hope his change is for the best. He leaves a widow and I think seven children to cherish his memory.

ALSO,

Miss Edith Beauchamp fell asleep Nov. 11th, 1905, at her father's late residence near Pittsville, Wicomico Co., Md., aged 32 years. Edith seemed to be a lover of the truth, she gave every evidence of a living child of God. She delighted in attending Old Baptist meetings, and was a good listener. She was a great sufferer from that dread disease consumption. She seemed strongly inclined not to murmur. The writer called to see her a short time before her death; she said she hoped to be able to have a talk with me when I saw her again, but when I saw her again she was cold in death. We hardly think one could love the company of the saints and take such delight in meeting with them as she did unless their heart was in it. Her face always gave expression of delight when listening to the preached word. We have a strong hope that God had graciously dealt with her; if so, sweet be her rest.

The funeral service was feebly conducted by the writer, who knew her from a child. She leaves her mother, four sisters and several brothers to mourn their loss.

T. M. POULSON.

MASSEY, Va.

Sister Sarah Holt, wife of Thomas Holt, departed this life Dec. 30th, 1905, in the 69th year of her age, at the home of her daughter, in Livingston Manor, Sullivan Co., N. Y. Sister Holt had been in poor health for three years, and for six months had been a great sufferer. She united with the Andes Old School Baptist Church Feb. 22nd, 1874, was baptized by the late Elder J. D. Hubbell. Sister Holt was a faithful

member, walking humbly before the Lord, and was a kind and devoted mother. She is survived by her husband and three daughters.

Her funeral service was conducted in the meeting-house at Union Grove by the writer. Her remains were buried in the Union Grove Cemetery. May the Lord comfort all that mourn.

JOHN B. SLAUSON.

VEGA, N. Y.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 74. MIDDLETOWN, N. Y., FEBRUARY 15, 1906. NO. 4.

POETRY.

THE LAND THAT IS VERY FAR OFF.

We read of a region transcendently fair,
Far away from this valley of tears,
Unmolested by sorrow or cankering care,
Where time is not measured by years.
'Tis said in that land is perpetual day,
That no shadows e'er darken its light,
And clearer than crystal the waters that play
Through that region of boundless delight.
No lion or ravenous beasts roam around,
No famine or plague enters there,
But peace never ending and pleasures abound,
While melody floats on the air.
And those who inhabit that beautiful land
No sickness or suffering know,
And death comes not there, with his unsparing hand,
To lay its inhabitants low.
And 'tis said that the tears shall be wiped from all eyes,
And forever forbidden to flow;
That no wailings of anguish, no sorrowing sighs,
Shall that region of happiness know.
But the way-weary wanderer who reaches that shore
Through trials, temptation and sin,
Will there find temptations and trials all o'er,
And meet the glad welcome, "Come in."
Come, thou blessed, inherit the kingdom prepared
Before earth's foundation was laid,
With the crown and the robe wrought out by your
Lord,
In which all his saints are arrayed.
O blissful abode, O to be of that throng,
In harmonious rapture to sing
With all of the ransomed the ever new song
Of our Kinsman, Redeemer and King.

ABBY G. CLARK.

CORRESPONDENCE.

OF ALL MEN MOST MISERABLE.

(1 Cor. xv. 19.)

"If in this life only we have hope in Christ, we are of all men most miserable." And why? It must be because we have experiences in this life which no other men have; experiences of suffering and misery which are peculiar to them to whom the apostle is writing, who are "sanctified in Christ Jesus, called to be saints." And it is true that the afflictions of the people of God are such as no other people ever have while in this mortal life. The cause of those afflictions is sin, but the cause of their experience is the light by which that sin is manifested in us, and the power by which we are made to feel and hate it. The apostle says, "All things that are reprov'd are made manifest by the light; for whatsoever doth make manifest is light."—Eph. v. 13. Also we read that "in him [the Word] was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."—John i. 4, 5.

By this we see that no one discovers sin as a hateful thing in his own heart,

and feels the reprovings of the holy law of God in a tender conscience, except he has the life of Jesus in the soul. For this divine life is the only light that can manifest sin. This light shines in the darkness of our sinful nature, but that darkness cannot comprehend it. But this life by which we are made to know ourselves as sinners is in itself eternally pure and holy, and is forever opposed to sin and all evil. While it manifests sin, it also reveals the righteousness of God, and causes the one in whom it dwells to hate the one and love the other.

The Lord says of his covenant people, "I will put my fear in their hearts, that they shall not depart from me."—Jer. xxxii. 40. We are also told in the Scriptures of truth that "the fear of the Lord is to hate evil," and that it is "the beginning of wisdom," and "a fountain of life, to depart from the snares of death."

Here then is the peculiar misery which the people of God, and no others, have. They hate evil, yet see it in themselves, in their flesh, in their minds, in every imagination of the thoughts of their hearts continually. (Gen. vi. 5; Rom. vii. 18–25.) They love righteousness, and hunger and thirst after it, yet cannot see it in themselves, that is, in their flesh; cannot see there even one good thing to satisfy that craving hunger. What suffering this causes them, what griefs, what sighs and groans before God. What sad exclamations of pain and anguish will at times burst from their poor, sorrowful, longing hearts: "O wretched man that I am! who shall deliver me from the body of this death?" But in the Lord's own time and way there will be such a revelation of God's salvation in all such hungry souls that they shall answer their own sad question in the apostle's joyful language, "I thank God, through Jesus

Christ our Lord." For to every one who has been made to hate sin and to abhor himself because of it, there will be given "everlasting consolation and good hope through grace," because God hath from the beginning chosen you to salvation. (2 Thess. ii. 13, 16.) This consolation and hope are given through the revelation of Christ as having died for us, as having been "delivered for our offences, and was raised again for our justification," and as having been of God "made unto us wisdom, and righteousness, and sanctification, and redemption."

This hope looks to something yet to be revealed and experienced in the future, which we cannot see fulfilled while we are in this life. "We are saved by hope:" says the apostle, "but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."—Romans viii. 24, 25. That which we are waiting for, while groaning within ourselves, is the adoption, to wit, the redemption of our body. (Rom. viii. 23.) Unto the day of this redemption all the saints are sealed by the holy Spirit of God. (Eph. iv. 30.) This hope is a lively hope; a hope full of life and power; a hope in which there is present salvation, although that which it embraces is always yet in the future, always yet to be revealed in our experience.

We are carefully to remember that it is by the resurrection of Christ from the dead that we are begotten unto this lively hope, "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, [the apostle says] who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—1 Peter i. 3, 5. In the hope of this inheritance we greatly rejoice, "though now for a sea-

son, if need be, ye are in heaviness through manifold temptations." All of our rejoicing and comfort are in the things embraced in this hope, which are yet to be revealed. At the same time that we have this rejoicing in hope, we are groaning within ourselves on account of our depravity; suffering on account of the deceitfulness of our hearts; hating our own lives while comforted in the love we feel toward Jesus, who is our Life. Thus we are "sorrowful, yet always rejoicing."

It is through the resurrection of Christ that we have this hope of eternal life, and this joy on account of it. It was by the resurrection of Jesus from the dead that he was "declared to be the Son of God with power, according to the Spirit of holiness."—Romans i. 4. It is written in the second Psalm concerning the resurrection of Jesus from the dead: "Thou art my Son; this day have I begotten thee." Jesus and his people are one; they are raised up together with him. He says, "I am the resurrection." Therefore he says of them who "shall be accounted worthy to obtain that world, and the resurrection from the dead," that they "are the children of God, being the children of the resurrection."—Luke xx. 35, 36.

The Sadducees did not believe that there was any resurrection, either angel or spirit. (Acts xxiii. 8.) There appears to have been some in the church, Hymenæus and Philetus, who said that "the resurrection is past already." The apostle says they erred from the truth in this, and overthrew the faith of some, and that their word will eat as doth a canker. I am not sure that I understand fully what this error is, but it is surely very important that we carefully avoid falling into it. I suppose it consisted in asserting

that there is no resurrection to be looked for or experienced by the believer in the future. I conclude it is the same error held by those to whom the apostle refers in 1 Cor. xv. 12: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" The apostle appears to regard the doctrine of the resurrection of such vital importance that he dwells upon it here and elsewhere with very great care. He says in Acts xxiii. 6, "Of the hope and resurrection of the dead I am called in question;" and again, Acts xxiv. 15: "And have hope toward God, which they themselves also allow, that there *shall be* a resurrection of the dead, both of the just and unjust." Concerning the error of those who say there is no resurrection of the dead, he says, "If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Then occur the words of our text: "If in this life only we have hope in Christ, we are of all men most miserable."

The hope of the resurrection, of the wonderful change that shall come upon our vile body when it shall be fashioned like unto the glorious body of Christ, and of the unspeakable bliss and eternal felicity that shall be ours beyond the bounds of mortality—this precious hope is the only source of pure and lasting comfort and joy that the saints have while in this dark and sorrowful life. Shut away from this dear hope we have nothing to contemplate but our own depravity and sinfulness. This is a misery which the natural man does not have. He is not in trouble on this account as those are who have divine life, nor is he plagued like these "other men," for he

does not "know the plague of his own heart."—1 Kings viii. 38; Psalms lxxiii. The natural man is well pleased with himself, as the pharisee was, (Luke xviii. 11, 12,) and satisfied with his own righteousness; he is taught to believe that his good works make him acceptable unto God, and that the Lord is pleased with him. David says of them that "their eyes stand out with fatness: they have more than heart could wish." "There are no bands in their death; but their strength is firm." The chastening that the Lord's people receive, their suffering and affliction on account of sin discovered in their own hearts, these natural men do not know. Therefore the apostle says, If our hope in Christ is only in and for this life, we are more miserable than any other men. For while the ungodly prosper in worldly religion, and rejoice in their own works, and "speak loftily," the Lord's people cannot see themselves any better by nature than before they had this hope. On the contrary, they see in themselves a depth of depravity and an extremity of wickedness which they did not see before this hope came to them. We humbly believe that we have seen and felt the subduing and controlling power of grace, and have realized in a measure the superaboundings of grace over all the aboundings of sin; but still we cannot boast in any works of ours, but again and again the cry of the publican arises in our hearts: "God be merciful to me a sinner." What is said of the dear Savior is true in measure of all his people while in this life: waters of a full cup are wrung out to them. They are plagued all the day long by their evil hearts, and chastened every morning. (Psalms lxxiii.)

"But now *is* Christ risen from the dead, and become the first fruits of them

that slept." And while we are in this life, in this mortal state, our hope is in Christ risen from the dead. This hope brightens this life and saves us from despair and death while here, and is our joy while in this life. "We are saved by hope." But there is no vital change wrought in this sinful mortal life of ours by that hope. It is only as the sunshine falls upon a clod of earth and brightens it; when the sunshine is withdrawn there is left the corrupt clod of earth as before. We are looking beyond, looking to things that are before, looking to the Sun that sends the glorious light. Our hope is not in and for this life only, but in the resurrection life of Jesus. The natural sun cannot change the nature of the clod of earth on which it falls, but our glorious Sun of Righteousness has this wonderful, mysterious power to change the nature of the clod of earth so that all earthiness shall be forever gone, and the natural body shall be, in the resurrection, a spiritual body. Our hope is that when Christ, who is our life, shall appear, then we shall appear with him in glory. (Col. iii. 4.) How wonderfully and earnestly the apostle expresses his desires, and the desires of all quickened souls, that they may have while in this life the vital, experimental knowledge of the risen Savior, and may both live and walk in him. "That I may know him," he says, "and the power of his resurrection." This comes first in order in the experience of this spiritual knowledge. Until we experience the power of his resurrection we cannot know "the fellowship of his sufferings." A black stain cannot be seen upon a black wall. The whiter the wall, the more easily will a stain be seen upon it. Jesus was absolutely pure and holy, therefore his sufferings on account of our sins were unspeakable. So the more the

Spirit of Christ is manifest in us, the more keenly and painfully shall we know the fellowship of his sufferings, and thus be made "conformable unto his death."

"If by any means I might attain unto the resurrection of the dead."—Phil. iii. 10, 11. The attainment unto the resurrection of the dead seems to be the apostle's ultimate desire and aim, and is referred to by him as something of the utmost importance to the saint while in this mortal state. It appears to me that by this he means such an experience of the power of Christ's resurrection, such a vivid apprehension of the resurrection of the dead, and such a solemn assurance that Christ shall appear and change our vile body, as shall tend to separate us most effectually from the world, and from its power over us. It appears to me that this aim and desire of the apostle is that he may live and walk in Christ, and not allow the flesh or sin to have any dominion over him.

The apostle does not claim to have attained unto this, or to be already perfect. He never seems to approach to boasting over his brethren, but is with them in all their weakness and fear and trembling. But he says, "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." So far as one has come toward this attainment unto the resurrection of the dead, or this apprehension of the resurrection life of Jesus, in which Jesus and his people are apprehended as one, so far will he be freed from the dominion and misery of this life, and find his joy and comfort in the resurrection life and power of the dear Savior. So far as he lacks this sweet hold of faith and hope and love upon the resurrection life, so far will he be under the power of the flesh, and so be more miserable than the natural man;

for the power and hope of the resurrection do not change and purify this natural life of ours, and give us comfort in that way, but the comfort we have from them while here is in expecting that which is beyond this life, and in looking for the coming of the Savior, the Lord Jesus Christ from heaven. It is thus by faith in Christ that he who hath this hope purifieth himself even as he is pure. (1 John iii. 3.)

The apostle does not count himself to have apprehended, but he shows the wonderful effect of that glorious hope upon his mind, for it causes him to forget that which is behind, and reaching forth to those things which are before, to press toward the mark for the prize of the high calling of God, which is in Christ Jesus.

This is the attitude of the child of God when exercised fully by the Holy Spirit of God. He is then always looking forward and reaching forth; always looking for the coming of Jesus; not looking for true comfort in the things of this life, but looking while in this life for good things to come. His conversation is in heaven, his walk is in Christ, though still waiting for him to come. If shut out from this hope of the resurrection of the dead, those who know every man his own sore and his own grief (2 Chron. vi. 29,) would be of all men most miserable. But in the light of that precious hope, and with this constant looking for the power and coming of Christ, we have, even in the midst of the darkness and sorrow of this life, unspeakably sweet and holy comfort.

The sacred body of Jesus came out of the grave with no change upon it, not having seen corruption. Thus it was shown that the grave was destroyed and death abolished, (Hosea xiii. 14; 2 Tim. i. 10,) and when exercised by faith the

saint of God has no fear of either death or the grave. "Whosoever liveth and believeth in me shall never die."—John xi. 26. After forty days Jesus ascended and was glorified, and sat down at the right hand of God, and we know him no more after the flesh. (2 Cor. v. 16.)

"Since by man came death, by man came also the resurrection of the dead." Jesus saw no corruption; there has been no resurrection like his, nor will there ever be, for all the bodies of the saints who die shall see corruption. He became the first fruits of them that slept, making sure the resurrection of all the saints in his own image. "I am" says he, "the resurrection and the life." All the saints shall rise because Christ rose, but not *as* he did, for their bodies shall see corruption. The body of every one of his people is sown in death, in corruption; it is raised in incorruption. "It is sown a natural body; it is raised a spiritual body." It is the same "it" in each case.

We do not know how the dead are raised up, nor do we know what we shall be, for that doth not yet appear. (1 John iii. 2.) It is enough to know that we shall be raised; that which was dead shall rise. It is enough to know that when raised we shall not look as we do now; we are glad of that. Mortality and its fashion will be gone forever. It is enough to know that when we see Jesus we shall be like him.

Our natural minds desire to investigate the wonderful mysteries of the resurrection and understand them. We can just as easily understand how the world was made out of nothing by the power and wisdom of God. Our natural reason sees in the resurrection only the reproduction of a natural body with its defects and deformities corrected. It is also the natural mind that leads some to say the

resurrection is past already, and the body is not raised at all. The word of truth clearly and directly opposes both: "It is raised a spiritual body." A spiritual body cannot be seen by the natural eye, nor comprehended by the natural mind; and also, there will then and there be no natural eye to see and no natural mind to contemplate the risen body. It is we who have sinned and sorrowed who are raised. It is our vile body that is changed. It is we who are sinners who have this hope of the resurrection; we who would be of all men most miserable if that hope concerned only this life. It is we, who are reaching forth with earnest longings for precious things seen by faith and hoped for, of whom the apostle says, "Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

When speaking of the end of earthly and mortal things, and of the day of judgment and perdition of ungodly men, the apostle Peter says, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." We need to carefully observe this when meditating upon eternal things. Whenever one comes to the end of this mortal life time is ended with him, and he is in eternity; with him there is no more passing of days and months and years. They who are gone from time are with the dear Savior in a perfect and unchangeable state, and can want nothing more. So Jesus says that Abraham and Isaac and Jacob live unto God, and that Moses showed that the dead are raised up when he called the Lord their God. (Luke xx.

38.) God is not the God of the dead, but of the living, for all live unto him. But we who remain in time are waiting for the very things that they enjoy. It is we, not they, who are waiting. A few more wearisome days, a few more years of sorrow, and we also shall bid adieu to time and be with them in glory. Until then the mystery will remain unfathomable. We hope for it, we wait for it, and while waiting our little day in the darkness of time, seeing only in part and knowing only in part, we are given to rejoice in that blessed hope of the coming of the dear Savior without sin unto salvation. Then shall we hear in our souls the shout of the descending Lord, the voice of the archangel and the trumpet of God, and shall be caught up with all the saints into glory, to see and know no more in part, but to see as we are seen, and to know as we are known, and to be "forever with the Lord."

I have written upon this subject at the request of sister Martha Carter, of Oregon, made more than a year ago, to which has been added the requests of other dear friends. I have not felt at liberty to write upon it before. For the same reason other requests for my views upon portions of the word have not been complied with. I have tried to write only what the Scriptures plainly declare, and believe I have written in the love and fear of God, but O so very imperfectly. May the Lord lead us comfortingly into all truth, and keep us in one mind, and his name shall have the glory.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Nov. 23, 1905.

[WE commend the above thoughtful and spiritual letter to the careful attention of our readers, and are glad that brother Durand has so forcefully insisted upon these two things, viz: that the res-

urrection is not past already, and that it is the body that is raised from the dead. These two things are vital, and must not be gainsayed. They will not be questioned by any who believe the Scriptures to be the word of truth. In these two things rests the final hope of glory to all who believe. Brother Durand speaks of his belief that the change wrought in the body in the resurrection is of such a nature that it is no longer visible to mortal eyes. In our own mind we are willing at least, not to question this view. "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." What a glorious transformation indeed! One thing we suggest with regard to this change from that which is visible to mortal eyes, to that which is invisible, is, that so long as the body is visible to mortal eyes the change has not as yet taken place in it. It is manifest that it cannot be visible and invisible at the same time. It cannot be in the grave and risen from the grave at the same time. This thought of the changed body being invisible is one of the strongest arguments that we have ever seen against the heresy spoken of by Paul that the resurrection is past already. Of course the inspired statement of Paul settles that matter beyond all question, as also do the words of Peter on the day of Pentecost, saying that the sepulcher of David was with them at that day. Truth is harmonious, and so there is a divine harmony between the declaration of the apostle against the resurrection being past already, and this truth of the change wrought in the body in the resurrection. Both show that the resurrection has not yet taken place, but that it is the crowning work of redemption, for which, as our dear brother has so well

said, we are waiting. We cannot conceive of eternity, for we are the creatures of time, and have to do with time things. We cannot know *how* one day is with the Lord as a thousand years, and a thousand years as one day; it is enough to remember that it is so. It is so with the Lord, but it is not so and it cannot be so with us, finite creatures of a day. So while the bodies of the dead are not yet raised up from the dead, it cannot be said of those in the world of glory that they are waiting, at least in the sense that we are waiting. This we cannot comprehend, but still, as brother Durand has so forcibly contended and so clearly proven from the word, the resurrection is yet in the future, and for it sorrowing saints hope unto the end, and fall asleep in that hope. In this blessed hope how appropriate is the word "asleep," so often used in the Scriptures, for sleep implies an awakening again of that which sleeps. But it is an awakening again to a new life, that life which is eternal and holy, and to which death can never come. This is for the saints, while for the unredeemed the resurrection is to shame and everlasting contempt. In reading the above spiritual letter some of these suggestions came very pleasantly into our mind, and we are sure that brother Durand will not think us presuming if we present them with his able article.—C.]

MACOMB, Ill., Dec. 30, 1905.

DEAR ELDER CHICK:—The year drawing near its close reminds me that it is time to renew for the SIGNS. I have been taking it for over twenty years continuously, and I scarcely know how I would get along without it; its visits are like those of a dear friend that you look forward to with pleasure and satisfaction. I love and rejoice in the doctrine set

forth by yourself and the contributors to its columns. The dear ones all testify that "salvation is of the Lord," which is so comforting and soul-cheering to the weak, little ones, who feel they have no strength in themselves.

Dear kindred in Christ, I have a desire to write a little again to you all, though what I may write or where my mind may lead I cannot tell. I feel to be the least of all. I know I am weak and sinful. I feel I am poor and needy, poor in spiritual knowledge and in the graces of the Spirit, and daily in need of divine help and strength; without this I can do nothing. I am nothing, and vanity, and it is only by the unmerited favor of God I continue unto this day. So it is many times when traveling along in darkness, feeling there is no other like me, I receive our dear paper, and there I read letters from God's dear children, telling of the same experience of darkness, of trials and mourning for sin. My little hope is often revived, I feel a love for God's people and am encouraged to press on my way. It is written, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Not in a proud or boastful manner, but in a meek and quiet spirit, with the fear of the Lord before our eyes, fearing lest we are deceived, fearing lest we give not his name all the praise. Let us examine ourselves whether we be in the faith. Let us speak often one to another of our hope and the reason we have for it; perhaps unknown to us it may prove a comfort to some one. When the poor, trembling children of God have been given strength to follow their Savior in baptism all is joy and peace for a season, Jesus, all the day long, is their joy and their song, and they cannot believe that

they ever shall grieve, that they ever shall suffer again; but this happy state cannot last. In a short time, perhaps a few days or even hours, clouds appear, doubts and fears come, and they are cast down in darkness, and they feel they are deceived. They know nothing of the warfare between the flesh and the Spirit, and they cannot understand their own experience. They realize they are still in the flesh, subject to temptation, and cannot live as they thought they would, without sin, with their mind continually on heavenly things and always praising their Savior. If such ones hear this same experience from another they feel they are not alone. There are many traveling in the valley, and it is a joy and a comfort to know we have companions even in tribulation. But O, have I a hope in Christ? What is the ground or evidence of my hope? I must pause and examine myself, and I find

"I am so vile, so prone to sin,
I fear that I'm not born again."

I sometimes fear I have caught at the shadow and missed the substance. Darkness has been my dwelling-place much of the time. I am often brought to a standstill and made to review the past; I feel to hope the Lord has directed my ways. He made me to hate sin and gave me a love for his people when I was a child, and after years of sojourning in a strange land, he gave me strength to go home to my Father's house, where I was received with joy and gladness, and to this day my dear brethren and sisters bear with my weaknesses and shortcomings. I hope I love them with a love not natural; I love to meet with them and hear them sing and talk and preach of the glorious things of God's kingdom, and I long to live more like a christian, but find I cannot do as I would, for sin is mixed with

all I do. For twenty-one years I have been on the pilgrimage road, which is a strait and narrow pathway beset with many sore trials, disappointments and afflictions, yet a few times I have been enabled to raise an Ebenezer, a song of praise, saying, Thus far hath the Lord helped me.

"'Tis grace has brought me safe thus far,
And grace will lead me home."

While traveling in the valley Satan often tempts me, and I fear and tremble and think there is no one like me, when I perchance come up with another, and we begin to converse, and ere we are aware we are telling our experience, and O what a comfort, what joy to hear of the dealings of the Lord with this one who has been longer on the way than I. We feel we have been taught by the same Spirit, and find we have a love and fellowship for each other, and we are drawn to each other by the sweet cords of christian affection, our hearts are made to burn within us with love to God and his people. This love for God's people and his cause seems to be all the evidence I have of a hope in Christ, and if you, my dear kindred, have no fellowship for me, then I have no assurance or reason for being one with you. The reason we have a hope is because God loved us even when we were dead in sin, and quickened us, and saved us with an everlasting salvation because it seemed good in his sight, that we should show forth his praise. Then, dear one who has followed your Lord in the order of his house and been graciously received by his dear children, think it not strange when temptations assail, for remember that your Savior immediately after he was baptized was led into the wilderness to be tempted of Satan, and can his children expect or look for an easier way? It is

said, "Think it not strange concerning the fiery trial which is to try you." And, "In the world ye shall have tribulation." If we would reign with him, we must also suffer with him. His children must in some degree enter into the fellowship of his sufferings who, though without sin, was made sin for us, that we might be made free from sin and be made to love and adore his name. God's children realize that this world is not their home, here they have no continuing city. "This groaning earth is too dark and drear for the saints' eternal home," but they seek a city whose Builder and Maker is God. In this world we look for sorrow and death, this is our heritage; but in me, says Christ, is peace, that peace which the world cannot give, and glorious thought, cannot take away. May this peace be ours, and may we all be given grace to live in honor to the cause, and to the profession of our faith. May we be more loving and forbearing, and walk as becometh the disciples of Christ.

Dear brother Chick, I am almost ashamed to again send you a letter for the SIGNS; I thought this time I would send my subscription only, but I have done just the opposite, and my pen has run on and on until I have made this more lengthy than profitable. I do feel that the SIGNS has been filled with most precious communications this season, and especially the last ones. Sometimes I see much beauty in a passage of Scripture, but when I take my pen to write I must in my simple manner pen down only such things as I have experienced along the way. We often wonder why Elder Curry does not write for the SIGNS. He used to write once in a while, at least. He has warm friends in Illinois who would be glad to hear from him again.

With best wishes for the household of

faith, and a desire that God's blessings may rest upon you all, I remain your sister in bonds of love,

SARAH E. RUNKLE.

THE FOOTSTEPS OF THE FLOCK.

"If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents."—Song i. 8.

Our Lord Jesus Christ is the heavenly Bridegroom of the queen of heaven, the fairest among women. He loved the church and gave himself for it, that he might present it to himself a glorious church. Of him John the Baptist said, "He that hath the bride is the Bridegroom." It is as his bride, sanctified, adorned and beautified by him, that she is the fairest among women, and to her he says, "Thou art fair, my love." He rejoices over her; she is compared to a beautiful city, the heavenly Jerusalem, spotless and holy, and is the mother of all the children of promise. Isaac was a lovely type of every one of them. Their home is in this holy city, and its perfection of beauty draws them to it in their hearts' sweet devotion.

But now, in another relation and view, they were lost sheep of "the flock of slaughter." In this relation the Bridegroom is "the good Shepherd," and says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "The good shepherd giveth his life for the sheep." He gives them pastors also, as shepherds under him, saying, "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." To one of the pastors the Master of assemblies said, "Feed my lambs. Feed my sheep." And he in turn said to other bishops, "Feed the flock of God which is among you." Paul, the apostle of the

Lord, also said to the elders "to feed the church of God."

In the Song one is seeking and praying, saying, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?" This one is isolated and desolate, earnestly desiring companionship, food and rest with the heavenly flocks of her companions, yet for the time she is as one turned aside. These are companion flocks of the one heavenly fold. A kindred nature and interest and feeling endears and binds them together, as all belonging to the good Shepherd. How touching therefore the appeal, "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents." How safe and good this fervent appeal and exhortation! The kids or lambs need the sincere milk of the word, pure and unmixed, and so this fairest one must needs walk in the footsteps of the flock, and not turn aside, but keep beside or near the tents of the shepherds. These are always in the fold and with the flock. Here is where the lambs and sheep are fed. The chief Shepherd himself is here, and his sheep follow him, so his steps are the footsteps of the flock.

Now then, the one in the text is a desolate little flock, a companion flock of the one fold. But till late this one has been held back, fettered and hindered, yet longing to be joined with her companions, who worship the Father in spirit and in truth. For there is a uniting bond in the truth as it is in Christ more powerful and precious than all the doctrines and commandments of men. Those who are united in the girdle of truth will seek to walk in the truth of God, and

their companions are God's elect people, who abide in the footsteps of the flock. Like Ruth they will say, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." This faith and love triumph over all opposition, and motives of policy for the gain of numbers and influence are as nothing. For God's dwelling-place is in Zion, with his people, and there he commanded the blessing, even life for evermore, and I must go and be numbered with them, says the heart of the humble one.

Such is the experience of the little flock, the Old School Baptist Church, in Nashville, Tennessee. Through the SIGNS OF THE TIMES, which its members love as containing the faith of God's elect, they gladly learned of the united and firm standing of the flock of God, the faithful and true Old School Baptists of North America, upon the truth of God in his sovereign and eternal purpose of election, predestination and grace, unconditional and immutable as his eternal Godhead and throne of omnipotent power, and they most earnestly desired identity and companionship with this people saved by the Lord. With this sacred love of the truth in their hearts they are constrained to go forth unto Jesus without the camp, bearing his reproach, and go to their own company, who keep the faith of Jesus and abide in the footsteps of the flock. They therefore published in the SIGNS some time ago their faith as the Old School Baptist Church in Nashville. It has been my privilege to visit them in their church services, which have been to our mutual edification in faith and love in Christ Jesus. They enjoy much comfort and peace in their meet-

ings, standing fast in the liberty wherewith Christ has made them free. They have several useful, spiritual gifts in singing, prayer and exhortation, and their pastor and fellow-member, Elder C. M. Hood, is loving, humble, devoted and blessed with a good gift. It was the privilege of myself and wife to go with him and their worthy deacon, brother Watkins, to the West Tennessee Old School Baptist Association. This little flock was unanimously and joyfully received into the number as a sister church. The entire body of churches and corresponding associations, Bethel, Obion, Soldier Creek, Original Little River and a list of others in correspondence with these are unconditional Grace Baptists, and not entangled with the yoke of bondage. The attendance at this association was good and attentive. About ten ministers were present, and all the preaching was according to the christian watchword: "Salvation is of the Lord." Each day was good and comforting, but the last day was a wonderful refreshing from the presence of the Lord, who was joyfully realized to be in our midst. While dear brother F. P. Chandler preached upon the words of Paul, "For I determined not to know anything among you, save Jesus Christ, and him crucified," the Lord gave him the unction of the Spirit, and the word was in great power and comfort, as well as in the clearest demonstration of the truth of salvation by grace alone in Christ Jesus as it is experienced in the hearts of all whose glorious Savior he is. I have witnessed many blessed associational meetings, where the hearts of many were made glad, but never have I seen a large congregation of the Lord's people so deeply and solemnly wrought upon under the power of the gospel of Christ, and never have I heard the full-

ness of Christ and his power to save more blessedly set forth. All felt that there was no room in their hearts for anything else "save Jesus Christ, and him crucified." All else was seen and felt to be as chaff and nothing, and that Christ is all in all. We all felt as good old Simeon said, "Mine eyes have seen thy salvation." All was spiritual, heavenly and solemn, for the power and glory of Christ was felt to rest upon the preacher and the solemn assembly, filling all hearts with the unspeakable joy of salvation, and melting all eyes to tears of comfort, yet there was no noisy outcry. "Twas a heaven below, the Redeemer to know." We all felt the sufficiency and exceeding preciousness of Christ as the altogether lovely One, as we shall do more perfectly when we awake with his likeness and see him as he is.

D. BARTLEY.

NASHVILLE, Tenn.

MASSEY, Va., Jan., 1906.

DEAR READERS OF THE SIGNS:—It came to me as the last day of my seventy-fifth year was fading away, that I must pen down a few things pertaining to my life, and the circumstances connected therewith. I was born January 14th, 1831. From that date to my twenty-first year many wonderful events transpired, showing how wonderful are the ways of Providence. The question comes to me, Why should I have been reduced to a state of unconsciousness so long, and then raised up to life again at one time? Why should I suffer with white swelling until my thigh bone burst open, and about two inches came out, and then be raised again, without becoming a cripple? Why should I fall down into a well, and while under the water turn and come up again, and be saved from death? Why

should I fall from a tree, and to all appearance be dead, and then come back to life again? Why should I, after that, fall from another tree and break my right arm, and sprain my left, and again be healed without becoming a cripple? Why should I be kicked by a horse and not be killed? Why should I be thrown by another horse on my neck, and be bed-ridden again, and not die? Why was I so badly bruised and almost mashed at one time and still live? Why should I have several times narrow escapes from drowning? These things are involved in the saying of Moses, "Secret things belong unto the Lord our God." These things bring my mind to see how wonderful are the ways of Providence. Was all this to impress my mind with the truth that not a single shaft can hit, until the God of love sees fit? All the events of which I have spoken took place between my first and my twenty-first birthdays. Now to what end was I brought through all this? For, like one of old, I must say, "Few and evil have the days of the years of my life been."

But I will continue this narrative from another standpoint, commencing with my twenty-first year, after being brought through a mysterious travel, reaching back into my boyhood days. In August, 1851, I trust that I was shown the only way of salvation for a poor sinner; that it was through the merits of the crucified and risen Redeemer, the Lord Jesus Christ. Then I was given to hope in him to the exclusion of all earthly power, wisdom or goodness. In March, 1853, I appeared like a little worm, and as an ignorant babe, before the Old School Baptist Church at Messongo, Accomac County, Va., and now while I write this with a heart full, and with tears in my eyes, in my mind I see those old sainted

mothers, and how their affections went out toward me, while I stood before them weeping. All but one of them have since then gone to receive their reward. About the year 1866 I began to be seriously impressed to speak of those things that appeared so precious and dear to me. The first thing that dawned upon the minds of the dear people regarding my feelings, was from the first church letter that I wrote to the association; they then began to question me, and to urge upon me to talk a little in the meetings. I have questioned sometimes whether, if I had not had the implicit confidence of the church manifested in these frequent appeals, I ever could have followed my impressions. I was ignorant and weak. In July, 1869, a presbytery was called, consisting of Elders Rittenhouse, Durand and G. W. Staton, to consider the advisability of my ordination. They decided in the affirmative, and in 1870 I was invited and urged to visit the church at Indian-town and Nassaongo, which I did, after a severe trial of mind. I was soon recorded as their pastor, in which relation I stand to them to-day. Soon after, the church at Snow Hill was organized, and they at once extended a call to me to serve them, and I stand in the same relation to them still. I have lived to witness the passing away of all the members of the five churches who were living when I first came among them, with the exception of six. And why am I spared? It is alone because it has seemed good in the sight of the Lord that such a poor worm of the dust should live. Thirty-five years, I am happy to say, has formed an indissoluble bond between this poor one and God's dear people in this part of the Lord's vineyard.

I was made to feel very humble by a remark of Elder Francis' once, when I

had a severe attack of illness; he said, "It looks like a great pity for that man to die," knowing as he did, the feeling of the churches. I do hope that my life has been spared for some profit and comfort to the Lord's people, and for no disgrace to his sacred cause. I have been kept so far, and I do hope for grace sufficient for my day and trial. I have never attained to the standard as a christian that I expected. As a minister I never expected to be great, and now, the older I grow the more wonderful the work of the ministry appears, and the less fitted I feel for it. I cannot say that I desire to be delivered from it, but rather to be prepared for it, for the theme is precious. It seems to me that I cannot preach like my brethren, so that often I am afraid to go to the meetings when they are held. Tell me, if you can, what has made this change in my feelings. I feel now that if I should live I would like to attend the spring associations this coming spring for the last time, if fear and timidity do not overcome me. I know that I cannot do at times the things I would.

I have written this imperfect sketch under the strong impulse of the moment. I felt that I wanted the readers of the SIGNS to know that I still live, and what has been some of the travel of my life. Before closing, I wish to bid the good old SIGNS God speed, for it seems to me that it grows better all the time; the last number seemed to me to be grand. I read and reread Elder Hardy's article with interest; I mention that specially, because it embraced such an important subject. I will now say to you all, Fare ye well, and remember one that has felt the weight of sin for nearly sixty years. I am glad to see Elder Ker's name where it

is in the SIGNS. Do not let this crowd out better matter.

Your brother,

T. M. POULSON.

[WE are very glad, and we know our readers will be, especially those who know him personally, to have this record of the life of our dear brother Poulson for publication. It is but right, and is not flattery to say that our brother has always commanded the esteem and love of all his brethren and friends, both as a servant of the Lord and as a brother beloved. May great grace be his in his lonely old age, so that he may still bring forth fruit in the house of God. It ought to comfort his heart to know that all his brethren love him, and love the gospel which he so plainly and faithfully preaches. May the gospel which he has preached to others so long be his stay and support to the end of his mortal life.—ED.]

[WE publish below some extracts from letters sent us recently by sister Abbie Clark, of North Berwick, Maine, from correspondents of hers, written some years ago. From them all we omit purely personal matters. The extracts are rich in spiritual meaning and experience, and we doubt not will prove of heart-felt interest to those who are spiritual.—ED.]

CRESO, Iowa, Aug. 5, 1888.

DEAR COUSIN AND SISTER:—If such a poor, sinful worm as I may call you sister. I will say first that your letter was very welcome. I have also read with much comfort your poetry in the last SIGNS. I think it beautiful, and it seems to me that every child of God must feel the truth of the words in it: "I cannot hold thy hand, but hold thou mine." How many times have I felt that all I could say was, Lord, take my hand and lead me when the way is dark; and when I

have a realizing sense that I know not how to pray, or what to pray for, I can only say within this poor heart of mine, Lord, take my hand and lead me. I wish I could always realize that this is my prayer, and then be still and know that he is God, and not murmur so often. If a child at all, I am a poor, wayward one, and it will take a great deal of hewing and cleansing to prepare me for that home beyond, where sin and folly cannot enter, and when I am stripped of all I possess that is evil there will be but little left.

Almost two years, with all their changes, have passed since I had the privilege of enjoying the company of the dear christian friends in Maine, and although many miles lay spread out between us, some of you have not been absent from my mind long at a time. And in fancy I have often met and mingled with you there, though most unworthy of a place among you. As in memory I recall each dear brother and sister, I feel that I am less than the least of them all, but I am willing to be that, if indeed I can only be one of that blessed family whose God is the Lord.

I see by the SIGNS that your yearly feast is near at hand again. O how I should enjoy it were it the Lord's will that I should be there, but it must be for the best that I cannot, although a poor, blind creature like myself cannot so see it. I have not been at a meeting of any kind for over a year, and I find that I am treated coldly by some of the members of the New School Baptist Church, who thought their love for me was very strong once, but if the fact that I cannot join with them in all their new fangled notions causes them to do so, they must go. I cannot think them right according to the teaching of the Bible, and if we do not

take that for a guide, what shall we take? O that I might be counted worthy to suffer reproach for his dear name's sake.

With love to all,

S. J. LIBBY.

FAIRFAX STATION, Va., Nov. 24, 1884.

DEAR SISTER IN CHRIST:—I have read your good letter in the SIGNS for November 15th, and whether I am a child of God or not, it has touched a responsive chord in my heart, and I feel a desire to write you a short letter as an expression of fellowship for what you have written.

The Scriptures teach that the Lord fashions the hearts of his people alike. This is why they can comfort one another by the relation of their travels through this wilderness of sin and sorrow. The hymn of which you have quoted a few verses as expressive of your feelings, was sung as I was being led down into the water in 1868 by the New School Baptist preacher. It was the language of my heart then, and is yet, and I have not a doubt that it is more or less the language of every child of grace, for they are all taught in the same school, and learn the same lessons. But I have not heard of one of that "Old School" who has learned that his right to that unfading inheritance is sure beyond a doubt, or of one being like your "neighbor," always feeling confident. You say, O for such faith. But, my dear sister, did you ever think what a condition that would be for you to get into? If you knew beyond a doubt that your salvation was secure, you certainly could claim no part or lot with the afflicted and poor people of God. You would have no cross, no trouble, and no fellowship for them, or they for you. The Scriptures would be of no use to you, for you would never feel the need of the

comfort and consolation revealed in them, and secured only for the poor and needy, the fearful and doubting children of Zion. Should you ever reach that undesirable place in this world you will never feel lonely again. The world is full of such confident boasters.

You say some get to that place where they say, "I know," but I fear that I never shall. Dear sister, I hope you never may, in that sense in which your "neighbor" knows. I would rather have your earnest desire to know (which is an evident token of divine life) than all the boasted confidence of the other. Of course she fails to understand you, because the children of God are taught in a language that none others know or can understand. I know something about that, too, for, like yourself, there is none of like faith very near me, and I have several times tried to tell these wise folks of my troubles and trials, but I have ever found them to be miserable comforters, physicians of no value.

I was brought very low down last spring, and for a time almost concluded there was no God, nor any heaven, and I asked a New School Baptist if he had ever been in that way. He said, No, and that no doubt had ever entered into his mind in all his life, and seemed to think this had been sent upon me as a punishment for leaving them; and that is about all that any of them can tell us. I have been a poor, unworthy member of the Old School Baptist Church for about five years. When I united with them I experienced such a calm, peaceful rest that I thought all my troubles were over, but I have passed through many dark and trying scenes since, and especially within the last ten months. But I have learned some precious lessons thereby, and one is that no matter how low down we get we

can never sink below the everlasting arms; they are ever underneath. Each one has to learn alone for himself, and each conflict teaches us that the Lord is the strength of his people, and that of ourselves we can do nothing. May the Lord lead us in the way of truth. I feel to be a poor, faithless, helpless creature, and very ignorant in spiritual things. I think however, I can say, "Whereas I was blind, now I see," for I can certainly see now that unless I am saved by grace alone, I am lost indeed. There was a time that I did not see this, did not believe it nor did I want to see it.

May the Lord comfort and strengthen you, is the desire of your unworthy sister,

SALLIE FENWICK.

LEBANON, Maine, July 21, 1901.

DEAR SISTER CLARK:—Since I received your first kind epistle I have been wanting to write to you, but various causes have prevented until now, and that you may not expect much from me, I must inform you what I am, a poor, barren creature of the desert. The Lord has seen fit to turn the fruitful land into a barren wilderness, and the land which I found flowing with milk and honey is turned to drought, every corner is a receptacle for unclean birds, and in every path is a den of lions. I have often taken up the lamentation of Jeremiah and felt to say in my heart, Hath the Lord forgotten to be gracious? will he be favorable no more? are his mercies clean gone forever? and, like Job, I have been tempted to curse the day of my birth. But still the dear Lord has been gracious to me in all these trying and most painful paths of my pilgrimage, yea, very gracious to me, he has fulfilled very many of his most gracious promises to

me under them all. Is it not said, In six troubles I will be with thee, and in the seventh I will not forsake thee? I know that the Lord has been with me in seven very peculiar trials, and shall I not record it to the honor of his name? It is by fiery trials that we are led duly to appreciate his faithfulness and goodness. Should we not be utterly consumed did he not sit as a refiner by the furnace?

You wanted to know in your letter if I ever got to where I abhorred myself. I think that I know all about these feelings, I feel that I am indeed a poor, sinful worm of the dust, and I do not feel worthy to mingle with the people of God at Oak Woods, but I cannot feel at home anywhere else. I think sometimes that I must ask them to take my name from the church book. I am a brother to dragons and a companion of owls, but still I feel to say that Jesus is the door, and he can open and none can shut, and he can shut and none can open. He that climbeth up any other way is a thief and a robber. The words of John the Baptist are ever on my lips, "He must increase, but I must decrease." I am vanity, and worse than nothing.

I thank you for your kind letter, which I have read many times. I am grateful that you think of one whose life is so far away from God. I will close now, and you must excuse all mistakes.

"My spirit looks to God alone,
My rock and refuge is his throne."

Your brother,

A. H. CHICK.

ASHLAND, Ill., Jan. 3, 1906.

EDITORS OF THE SIGNS OF THE TIMES
—VERY DEAR BROTHERS:—I have neglected to send in my remittance, for which I hope you will excuse me this time, and if it is the Lord's will I will do

better next time. I know the SIGNS is the best paper of the Old School Baptists that I have read, and I would rather read it than *any* other paper. Brother Chick and brother Ker each had a splendid piece in the last SIGNS. I am glad brother Ker is to help brother Chick, I feel that it will be a great help to him. I like the way the correspondents write, for they give God all the praise, salvation by grace for time and eternity, and unlimited predestination. I do not believe anything comes to pass by chance, but if predestination was limited I do not see how it could be otherwise. According to holy writ God is the only Creator, and he made the world and all there is in it, and made it for himself and for his own glory, and will not give his glory to another, and it is upheld by his mighty power. God had a purpose in creating everything that he made, and everything is fulfilling the very purpose he made it for, and it is good for that purpose, and all things will work together to his own name's honor and glory. The wrath of man shall praise him, and the remainder of wrath he will restrain. It does me good to read after brethren Chick, Vail, and a host of others, in writing about absolute or unlimited predestination; how my fellowship goes out to them for being brave enough to proclaim that blessed truth. When we make use of those terms out here we are told by some that they make God the author of sin, or, You should not use that word, it is not a Bible term. Some will say, We believe in the predestination of all things, but we ought not to use either of those terms; but when such find fault with the term it is because they think it limited; but we have quite a number scattered around that rejoice when they hear you use those terms. I cannot help but

grieve about the way the Baptists are divided, but the Lord's will is being done in the matter, so that gives me a little comfort, for he works all things after the counsel of his own will, in heaven and in earth, and none can stay his hand; he is God, and there is none like him, "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."

I have not written this for publication, but you are at liberty to use it as you like.

Brother Chick, will you or brother Ker explain Luke xxii. 35, 36? and oblige

D. S. KOONTZ.

WAVERLY, Pa., Dec. 28, 1905.

DEAR EDITOR:—You will find inclosed a good letter from brother Walter Reed, Hammondsport, N. Y., R. F. D. No. 1. I give the address so that brethren can write to him. Brother and sister Reed have been known by many Old School Baptists, both in New York State and Pennsylvania, as firm believers in the doctrine of sovereign grace, having a rich experience of the same, and for this reason, though they are surrounded by Arminians, they cannot be moved from the solid foundation (Christ). I am sure that many brethren will be pleased to read his short letter, and I hope that many will feel in their hearts to write a few lines to these poor, lonely, hungry souls; I know they would appreciate it very much. Think of it, brethren, nearly seventy-seven years old, miserable in health, and way off by themselves as far as their dear kindred in Christ are concerned. Many rich and comforting visits I have had with them in years past in different places, and I have not ceased to love them as children of the living God. God

bless them, with all of his poor, afflicted people, is my desire for Jesus' sake. I would like to have the letter published, and if you have a little space and think proper you can print the poetry, or as much or little as you please, or return it to me; something can be gathered of his mind from them.

A vile sinner,

D. M. VAIL.

HAMMONDSPORT, N. Y., Dec. 17, 1905.

DEAR BROTHER D. M. VAIL:—Your letter of the 12th inst. is at hand, and brings us word that there is a dear brother residing at Waverly, Pa., whom we have not seen for many years, but we desire to see him. You tell of sad afflictions and trials of your faith. Did not Moses see the bush burning which was not consumed? Is not the fire still burning, consuming the dross that is found with the gold? Shall not all earthly things be burned up? Is not our faith tried as by fire, through which the Lord's saints shall pass safely into eternal glory?

I am in a dark and dismal way, where thorns and briars pierce me on every hand, and I can see no way out, for darkness covers the land. But sometimes I seem to hear a still small voice saying, "Fear not; for I am with thee." When I attempt to rise and walk I sink deeper into the miry clay which surrounds my feet.

There are none of our Father's family that come our way to bring the good news to the Lord's children. For many years past I have not met, to my knowledge, an Old School Baptist. The New School Baptists are numerous; two of our children have united with them.

Now, my dear brother and sister, we would be pleased indeed to visit you at

your home, but our age and health forbid. Could you both, or either of you, make us a visit, I am sure we would enjoy it. We are seventy-seven years old next year; my wife's birthday is April 6th, mine is March 18th. We are unable to ride far in a wagon or sleigh, and we have no one to leave at home when we are gone. We keep no horse, for I am much of my time unable to care for one.

Now, my dear brother, please excuse this rambling note. I will inclose some of my compositions, which seem to express some of my views on Bible doctrine. To you and your dear companion we would express christian love and fellowship.

Your brother in hope of eternal life in Christ,

WALTER REED.

EDEN.

PLEASE bear with me, dear reader,
While I express to you
Some thoughts I have of Eden,
I give you as my view.

In mind I view the garden,
And indeed do perceive
Our father, Adam, there, and
His wife, our mother Eve.

All the trees of the garden
God gave to them for meat,
Save one in the midst of them,
Of that they should not eat.

And the Lord said to Adam,
While he was standing by,
The day you eat of this tree
"Thou shalt [most] surely die."

But Satan appeared to Eve
At the forbidden tree,
Saying, The fruit is good to eat,
"Thou shalt not surely die."

Eve gave the fruit to Adam,
And of the fruit they ate,
And by disobedience
They lost their first estate.

And then they went at work to
Cover themselves with leaves,
And hide away from God in
The garden by the trees.

God drove them from the garden,
Both Adam and his wife,
And he placed an angel there
To guard the tree of life.

Now we find man multiplied,
A mysterious host,
Wandering in the way of death,
In nature's darkness lost.

DESTINY.

God inhabits eternity,
In him all things consist,
And he ordained what they should be
Before they did exist.

He made all things according to
His holy, sovereign will,
And from eternity designed
The place each one should fill.

The smallest insect we may see
Dazzling in the sun,
Fills the place God designed for it
Before the world begun.

In his wisdom God formed man
Out of the dust of earth,
And breathed in him the breath of life,
And gave his spirit birth.

God hath created all things in
Heaven and earth, and he
Graciously holds them in his hands
And forms their destiny.

WALTER REED.

JASPER, TEXAS, Dec. 19, 1905.

DEAR BROTHER CHICK:—I am to-day fifty-three years old, and in looking over some old papers and letters I found a letter written by our aged brother, Elder W. M. Perkins, and have decided to send it to you for the columns of the SIGNS, if you think best to publish it.

D. RICHARDSON.

VINTON, LA., Dec. 8, 1904.

ELDER D. RICHARDSON—DEAR BROTHER:—I received your kind letter in due time, filled, as it was, with many expressions of christian love and fellowship. I have always felt, my dear brother, that my service as a minister of Jesus has been

very poor; yet I can look back over the years gone by, and see how good, and kind, and merciful, the heavenly Father has been to me. Many have been the times that I have traveled all alone, far away from home and loved ones in this wilderness land, knowing that I should meet good congregations, and be the only minister to preach for two or three days, and now I can look back, and see how it was that I did not fail. My Father's glorious promises have been made good to me all the way along the journey: "I will never leave thee, nor forsake thee." "Lo, I am with you always, even unto the end of the world." Now, at the close of life, and of my ministerial labors, I feel, my brother, that I went forth in the strength of the Lord and made mention of his righteousness, and of his only. I have had a great desire to take a tour among the churches and brethren where I labored in years gone by, and more especially in your section of the country, but it now seems that I shall never have the strength and ability to visit you again. I am growing weaker every day, and feel admonished that my departure is near at hand. I am just waiting on the Lord, feeling that in that change it will be but falling asleep, blessed sleep, from which none ever wake to weep.

There are many things about which I would like to converse with you, especially about our ministerial life, our sorrows, our ups and downs, and afflictions, and of how it has been that, like Paul, we have been cast down but not destroyed. Truly it would be a great comfort to me to be in your company for a day or two before going on to join the great army of the redeemed in that blessed world where sickness, pain or death will never be felt or feared. Could you not send us an appointment for the fourth Sunday in January and Saturday before? Come Friday morning, and we could have all day to talk along heavenly lines, and on Saturday and Sunday you would meet with the brethren and sisters who greatly appreciate your services as a minister of Jesus. We enjoyed very much brother Newton's visit and preaching, and trust

that the Lord may send him around this way again, laden with good things of the Master's table. I desire that you will give my christian love to the brethren and sisters who may remember me in your vicinity, and say to them that if I never shall meet them again on earth I hope to meet them in glory, in the presence of God, where there is fullness of joy and pleasures forevermore.

Your brother in gospel bonds,

W. M. PERKINS.

(See obituary notice on page 125.)

HELENA, Okla., Jan. 14, 1906.

DEAR EDITORS OF THE SIGNS:—If there are any Old School Baptists who love the doctrine as it is advocated through the SIGNS OF THE TIMES who contemplate coming to Oklahoma, I would like to say that this is the best part of Oklahoma, it is healthy, the land is rich, has good water and a fine climate. This country is prosperous in business and in farming, and is making rapid progress in every way. One-ninth of all the land is for public use—school purposes and public buildings. Our little church now holds its regular meetings in this town, which seems to suit us best as a meeting place; four of her members live here, and some not far away. The church has a lot, and may build a meeting-house here some time in the future. This town is about two years old, has one thousand inhabitants, and growing; it has one railroad. The only county high school building in the county is located here, cost seventy-five thousand dollars and has the very latest equipment of any public building. We would gladly welcome brethren of any country who could come here and settle among us. We are in peace, and have been since our organization, over four years ago. Land is worth from ten to fifty dollars per acre, and plenty of it on sale. Any brethren wanting particular information can write to me, and I will gladly answer the best I can.

As ever, your brother, I hope, in the faith of God's elect,

J. F. BEEMAN.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1906.

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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**THE COMMUNION OF THE BODY OF
CHRIST—THE COMMUNION
OF SAINTS.**

THE original Greek word translated in the New Testament "communion," signifies literally, the act of using anything in common. The word is used but four times in the New Testament. In 2 Cor. vi. 14, it is written, "What communion hath light with darkness?" The thought is that things opposite to each other cannot be in agreement; that is, Christ and Belial must always be two; believers and unbelievers can never have anything religiously in common; if our bodies are the temple of the Holy Ghost they cannot at the same time belong to the dominion of Satan. The word "commune" is used a few times in the New Testament, always meaning conversing or conferring together. Even in this meaning of the word, oneness of feeling and desire is always signified. We do not and cannot commune with one who hates what we love, who disbelieves what we believe. Communion then, has as its very foundation, oneness, oneness of life, of faith, of hope, of desire and of experience. For instance, soldiers of the same army, one in their recollections of

common fightings, sufferings, marchings, campfires, defeats and victories, can, and do in all their after life, come near together, and delight to meet and commune of all the past which they have had in common. Even in natural things there is nothing that binds men together more than the recollections of common dangers, and trials, and sufferings, shared together. Men of opposite tastes, opposite surroundings, opposite ways of life, cannot commune together, they have nothing in common. There may not be any enmity between them, there may be no cause of enmity, but they cannot get together, their lives must blend ere they can be one together. So in the communion of which the New Testament speaks, believers hold no enmity against unbelievers, but rather pity and forgiveness, but yet there can be no communion; they are not one. There could be no communion between Paul, who alone uses the word in his epistles, and followers of the Lamb of God, while he was engaged in his fierce persecution of the church, and while he was filled with hatred against Christ, and went his way breathing out threatenings and slaughter against all who called upon the Lord Jesus. But when the same Spirit arrested him that had arrested them and the word went out, "Behold, he prayeth," at once out of a common experience there was realized among them fellowship or oneness, and they could and did receive him as a brother beloved. So when Paul sent Onesimus back to Philemon his master, he wrote to the master that now he had become the servant of Christ as had Philemon before him, and that therefore he must be received as a brother beloved, rather than a slave. The natural relation of master and servant was not broken, as is witnessed by the very fact that Paul sent him back to his

master, but now a nearer and dearer tie had been created between them, and this was to be henceforth the motive of all their dealings with each other. How kind the mastership, how willing and faithful the service henceforward must have been. In this work of the Lord, wrought in the heart of each, how sweetly could these two live together as heirs of one common inheritance. To them both had been given one faith, one Lord, one baptism, one God and Father of all, one hope, one promise of the eternal inheritance secured to them in Christ Jesus their common Savior.

We have used two expressions at the head of this article: "The communion of the body of Christ." "The communion of saints." These both belong together, though the first must precede the last, and the last proceeds from the first. So the two great commandments of the law belong together, and are inseparable: "Thou shalt love the Lord thy God," and "Thou shalt love thy neighbor." So the word has said, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" The question is the statement of an impossibility, but when the love of God has been shed abroad in the heart this love must and will embrace every one in whom the likeness of Christ, who is the image of the invisible God, appears. In like manner, where the communion of the body of Christ appears there will also be the communion of saints, and there will be no communion with whatever is contrary to Christ; that is, there will be oneness with all who bear the image of the Master, who love and serve him, and who make mention that he is exalted, and there will not be any oneness with any who do not love and serve him, or who do not exalt his name. This communion is

not complex, but single; that is, not many things enter into it and cause it to abound, but one thing alone. It is not communion of the interests, pleasures, vanities, friendships or relationships of this world which are almost numberless, but the communion of the one thing, the body of Christ. When our Lord instituted at the first, the supper which is the expression outwardly of the communion which is within the heart and life, he said, "This do ye, as oft as ye drink it, in remembrance of me." And a part of his meaning was, To you I am all and in all, your Savior, your God, your Friend, your exalted King, your Wisdom, your Righteousness, your all on earth, and your perfection in the world of glory. He meant, In me shall be found all your help and hope while you live, and in me shall be all your heaven when you are glorified. If Christ be all this to any heart other things will not matter much. Earthly interests, friendships and ambitions, may be as diverse as are the diverse tastes of men, but all these things matter not if Christ be all and in all to their hearts. Our brother's thoughts, ways and disposition may be diverse from ours, so that naturally we may have but very little in common, but if this oneness in Christ exists there is true communion, and at the supper each one sits down by the side of his brother, and they are brethren indeed, and each does what he does in remembrance of Christ.

But what is the communion of the body of Christ? "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?" That is, the apostle would say among other things to us, These are the emblems to us of the one body which was broken for us, and of the

blood which was shed for us. As we come to the supper and eat the bread and drink of the wine we are reminded by these emblems of the true bread of heaven and of the true blood which washes away all sin. Just because it is needful that we should always be reminded of the body and the blood, our blessed Redeemer in infinite pity and love gave us, his weak, forgetful disciples, these emblems, and this ordinance to be often observed *in remembrance of him*. Were this supper to be the eating of the real body which was pierced upon the cross, or of the real blood which was shed there, then indeed the unbeliever could partake of them as well as the believer, and could be nourished by them as well as the believer. Then indeed (and we would speak with reverence) had the Roman soldiers who crucified him have been cannibals, and had they eaten the crucified body, and drank the poured out blood that fell from his hands, feet and side, they also would have lived forever, according to his word that he that should eat of the bread which he would give should never die. What falsehood and blasphemy then is in the teaching of Rome, that those who partake of what she calls the Mass, do eat and drink the very body and blood of the Redeemer. Such eating and drinking as the Savior meant is in the spirit, and by it our faith and hope and love, and every heavenly grace, are nourished, and thus we grow in grace and in the knowledge of our Lord.

The doctrine of Christ, that is, every principle of truth concerning him who is the Truth, is that true bread from heaven, and as by faith believers hear and receive this doctrine they live indeed, and grow and thrive; and as, by the same faith, the atonement is received, they do commune of the blood of Christ. Whatever is said

concerning him in the word is truth, and by it all, as we are enabled to eat of it, we are nourished. So Christ is not ours, as bread which we hold in our hands is ours, but as that bread is ours after we have eaten it in our hunger, and are satisfied and strengthened by it; it is Christ in you the hope of glory. All that belongs to the doctrine of salvation is revealed in Christ, and in him alone. We are said to be chosen in him. The church is in him; our faith is in him; the sanctification is in him; our rejoicing is in him. God was in Christ reconciling the world unto himself. The covenant of grace and mercy is in Christ. We are said to be children of God by faith in him. We are baptized into Christ; we are created in him; we sit together in heavenly places in him. Our obedience is in the Lord; in him all fullness dwells; in him are hid all the treasures of wisdom and knowledge; in him is all the fullness of the Godhead bodily; in short, all things that pertain to eternal life, and to salvation beyond, and to our walk below, are said by the apostle Paul to be in Christ. In about seventy places does Paul use the adjunct, "In Christ," and there is nothing that he omits from this list that pertains to our redemption. Having Christ we have all things, and as these various principles of doctrine are opened to our understanding we grow in the knowledge of him and in grace. To have the spiritual understanding increase, is to eat the flesh and drink the blood of the Son of man. "As new-born babes desire the sincere milk of the word, that ye may grow thereby." And thus growing in the knowledge of the word there springs up comfort and peace and rest and all good things in the Lord. There is no true growth but as we grow up into him

in all things. To this end Paul determined to know nothing among the churches, or in all his ministry, but Christ and him crucified. In all the doctrine of Christ, then, is this communion of the body of Christ, and of the blood of Christ. As we come to believe the truth, and to know the truth, it becomes our bread, and to eat and to drink of this truth is the communion of the body of Christ. Is all the truth of salvation by grace precious to the soul? Then indeed we have eaten of it, and found it more than any earthly help or hope to our souls.

We desire to call attention to the fact that every principle of the doctrine of Christ is embraced in every christian experience. Christian experience means not so much the varying feelings, which may change every moment within us, but all the way in which the Lord leads us, and by which he makes manifest his will and his salvation. Let us not confound our feelings as we travel along this way with the travel itself. To walk sometimes in the dark and sometimes in the light is the common experience of all true pilgrims of Zion, but how many are the various conflicting feelings under these circumstances. The experience is a revelation of indwelling sin and of outward disobedience, which we were ignorant of until it was revealed by the light of the Spirit, and then of the way of life and salvation through Christ. This is the experience, but what a diversity of feelings of joy and sorrow were ours under that experience. In all this travel, which goes on day by day, the doctrine is more and more opened up to our view. All Bible doctrine is but the travel of all who ever come to know the Lord, and all experience is but the opening up to us of the things written in the

word of God. When the things written in the Bible are also written in our hearts, and when the Spirit is pleased to open up the word of inspiration in the Scriptures, so that we are able to discern that it but describes the road by which we have come, then indeed we are established, and grounded, and settled, and can read our title clear to our heavenly inheritance. All christian experience is in harmony with predestination, election, special atonement, effectual calling, final preservation, the resurrection and final glory. If our experience does not stand in harmony with these things, and in fact does not embrace them, then our experience is false, and not from God. Any experience that denies election, for instance, also denies salvation by grace, and puts it upon the goodness, in some way, of the creature saved. To deny election is to say that our salvation depends upon our will, and not upon the will of God. To deny election means to deny the total depravity of man, and asserts that there is some power in man by which he can choose salvation for himself, and this is to deny salvation by grace. In every christian experience is revealed the everlasting love of God, by which any soul must be drawn to him if it ever comes at all. He that has come to know his own death in sin, his depravity, his want of all strength to do good, or to put away his sins, has an experience which must necessarily lead him into a full belief in all the principles of doctrine before named. If man is saved by his choice, or his goodness, or his works, in any sense of the word, then is grace not the way, then election, predestination, effectual calling, special and efficacious atonement and final glory are none of them true, and if they are none of them true then we are without hope.

In conclusion we will say that to see these things, and to rejoice in them, and to feel that our hope, faith and love are built up in them and by them, is the communion of the body of Christ; and to find others of like precious faith, and to converse with them, and sit down with them in the kingdom of heaven, eating and drinking together there, is the communion of saints. Jesus presides at all such feasts, though unknown it may be at the time. So the two disciples communed together by the way, and so Jesus drew near and communed together with them, and by and by he was known of them in the breaking of bread, hence the communion was such as embraced the host and all the guests. If we know this communion at all, we have found that Jesus has come in and has supped with us and we with him, and all who have been at the table have supped together with him. O how blessed indeed is this communion of the blood of Christ, this communion of his body, this communion of saints. C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

EZEKIEL XVIII. 27, 31; XXXIII. 11.

ELDER G. BEEBE:—If it will not be trespassing on your time and patience too much, you will oblige an occasional reader of the SIGNS OF THE TIMES by giving your views on Ezekiel xviii. 27, 31; also xxxiii. 11, or either of them.

Very respectfully,
HOWARD Co., Md., Nov. 22, 1862.

E. G. D.

Our friend, E. G. D., must be but an occasional reader of the SIGNS OF THE TIMES if he has not been able to learn our views on the nature and bearings of the covenant of works, with its conditions, rewards and punishments, as enjoined upon the house of Israel when under the legal dispensation, as we have been frequently called on to express them

through our columns during the thirty years of our labors in the publication of this paper. Still, as our object is to set forth the truth, and expose error, we desire to respond to the inquiries of our occasional as well as our constant readers.

The portion of Scripture referred to reads as follows: "Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart, and a new spirit: for why will ye die, O house of Israel?" "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

These appeals were not made indiscriminately to the family of mankind, but in both chapters they are addressed to the house of Israel. The house of Israel means the family of Israel or Jacob, those who compose the household. Those who were embraced in the covenant of circumcision, which was a covenant of works, based upon the conditions explicitly set forth in the covenant, which were, that if the sons of Jacob would faithfully, truly and constantly obey all the precepts of the law which was given exclusively to them, they should live, and as a reward for their fidelity and strict obedience God would preserve them from the sword of their enemies, from the famine and from the pestilence; from all the agencies which waste and destroy human life, and they should surely live. As the apostle says, "The law is not of faith: but, the man that doeth them shall live in them."—Gal. iii. 12. This is precisely in substance what God has said to

the house of Israel by the mouth, or pen, of Ezekiel in our text; the man that doeth that which is lawful and right shall live, or preserve his soul alive. None but sinners are mortal, hence none but sinners can die, and sin is the transgression of the law, and where there is no law there is no transgression or death, for the sting of death is sin, and the strength of sin is the law. The same apostle, in the same connection, and dwelling on the same subject, says, "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith."—Gal. iii. 10–12.

The attentive reader of the Scriptures will not fail to perceive that the law which was given as a conditional covenant to the nation or commonwealth of Israel, was the shadow of good things to come, and consequently typical in all its provisions, precepts and tendencies; it was adapted to them as a carnal people, and all who were circumcised in their flesh were debtors to do the whole law; that is, to obey all its precepts, on pain of death. The death to which it sentenced its delinquents was temporal, to be executed by sword, famine or pestilence, or by depriving the offender of his natural life. He that despised Moses' law died without mercy, under two or three witnesses. The penalty was often executed by stoning the convict with stones until he was dead. The blessings awarded to the willing and obedient were that they should eat the good of the land, they should be protected in their persons and property from sword, pestilence and

famine, and their corn and wine and oil should be increased, and their days should be long and prosperous in the land which the Lord their God had given them. There is not in all the law of Moses a promise of one spiritual blessing for obedience, or any other than temporal judgments for their disobedience. Neither heaven or hell were promised or threatened in that law. For if a law had been given that could have given life, verily righteousness should have been by the law. All the Old Testament saints, and all the saints from the days of Abel, depended for eternal life with every spiritual blessing alone on the blood and righteousness of the Savior who was to come; and all mankind, including Gentiles as well as Jews, who were or are not interested in that blood and righteousness, have stood justly condemned to bear the wrath of God forever, from the moment they all sinned against God in their father Adam; from the moment Adam transgressed, not the law of Moses, but the law of God, under which he was, death has passed upon all men, for that all have sinned. From that hour to the present no other blood has ever had or ever will have the power to atone for that sin, or cleanse from that guilt, but the precious blood of Christ, as of the Lamb slain from the foundation of the world. Rivers of blood of victims offered in sacrifice under the Levitical priesthood could not take away sin, or purge the conscience from dead works, to serve the living God. The law of Moses was not required to consign sinners to hell, for they were already condemned, with the wrath of God abiding on them. In evidence of this the apostle tells us that death reigned from Adam to Moses; that was during the whole space of time from the entrance of sin into the world

until the giving of the law by Moses, for until the law, or prior to it, sin was in the world, and it being in the world, was fully demonstrated by the reign of death. Now, as the law by Moses was not given to give immortality or eternal life, and as the Scriptures affirm that it could not give it, the conclusion is unavoidable that the life spoken of in these passages in Ezekiel was temporal life, secured by obedience to the Mosaic law to the Hebrews who were under it, and not that eternal life which Jesus says he gives to his sheep, or to his redeemed people. "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Not given through the law, nor through our obedience to the law, for it is not of works, lest any man should boast. "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. 3, 4.

Such, then, we see was the nature of the law by which the house of Israel was distinguished from all other nations and tribes of mankind as a covenant of works, resting all its provisions of rewards and punishments on conditions of their obedience, it bestowed all its temporal blessings on them for their obedience, and dealt all its temporal judgments on them for their disobedience. When they did that which was lawful and right, God gave them corn, wine and oil, fought their battles, subdued their enemies, caused their land to yield abundant supplies for their subsistence, and when they rebelled, disregarded the law and committed abominations, these temporal favors were withheld, and they were

scourged with such temporal judgments as sword, famine and pestilence, were delivered into the hands of their enemies, and they were made to languish and die, as these were the stern conditions of the law as a covenant of works. Hence the expostulations contained in these passages of Ezekiel, all that was said, was what they knew were the terms and conditions of their covenant. When they sinned they died, when they obeyed they lived; and they were held personally responsible. The unjust parable which they had used, that, The fathers had eaten sour grapes, and the children's teeth were set on edge, was shown by the expostulations of the prophet to be unjust and wicked. And such were the provisions of the covenant, that if a wicked man (an Israelite, of course, for none but Israelites were embraced in the covenant,) turned from his wickedness and did that which was lawful and right, he should live; he should be restored to all the privileges of that covenant. But if a righteous man ceased to do righteously, and committed wickedness, his former righteousness should not shield him from the penalty of the law, or save him from being put to death for his wickedness.

These Israelites of the house of Israel, as we see in Ezekiel xviii., had turned away from their obedience to the law, and were exposed to the penalties of the law, which was death, but as the covenant which they were under contained this provision, they were called on by the prophet to reform, and live, to cast away all their transgressions, make them a new heart and a new spirit, and they should live. Thus showing that the salvation which was typified in the law, was such a salvation as could only be effected by that divine power which is required to make a new heart, and to create within

them a right spirit, and that no man can perform this work the prophet shows; in chapter xxxvi. the Lord says, "I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went." "Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen." "And I will sanctify my great name," &c. "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." By comparing Ezekiel xviii. 31, 32, with chapter xxxvi. we see what the law demands. Who is able to make himself a new heart? Who can create in himself a new spirit? Or who is able to cast away all his transgressions? Those who know the law despair of ever being able to meet its requisitions. But God reveals from heaven his method of grace and salvation, and proclaims what he himself will do, and in the Scriptures copied from Ezekiel xxxvi., promises to meet every requisition demanded in Ezekiel xviii. 31, and to do it for his own name's sake.

The passage, Ezekiel xxxiii. 11, is also an expostulation with the house of Israel, in regard to the provisions of the cove-

nant of works, and a full denial of the unjust murmurings of that stiff-necked and rebellious people, in which they virtually charged God with delighting in their sufferings. This imputation is refuted by an exhibition of the provisions of their covenant of works.

MIDDLETOWN, N. Y., Dec. 1, 1862.

A History of Fishers River Primitive Baptist Association from its organization in 1832, to the year 1904, by Elder J. A. Ashburn, is the title page of a little book, in cloth binding, of something over two hundred pages, which we take pleasure in recommending to our readers. This book will no doubt be of special interest to the members of the Fishers River and other associations in the immediate vicinity. It is very interesting reading. The author, Elder J. A. Ashburn, is known to many among our eastern associations, and we believe him to be clear and sound in the faith of the gospel. The book will also be found interesting because of the description in it of the manners and customs of the churches of which it is a history. We think that any of our brethren who obtain and read it will feel that this association is composed of brethren indeed. It can be obtained of Elder J. A. Ashburn, Pilot Mountain, N. C., R. F. D. No. 1. Price, \$1.00; six copies, \$5.00.

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

C. C. Conaway, Ohio, \$1.00; Jennie Power, Ill., \$3.00; Mrs. Edward Griffin, N. Y., \$3.00.—Total, \$7.00.

E R R A T A .

In the obituary of sister Woodward, on page 92, first column, current volume of the SIGNS, the year of her birth should be 1837, instead of 1827.

OBITUARY NOTICES.

DIED—**Elder W. M. Perkins**, July 1st, 1905. He passed quietly away, like one going to sleep. I visited him in April and again in June; he talked freely and well about many things, giving much good advice, and also his views upon some things that had lately been revealed to him, and of how resigned he felt to the will of God. He said that he had prayed to the good Lord that he might not suffer pain when he came to die. His desire was granted, for he did not suffer. One week before he died he said, "I am a dying man, and I feel no pain at all." He was 78 years and 25 days old. He had been a very thorough-going man in early life; he was a very fearless man naturally. In his earlier life in the ministry he would swim his horse through creeks and sloughs on the river's side to get to his appointments. He served two terms in the Legislature, and the last time he left the White House he felt as if some one had spoken to him saying, You have a greater work to do. Leaving there he looked out into the fields, and, as it were, something said to him, Larger fields than these you have to work. Sure enough he did, for he traveled far and near preaching Jesus to the people, comforting thousands, boldly and ably defending the doctrine of the Old School Baptists, as Bible doctrine. I regarded him as the ablest man that I ever heard on the subject of the atonement of Christ, as he would show clearly the speciality of it, and also its fullness and completeness. But he is gone, and we can say in truth that a great man has fallen. He was for many years wealthy, and assisted a great many poor people in many ways. He had a large amount of stock, and allowed the needy all over the county to milk his cows for themselves. He could truly be called the father of the county. Very many sought his counsel, and he was strongly solicited to run for governor of Louisiana, but like his Master he felt that he must be about his Father's business. I was baptized by him in the year 1873; I have been with him quite often ever since, and I will say that to know him was to love him. I was called upon to preach the funeral sermon at his old home church, Antioch Bigwoods, at their association on the fourth Sunday in November, 1905, though I felt inadequate to the task. The Scripture used was John xi. 15, and 1 Cor. xv. 49. I felt, if not deceived, a burning love in my heart, and a sweet assurance that Jesus lives and reigns, and that all that die in him shall live also with him, and that just as sure as we have borne the image of the earthly, so sure we shall also bear the image of the heavenly. I was enabled to speak of that glorious crown that fadeth not away, which is incorruptible. I felt to have a little foretaste of the glories of heaven.

I will close by saying that he lies near the old church where he lived and which he served all his days as a member and minister, and of which he was

pastor from his ordination till his death. If ever there was any charge against him I do not know of it.
D. RICHARDSON.

Samuel C. Shepherd departed this life at his home, Harbourton, N. J., on Friday, Dec. 15th, 1905, after a few days illness, during which he suffered greatly from heart affection. He was in the 67th year of his age. The funeral service was held on Tuesday, the 19th, at the meeting-house where he had delighted to attend upon the service of God in the public exercises of the house for many years. He was baptized by the late Elder Wm. J. Purington, in the fellowship of Second Hopewell Church, Sept. 6th, 1878, together, as we are informed, with his companion, and in all the years since then they have walked closely with the church, bearing their full measure of care and labor and interest in all that pertained to the interests of the church. His walk was at all times careful and humble before his fellow men, so that he bore a good name always. He had been in somewhat feeble health for the past two or three years, so that he could but seldom say that he felt well, yet he continued to attend to all the cares of the farm upon which he lived and to be faithful upon the services of the sanctuary. The last service which he attended was on the second Sunday in December, at Harbourton. The text used upon that occasion was, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." We have been informed by his widow that he often, during the few remaining days of his life, spoke of this, and of the special comfort that was in it for him. During the last two or three days of his sickness he spoke of a desire to remain with his family for their sake, but said that if it should be God's will he would rather depart. In all our acquaintance with him he manifested his deep interest in the things of God, although he was not a man of many words. It was always a great privilege to ourself to be with him, whether at his home or at the place of meeting. He leaves nine brothers and sisters, four of whom are half-brothers and sisters, and an aged step-mother, beside other relatives and friends, and the church, all of whom deeply feel their loss. His dear companion of many years feels altogether alone and desolate. But the God of the widow will be her God and Guide even to the end. She has long trusted in him, and he will not fail to give peace to his troubled ones. The Scripture used upon the funeral occasion is that found in Phil. i. 23, 24. A large concourse of friends and neighbors were together, testifying to the respect and affection with which they regarded the departed friend and brother. The interment was in the cemetery at Harbourton. May the blessing of God be with all who are bereaved.
C.

DIED—At his residence in Camden, N. J., brother **Edgar Moon**, in the 82nd year of his age. It was my privilege to baptize him in the fellowship of the church at Rock Springs, in which he continued steadfastly unto the end of his pilgrimage, Jan. 4th, 1906. My long continued acquaintance with him, as pastor of the same church, gave me opportunity of forming the most intimate companionship with him, both as a man and as a christian in the fellowship of the gospel; as a man, patient and humble and of a forgiving disposition; as a christian, he seemed to possess that love which casteth out fear; a man of peace both in the church and out of it, and but few seemed more weaned from the world than he, or with minds more exercised about their heavenly home. He died leaving no family by the last marriage but the widow, now in a lonely condition and bereaved indeed of a faithful and devoted companion, walking together for twenty-two years in love and attachment. She seems to have lost all on earth. It was my privilege to join their right hands in marriage, and to receive a notice to attend the funeral, but not being able to attend, Elder Lefferts spoke at the house and also followed on and had service at Rock Springs, the place of interment, and saw him laid to rest where he requested to mingle his bones together with those gone before, and where he was faithful in his attendance when within reach. It has been said that those who go are happier than those who stay. The church at this place has lost a father, a counselor and adviser, the widow a faithful companion, and all who knew him could but respect him. But he is gone; may the Lord comfort those who remain and fill up the vacant place.

"And now, Lord, what wait I for? my hope is in thee."—Psalms xxxix. 7.

WM. GRAFTON.

FOREST HILL, Md.

SISTER **Eliza Ann Huntley** passed away on Friday, Jan. 19th, 1906, aged 65 years and 7 months. She was the daughter of James Jenkins, was born in the town of Roxbury, N. Y., was married to James Huntley Jan. 23rd, 1859. To this union were born eight children, five are still living, two daughters and three sons. Sister Huntley united with the Andes Old School Baptist Church June 10th, 1861, was baptized by Elder J. Hewitt. She was afflicted many years with dropsy; during these years she bore her affliction without a murmur, waiting patiently for the end. She was a faithful member of the church, though for many years was not able to get to meeting. Meeting has been held at her home a few times during her affliction that she might hear the word preached, which she very much enjoyed.

Her funeral was held at the meeting-house in Union Grove Sunday, Jan. 21st, and was largely attended by friends and relatives who paid the last tribute of

respect to one whom they loved. Besides the five children she is survived by her husband and the church to mourn their loss. May God comfort all that mourn.

JOHN B. SLAUSON.

Mrs. Sarah E. Williams Paxson was born in Loudoun Co., Va., Sept. 15th, 1840; married to Samuel B. Paxson May 16th 1867; baptized into the fellowship of the New Valley Church of Regular Old School Baptists by Elder Joseph Furr, July, 1884; died at her home in Leesburg, Va., May 15th, 1905. Our sister had been a faithful, consistent, zealous member of the New Valley Church for more than twenty years, and her interest in the affairs of the church was ever alive and active, and the church mourns with her devoted husband and children for the loss to us here. Her home and heart were ever open to all who held the truth of the gospel, as revealed to them by the Spirit of Christ, and she was faithful and true in all the relations of life. Her kindly sympathy and help in affliction was sure and steadfast in all her wide circle of neighbors and friends. Her husband, Deacon S. B. Paxson, and one son, Mr. J. F. Paxson, and three daughters, Mrs. A. W. Welsh, Mrs. J. H. Shumate and Mrs. W. George, survive her. We believe that our sister has but changed the mortal for immortality.

M.

MEMORIAL.

(Written by Elder C. W. Bond.)

IN the wise dispensation of the God whom we worship, we, the church at Little Flock, must acknowledge our loss in the taking of our beloved and esteemed brother, **Elder D. G. Johnson**, from his place and labors among us to the presence of his Creator, together with all the saints in glory. Our deceased brother was led to make his profession of faith to our church, and was received and baptized in the year 1888, and his walk and conversation from that time were such as to honor and glorify our God, and to gain and hold the confidence of his brethren.

About twelve years ago he began to exercise his gift as a minister, and the church was soon willing to recognize the same by liberating him to this work, and afterward by ordination. He was faithful to every duty imposed upon him by his church or his brethren, and in his ministry won the love and fellowship of his brethren wherever he went. He recognized no power for good save that of God, and had no confidence in the flesh. His faith had the simplicity of a child but the strength of the elect. He was physically weak, but his faith in the might and purposes of his God and the redemption and final preservation of the chosen ones of Adam's race, made him a bulwark against all unrighteousness in the churches, or in those professing the doctrine of sal-

vation by grace. His reproofs in the churches, when necessary, were given in gentleness and meekness. He desired to see his churches prosper, but wanted no membership added unless they had been properly prepared. He also took delight in having his church-houses kept in good repair, and had just succeeded in having some such needed repairing done on the home church-houses.

We will miss him in the ministry, in our church council and business, and in our homes around our firesides, where he was ever a sympathizing and welcome guest and brother; but we do not sorrow as those without hope, for we feel that our loss is his eternal gain, and we feel to bless the name of our God for giving us such a wonderful manifestation of his abiding faith and loving grace as shown in the life of our brother, and trust that we all may be more firmly established in the most holy faith in the memory of our brother and of his splendid example.

Done by order of the church at Little Flock, fourth Saturday in January, 1906.

C. W. BOND, Moderator.

J. T. McCoun, Clerk.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 74. MIDDLETOWN, N. Y., MARCH 1, 1906. NO. 5.

CORRESPONDENCE.

LAMAR, Colo.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I inclose you the experience of two dear sisters who are members of Bethel Church, in Provers Co., Colorado. They both truly witness in their daily walk and conversation that they have been with Jesus. Kindly publish in your good paper, if you think best, as these experiences of God's children never grow old to the people of God. Controversies or bitterness cannot arise from them, but rather the sweet fellowship of the Spirit, that is so comforting and profitable to the children of the kingdom.

Yours in hope,

D. B. NOWELS.

SYRACUSE, Kansas, July 20, 1905.

DEAR BRETHREN IN CHRIST:—I feel impressed to write a few lines to you on what I hope may be called a travel from darkness to light. What I have experienced, and my only hope of eternal life, lies in this little hope, if indeed it is considered by the brethren to be an experience of grace. It is now about nine years since I became concerned about my soul's salvation. I could see myself a

sinner, and without mercy before God. I began to search the Scriptures, and I could not find a place where I could be called a child of God. I read that the Lord had a chosen people, but I could not see how I could be one of that number. I was in poor health, and I had the time set to die, but thought if I should die in this condition what would become of me? It seemed to me that such a person as I could not approach the Lord in prayer, but one day I went to a dark room alone and knelt down to try to pray, and it seemed to me that every word dropped to the floor. I came out feeling I had made things worse, for it was only a form I was trying to go through. I was in this condition for several weeks, trying in my weak way to ask the Lord to have mercy on me, when one night I was lying on my bed and there appeared a beautiful light before me, above the brightness of the sun, at the same time I was impressed to be baptized. I arose and thought I would go in the next room and tell my husband about what I had seen, and then I thought, No, I will not, there is nothing in that, I only imagine it, and did not go. A short time after, I was taken very sick, and I

called my husband to me one morning and told him if the Lord should see fit to take me away I wanted him to write to my father and mother, who lived in Kentucky, that I was not afraid to die, for the Lord my God was a just God. He said he would write them what I said. Then I was troubled after having said that, thinking if I was mistaken what an awful thing I had done, to deceive my dear old father and mother on my death-bed. O, if I had never said one word about it; I would have given anything to have had those words back again. I was made to beg for mercy before God all in silence, for I did not want any one to know this, and I became reconciled to the Lord's will; I was willing to die if it were his will.

"And if my soul were sent to hell,
Thy righteous law approves it well."

Then I thought of my dear little children, I must stay with them, and I began to ask the Lord to spare my life for the sake of my little child of only a few weeks old, and two other children of only six and four years old. I could not see how they could get along without a mother, but, my dear brethren, the Lord showed me how helpless I was to care for them or do anything for them or myself. I was ashamed of myself to think I had asked such a thing, for I could see his loving-kindness to us was so good and great I did not fear to trust him, his loving-kindness had been over me all the days of my life, and he was able to carry me through, and I felt so peaceful and thought I could ever abide in his love. I do not know how long I lay in this condition. One morning a niece and my husband came to my bed and brought me a nice breakfast, and wanted me to try to eat something. It seemed I never had seen any one look as lovely as they did.

I said to them, "I am going to get well, for there is a change," and I heard these words as though some one had spoken them to me:

"I once was lost, but now am found,
Was blind, but now I see."

O, I did feel so rejoiced.

"Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love."

"And I could not believe
That I ever should grieve,
That I ever should suffer again."

When I was able to be around again I thought I would read my Bible one day, and I was astonished at myself, it was not the same book I once read, it seemed so different to me, and it was so plain, it seemed as if a little child could understand it. I would sometimes go to meeting, but we had only the Methodists, Presbyterians and Missionary Baptists here; they did not preach as I felt, and I could not believe as they did. It seemed I was alone in my belief, and was laughed at for believing I was helpless to work myself into favor with God. My parents were Old School Baptists, and we often had preaching at our house several years before I was married, and I longed to meet with them again, I did so much want to hear one Old Baptist prayer; there were none that I knew of in this country. After a few years I met with two or three, and they had formed a little church up in Colorado, and it came about that the preacher came here and preached in the Presbyterian meeting-house in Syracuse. I had been disappointed so many times that I was afraid it would be self all through, and that I could not approve of; but instead, Elder Perdue, pastor of this little church at Lamar, Colo., preached what I believe to be the truth, that salvation is of the Lord, and I never was as glad; it was the first sermon I ever heard that could tell my feelings

better than I could tell them myself. I heard him some four or five times, and could not find any fault with his preaching. They had a three days meeting at brother Holdren's, at Hatton, Kansas, twenty miles south-west of here. There were several ministers and brethren there, and on Friday when the meeting was opened for membership I went forward and tried to tell a little of what I have written, and they received me in christian fellowship without asking me one word, and I was baptized on Sunday by the pastor, Elder Perdue. I have had many doubts and fears since then, I have thought that surely I have deceived them all, that if I were what I professed to be I would be a very different person.

"I am so vile, so prone to sin,
I fear that I'm not born again."

But I believe I know that I love the brethren, and am so glad when they say, "Let us go into the house of the Lord," for surely it is the best enjoyment I have on the earth, and we have such good meetings when we meet together in the right spirit. They are the friends that cheer me on life's rugged road, and I beg to be allowed to remain with them, and that they will bear with me in all my short-comings, till the Lord shall call me home. O, if I am only permitted to sit at his feet and shout, Holy, holy, Lord God Almighty. He gave his only Son to redeem my soul from its lost condition; if I am what I profess to be, I will see him and be like him; it will be then that my soul will be satisfied. I ask the prayers of all my brethren, for I surely need them.

Yours in christian love,

MAGGIE GRISSOM.

HATTON, Kansas, Aug. 14, 1905.

DEAR BRETHREN AND SISTERS IN THE LORD:—I have been impressed to write

some things of what I hope have been the Lord's dealings with me, which I wish you to read carefully and tell me truly if you think it is the Lord's dealings, or am I deceived, and have I deceived the church? It seems to me I cannot remember the time when I did not in a vague way feel that I was a sinner, and could not go to heaven if I should die that way, and I used to try to pray to God, even when a small child, to forgive my sins and save me from the bad place, which I had been taught from infancy was a lake of fire in which I would burn forever if I were not good, and that I must live good all the time or I might die and go to that place. I went on in this way till I was about thirteen years of age, when I attended a Missionary Baptist protracted meeting, and during that meeting I was persuaded to go forward to be prayed for, and after I was there awhile some one came around and said, "Can't you trust the Savior and just say, Lord, I believe?" Well, I was made to say I believed, and so I was converted. O, how well I can see now the deception practiced upon me, a child. I was then away from home, going to school and boarding with my mother's distant cousins, and they were Missionaries, and as my parents were Methodists they (the cousins) were very anxious that I should join the Missionaries before my people knew of it, so I was persuaded to join them. I went up with some others of about my age, and we were all asked a few questions, and were told what to answer, and so we were then ready for baptism. There was a baptistery under the pulpit, and we went prepared to be baptized, but there came up a terrible thunder shower and there was no meeting, so I believe by God's intervention I was saved that time.

But now comes another change: a little more than two years from that time I again attended a protracted meeting in the same town, this time at the Methodist meeting-house. I had known there had been no change in me after this other event I speak of, and now, dear brethren, if I have ever had a hope given me it was while attending this meeting, and that is why I so often doubt that I am a child of God. Some time during the meeting, and one night while the aged minister was preaching, I was cut down. I cannot now remember one word he said, but any way I felt that I was certainly the most miserable sinner on earth, and that burden, O I could not bear it, I could not hold my head up or keep from crying, though I knew, or thought I knew, every one was looking at me. Well, when they called for any one to come forward who felt the need of a Savior, I found myself there, and O how miserable I felt, and how I mourned on account of my sins. They would come to me and say, Just trust the Savior and have faith, but, O my brethren, all I could do or say was, God, be merciful to me, a poor, miserable sinner. After I had been there some days and nights, still feeling so miserable all the time, while at school as well as at home, one night while I was sitting there trying to pray, and crying as if my heart would break, I was made to see I could do nothing, and I cried, Jesus, I give myself into thy hands, I can do nothing; and just then I was made to feel that sweet peace which I cannot tell to any one. My awful burden was gone, and instead of weeping I felt rejoiced and full of glory. I did not feel like shouting or raising a great noise, but felt like being still and seeing the salvation of the Lord. It seemed to me, and does yet, that the

Savior had spoken to me, as it were, in a still small voice. O dear brethren and sisters, I have wandered away from God so often, and often have been so low down in doubt and fears, that I have been made to think I am acting the hypocrite, yet when I look back to that time I do feel that I received a hope there that will ever be as an anchor to the soul, both sure and steadfast, and that reaches to that within the veil, where Christ my Savior is. I have said I was raised a Methodist, and I therefore joined them, and had a little water poured on my head for baptism. I never did feel that was baptism, but then I had been taught that any way would do, so I tried to quiet my conscience with that, but I could not do it, and would never admit to myself that I had been baptized.

Now comes the, to me, strange part: the most of Old Baptists are made to see the church at conversion, while I was with the Methodist seventeen years, and I verily believed that if I did not live right, and if I should die then, without some of my many sins that I knew I committed every day being pardoned, I would be lost. I cannot see why I was not taught there that the life I had received (if I had received any) was eternal in Christ.

After awhile I was married, and my husband was not a converted man, and O how much trouble I did see; I felt that I could not live as he then thought that a church member should live, and I could not set the proper example, so I mourned and prayed in secret to live better and be better.

Some three years after we were married we came to this western country, and the first year we were here the news came to me one day that my father was dead, had been suddenly killed. How I

mourned I cannot tell, and what troubled me most was, he was taken away so suddenly perhaps he was not ready to go. One night while I was in this trouble it seemed to me my father came to me and said, Do not worry any more, I am happy, and he also said, You, my daughter, will have a hard time, and many trials and troubles, but in the end you will be all right; and then it seemed he left me and ascended into heaven. I watched him till I could see him no longer, and I have never been troubled in that way since then. Some time after this a Missionary Baptist preacher came here and held meeting near us. My husband attended and was converted, and wished to join them and be baptized. As I have said, I had never felt I was baptized, so I began to study about it, but I felt that I could not join them if I could not believe their doctrine, so I talked with the minister and studied, and was made to see that the life I had given me (if any) was eternal, and how sweet that truth was. I finally concluded to join them, and my husband and myself went down into the water together and were, as we thought then, baptized. I thought then that my troubles in that line were over, but alas, not so. It was not a great while before my husband began to be led to believe the Old Baptist doctrine. Neither of us had heard them preach, but he just seemed to be led that way, and after awhile he asked them (the Missionaries) to take his name off their church book, as he did not feel to be in fellowship with them. I could not then see as he did, and let my name stay there, and went to meeting when I could; but I began to wonder if he or I were wrong; I felt that one of us was, for there could be but one church, so I began to read more, and if ever I did pray it was then, that God

would lead me aright. After a time, and before I knew it, the doctrine that is now so sweet to me and so much food to my soul, was unfolded to me, and I could see it so plainly taught from Genesis to Revelation, that I wondered why I had not seen it before. I then went and asked for my name to be taken from the Missionary church book, as I then truly felt that I was not one of them, and it was not a home for me any longer. After meeting, one of the sisters said, I do not blame you; she thought I had done so because my husband wished me to, but he did not know I was going to do it. Now we began to hunt for a church home, but as yet we had not heard an Old Baptist preach, but God had sent us the SIGNS OF THE TIMES through a Missionary, whose aunt was an Old Baptist; she had written her experience for the SIGNS, and his people sent the paper containing it to him. We read the paper, and liked it so well we subscribed for it, and that was all the preaching we had for some three or four years. After some time we heard of the church at Bethel, Colo., and so we determined to make a visit there and find out if they were indeed the people we were looking for. We found them to be the regular Old School Baptists, and the people we wished to have a home with. I well remember how I felt when the door of the church was opened: I felt I could not go, I was too unworthy to offer myself, but before they got through singing I went forward with my babe in my arms and presented myself, but it seemed to me I had nothing to tell; any way they accepted me, and two weeks after my husband and I were baptized by Elder Perdue near our home at Hatton, and I can truly say I felt then that I had been baptized, I then had gospel baptism, and

there was such sweet peace given me, such a rest that I cannot express to any one.

Now, dear brethren, you have what I call my experience, and I wish you to judge me by it. I do not wish to deceive the children of God. I feel to give God all the glory in everything that is done, and if you see fit to cast me from you, which I often feel you would be justified in doing, I would have no other place to go, I would still feel to love the brethren and the doctrine our ministers set forth.

Yours in hope of eternal life through Christ,

MATTIE HOLDREN.

HAMPTON, Ky., Jan. 29, 1906.

ELDERS CHICK AND KER:—Inclosed find the experience of my dear blind uncle. He told me before I had the least thought I ever would be able to go back to my old native home that he would be glad to have his experience written out and sent to the SIGNS OF THE TIMES. Little did I think then that I would write it for him. I have certainly had a feast of fat things ever since I came to this country; I have had sweeter liberty than I ever have had. I aim to return to Capron, Okla., February 20th; it seems like leaving home. I have found only one kind of Baptists, and they believe the doctrine contained in the dear old family paper, the SIGNS OF THE TIMES.

J. M. DULEY.

HAMPTON, Ky., Jan. 29, 1906.

VERY DEAR KINDRED IN A MOST PRECIOUS HOPE:—I am now in the eighty-eighth year of my pilgrimage here on this sin-cursed earth, and as I have never troubled you with my weak effort at writing, I feel like I wish to give in my little mite; little as it is, it is all I have

to hope in. I have been a subscriber to the dear old SIGNS OF THE TIMES for nearly forty years, and an occasional reader ever since I was quite young, and I have been so much comforted by reading after its able correspondents, and the many experiences that it contains, I feel that I want to write my travels before I leave the shores of time, as I am very feeble and cannot last much longer. I have desired to write out my travels, but have been nearly blind several years, and could not write. As my nephew, J. M. Duley, of Capron, Okla., is out here to visit us, I thought I would get him to write my experience for the SIGNS; it may be that it will help some little babe in Christ.

I was born June 11th, 1818, in Livingston Co., Ky., where I have lived ever since. My parents were Presbyterians. I am not able to date my first serious impressions; as early as I can remember I was easily touched when the subject of religion was talked upon. I remember while a little child I would feel so badly I would get down at my mother's knee and lay my head on her lap and cry for a long time, and was not able to tell my dear mother what was the matter with me, and when I went to school in after years it was customary for the children to read in the New Testament, and when reading of the crucifixion of Jesus I would break down and could read no longer, and my harsh teacher would send me back to my seat to study my lesson over, when I knew full well that I knew my lesson, but could not bear to read of the cruel death that was inflicted on Jesus. These impressions followed me, and every time they returned they seemed to come with renewed force. At the age of fifteen years I was taken very sick, and felt that I must die, and if I died in

that state I was certainly lost, so I tried to pray the Lord to spare me this time and when I settled down in life I would serve him. I verily believed then that I could serve him at my leisure. He raised me up, and I went on as before. I was accustomed to profaning the name of God when things went wrong with me. At last I met and loved the woman I married. Things went on as before, until one day my promise that I would turn and serve God when I settled down, came to me with renewed force. O how miserable I felt, I tried to pray, but my burden became heavier and heavier, and I felt that I was lost, and that God was just in my condemnation. At last there came a Missionary Baptist protracted meeting, and I went up to the mourners' bench, as it was called, and there was so much confusion there that all the feelings I had had left me, and I could not shed a tear, and I resolved that if the Lord would spare me I would never go back there any more; it might do for some, but it did not do me any good, so I did not go up any more. My father held family prayer, and I listened to him and felt that I could not live to see the rising of another sun, and I was lost. My agony was so great I resolved to go out for the last time to a secluded spot, and on my way to that spot I heard an agonizing prayer going up from a poor blind negro boy who was in the same distress I was in. I knelt down near him and plead for mercy, though death was my just due. The boy raised up and went to the house, and so I went on to my secluded, chosen spot, and there I was in the deepest agony; but all at once my burden left me, and I felt very happy. I thought I would go to the house and tell father and mother, and ask them if this was what was called religion. As I

was on my way to the house, and was within about forty yards of the house, there I saw father, mother, sister and my young wife, and all the negroes, coming to meet me. I found that I was shouting glory to God in the highest strain of my voice. I never saw things look so lovely as all things looked that night; I felt that surely goodness and mercy would follow me all the days of my life, and that I never would see trouble again. I told my dear sainted mother that I never would be troubled with sin any more; but she said, Ah, my boy, if you have what I think you have, and hope you have, you will be troubled many times with sin, and I found that my dear mother knew more than I did about it. In about three or four months I was ploughing in new ground, and a tough root hung on my plow and broke off and hit me, and before I thought I swore an oath, and then stopped my team and fell down between my plow handles and plead with the Lord to forgive me. I felt that I was deceived and had deceived all the rest of the people. My prayer was, O Lord, if I am deceived, undeceive me. I went to the house and took the Bible to see if I could find any comfort. The first thing I saw was where Peter cursed and swore, and that gave me comfort; not because Peter did wrong, but because I had the utmost confidence in Peter's christianity. From that time to the present I have wallowed in the "Slough of Despond," and battled with "Giant Diabolus," sometimes up and sometimes down, but down more than up. As my parents were Presbyterians, of course I joined with them, but before I agreed to join them I told them I wanted to be immersed, and they agreed to immerse me, so I went with them, but I read my Bible and found that they did not preach like

I thought it taught me, but I thought the preachers understood it better than I did, although I could not help seeing that they contradicted themselves, and it gave me much trouble. I thought I would see if I could find any one that preached like I understood the Bible to teach, so I went to the Missionary Baptists, but they preached the same doctrine as did the Presbyterians, so I tried the Methodists and others, but all preached a conditional plan of salvation. I heard of an Old Baptist association, and resolved to go and hear them, and to my happy surprise I found the people that told it like I understood the Bible to teach. How they loved one another! One old brother saw me some ten or fifteen feet away; I did not want any one to know that I was running after the Old Baptists, but that old brother kept watching me, and at last he came and sat down by my side and asked me if I was a professor of religion? I replied, I am, and I hope that I am also a possessor of it. He said, "You talk like an Old Baptist." After this I went to a log-rolling in the neighborhood; I had heard old brother Crouch talk, and knew he did not preach like any of the others around there, so I got him to sit down with me, and I told him I thought I had found the church of Christ. He looked somewhat surprised, and asked me where I had found them, and I told him that I had been to an Old Baptist association and had heard the gospel preached in its purity. The tears began to trace each other down his cheeks, and he told me if I wanted a home with them he could tell me how I should proceed, and said he hoped to join them, too, and for me to go up to old Muddy Fork Church and they would make a way for me. I went up to my father-in-law's, who was a deacon of that

church, and I told him the same as I told brother Crouch, and he laid the case before the church, and they agreed to send an arm of the church down and receive us; so Elder John H. Gammon, being the pastor of the church, came with them, and the door of old Muddy Fork was opened for the reception of members, and besides myself, my wife, my daughter, J. M. Duley and brother Crouch were all baptized by Elder Gammon. Then they organized Zion Church. Brother Gammon wrote for Elder R. Fulkerson and ordained J. B. Hardy as our pastor.

I will relate three dreams that I have had since I joined the church. The first was: I dreamed that I was passing through a valley, and in the valley was a stream; I crossed the stream and thought I saw a grand procession, and they were all singing, and it was the sweetest singing I ever heard; the leader (which I took to be Christ) said to one next to him, Teach that man to sing, and he stepped up to me and waved his hand before my face and said, Sing, and I thought I started singing, and could sing as sweetly as any of the rest. I was so elated that I woke up only to find it a dream, but it is a consolation to me now. I interpret the valley and stream to be the valley and shadow of death; as the poet expresses it:

"Death, like a narrow sea, divides
This heavenly land from ours."

The singing procession I interpret to be heaven.

The second dream is this: I dreamed I was crossing another dark valley, and on the right hand I saw an exceeding high mountain, and there was an invisible hand raised me up by the side of this lofty mountain, and in the side of the mountain was a cleft, and out of the cleft came a voice, This is Terries rest.

I ascended higher and higher until I was above everything; then beautiful cities were passed and called by names that I cannot remember. I was so happy I awoke, only to find it as the first, a dream that also affords me much consolation.

The third dream is, that I, with a large procession of people, was traveling in a country, and we came on top of the largest building I ever saw; the building was of a flat top, or roof, and the procession kept marching on and on and one by one kept stepping off, until my turn, and according to the course of the rest, I stepped off, but I went down easily and came to the bottom, where I seemed to be in the house of which I had been on the top, and there seemed to be a thin partition or veil between me and the voice that said, Thou shalt see my face in the morning; then I awoke. I interpret that dream to mean: stepping off that building, is going down in death; and in the morning thou shalt see my face, means the morning of the resurrection of the dead. I feel that if I am so fortunate as to reach that happy place I will have greater reason to praise God than any of the rest, for I am such a sinner I can only cry grace, free grace, first, last and all the time. I also believe in the sovereignty of God.

This is the first time, and I think the last time, I will ever write.

I am your unworthy brother, if one at all,
E. M. DULEY.

[We publish below extracts from letters written to sister Abbie Clarke, of North Berwick, Maine, by our aged sister Noble, at different times. Sister Noble was a member of the church at Bowdoinham, Me., for many years, and was well known by all who were accustomed to attend the sessions of the Maine Associa-

tion. She passed away from earth a few years ago, at about the age of ninety years, leaving the savor of a good name in all the churches that knew her. The extracts are good and deeply spiritual, and show forth clearly the power of the doctrine of grace to comfort and to strengthen, even down to old age.—ED.]

BRUNSWICK, Maine, March 14, 1893.

MY DEAR SISTER CLARKE:—I received a letter from you yesterday, and most welcome it was I assure you. You write bitter things against yourself, and seem to think that you are alone in your feelings, and are ready to exclaim, "O! is there any one like me?" I tell you there is one who has traveled the same way. Had I tried to write my own feelings I could not have told them better than you have done in your letter. When your letter came yesterday it gave me quite a lift, for I often think there is not any one like me, but it assured me there was one with the same hard, rebellious, unreconciled heart, and I felt to say, Surely we must be sisters, we must belong to the same family.

It is nearly sixty years since I professed a hope that God for Christ's sake had had mercy upon a poor sinner like me. I then thought it a good hope through grace, and that my sins were blotted out. But I have been like Bunyan's Mr. Fearing, always doubting and fearing, always stumbling along, and never walking straight, and now at my time of life (eighty-three) when one would naturally think that I ought to be pretty good, alas, I find the same old rebellious heart is here still. As the poet has it,

"This traitor vile I fain would shun,
But cannot from his presence run."

And I expect to carry it with me as long as I remain here. But still I have a hope that when I am done with time

things this old wicked heart of mine will not trouble me any more.

Dear sister, you have quoted Attie several times, I used to feel just as you do, and would think if I could write as well how gladly I would write to my brethren and sisters; but that gift is denied me for some wise purpose. Probably I should be proud, but sister Attie is not one bit proud. God has given her this gift to be a comfort to others, and I believe she is a great comfort to many; I wish I could see her this minute.

I had not been out for some weeks, before I came home, but I was fearful I should get worse, and I felt that I wanted to die at home, so they did not object any more to my coming.

Now do not say it is of no use for you to write, if you had written a letter full of hope and encouragement, of course I should have been glad for you, but it would not have met my case. Why, afterwards I even went about trying to sing. You know when it is a cloudy day we cannot see the sun, yet we know the sun is shining all the time. Just so it is with the Sun of righteousness, he is still shining, though we may not see him, and what he does he does forever.

NOVEMBER 30, 1893.

DEAR SISTER:—I have been gone six weeks up country, and when I reached home I found your letter among others. You may depend upon it that I found and read it first, and as I read the tears would come in spite of me. I had been thinking for some time, Here am I, a professed follower of the meek and lowly Jesus, and what am I? I am so sinful and rebellious, and get vexed about little things, and am so unreconciled if everything does not go to suit me, surely these are not the feelings that christians have.

I had come to the conclusion that I had been deceived all these sixty years, but as I read your letter I thought, Surely here is one that is much like me, only not so bad; I can say, and tell the truth, that if I am a christian I am the least of all. I am so glad you have a minister that preaches the pure gospel which feeds the sheep and lambs.

I went to Bowdoinham last Friday to stop over for meeting. Two or three of us went to the meeting-house, but there was no service, still I was glad I went, for sister Raymond came home with us and spent the day. I was glad to see even a few of their faces.

While I was away I went to a meeting, but O dear, what was it? I kept thinking of what an old minister once said, "Time was once, when they had wooden pulpits and golden preachers, but now they have golden pulpits and wooden preachers." I think it is about so; the whole aim is to get members. They are doing a great business in that line over in Bowdoinham, a little out of the village. Fifteen were baptized there last Sunday, and still they come. It is said that all the baptized ones have a promise of a Christmas present; it seems dreadful to me; if they are right I am all wrong.

You spoke of writing to Attie, she has been wonderfully blessed in her religious life. She seems to go right ahead, while I am stumbling, ready to halt, I see so much in myself that is wrong and sinful that I am ready to give up all for lost. But where can I go but to him who knows all our infirmities and faults, all our trials and troubles, and has promised to be with his people in all their trials. They will not be tempted more than they are able to bear, but he will with the temptation also make a way to escape, that they may be able to bear it.

AUGUST 1, 1904.

DEAR SISTER CLARKE:—Sister Attie came in yesterday and brought your letter and commanded me to write to you right away. I really did not know that I owed you a letter. I always intend to reply to all letters sent me, and especially yours, even though I have nothing to say. Your letters have been of great comfort to me. When you were feeling the worst, they helped me the most. I often read beautiful letters, and the writers of them are feeling well and happy, and can express their feelings, and I wish that I could feel and write as they do. But still they do not reach me as do yours, when you are feeling your very worst. What a comfort your first letter was to me. I had been feeling that I was alone, and that there was no one like me, so hard and so unreconciled, I was ready to give up all hope, when your letter came. I shall always believe that the good Lord directed your pen, for it reached my case, and I felt there was one, at least, in the world whom I could call sister, only I do not think you ever get as low as I have been.

I will not say anything more about this old self, but tell you how much I enjoyed Elder Keene's visit to us. They sent for me to come down to brother Curtis', and I stayed the whole time Elder Keene was there. His talk was good preaching all the time. Then we went to Bowdoinham, and had a good conference and meeting. I am so glad you have such good preaching all the time. When I am hearing the gospel proclaimed, as I heard it that Sunday (and we do always hear it when we have preaching at all) I think that I never shall doubt again that I have known something about it. The word says, "Blessed is the people that know the joyful sound: they shall walk, O Lord,

in the light of thy countenance." But this sinful heart of mine does not let me enjoy the light but a little while at a time. Still, amid all the darkness, hope springs up that in a very short time I shall be where there is no darkness at all, for the Lord will be the everlasting light, and the days of our mourning shall be ended.

APRIL 28, 1895.

DEAR SISTER:—I have just read your first letter to me with the same feeling that I had when I first read it, and it stirs me up to write to you again, and ask you if you have grown any better since then? If you have grown any better, I do not want you to write me, but if not, then I should like a letter very much.

I have been at my son's three months. It was pleasant, only there was no meeting for me to go to. There were plenty of meetings, but none for me. It is a great privilege to me to hear the gospel preached, yet I often think I have no reason to think I ever knew anything about the gospel experimentally, but at other times it has been a joyful sound to me. I hope to go to Bowdoinham in two weeks to the meeting.

Sister Attie and her mother have just gone, she said that she was writing to you. I know her letter will make my effort seem very poor, but where little is given little is required. She speaks of going to North Berwick to the yearly meeting, and wants me to go also. I enjoyed very much being there last, and would like to go again.

DEAR SISTER:—I think there is a great similarity in our feelings, and I can but say in my heart, We are sisters. I know the heart is deceitful above all things and desperately wicked, so that

none can know it save the Lord who knows all things, and he is pleased to reveal it to some; his chosen ones. He shows his children a little of the depravity of their own hearts, which often causes them to doubt and fear. This is where I have been the most of my time for over sixty years. There have been times, few and short indeed, when I have been able to look away from self to him who governs all things. Then I have a little hope, but for the most part I dwell in Doubting Castle, subject to Giant Despair, and often I have not been able to find a key to open the prison door. I think if I had the hope of the christian I should not let such little things fret me as they do. When I am with my brethren and sisters in the church I seem to lose sight of myself for a little time, for they talk about their sinful hearts, and I can witness with them, and when I hear the gospel preached I think I can witness with that. I think that I know the sound, and it is indeed a joyful sound, but while I am listening to it sometimes the devil (I suppose it must be) says to me, You must have learned it of man, and think it belongs to you. This is the way I plod along; I cannot do the things that I would. Paul came to the conclusion that with his mind he served the law of God, but with his flesh the law of sin. My dear sister, I expect we shall have this flesh to contend with just as long as we are in the body. Very soon I shall lay down this old body, being eighty-six years old last month. I have a hope, notwithstanding my vileness, that I shall be like my Savior, for I shall see him as he is. Then I shall be satisfied, and not until then.

“Although I dread death’s chilling tide,
Yet still I sigh for home.”

THIS is the first of another year, are you well? Have you food and raiment? Are you contented? Can you see as well as you did? Do you see the glory in the cloud? Can you see how sinners are saved? See how all things work together for good to them who love God? Can you see the beam in your brother’s eye, or the mote in your eye, or see the Lord in providence? Can you still see yourself a sinner? Do you see things different from what you once did? How is your hearing, do you hear the truth; hear the voice of God? Do you hear the joyful sound? Do you take heed how you hear? Ever try to hear and cannot, and wish you could hear better? Do you ever hear things you would rather not? Ever hear the voice of the Shepherd? Did you ever hear, “These sayings of mine?” Do you do them? Ever give more earnest heed to the things which you have heard? Ever let any of them slip? Are you “Swift to hear?” Were you ever deaf? Have your ears been “unstopped?” Are you ever “dull of hearing?” Are your feet shod? Can you “walk, and not faint?” Do you walk in paths of righteousness, walk in the light? Did you take off your worldly shoes when you came in the church? What have you on your feet now? Do they make much noise? Ever had your feet “set upon a rock?” Are you walking in Christ? Are you satisfied with the way you walk? Ever try to walk better? How many years have you been walking this way? Is your memory pretty good? Do you remember all the way you have been led in the wilderness; remember the hole of the pit from whence you have been digged; remember God? Did it trouble you? Do you remember your faults? Ever remember a brother

has aught against you? Ever forget to go to meeting? Ever forget the text? Ever say you would not forget this time, and then do it? Where is a thing when you forget it? Can you keep from forgetting? Do you want to forget some things? Can you? Do you forget the "Things which are behind?" Ever forget the Lord; forget "all his benefits?" Remember when you were born again, how you used to sing; how easy it was to go to meeting; how good the preaching sounded; remember those old days, when all things seemed as they were?

What do you know? Do you know the Lord? Do you know the truth when you hear it? Do you know how a poor sinner is saved? Do you know the joyful sound? Do you know yourself? Do you know more than you once did? Are you "wise;" know more than your neighbor? Do you know that everything called preaching is not the gospel? Do you "know the plague of your own heart;" know that in your flesh dwells no good thing? Do you know where you were when the "foundations of the earth were laid?"

Do you know "these things?" Do you do them? Are you happy? Do you "know him in whom you have believed?" Do you know you do not live right; know you ought to? Can you? Why do you not? Do you want to? Do you know you cannot in and of yourself? Do you know this knowledge is the best sign you want in some one else of the new birth, why do you not get comfort out of it yourself? Do you know there is a time to be born, and a time to die, and a time for everything between them? Do you know it was given you to know these things?

What do you believe? How do you believe? Why do you believe? Do you

believe in election; believe everybody is elected? Do you believe you are elected because you believe, or do you believe you believe because you were elected? Do you believe all men have faith? Do you believe some have? Believe everything you hear? Why? Can you help believing what you do believe? Ever try to believe something else? Ever believe stronger some days than others? Ever feel that it was no trouble to believe, and then at times cannot believe to save your life? Do you believe God has the power and will to work it all right?

What do you think of Christ? Think he was a man, think God was in him, think he came to make a way passable and possible? Do you think he was just a good man; think he went about trying to do good? Think he ever tried to do anything? Do you think he did all he came to do? What do you think that was? Think he saved all he died for? Do you think he died for all, or prayed for all? What do you think Peter did to make Christ pray for him?

What do you think of Adam, do you think he was a natural man? Was he pure and holy? Think God was disappointed in him? Do you think God willed that he should sin? Do you think God willed he should not sin? Do you think God knew just what he would do before he made him? Do you think it was possible for him not to do just as God foreknew he would do? Do you think God's foreknowledge is perfect? Do you think it was possible for anything that God foreknew would be, not to be just as God foreknew it would be, and God's foreknowledge be perfect?

When do you think a sinner gets in Christ, when he is baptized, or when he is born again, or when Christ died, or when David was king, or when Noah entered

the ark, or when Abraham was called, or when Adam was in the garden, or when the foundations of the earth were laid? Do you not think you have been in him too long to ever get out of him? Think the devil can get you out, or think you can get yourself out? Do you want to? Does this make you reckless? Do you want to rock the boat? Do you want to tempt the Lord? Do you want to take your fill of sin? Do you love these things? Have you fellowship for

FRANK McGLADE?

PATASKALA, Ohio, Jan. 31, 1906.

HAMPTON, Iowa, Jan. 17, 1906.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—This cold, stormy day my mind has been running on the Scripture, on many different passages, but especially on the first verse of the twelfth chapter of Ecclesiastes: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

All Scripture is given of God; all the writers were inspired by the Almighty. Notice the word "inspiration" only occurs twice in the holy Scriptures: Job xxxii. 8, and 2 Tim. iii. 16. The above text was written by inspiration; all the prophets were inspired, and their writings were to a special people, to Israel only; they were the chosen people of God; he protected them, yet they transgressed his law; still our God shewed his loving-kindness and mercy toward them; in all their transgressions he never did forsake them, nevertheless he sent judgments upon them; down to the present day, through the dark ages, they have been his people. Solomon was a preacher, the son of David, king in Jerusalem, called of God to write, so he gave his heart to

search out by wisdom all things done under heaven. He had seen all the works that are done under the sun, and called all vanity.

Now to the text. I have learned by a long experience of nearly fifty years all I know about it; only by revelation of the Spirit of God in our experience do we learn. None know Jesus except by the Holy Ghost, for Paul writes, "The natural man receiveth not the things of the Spirit of God." He has wisdom by nature, but cannot, though he may labor, find God; so the Scripture is a dead letter to the natural man. I have heard this text taken as a subject by the Arminians several times, but have not heard any Old Baptist preach from it, so I will give my view.

"Remember now thy Creator in the days of thy youth, while the evil days come not." Dear brethren, do you remember in your experience when you sought Jesus in your prayers for mercy, when you fled to the law to justify yourselves, but it condemned every act? You were ten thousand talents in debt, but not a farthing to pay; your self-righteousness was as filthy rags, you almost gave up hope, yet you begged and plead for mercy, but felt that God would be just in sending your soul to eternal woe; then Jesus appeared unto you by revelation; that heavy burden was gone. Did you not praise him? Did you not think at that time you would never sin again? Did you not think, I will praise him all my days? Did you not think you would never experience any more trouble? You were made so happy, you loved everybody, you could forgive all your enemies. Now, dear child of God, you were a babe in Christ, you did not know anything about the warfare you would have to pass through, you had no

doubts, but you soon got into Doubting Castle and thought you were deceived; but time rolled on, Jesus appeared unto you, then you again rejoiced. Time rolled on and you became a man; age began to creep on you, you had sore trials, evil days came; then did you "Remember now thy Creator in the days of thy youth"? That was your youthful experience; you may try to throw hope away, but you remember those days of your youth; the evil days had not come at that time, neither had the bitter years appeared, you were just learning by experience, as I have said. As you grew older the evil days and years drew nigh. Did you not get low down in the valley, come to the conclusion you never did know anything? You had become cold, did not want to see any of your brethren or attend your church meetings; you may have had so many affairs of this world, sowing to the flesh, you had left your first love.

"When thou shalt say, I have no pleasure in them." Dear child of God, I have traveled that road shut up in darkness, and have thought I would never try to preach again; but then again my mind goes back to the days of my youth, I remember my Creator, remember how I enjoyed those youthful days and my first experience. So the Lord appears to us, reveals to us his presence and causes us to remember him in our youthful days.

John the Baptist had doubts when he was shut up in prison, and sent two of the disciples to know if Jesus was the Christ or not. How Jesus did comfort him; he then remembered his Creator in the days of his youth.

Dear editors and readers of the SIGNS, you are well aware how the religion of this world applies this text; they apply it to the youth, children naturally, and are

trying to teach them to know the Lord; we are the only people who do not teach such doctrine. Paul, with all his wisdom of this world, says his preaching was by revelation of Jesus Christ, not by man's wisdom; so, brethren, let us follow the old paths, preach Christ and him crucified, and feed the sheep and lambs of the fold. The foundation of God standeth sure, the Lord knoweth them that are his.

Yours to serve in the kingdom and patience of Jesus Christ,

E. A. NORTON.

FRENCHTOWN, N. J., Jan. 7, 1906.

DEAR BRETHREN:—Having you in mind, and desiring to express some thoughts that have been somewhat comforting to me, I will send them to you.

In Matthew xiii. 35, we read, "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." Then understanding of these things that have been kept secret from the foundation of the world was not given the church until the fullness of the time should come, when "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law," "but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel." The books of the law are now opened, the Lion of the tribe of Judah, having prevailed in the loosening of the seals, we see the church in her travel all the way down, throughout the legal dispensation, under the covenant made with them, (Israel) in the land of Judah. The order of her government, the sacrifices and offerings, the constant watchcare of her God, and yet throughout that dispensation she was in bondage under the law. Israel as

a nation was chosen of God to set forth in types, shadows and figures that which was hidden. God was worshiped in Israel alone, and the offering that was made by the high priest for the sins of the people was for all Israel, both spiritual and natural, there was no distinction. Therefore we must conclude that the church under that dispensation was a natural body. By the sacrifice of the Son of God he delivered the church from under the curse and condemnation of the law and brought her forth a triumphant conqueror over death, hell and the grave, and presented her holy and without blame before God in love. The church being delivered from legal bondage and death, is established in her gospel order upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. With this view of the church in her exalted state under the new covenant, Paul in 1 Corinthians says, "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." And again, "There is a natural body, and there is a spiritual body." I hope you will see what I have in mind, that as the things that have been secret from the foundation of the world are revealed we see the church from the time of Abel until the coming of the dear Redeemer a natural body, but by that one offering by which he perfected forever them that are sanctified, he raised the bride a spiritual body, and he that is a Jew outwardly cannot attain unto these heavenly things and worship God upon the ground that he has Abraham to his father, but that Jesus is the door to the sheepfold, and that nothing avails in our acceptance before God but that perfect work in which the Father

says he is well pleased. None but the true spiritual Israelite can ever enter the new Jerusalem because new Jerusalem is a spiritual body.

Yours in hope of life,

O. R. KUGLER.

[WE do not understand brother Kugler in the above letter to deny that there were spiritual men and women in literal Israel under the old dispensation, but that he is speaking of the twelve tribes, as a body, in their typical relation to the coming gospel dispensation; and from those who were spiritual, true spiritual worship was offered to God, as they observed the forms of that covenant. Thus Abraham saw the day of the dear Redeemer, and was glad; and David could write out of his own spiritual experiences the very things that God's people realize of joy and sorrow now. Both the carnal among them, and the spiritual, joined alike in all the outward forms of worship, and no distinction, so far as those things were concerned, could be seen. But the time came when there was a separation between the righteous and the wicked, between those who served God and those who served him not, and this was when the true light shone, and all that worshiped God worshiped him not at Jerusalem, or in any other place that might be deemed sacred by carnal men, but in spirit and in truth alone. Brother Kugler well says that the church being delivered from legal bondage and death is established in her gospel order, but it seems right that we should say that the text quoted from the fifteenth chapter of 1 Corinthians does not seem to us to relate to that change, but to the future resurrection, when this vile body shall be changed; and of this body it is said, "It is sown a natural body; it is raised a spiritual body," &c. Paul in

this wonderful chapter is all along speaking of the resurrection of the body, and it does not seem to us that he would be likely to forsake his theme, in the text quoted by our brother, to go back and speak of the old dispensation and the new, and of the church under the two dispensations.—C.]

SILVERTON, Texas, Jan. 1, 1906.

DEAR BRETHREN EDITORS:—I herewith inclose my somewhat late remittance to our dear old family paper, the SIGNS OF THE TIMES, and as has been my wont, I will send a few lines to the dear household of faith, subject to your approval. Although my weakness is great, I know your faith is strong in the ruling power over man, giving all glory to whom it ever belongs—to Jesus, our Head and Lawgiver. If I had the pen of a ready writer I might declare unto you the greatness of his name and his goodness to fallen man, even to those who think upon his name, and had I ten thousand tongues to employ in praise to him it would not be enough, for when I am able to look away from the things of this sinful world and catch a glimpse of that happy world beyond, I wonder that I am at times afraid to die, or why I shrink from sorrows and afflictions that abide with me here. I feel alone in many, if not all my trials, feeling they arise from my inbred corruptions, and that I must leave them behind if I should ever look for the little rest I so much need, but alas, each day I find myself the same sinner, destitute of anything good. I have heard good brethren of our faith say they did not fear Satan at all; but not so with me, I fear his wiles and treacherous practices he so often plays with much deception upon me, for what seems right at one time I see

afterward to be exceedingly wrong, and wonder why I was so blind as to not be able to see at first that which appeared so wicked afterwards. I try to keep my body under subjection, as Paul testified he did, yet I feel at times I have made miserable failures, and feel I can claim no fellowship with him in this respect, however much I desire to be found according to that great pattern who declared himself to have been all things to Gentile believers, but certainly can answer to the pattern that “When I would do good, evil is present with me,” and “how to perform that which is good I find not.” In many things I feel I have been able to say that the great love I once had for worldly things is gone forever from me, I hope, and I am made to love the things I once hated. One hateful thing to me has ever been (since lifted therefrom, as I hope, by God’s omnipotent hand) the pit of Arminianism into which I had fallen, as a bird goeth to the snare. I now never visit her pews, or seek to taste her dainties; I cannot assemble with those who with long faces deny the absolute power of God in all his dealings with weak and sinful man, for they rob God and limit the Holy One of Israel; they make him less than man, and trample his mercies under their feet.

I have by the kindness of a dear brother been reading Elder Gilbert Beebe’s book of editorials; and have been made in reading his great defence of the truth (in places where it seemed his righteous soul was so vexed, his answers so well fitting them that had departed from the faith and simplicity of the gospel,) to wonder if a greater man has ever lived since the days of the apostles, who being dead yet speaketh. Dear brethren, to you who are called upon to write and contend with voice and pen against the

same enemies of truth that have risen up among God's people to-day, I will say, Be valiant, never surrender or compromise truth with error, for they are all daughters of the same mother; she (the mother) was cast out, being a bondwoman, who strove with the mother of the faithful, and laughed at the weaning of the faithful from the law, calling them "can't help its," and glorying in their own shame; yet I believe some of God's children are among them, who cannot doctrinize an experience of grace, thinking they are saved by works, but from all such his children are admonished to turn away, and to come out from among them, that they receive not of her plagues, for it is better to be a doorkeeper in the house of the Lord than to dwell in the tents of wickedness.

I want to say to Elder McConnell that his letters to Elder Lefferts were very strengthening to me, as was also the letter from Elder Ker in the same number. I had thought myself too poor to try to take the SIGNS any longer, and had thought to ask a discontinuance of it until I should be better able to pay for it, but when the last number of last volume came it was filled with such good things from my Master's table that I began to think I might find some way to pay for it, and I must say in a way unlooked for I found it, for which I am glad, and will say I am trying to get a few subscribers for the SIGNS. All indorse the doctrine of the SIGNS in our little church here.

My letter is getting too lengthy. I have not written as I thought to write, and hope you may cast the mantle of charity over it, and remember unworthy me at the throne of grace.

Will brother Durand please give through the SIGNS his views on John xiv. 12? I hope he will answer at his earliest con-

venience. I have thought it was his disciple's works to be greater because he went to his Father; others think it was the Father's works referred to.

Your sister, if not deceived, in hope of a better life beyond the grave,

E. C. FOGERSON.

TEHUACANA, Texas, Dec. 30, 1905.

ELDER F. A. CHICK—DEAR BROTHER IN THE LORD:—As the time has rolled around for me to renew my subscription for the dear old family paper, the SIGNS OF THE TIMES, I feel I would like to have a little talk with its correspondents, if I know how to talk in a way to be of any comfort, or how to edify any one of the household of faith, but it seems that I am a slothful, dull, disobedient child, or servant, if indeed I am one at all. If I could only write as others do it appears that it would be no trouble, but it seems that if I ever had even one talent given me I have kept it laid up in a napkin, or that I have digged in the earth and hid it; but I feel I want to tell the dear brethren and sisters how much I appreciate their good letters; they are so full of sweetness to me that I seldom get one read before my cup is full and running over, and I am shedding tears of joy when I realize that there are so many that are traveling the same rough and thorny path that I am treading; it does my soul good. It may seem strange to some for one to say that he can and does rejoice when he hears another is traveling a thorny path, but when I feel it is all for Christ's sake, then I can rejoice in persecution, trials and troubles. We learn by reading the Scriptures that it is through great tribulation we enter the kingdom. I sometimes think I have a rough, rugged road to travel, but I find that if there were no troublesome times

for me I could not rejoice in peaceful, pleasant times; if there were no dark seasons we could not know anything about the light; and again, if there were no bitter, where would the sweet be? So I take it for granted that the darkness is as necessary as the light. We sometimes think that it is hard for us to go through what we do, but when we are made to think of what our Lord suffered, and what it was for, then we can rejoice and feel that our affliction is light. We are always ready to follow our Lord when we think the way is easy, but when persecutions and troubles arise then we are so apt to draw back and say it is too hard; then we are left in the dark to grope along, as it were, by ourselves, but our God is there, teaching us a very important lesson; then he is proving us, and showing us our weakness. I travel mostly in the valley of darkness, and often in the slough of despondency. I have felt for several years that I have a work to do in feeding the flock some way, at the same time I feel to be the least of my Father's house, and the most ignorant one of the family.

Brother Chick, do as your judgment dictates with this letter and all will be right with me. May the Lord bless us all with the needed blessing that he sees in his wisdom we stand in need of.

Now may the grace of God guard, guide and direct us in all truth, is the prayer of a poor old sinner.

JOSEPH H. BOZEMAN.

MORENCI, Michigan.

ELDER F. A. CHICK—DEAR BROTHER:—As my time has expired and I wish the good old SIGNS continued to my address, please find two dollars inclosed for its continuance another year. I also wish to say Godspeed to you and the

principles advocated by you and the correspondents of the SIGNS; for if there ever was a time when the unsullied principles of doctrine as taught in the Scripture should be preached it is at the present time; hence I can truly say that so far as my limited understanding is capable of judging, the old SIGNS in the last years has not deviated from the platform laid down by our fathers in 1832. This platform was inaugurated by such men as Elders Trott, Healy, Barton and Beebe, men that have borne the burden and heat of the day. They were men that made no compromise with the unfruitful works of darkness, and to these things let us take heed. Indeed, dear brother Chick, I have never heard the doctrine of the sovereignty of God too highly extolled. He quickeneth whom he will, and whom he will he hardeneth. The children of the bondwoman shall not be heirs with the children of the freewoman. Why? Because the children of the bondwoman were of the flesh, while the children of the freewoman were by promise. Now all the elect, children of God, together with their elect Head, were represented in Isaac, for in Isaac shall thy seed be called. Now if we be Christ's, then are we Abraham's seed, and heirs according to the promise; therefore continue in these things, taking the oversight of the good old SIGNS, and of the churches over which the Holy Ghost has made you overseer. May our God enable you, together with all the correspondents of the SIGNS, to be instant in season, out of season, to reprove and rebuke with all long-suffering and doctrine, taking the oversight of the church of God, which he hath purchased with his own blood. I pray God that he will so order events that the old SIGNS may continue to circulate with messages of comfort to the

weak, the halt and the lame, throughout the length and breadth of the land, for to me it is a great comfort. The editorials and the many good letters make me remember the language of Solomon: As iron sharpeneth iron, so does the countenance of a man his friend.

My mother is yet living with me; she is in her eighty-ninth year, and quite well.

Do with this as your judgment may dictate.

T. J. WYMAN.

BLUE SPRINGS, Mo., Dec. 18, 1905.

DEAR EDITOR OF THE SIGNS OF THE TIMES:—You will see by the inclosed subscriptions that I am still joined with the old Ethiopian (our colored brother), but I feel that I am not capable, as was Philip, to commence “at the same Scripture, and preach unto him Jesus,” but I feel that he is far more able to teach or preach to me than I to him. Be that as it may, I trust we have both been under the instruction of the same wise Teacher, who has all power both in heaven and earth, and who is able to keep us by his power and love; to his name be all the praise and glory.

Now, dear brother, I have not written this for publication, as I know of the many who are so much better able to occupy the space than I, and I do look forward each time to the coming of the SIGNS, and enjoy each article to the utmost, and while the writers may be more able to defend the truth, they cannot beat me believing it, as I understand it as published in the SIGNS OF THE TIMES. I have seen several other publications under the head of Primitive Baptist that do not come up in my mind to the SIGNS. I have seen two pages at a time with not a word of Jesus mentioned, and have turned

with sorrow from them, and as I read the SIGNS I am comforted that this is not the case there. I have been a subscriber for over a half century, and I am happy to say it contains the same sentiments that it did from the beginning. I am sorry to hear a brother say that he is not able to take the SIGNS, when to me I often feel that one number is well worth double the price of the subscription. May you be spared to thus comfort the humble poor.

I will subscribe myself the same old sinner, saved by grace if saved at all.

Your brother,

THURSTON KNIGHT.

NORTH YAKIMA, Wash., Dec. 27, 1905.

DEAR BROTHER KER:—I have been thinking of you for some time, in fact ever since I read your letter to brother Coulter, in the December 15th SIGNS, and wishing, if I could, to say a word of appreciation and also of encouragement in regard to it. I had been in darkness of mind so long that it seemed my feet had well nigh slipped, for, seeing so much evil within, I had concluded that instead of being as I had hoped, a child of God, I was a devil in sheep's clothing, walking in a hypocritical profession of religion, deceiving those whom I was well assured were jewels of the Master. Even now, when faith is renewed and hope revived a little, I fear that I will one day perish by the “hand of Saul;” it is this carnal, devilish nature of mine that causes me so much trouble, forcing the cry from my heart to God, to “restore unto me the joy of thy salvation.”

But I started out to tell you how your letter revived my drooping spirit and gave me renewed courage to press on toward the mark of the prize of the high calling in Christ Jesus. In telling you this I hope it will have a tendency

to strengthen your hands in your arduous work as associate editor of the SIGNS, and it is my prayer to God that you and also our beloved brother Chick may in the new year have much of the felt presence of the Master to guide you into all truth, and in all your labors as editors may you both be governed by no spirit but that of the King of kings.

From one who is less than the least, but a well wisher for the prosperity of beloved Zion,
 W. J. HESS.

WAVERLY, Pa.

DEAR BRETHREN EDITORS:—In Paul's epistle to the Galatians, fourth chapter, fourth verse, the following testimony is recorded: "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." In this his first appearing he came with the burden of the sins of his church or people, a sin-bearer. In his second appearing he is revealed to his church as the Savior, not bearing their sins as a sin-bearer, but that he has put away sin by the sacrifice of himself, and now there is a revelation to his church of what he is: the Savior, and the work that he has accomplished, saved his people from their sins. This to my mind is the second appearing, beginning with the gospel dispensation and continuing to the end. In the legal dispensation there were Sabbath days; in the gospel there is one spiritual Sabbath, one day, the last day; not a day of twenty-four hours, but beginning with the gospel dispensation and continuing to the end of the same, which will be the end of time; the last saint then will be in the likeness of his Savior and Redeemer, and will be satisfied eternally.

One more thought and I will stop. The resurrection of the dead, with all

that are living, is in the future in a sense, and will be while there is one saved sinner on the earth; but with those that are gone it is not, for there is no future in eternity, and I do not enjoy the traditional expression, waiting for the resurrection morn, concerning the dead, though I will not dispute with my brethren over it.

Now, dear brethren, I will say that I am the same poor, miserable "can't help it," and I can't help it, if I could I would; and if "can't help it" is not a principle of truth found in every christian experience and taught in the Scriptures, I am certainly without a christian experience or any knowledge of the Scriptures spiritually.

Farewell for now. A poor sinner, if saved, saved by grace, first, last and eternally.
 D. M. VAIL.

NASHVILLE, Tenn., Dec. 18, 1905.

DEAR EDITOR:—It would do me more good to send you new subscribers than to notify you to discontinue any, for the SIGNS is so good and sound. Elder Ker's letter to our esteemed brother Coulter I was glad to read, it was good and instructive to a hungry soul, one that feels cast down, living in doubts and fears, wandering in the dark, feeling at times without hope and without God in the world. My prayer is, if deceived, God undeceive me. I love to hear and read the good sermons preached in the stand and published in the dear old SIGNS. It is the doctrine I indorse and believe with all my heart and soul, and I have been made to rejoice and give God all the praise. I know our fleshly mind cannot please God, as it is of the world, and God accepts no man's person in their worship, as we are told we have to become as little children, for of such is the kingdom of heaven; have got to be as dependent as a little child, for spiritual things, as it is the work of Christ's righteousness and not the works of the law, as it is impossible to please God in man's free will worship. These are my thoughts and belief, will you accept them?

O. B. HICKERSON.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1906.

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

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**I TIMOTHY IV. 12; I CORINTHIANS
XVI. 11; TITUS II. 15.**

SEVERAL questions have been lately called to our notice by different brethren, with requests that we reply to them through the SIGNS. We feel like calling attention to them at this time. First, the expressions of Paul recorded in 1 Tim. iv. 12, in 1 Cor. xvi. 11, and in Titus ii. 15: "Let no man despise thy youth." "Let no man therefore despise him." "Let no man despise thee." What does Paul mean by these exhortations? The word "despise" simply signifies to look down upon, to think lightly of. Let no man think lightly of thee, seems to us to be the special signification of this word in these places. But is it not plainly said in the word that men will and do despise the followers of the Lamb, and the doctrine which they love, and the order which they maintain in the worship of God? Most certainly it is so, therefore Paul in these three places does not mean anything contrary to this. He does not tell Timothy or Titus to avoid being despised by those who have no place for the word. To accomplish this would be to cease believing and preaching the word, and to adopt the theories which glorify the wisdom of men.

Yet there is a sense in which those who preach the gospel are to have a good report of those who are without. Even the servants of God may so live as to hold the good opinion of all men, because of their truthfulness, honesty, steadfastness, faithfulness, sobriety, uprightness, and the evident sincerity which is in them, and which appears even to men of corrupt minds, destitute of godliness. When the servants of God so live among men they will command respect and esteem, even though the faith which they hold is abhorrent to those who know them. In this sense the ministers of the cross are reminded by these exhortations to so live that there shall be no room to despise them. If they preach one thing and practice another they ought to be despised, and they will be despised even by men of the world. One of the things which will always be in the mind of a God-fearing man or woman will be, Do I so conduct myself that my neighbors shall have no room to say in their hearts as they see me, There is one who professes what he does not practice? If any one thinks such a thing as this of any minister, in his mind he despises that minister, and what that minister shall say in defense of the doctrine of God our Savior will have no effect upon him. We recall hearing it said years ago, of a minister whom we knew well, one who cared not for the truth, but rather believed the contrary, I do not believe what he preaches, but he believes it sincerely, and he lives out his profession among his neighbors. This man did not despise that minister. If these right things command the respect of men of the world, how much more they exalt such an one in the love and esteem of all who love God. As ministers, whether young or old, walk in the house of God humbly, carefully, soberly, gently,

with truthfulness and uprightness toward all men, they are esteemed. The words of such an one, as he preaches the word may not be eloquent as the world judges eloquence, but his brethren will hang upon his words as the words of one who lives in the presence of God, and in whom the life of the meek and lowly One is made manifest. His simple words will have weight when the eloquence of an Apollos will pass by as the idle breeze, if the daily life of that man be not such as we have named above. To this end Paul said to Timothy, "Take heed unto thyself, and unto the doctrine." In other words, Be careful of your words, and of all your manner of life before men, and take heed that you preach only what the word of God declares. When he said to Timothy, "Let no man despise thy youth," he would say to him, Behave soberly, thoughtfully and humbly, among your brethren. We have known young men, and for that matter older men also, whose lightness and flippancy disgusted those with whom they met, and destroyed all the weight of their ministry; but thank God we have also known, even young men, those whose whole demeanor commended them to all with whom they met. It seems to us that if one be called really to the work of the ministry, one of the marks of that calling will be, such a sense of the weight and importance of the work as will make him sober and thoughtful, and swift to hear, and slow to speak. When the Master's business presses upon any one he will feel that it is weighty, and he cannot feel to follow vanity and folly. If we feel as did Elijah when he said, "As the Lord God of Israel liveth, before whom I stand," we shall not be likely to indulge in lightness and foolishness, either of speech or manner. The burden of the word of the

Lord sets one apart from all these vain things, and ministers who show that they are really so separated will not be despised, whether they be young or old. Perhaps we all need to be reminded of these things more than we are from day to day.

C.

AMOS VI. 1.

"Woe to them that are at ease in Zion."

Many of the Lord's dear children have been troubled because of a wrong interpretation of this language. Satan has been, and is always, ready to disturb those who are redeemed from his dominion by taking the very Scriptures and presenting them under a false color. Thus he tempted the dear Redeemer, and thus he has distressed many by a false presentation of these words, "Woe to them that are at ease in Zion." But as it was when he tempted the dear Redeemer, so in this instance also he is careful to omit that which shows the true meaning of the word. Let us read on after these words for a still further description of this character. "And trust in the mountain of Samaria, which are named chief of the nation, to whom the house of Israel came." In verses three to six inclusive it is said, "That put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments; BUT THEY ARE NOT GRIEVED FOR THE AFFLICTION OF JOSEPH." They that then were at ease in Zion were their so-called leaders, their shepherds who cared

not for the flock nor for all their afflictions, but rather how they might live luxuriously, and who trusted not in God, but in human defenses. These were they who then were at ease in Zion, when they should have mourned in sackcloth for the affliction of Joseph. These cared not, either for the sins or for the chastisements of Israel, for Joseph here is used for the whole people of Israel. Zion then was literally the name of one of the highest hills in Jerusalem, and the whole city was sometimes called by that name. In the text it is used to present the nation and polity of Israel; it is a type of the spiritual kingdom of God under the gospel dispensation.

It is manifest that the children of God are not at ease in Zion when the blessed Lord is pleased to give them a time of refreshing and peace. When the dear Savior said to his disciples, "Come ye yourselves apart into a desert place, and rest awhile," they were not then at ease in Zion. When to some it was given to behold his glory in the holy mount as he was transfigured before them, they were not then at ease in Zion. When David could sing with rejoicing the goodness of the Lord, he was not at ease in Zion, and when now to some trembling, doubting, fearing one, who knows his sinfulness and his weakness there is given an assurance in the Lord for a season, and in this assurance he can rest, and is at peace, this is not to be at ease in Zion. Sometimes the Lord's dear people are taken specially near to himself in the experience of their souls, so that they know no anxiety, for a little time at least, and have no fear or questioning in their hearts, but this is not to be at ease in Zion. The dear Lord never brings his people into any state of blessing from his word and Spirit upon whom any woe is pronounced.

At the time when these words were written by the prophet there were many who were troubled and afflicted under the oppression of these who were at ease, (who were feeding themselves and not the flock) yet the afflicted trusted and rested in God, and looked to him for deliverance; these were not at ease in Zion. When the Lord showed to Elijah in his trouble that he was not alone, but that seven thousand men in Israel beside himself had not bowed the knee to Baal, no doubt he was glad and comforted, but in this he was not at ease, in the sense of the text. There was no woe upon him for his gladness; there is no woe upon any one who rests upon God, and is confident in him; this is not to be at ease in Zion.

If there be any to-day who are careless of the privileges of the Lord's house, who neglect their meetings, who are much more concerned with the cares or pleasures of this life than for the welfare of their brethren, who do not think enough of the blessed Lord who has paid so great a price to redeem them, to seek to do, first of all, his will, and who are not troubled about their coldness, or about the troubles and trials of their kindred in the Lord, then to these belong the words of the text, "Woe to them that are at ease in Zion." These are very heart-searching words. Do we indeed seek our own will rather than the will of God? Do we insist upon our own ease, rather than the help that we may render to our suffering kindred? Do we feel satisfied to feast while they fast? Are we content to go on seeking our own things, and not the things of others? Then indeed we may well dread these awful words lest they belong to us. But the timid ones who come to find shelter in the arms of a loving Father, and to whom he is pleased

to give peace and rest, these words do not belong. To all such ones it is right to say, Let not Satan rob you of your rest by a false use of these words.

C.

1 JOHN III. 2.

It is said in the word, "We shall be like him; for we shall see him as he is." It has been asked, In what respect shall we be like him? Some things seem plain in this matter. The redeemed shall not be like him whom they worship, with respect to his omnipotence, omnipresence and omniscience. The worship of God consists in ascribing to him the attributes which belong to him, and to ascribe these same things to a creature is to worship the creature. Our God is eternal, self-existent and unchangeable, and these things must be forever his alone; therefore we shall not be like him in any of these things. The Scriptures keep in view one thing when they speak of the redemption of men: it is redemption from sin and its curse, unto holiness and its attendant blessings. When this redemption is experimentally completed then will be perfectly fulfilled the word of the Lord in us, "Be ye holy; for I am holy." It is then with respect to his perfect holiness that we shall be like him, seeing him as he is; and our possession of holiness is because of his gift to us. While our God is in and of himself altogether holy, holiness is imparted to the redeemed, but the omnipotence, omnipresence and omniscience of Jehovah can never be imparted to any creature. Could this be so indeed, then the creature would cease to be a creature, and become an object of worship. Redemption unto God, then, signifies salvation from sin and death, and the gift of righteousness and eternal life, and being like him is to have the

Spirit of Jesus, the only begotten Son of God, living in us and manifesting itself in all that we think, say or do. In so far as that Spirit reigns in his people here and now they are like him, but their hope is to be altogether like him in righteousness and all true holiness. This all who are born of God long and hope for, and when this desire is obtained, then indeed shall they be satisfied with his likeness.

C.

PSALMS CL. 4.

"PRAISE him with stringed instruments and organs."

Will Elder Ker give his views upon the subject of having organs in gospel churches?

DONALD MCKAY.

SCOTSVILLE, Nova Scotia.

We quote the above Scripture as a basis of such remarks as we may be enabled to make concerning the request of brother McKay. We want to be sincere in all that we do, and withhold nothing that we may have from those who want to know the truth and order of God's house.

Doubtless, in the minds of some, the text above mentioned would establish their idea of having musical instruments in the house of God. Such was the case in olden times, therefore such Scripture is recorded. But the house of God that had instruments of music in it was the house which was made "a den of thieves" by those who worshiped with such things, but knew nothing of worship in spirit and in truth. That people could not sing one of the Lord's songs in a strange land, neither could they use their harps outside of their own country, because their worship was to be performed there.

When God commanded Moses to make the tabernacle in the wilderness, he told him to make all things according to the pattern shown him in the mount. That

tabernacle was constructed in sections, convenient for the time that then was; it was put up and taken down as the Lord commanded; its stakes were often removed and its cords often broken. That tabernacle was not the spiritual house of God, but "a worldly sanctuary." It had its own peculiar furniture, and in it God was worshiped in the burning of incense; in it the blood of beasts was offered by the high priest, once a year, for the sins of Israel. After this, David desired to build an house for the Lord, but could not because he was a man of war, but Solomon, David's son, built an house to the Lord. The house was magnificent; that temple, its furniture and instruments of music all filled their place as shadows of better things to come. Therefore that house was not the spiritual house of God, neither was the worship in it spiritual. The temple Solomon built was the pride of Israel, but the time came when they went into captivity, and their beautiful house with all its instruments of music was destroyed; thus was shown that that house, like the tabernacle in the wilderness, was not to abide; it was rebuilt, however, by Zerubbabel, but at last was destroyed in the final destruction of Jerusalem, never to be rebuilt again, because in Christ all types and shadows are fulfilled. And *now* instead of the tabernacle Moses made, or the house Solomon built, or the house rebuilt by Zerubbabel, we have the spiritual house of God, built by our antitypical Solomon and Zerubbabel, the Lord Jesus Christ, upon the rock (revelation), "and the gates of hell shall not prevail against it."

Our High Priest does not enter into the tabernacle, made with hands, once a year to offer for our sins, but he has entered heaven itself, not with the blood of

goats and calves, which could never take away sin, but by his own blood, "having obtained eternal redemption for us."

The spiritual house of God is not built of such material as was used by Moses and Solomon, which required the work of men's hands, but it is built of "lively stones," (men and women) "for an habitation of God through the Spirit."

As the temple, under the law, was a figure, it was right and according to that law to have musical instruments in the church which *then* was. But "the priesthood being changed, there is made of necessity a change also of the law." The *law* therefore of *this* dispensation demands no such things as were commanded and observed under the old covenant.

The text at the head of this article was in place, literally, as a commandment of the old covenant. The worship of God in the temple was not complete without instruments of music, but let us remember that all such things were destroyed with the temple in the destruction of Jerusalem.

The church of God *now* would be as justifiable in building altars and offering sacrifices to God, or in establishing a priesthood of men, or in burning incense, or in adopting any other form or ceremony of the old covenant, as it would be to put into service stringed instruments and organs, and call them a part of our worship or a *help* in *any* sense of the word.

The harmonious strains of musical instruments in the temple, under the old covenant, were only a figure of the prayers, and praises of thanksgiving of the spiritual stones. These all sing the same song in perfect harmony of voices, saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

The nations round about could not enter into the worship with Israel under the law, neither can the unregenerate now enter into the spiritual worship of God, or learn the *new* song.

Some say the children of Old Baptist parents go elsewhere to preaching because there is nothing to attract them to Old Baptist meetings, and to counteract this let us have organs in our churches and train our children to sing; this will make it interesting for them. This idea that organs in our churches would attract our children and young people, and thereby give us larger congregations and help to increase our membership, is but a notion of the natural mind; this is conclusive, since everything pertaining to it is *natural*. If this be the kind of interest it requires to bring them in, would it not be better for the church to have them remain outside? In the training and culture of our children, we should take them with us to meeting, beginning in their infancy and continue to take them while they are under our care. This cannot make them the children of God or cause them to love his doctrine, but it will cause them to *respect* the house of God and also the religion of their parents. If a child, even though grown to manhood or womanhood, respects its parents as it should, it will go occasionally to hear the doctrine they love, even though for the child there is nothing of interest in it. In this, we are glad to say, we speak from experience as well as from observation.

If Christ, the truth, the life and the way, who is preached, is not the attraction which brings men and women into the church membership, it is better off without them. Is God as able now to add to the church such as shall be saved, as he was in the days of the apostles? If

so, why not trust in him? believing that every plant must be planted by him, and that he waters them every moment lest any hurt them. Surely every plant that he "hath *not* planted, shall be rooted up." Do, brethren, let us be consistent, and not attempt to remove the ancient landmarks, but let us "ask for the old paths, where is the good way, and walk therein." O the pride of the heart of man to desire large congregations to preach to; if we should think for a moment we would *know* that unless the Lord brings them in *prepared* to hear, we had as well talk to as many trees in the forest.

Naomi was a beautiful figure of the church, and Ruth was a perfect figure of all who are brought to love the church of God. Naomi told Ruth that there was nothing to be gained in following her, she was poor, had no sons, was a widow empty and desolate, she had no stringed instruments or organs to attract her, and that if she followed her she could only expect poverty and affliction. This did not turn Ruth away, but instead, her *devotion* for Naomi caused her to say, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." Thus is the work of God made manifest. (Moses was likewise blessed: he was made to forsake all the riches and advantages of Egypt to suffer affliction with the people of God.) Such was not the case with Orpah, she did not follow Naomi when she learned there was no attraction, nothing to be gained by going with her; no stringed instruments, no organs, no trained choirs where she could make a display of her knowledge and ability. We rather think Naomi was better off without her; what do you think? If you

agree with us, then you must also acknowledge that the church of God is better off without those who are brought in by the attraction of the organ.

May the dear Lord enable us to look upon Zion, the city of our solemnities; here we shall see a *quiet* habitation, here we shall see our High Priest, his table spread with his flesh and his blood. Under the law, if a man ate of the flesh of the sin offering or drank of its blood, that man should be put to death, but *now* Jesus, the great sin offering, says, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." When we look upon Zion we do not see, or hear the sound of the organ or stringed instruments; the attraction there is the "glorious Lord," who is "unto us a place of broad rivers and streams; wherein shall go no galley with oars, [creature works] neither shall gallant ship [worldly attraction] pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; he will save us."

The apostles entered into these glorious and spiritual things, hence we find no example or authority in the New Testament for instrumental music in the church of God. Without a "thus saith the Lord," we could as well adopt any other notion or idea of man and establish it in the house of God, as we could the organ.

If we abide in the apostles' fellowship we must abide also in their doctrine and practice; to forfeit one means to forfeit *all*. Therefore if the church should institute the organ, sooner or later it would be swallowed up with error; then where-in would we differ from the nations round about?

Our heritage here is affliction, poverty, persecution, hated of all men for Christ's

sake, a little flock, our name cast out as evil, not reckoned among the nations of the earth, a peculiar people, doubts, fears, temptations. But the promise is that we shall at last come off more than conquerors, through him that loved us and gave himself for us.

If we could, by changing the order of the apostolic church, become like other people, where would we find evidence that we are the church of God, children of the heavenly King?

In our thoughts of trying to steady the ark, let us not forget the experience of Uzzah, who met death in attempting to *help* the Lord. May the Lord enable us to worship him in spirit and in truth, and to be satisfied with the goodness of his house.

We are glad to say that in our eastern associations the subject of having an organ has not been mentioned by any *church*. May God keep us in the faith, and show others who have been overtaken in the fault, their error.

The church is not to sing *now* "with stringed instruments and organs," but with the spirit and with the understanding also.

K.

SMALL HYMN BOOKS.

WE have printed another edition of the small type Hymn Book, and are now prepared to fill orders for the same at the following rates: Cloth Binding, per copy, 75 cents, per dozen, \$6.00; Imitation Morocco, full gilt, \$1.75; First Quality Turkey Morocco, full gilt, \$2.75.

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

Martin D. Fisher, N. Y., \$1.00; Mrs. M. M. Rounsavell, N. Y., \$3.00; Amy Shaddick, Pa., \$1.00; Laura M. Baird, Ky., \$1.00.—Total, \$6.00.

CIRCULAR LETTERS.

The Juniata Old School Baptist Association, in session with the church called Providence, situated in Bedford County, Pa., October 6th, 7th and 8th, 1905, to the several churches of which it is composed sendeth greeting in the Lord.

DEAR BRETHREN:—Again it becomes our duty to send you our annual communication called a Circular Letter, and in so doing we call your attention to the subject of the atonement.

The atonement applies to sin or wrong doing. Sin is a violation of law, divine or human. To every transgression of law there is a penalty. The law of God is so perfect that every sin must be atoned for or receive its just penalty. God is holy; he will never pardon the least sin unless it is atoned for. To do this the broken law must be fulfilled, and perfect obedience must be rendered; this no sinner can do. Sin entails guilt, condemnation and death, therefore the apostle said the whole world is guilty before God, because all have sinned, and the wages of sin is death. The gift of God is eternal life through our Lord Jesus Christ, therefore the mercy and grace of God only can save sinners, yet notwithstanding all this, men in the flesh depend on their good works for salvation. Good works to have merit must necessarily be good, indeed perfect, and this perfect work none but Jesus could accomplish. This perfect work he did accomplish when he offered himself up to God without spot or blemish or any such thing, therefore there is no condemnation to those whose sins have been atoned for. We are told that he did by the one offering forever perfect them that are sanctified.

J. E. GORE, Moderator.

J. C. MELLOTT, Clerk.

OBITUARY NOTICES.

Mary Jane Light Benner, wife of Henry F. Benner, and daughter of John and Louvenia Light, was born in Darke Co., Ohio, Feb. 17th, 1870, died Jan. 22nd, 1906, aged 35 years, 11 months and 5 days. Matie, as she was commonly known, was one whom to know was to love and respect, possessing a sweet, mild, gentle disposition, ever appearing the same under all circumstances, she won the esteem of all who made her acquaintance. Her life was as pure, spotless, noble and faultless as is possible in this world. This exemplary life surrounded her with a very large circle of near and dear friends. She was a treasure in the household of her father's home, cheerfully ministering to the comfort and welfare of all. With true daughterly devotion she, with her two sisters, tenderly cared for their invalid mother until the Master called her from time to eternity. Since then she has cheerfully performed her part in caring for the home and comforting her father. After the loss of their mother, Matie with her two sisters urgently requested the Baptists, who had for years been holding their monthly meetings at their home, not to desert their home, but to remember their father in his loneliness, assuring them that they would care for the church as their mother had done, and for four years they have most faithfully fulfilled their promise. About seven weeks prior to her death, Matie was married to Henry F. Benner. She and her husband were planning for the future, expecting to move to their own home on the 24th of January, but these plans were thwarted by the angel of death. She was prostrated by a severe attack of peritonitis, and after a few days of terrible suffering her spirit was released and the young husband left desolate. Matie had never made a public profession of religion, but the fruit of her life was ample proof of the tree; such fruit does not grow upon thorns or thistles. Her friends feel assured that she has entered into everlasting peace. She leaves a husband, a father, two sisters, two brothers and a large circle of relatives and friends who grieve over their irreparable loss.

Funeral services were conducted by Elder Frank McGlade, of Pataskala, Ohio, text, Eccl. xii. 6: "Or ever the silver cord be loosed." After which the remains were buried beside her mother, in the new cemetery at Rosehill, Ohio.

JOHN P. LIGHT.

Ft. RECOVERY, Ohio.

DEATH has again entered our home and taken from us another one of our darlings; this time our oldest child, **Etta L. Fetter**, who died of scarlet fever on Jan. 25th, 1906, aged 9 years, 4 months and 20 days. We are left for some purpose known only to the Almighty, to doubt and wonder in these low grounds of sorrow. Three years ago we were called upon to

part with our youngest daughter, a bright child of three years, and we thought then that we could not live if we had to part with another, but the Lord has taught us through a bitter lesson that he is God and beside him there is no other. Our darling was a serious-minded child, and we have had great fellowship for her. She was doubly dear to us, for we have been made to feel that in her the Lord dwelt, and had begun a good work, and though very young in years had revealed unto her his covenant of grace, for even babes can learn that story, and indeed babes are the only ones that ever do learn it. But now the Lord has taken her unto himself, and we hope we may be able to say, knowing that he is too wise to err, too good to be unkind, It is the Lord, let him do what seemeth him good. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Elder Durand spoke a few words of comfort to us, and we laid her to rest by the side of her little sister in River View Cemetery, Trenton, N. J.

Pray for us that we may be given to see that it is for our good, that we may realize that He is just in all his ways. We need your prayers.

Her sorrowing father and mother,

MR. AND MRS. CASPER G. FETTER.

TRENTON, N. J., Feb. 11, 1906.

My mother, **Mrs. E. S. Casey**, was born Dec. 31st, 1820, and died Dec. 3rd, 1904, aged 83 years, 11 months and 3 days. Mother was born in Tennessee, and was the daughter of James Wilkins. She with her parents emigrated to Arkansas when she was fourteen or fifteen years old. She and my father, Elder E. S. Casey, were married in December, 1839. As the family record was burned in father's house, I do not remember the exact date. She professed a hope in Christ about the year 1857, and united with Enon Church of Regular Primitive Baptists and was baptized by my father, it being her request, being the first person he ever baptized. She lived a devoted christian life, undergoing many hardships and trials, making any sacrifice of worldly things for the comfort and welfare of others; always doing all in her power to arrange for father to go and discharge his duty as a minister of the gospel. They were among the first settlers in Marion Co., Ark. They endured many trials and hardships, which she always met with christian fortitude, meekness and patience, entertaining many of the brethren, sisters and friends, and it was always a pleasure to her and father to have the brethren and sisters visit them. After father's death she lived with her children, Jesse, John and myself, and one granddaughter, Mary Jane Langwell. She died at my house in the full triumph of a living faith, being ready and anxious to leave this sinful world and be at rest in the realms of eternal bliss, but wished to patiently en-

sure all the trials and sufferings which were in store for her.

The weather was so bad we could not get any of our ministers to attend her funeral. The unworthy writer and son tried to speak a few words, and brother Isam Casey offered prayer. I cannot find language to express the many virtues and christian example of our mother.

WM. J. CASEY.

LEAD HILL, Ark., Feb. 5, 1906.

Mr. Elza Barb, who in the providence of God was removed from earth Jan. 1st, 1906, was born Sept. 1st, 1845; was married Sept. 10th, 1865, to Miss Nancy Musgrave, which proved to be a happy union. Her dear old father, mother, father-in-law and his wife were all members of the Indian Creek Church (in Redstone Association). There was not a member in that church who took greater interest in entertaining and helping the brethren than did Elza Barb; he was a lover of the truth, and believed in salvation by grace, and grace alone, and enjoyed preaching. He was greatly afflicted for several months before his death, and was a great sufferer with something like consumption, yet he bore it all with patience. I talked with him some weeks before his death, and he said he would like to be a better man, and that he feared he was not what he would like to be. I asked him (as I had talked with him on former occasions) if he still felt that he had a hope in Christ. He said, "It is so small." I asked him what he would take for that little hope. He said it was worth more to him than this whole world, and that it was his only comfort.

I was called to attend the funeral on Wednesday, January 3rd, which I did, and tried to talk on the occasion in the presence of a large audience; after which his remains were laid to rest in the old family cemetery, there to await the morning of the resurrection. He leaves a wife, four sons and a host of friends and relatives to mourn their loss. May the God of all grace keep and sustain them.

S. A. CLEAVENGER.

BUCKHANNON, W. Va., Jan. 7, 1906.

Mrs. Martha E. Smith died at the residence of her husband, Mr. Will Smith, near Delmar, Sussex Co., Delaware, Dec. 14th, 1905. Her disease was consumption, of which she was sick about four months. Her age was 37 years, 7 months and 10 days. She leaves a husband, five children, her mother, four sisters and two brothers to mourn, but not as those who are without hope. She never united with the church, but professed a hope in the mercy of a compassionate Savior shortly before her death. In a brief conversation I had with her a month or so before she was called away, she gave me very satisfactory evidence that to her, dying was but going home.

May God minister to the bereaved ones the abundant consolations of the gospel of his grace.

The writer tried to comfort them at the funeral on the 16th with the precious promises of the word of God.

A. B. FRANCIS.

DELMAR, Del., February, 1906.

POETRY.

THEY SHALL NEVER PERISH.

Out in the wilderness watching his sheep,
See the good Shepherd, he thinks not of sleep;
He that redeemed them will not let them go,
His piercing eye every wild beast doth know:
His chosen sheep, thrice blessed sheep,
In the lone wilderness watching his sheep.

From the safe fold one hath stolen away
In its wild frolic, fair glows the broad way;
But He is following, silent and swift,
Lo, it has fallen, he stoops to uplift:
Seeking his sheep, poor, panting sheep,
On his strong shoulder he brings back his sheep.

Safe in his heart he is keeping his sheep,
They are so foolish, o'er baubles they weep;
He is forgiving the sins they have done,
Yes, and are doing, he knows them, each one:
Cleansing his sheep, thrice blessed sheep,
Saved by his blood, and forever his sheep.

MRS. J. STREET.

BRANTFORD, Ont.

CHANGE OF ADDRESS.

ELDER W. A. Thompson has changed his address from Springfield, Ill., to Blackwell, Oklahoma, Route 5, where he desires his correspondents to address him and Old School Baptists and friends to call on him.

INFORMATION WANTED.

ELDER L. H. Hardy, of Reidsville, N. C., would like to have the name of the brother at Touchet, Wash., who wrote him a letter and omitted to sign his name, as he wishes to write to him.

MEETINGS.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

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H. SEWARD, Clerk.

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2:30 P. M.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 74. MIDDLETOWN, N. Y., MARCH 15, 1906. NO. 6.

CORRESPONDENCE.

ZEPHANIAH III. 12.

“I WILL also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.”

Notwithstanding the fact that Israel was the chosen people of God, taken out of the world of idol worshipers, and tillers of the soil, to be led about by the hand of the Lord and instructed in the way of the Lord, and to receive their instructions directly from the Lord, “unto them were committed the oracles of God,” the presence of the Lord continually overshadowed them; the Canaanites were destroyed that they might inhabit the land of Canaan, yet they were a stiff-necked and rebellious generation, and worshiped gods of their own making, entering into all manner of evil, and forgetting the God of their salvation, who had delivered them from all former troubles. It was not through ignorance that they yielded to the whisperings and temptations of their deceitful nature, and traveled in the path of disobedience, for there were true prophets of the Lord who were with them in all their wanderings, warning them continually that if they obeyed not the voice of the Lord their

God they would be cut off from the immediate presence of their God by the sword, the famine and by captivity. Let us always remember that the children of Israel as a nation were chosen of God to show forth in them the power of his might, his long-suffering and patience, his enduring mercy, and also to present them as a type of his spiritual Israel. Therefore whatsoever they did manifest in their walk, whether in obedience or in disobedience, is also manifested in this gospel day, in the walk and travel of the church of Christ, we have not whereof to boast. As it was in the days of Israel as a nation, so it is to-day; there was and there is “a remnant according to the election of grace.” There were those in every generation of the life of and existence of national Israel who walked in obedience to the Spirit of Christ which was in them, and not according to the dictates of their flesh. Therefore the declaration of the prophet, of the words which are the subject of this communication, apply to every age of the church, whether under the law or under the gospel. The church in any age has never been without witnesses to the constancy, loving-kindness and continual presence

of the God of Israel. As many days as the natural sun has shined upon the earth, just so many days has the Sun of Righteousness shone in the hearts of the chosen people of God, to manifest and display his glory in the earth. And those who do make manifest his glory and sovereign power are the very characters as described in the text: "an afflicted and poor people." The very first signs of a soul coming out from under the darkness of the law into the open fields of God's grace are, poverty and affliction of that soul, and this is made manifest in the midst of the church, and not to the world. The words of the Lord by the prophet are clear, distinct and positive, there can be no doubt as to their proper application: "I will also leave in the midst of thee [Israel] an afflicted and poor people, and they shall trust in the name of the Lord." The Lord had^d commanded the prophet to pronounce a convincing and direful woe upon the oppressed, filthy and polluted city for her obstinacy, her disobedience and her dreadful depravity. We want to keep in mind that this is Israel, and not the outside world, that has fallen so low and become a bloody city. The apostle Peter says: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." Were not those false prophets Israelites? and are there not false teachers today of the church walking not after the Spirit but after the flesh? Why do we go out into the world to find that which is so plainly within our own boundaries and in our own deceitful hearts? The Scriptures are the testimony of Christ and his church, and in that church (in time)

we can find every element that is found in the world. Hophni and Phinehas were sons of Eli the priest, and according to nature would succeed him in his priestly office, but God removed them because of their lewdness, and raised up Samuel unto Eli.

"I will also leave in the midst of thee." When Jerusalem was about to be overthrown and her inhabitants carried captive into Babylon, there was by the word of the Lord a man in the city "clothed with linen, which had the writer's ink-horn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Judah at that time was at the lowest ebb of her adversity, and notwithstanding the woes which had been pronounced upon her, yet in her direst straits the Lord remembered her in love, and so left in the midst of her "an afflicted and poor people," that should "trust in the name of the Lord." How wonderful is the God of our salvation! Wheresoever the Spirit of the Lord is, there is security. The angel of the Lord gave the promise to Abraham that Sodom should not be destroyed by fire from heaven if there were ten righteous found within the city. But the moment all the righteous were delivered out of the city, then was the city destroyed. The question arises in our mind, Why does the world go on in its wickedness generation after generation? We are answered from the cloud of witnesses by the voice of Wisdom, There are left in the midst of it an afflicted and poor people, who trust in the name of the Lord: in other words, there are yet righteous men in the city. The army of Gideon was reduced to three

hundred men (by command of the Lord) to appear before the vast army of Philistines, but that little handful manifested their faithfulness and their trust in their manner of their taking the water from the brook to drink. The Lord declared by his servant, the psalmist, "A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this."

"And they shall trust in the name of the Lord." It is not a light thing to trust in the name of the Lord, such a consummation is never brought about by any influence upon the natural senses, they are influenced and made subservient to surrounding circumstances, and things which are seen; but the invisible things of God's kingdom take root in the heart, springing up and making manifest from within. We learn to trust in Jesus through the knowledge of him, and love for him, and the knowledge and love come to us by revelation of him through the Spirit. Our whole experience of grace is a revelation of the work of the Spirit within us, which is Jesus our hope of glory, and in him we trust. All of God's dealings with us lead to trustfulness on our part, because his judgments go hand in hand with his mercies and his loving-kindnesses, because we follow him, going where he went. He was a man of sorrows and acquainted with grief, and to be a true follower we must necessarily partake of the same. If in a small measure we enter into his sufferings, we have fellowship with him, and with the Father through him. Having been redeemed with his blood and raised to newness of life, (which life is his) we have access to the Father through his mediation. If we have a desire in our heart to walk in

the way of holiness, and feel that we have turned from the world and all its seductions, then do we have a hope within us that God has been merciful unto us, even to our unrighteousness. If we feel that we have been deceived in what we had hoped was the work of grace in our hearts, then may we be sure that that work is going on within us, for if it were not, we would have neither doubt or fear. It is our trust in the Lord, and our love for him, that causes us to walk softly and to keep silence before him. If we cry in the desert for water, and there is none, we will ere long discover that the Lord hath caused our emptiness, that he hath created our need, that he hath indited our prayer, that he will hear our cry, and supply all our wants, and we will learn the oft repeated lesson that he is our very present help. This is the people who trust in the name of the Lord and call upon their God.

May we ever remember, as long as the world stands the promise of God will be fulfilled, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord."

B. F. COULTER.

PHILADELPHIA, Pa.

PLYMOUTH, Ill., Feb. 12, 1906.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I send you the written experience of my dear sister in the flesh, Mrs. E. J. Grove, who lives in Knox Co., Mo. I was over there last October, and as I was so deaf I could not hear her tell it, and I love to read the experiences of the saints of the household of faith, and as many of my dear kindred in Christ love to read them, I told her to write it and send it to me and let me have it printed, so we could all read it at our leisure. I think it is a bright experience. She has

had many trials and afflictions to pass through, but from her writings she seems as the lark when loosed from its wintry cage. So was her captive spirit freed from the cage of sin, and rose to heights of joy on pinions of love, and made to exclaim, O the incarnate God, my soul cleaves to him; I knew no other, I was full, my feelings, as a spring tide, overflowed its banks, and my cup ran over. The key of promise had unlocked the door of Doubting Castle. I had never heard her tell it before, and I wanted to read it myself. I presume you, or many of you, have read little epistles of love from her pen.

With love for all the household of faith, I remain your sister, but one of the least, if one at all,

BELLE FRAZEE.

BARING, Mo., Jan. 16, 1906.

MRS. BELLE FRAZEE—DEAR SISTER:—
I will try to comply with your request to write what I hope to be my travels from nature to grace.

I cannot remember the time when I did not reverence the church to which our parents belonged, and wanted to be very good when I was there, or when the members would come to our father's house at meeting time, or at any time; I thought all that belonged to them were good people; I did not once think of their feeling other than perfectly safe. I felt that I was as good as anybody. You know that our parents always wished us well, and would not permit us to go in what they deemed bad company, and tried to raise us up in the nurture and admonition of the Lord. I thought because we were not allowed to mingle in bad company, or go to places that they deemed improper, we were good. I knew nothing about a change of heart, or that

I had to be awakened before I could understand. I thought some time perhaps I would belong to the church, but thought it rested with me when I would join. So I was in no way troubled about my state, and went on very gaily, helping our mother with the children and working at whatever my hands found to do, till in my eighteenth year I was married and started out with my husband to secure a home of our own, and to collect as much of this world's goods as would do us and our children to live comfortably and to enjoy ourselves as others do who are well to do in this world. I went at it with a will, and worked all that I could each day, and sometimes I would wish the day was longer so I could do more. A big farm and plenty of money was the stake that I had in view, besides raising my children right. I knew that people prayed to God for help, and of course thought I must ask him to help with my children. Many are the prayers I invoked in my children's behalf. I went on smoothly for about three or four years. If I had much work to do and wanted to get that done I made no preparations to go to meeting, although I went most of the time; but one summer I was particularly busy, I had not gone to meeting for two or three meetings, and it was getting towards fall, and the later it got the faster I worked, if possible. I was at home at this time, it was Sunday, my husband had gone to an aunt's that day and I was at home all alone; I began to feel lonely, and got up to get a book to read, and on looking over our small library I noticed the Bible. I took it and began to read, the more I read the more lonely I seemed to be. I laid it down and walked out, I thought I never saw things look so desolate. I felt awful, I thought of all the friends I ever had, and

it seemed to me that they had all left me. I wanted my husband to come home, I did not feel that I wanted to see any one but him; I felt that there was something I should have done that I had left undone, but I did not know what; I felt that God was every one's friend, and maybe he would help me if I asked him. I asked him to ease my mind, but afterward I felt worse than ever; I felt that I had done something wrong and he would not hear me; I got terribly in earnest. I could not pray to him any more, but could not help saying, Lord, have mercy on me. While I was standing out of doors I looked up the road and saw my husband coming home. I went to the milking pen, he came there and spoke in a cheery voice, and asked me how I had spent the day? All right, I said, but O I did not want him to know that I had had such a day. I thought it would be all right the next morning, but O no, I felt no better. I went on about my work, but saying, Lord, have mercy on me, almost every step. I would get the Bible and read, but could find nothing to ease me. I went on in this way for a long time, hunting in the Bible to see what it did say. I did not want my husband to know that I was so distressed, and I would hide the Bible if he happened to come in while I was reading it. I could get no help, and thought there was no help for me. I wanted so much to know what I had done. I thought God would not help me, and that I was doomed to eternal torment. I got very weak and could hardly do my work, and thought my time on earth was short. I was feeling badly one evening and went to the bed and laid down to rest, but had lain but a short time when my father came in and came to me and said, "Eliza, are you sick?" I said, "I do not feel very well."

He looked at me for some time, I could hardly look at him, when he said, "Can you not tell something of what the Lord has done for you?" I said, "No." I did not know it was the Lord, I thought I was the most sinful being that ever lived, and I did not want my dear father to know it. He said, "You must not work so hard," and left me. It seemed that I got worse. I was so sure I was doomed that I would tremble at the slightest noise, I thought the wicked one was after me. My husband noticed me and was much alarmed about me, and would ask me what was the matter. I told him nothing; I could not tell what was the matter, and I did not want him to know that I was so wicked. One day my mother and several of the neighbors came in; I was talking to them and trying to entertain them when Elder Jacob Castlebury came in; it seemed to me that God had sent him. I could not talk, and almost shed tears at sight of him. He sat down and was telling about a meeting that he had been to; I thought I would burst into tears. We all thought he was a godly man, and as my prayers had availed nothing, and I thought God had sent him, I asked him to pray for me. He said, "I will do it, but you must pray." I said nothing. He prayed fervently, and said very little to me afterward, but soon they all left. I felt some relieved for a time, but I soon was as bad as ever, and one night I felt that I could not live till morning. I thought I would make one more appeal to my Father in heaven. I prayed to him to let me know my fate, for I thought anything would be better than this. I lay a long time before I slept, but finally I slept, or thought I did, and I was at meeting, and they made ready to commune; I watched them closely, for I never was

so interested before; the minister brake the bread and poured the wine and handed it to the deacon, and, behold, it was Christ, I knew him as soon as I saw him. I thought, O if he would only pass it to me. He did not pass it to all, but skipped a great many and came on towards me. I was trembling so I could hardly sit still for fear he would miss me, but when he came near he passed it to me, and motioned with his head to the right of him, which was at my side; I turned and saw the most beautiful city I had ever seen; I thought he meant that that would be my home when I was done with this world, but he spoke no word. When I awoke the next morning the sun was streaming in through the kitchen window across my bed, and it looked like a stream of pure gold. I was so surprised at the brightness of it I got up immediately and looked around; O the inexpressible beauty of that morning I shall never forget, the birds sang so sweetly and my husband and two children looked so beautiful to me that I was surprised to see that this sad old world had turned around and was showing a more beautiful side than I had ever seen. I spoke of it to my husband; he said, Yes, it is a nice morning. I went to work with a will, I was so light and free; I washed my clothes and hung them out, and did a great deal of work without a thought of what I was doing. It was nearly noon before I thought of my old trouble, then I began to wonder where it was, or what had happened; I saw my clothes hanging out and wondered when I had washed. I wanted my trouble back so I could watch how I got rid of it, but I still did not know how to take it or what it was; I worked along as usual. A few weeks later I said to my husband, "Let us go to meeting to-day."

He said, "All right;" he was always willing to take me whenever I would go, so we went. Elder Castlebury was pastor of the church, and he got up and told my feelings better than I could have done, and preached the first sermon I ever heard. I wondered how he knew so well how I felt. He came and spoke to me, and said, "You are looking well." I thought I would ask him how he knew my feelings or who had told him, but I never did until, I hope, I found out without asking. I had not thought of going to meeting much, but now I wanted to go every time. Some began to ask me why I did not join the church? They all looked good to me, and I loved to hear the preaching, and their talk, but felt that I could not join. I read my Bible several years before my mind was settled, and I felt as if I wanted to join the church. I mentioned it to my husband first, and behold, he objected. I said no more about it for a year perhaps, when one day in May, 1866, I think it was, I said to my husband, "What are you going to do to-day?" He said, "Nothing particular, why?" I said, "I thought I would like to go to meeting if you want to go." He said for me to get ready and we would go. This was Saturday before the first Sunday. We went, and I had no thought of offering myself to the church, but when they announced the opportunity, before I knew what I was doing I was seated in front with two or three others, and Elder Castlebury told us to tell the church our feelings and wishes. Before I began to speak somebody touched me; I looked around, and my father had left his seat and came and sat close to me; I was so excited I could talk but very little, but was received, and when we started home I happened to think what I had done, and my husband

was so opposed to it, but he said not a word. I wept much that night, and next morning we were to go to the water at 10 o'clock, and I said not a word about it, I thought perhaps I had done wrong not to ask him first, so I thought I would let him do as he liked about it. When I looked out he was at the gate with the rig ready to go. He came in and I was not ready; he said, "Are you not going to meeting?" I said, "Do you want to go?" He said, "Yes, I will take you." We went, and after I was baptized by Elder Jacob Castlebury, he came and gave me his hand and said, "I did not want you to be baptized, but I am glad now." That was a happy day to me. That was nearly forty years ago, and I have had many seasons of sadness, and have had some joyous ones since then. My mind often reverts to that beautiful golden morning when I arose, I sometimes hope, to walk in newness of life in my Master's kingdom. The older I grow the oftener I go back to that spot to me most dear, and the more I believe the doctrine of salvation by grace, for I know that if I am saved at all it is by grace, and not what I can do.

Now, dear sister, this is a part of my travels; whether it is a christian experience or not you be the judge.

E. J. GROVE.

LEESBURG, Va., Feb. 4, 1906.

DEAR BROTHER CHICK:—During the latter part of last summer and fall I thought that I was, in a manner, well, but to my sad disappointment, the twenty-third of December brought back my old complaint, in some respects worse than ever, and I suffered greatly. At one time the doctors thought that to save my life I must submit to surgical treatment. To the merey of a kind Providence I am

indebted for partial restoration to health again.

I have read and reread your reply to brother Inman of Missouri on the subject of divorce. Since I have been a Baptist I have always understood that the Baptists were united on that subject, until recently. Probably for that reason I accepted their views as truth without examining the subject for myself. For the past few months I have thought seriously of and have examined carefully what the Savior said. I have also sought the opinion of others, and I am frank to say that the more I seek to know the less I do know.

At our last association I asked a brother if it would be right to marry a divorced man whose wife had left him and refused to ever live with him again, but against whom there was no charge of adultery? He replied that it would be right, as I understood him; and another brother who was present indorsed what he said. Should these brethren feel disposed to do so, I hope they will give their reasons for their views upon the matter. I was not persuaded to their opinion by what they said, though for all that I know they may be right. To be persuaded and to be in doubt are two different conditions of mind. I must confess that my mind is disturbed and perplexed to know just what the dear Savior did mean in all that he said upon the subject of divorce. His command concerning the matter is not inexorable, for he makes an exception, viz: that of adultery; "Except it be for fornication." This was so different from what Moses had said, and so severely exacting that they were no doubt confounded and astonished, and so they naturally replied, "If the case of the man be so with his wife, it is not good to marry." They (the disciples) knew, as we all know,

that a wife can do many things that would make it as unbearable and intolerable for a husband as fornication would be. Many things a wife or husband can do to make the life of the other beyond the power of endurance, therefore they said, "If the case of the man be so with his wife, it is good not to marry." There can be none who have a better understanding of the meaning of the words of Jesus concerning this than the disciples had, they had spoken of what Moses had said, showing that they understood it as Moses and the Israelites understood it, and Jesus understood also how they received and understood his words, and seeing this he made this reply, "All men cannot receive this saying, save they to whom it is given."

What saying? Except it be for fornication. Unquestionably this is what Jesus referred to. Now if he only had in this language a literal meaning, as Moses meant it, all men could understand it. It does seem to me, therefore, that Jesus meant more than his words literally implied; and so much more that no man could understand what he did mean, unless it were given him of God. If I am right about this, then it is removed from the literal signification and is placed among the things that are spirit and life.

This thought, it seems to me, is further sustained by the words, "But from the beginning it was not so." In this last sentence he speaks of that which was true before there was a law or commandment given, therefore it could not refer to that which man was commanded to observe and obey in the law of Moses; and, after saying that all men could not receive this saying, save they to whom it was given, he follows up by saying, "For there are some eunuchs, which were so born from their mother's womb; and

there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." I quote this, not to attempt an explanation, but simply to show that the words of Jesus on the subject upon which he is treating are not to be understood by carnal reason or the wisdom of men. What he did mean is what I do not know, but what I would like to know, and it is what I would like you to explain, if you know; it is light on the subject that we want.

Your brother in hope,

E. V. WHITE.

DEAR BROTHER CHICK:—Your precious letter of January 20th was received, and most highly appreciated by both Mrs. White and myself, yet were it not for faith, which I trust God has given me in my brethren, I could not believe what you have said about myself: that you have never felt worthy of my companionship or fellowship. I cannot see how this can be, yet I believe you spoke the truth as it is with you, for there is that wonderful mystery about the religion of our Lord Jesus Christ which makes one feel others to be better than himself; this I know for myself. I feel in this way, therefore I believe what you said you felt. This is the one reason why we believe what a brother says, or what we read in God's word. To believe it as the Scriptures have said we must have the witness within ourselves.

My brother, Benjamin White, is extremely ill, so his son Harry wrote me today; his sufferings are great. It seems hard to be separated from each other, both sick; but the Lord is in it all. There is peace and rest and consolation in the

belief that he rules, and that all is for the best, though we cannot understand.

E. V. WHITE.

[WE have published these extracts from a much longer personal letter, feeling sure that all our brethren will be glad to read them, and that the sympathy of all will go out to both him and his aged brother who are so dear to each other. Many also know his brother, and that he has been a kind, loving, faithful and consistent member of the church, and unwavering in the doctrine of God our Savior, for many years. If it be God's will, may both be again restored to health, but if not the will of God, we are sure that to both will be given strength to endure, and patience to submit to the will of God in every trying providence. He will not forsake in time of old age. There is no feeling of disputation manifest in the above letter from brother White, and there is no need that there should be when brethren confer together concerning any subject in the word, to the end that they may arrive at the truth. We do not feel that we have any more to say than is said in our reply to brother Inman, to which brother White refers. It may not be amiss for us to say that we have thought that the word "receive," in the expression, "All men cannot receive this saying," did not have so much the idea of failing to understand the meaning, as failure to be able to abide by it. That is, all men could not receive it, in the sense of ability to follow the teaching of the Savior. It was the weakness of men under stress of temptation to resist, rather than lack of understanding, to which the Savior referred, as it appears to us, but in this we may be mistaken.—C.]

ACTS VIII. 35.

"THEN Philip opened his mouth, and began at that same Scripture, and preached unto him Jesus."

Philip was one of the seven men of honest report, and full of the Holy Ghost, and of wisdom, chosen by the whole multitude, and set before the apostles, who prayed and laid their hands upon them, thus appointing (or ordaining, as we now say) these seven men to the business of serving tables, and attending to the widows in their daily ministrations. Philip was a deacon, full of the Holy Ghost and wisdom. These deacons, as all deacons should be, were wise, even though they may have been illiterate. Yes, they were wise unto salvation. A man may be wise and yet not educated, but if he is wise he will not remain illiterate. Peter the apostle was an illustration of this fact.

But it is not Philip, the servant of tables loaded with bread and meat to nourish the natural man, but Philip, the servant of spiritual tables bearing spiritual food, setting in order the King's table, where those who are hungering and thirsting after righteousness are filled with the consolation of the gospel, which is Christ, that true bread which came down from heaven, whereof if a man eat he shall never die, of whom I would speak. As he journeyed toward the south, "the way that goeth down from Jerusalem unto Gaza, which is desert," he beheld a man of Ethiopia, a eunuch of great authority, under Candace, queen of Ethiopia, who had been to Jerusalem to worship, and was returning, sitting in his chariot, and reading Esaias the prophet. "Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet." Philip was not sent by the church, there were no missionary boards

to send him, the angel of the Lord spoke to him, telling him to go. That angel, or messenger, was not the church, or any committee or board authorized by the church, it was not a prophet, or an apostle, or preacher, or teacher, in some way authorized by the church, but, as we find in verse twenty-nine, it was the Spirit of God; or, closer yet, it was Christ in Philip that said to him, "Join thyself to this chariot." Yes, Philip had been in the desert, searching if happily he might find him whom his soul loved, and thus was, by experience, prepared to go near to this man of Ethiopia. Philip was sent, and this case thus brought to our notice, tells us how preachers are sent and by whom they are sent. In Romans x. 13, Paul tells us, "Whosoever shall call upon the name of the Lord shall be saved." The interrogation follows, "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?" Now by this it is shown how the preacher is sent, and by whom. It is therefore a fearful thing to seek to hinder, by any means, the preacher from going to the desert places and drawing near to those who are seeking for him whom their soul loveth.

The Lord Jesus, the author and finisher of our faith, who begins his work in the heart, writing his law there, and imprinting it in our minds, is also sending the preacher, as he did Saul of Tarsus after appearing to him in the way from Jerusalem. Saul was on his way from the temple of Solomon and the law written on tables of stone, down into a desert place. This eunuch was hungry, poor, naked and half dead, reading the prophet,

and praying for light to understand. No wonder Paul in Romans, could say, "As it is written, How beautiful are the feet of them that publish the gospel of peace, and bring glad tidings of good things." If to this poor inquiring soul the feet are beautiful, how much more beautiful the face and hands must have been. Isaiah said, "How beautiful upon the mountains are the feet of him that bringeth good tidings." The beauty is not in the feet of the preacher, as all must know, but it is in the exaltation of the feet, lifting them up out of the mire and clay, and placing them upon a rock, and when we see such an one we are made to cry, "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." When the preacher sent by the Spirit draws near to such an one he sees one whose feet have been washed by the Master, and anointed with that holy anointing which teacheth all things. He who has been prepared thus and sent draws near to the hungry, thirsty inquirer, the little one upon whom the Lord has laid his hand. Here is a unity of heart that brings the preacher into communion with this little one, and the simple story of Christ as the Savior is bread to the eater; yes, the very bread whereof if a man eat he shall never die. The mind of Philip was interested, and with a fellow-feeling, which makes us wondrously kind, he draws very near and asks, "Understandest thou what thou readest?" You know that the apostle Paul said to just such little ones, Ye are our epistle, known and read of all men. So Philip read the eunuch and the eunuch in turn read Philip, and he asked him to come up and sit in his chariot. The place in the

Scripture where he had been reading was Isaiah liii. 7-9: "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth." Here the eunuch had entered into the broad fields of living green, through which ran the pure river of the water of life.

Just such a scene as this between Philip and the eunuch binds together by the bands of christian love, breaks down all barriers, and cements the hearts of both preacher and hearer. So heart answers to heart because they are touched by the great Master, who plays upon these harps of a thousand strings. This caused the great singer of Israel to break out with ecstasy and sing, "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 garment; 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."

It is recorded that Philip began at that same Scripture and preached unto him Jesus. Paul to the Colossians said, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." The psalmist said, "For there the Lord commanded the blessing, even life for evermore." The wayfaring man

led by the Spirit shall not err, as says the prophet Isaiah; in this way no lion shall be. No, my brother, this way that leads to life is not found by lions of free agency, or men of strength, but by babes, wearied, hungry, lame, wounded, suffering and little; and these have lost all their strength trying to obey the law. Here is a blessing commanded of the Lord, coming down from heaven and resting upon the mountains of Zion. How the poor, contrite sinner feels lifted up when he finds himself seated at the King's table and eating of that bread which comes down from heaven. Jesus is this way of holiness, and the prophet says that the unclean shall not pass over it. Paul to Titus says, "It is not by works of righteousness which we have done, but according to his mercy he saved us, [past tense] by the washing of regeneration, and renewing of the Holy Ghost." In another place the apostle said, "The blood of Jesus Christ his Son cleanseth us from all sin." Being therefore cleansed by the blood of the Lamb, the wayfaring man passes over this way to immortal glory. The eunuch was a wayfaring man, and was in this way, which is the way of holiness; not the way to holiness, but the way of holiness. Because of this, the apostle said in 2 Cor. v. 17: "If any man be in Christ, he is a new creature: old things are passed away." Yes, the old covenant of works, with all its ordinances, has passed away, Christ Jesus has taken them all away, nailing them to his cross, where he, as the head of the church, died, the just for the unjust, pouring out his blood. This was the washing that cleansed us from all our sins. This washing of regeneration, spoken of by Paul to Titus, was effectual; it saved; it cleansed; yes, it cleansed all the body, the church, from all sin, and so no unclean person

enters there, and there can be no erring in this way, to impede the progression of the wayfaring man.

The apostle Paul again says, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." And the law had said, "The soul that sinneth, it shall die." According to the above language of Paul, the law is fully satisfied, ye are dead, and your life is hid with Christ in God. Here mercy and truth met together, and righteousness and peace kissed each other; here truth did spring out of the earth in the Son of man, who is the way, and the truth and the life; and Righteousness looked down from heaven, and said, This Jesus, the Son of man, is my beloved Son. In him we live, and move, and have our being; and looking to him, he shall set us in the way of his steps.

Philip had, no doubt, told the eunuch that Jesus had said to John the Baptist, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness," and that Jesus was baptized by John in Jordan, and that Jesus had died, and had risen again, and that by his Spirit he himself had been led down into this desert way, and also that the eunuch had been led by the same Spirit in the same way. While he was thus preaching Jesus they came to water. The Spirit of Christ was setting the eunuch in the Master's steps, and so he cried out, "Here is water; what doth hinder me to be baptized?" Philip answered, "If thou believest with all thine heart, thou mayest." And the eunuch replied, "I believe that Jesus Christ is the Son of God." And the eunuch was baptized and went on his way rejoicing, no doubt crying holiness unto the Lord.

Yours to serve for Christ's sake,

W. W. POLK.

REPLY TO ELDER H. C. KER.

I AM truly glad he expressed his views more fully on Matthew xviii. 8, 9, yet I cannot see but what his language connects the church or body of Christ, and the world or the unbeliever together, though he does not claim to do so, and I do not believe he intends to do so, but if I understand him, according to his language I think that he certainly does. I am an illiterate man, while our brother I presume is an educated man, and understands language better than I do, but I want to notice some things in our brother's letter and weigh them with the meaning of language and a "thus saith the Lord." If I am not correct may the Lord show it to his people, for the truth is all I want, and I hope that the brother will not think that I am contentious, only for the truth's sake, and for the benefit of God's people.

Our brother says, "In our view of this special Scripture we are not justifiable in applying it to the members of the body of Christ," and he goes on to say the Jews were the brethren of the apostles after the flesh, and for many years and at the time these words in Matthew were spoken, they were the only people to whom the apostles were to preach, and in a natural sense (not spiritual) they were the hand, foot and eye of the apostles. For at least three years they were the only ones to whom the gospel was sent, but after Christ's ascension they were to go into all the world and preach to every creature. But let us see what about it. When Christ first sent them out he said, "As ye go, preach, saying, The kingdom of heaven is at hand."—Matt. x. 7. Elder Ker says the Jewish nation was the hand, foot and eye of the apostles. I have never yet seen an eye or a foot or a hand in its proper size larger than the body,

and the Jewish nation was a larger body than the apostles. My suggestion is that the apostles were the eye for the Jewish nation, or the hand or the foot. The eye is the thing to see with, and the apostles had more light and could see deeper into the truth than the whole Jewish nation. Paul says the gospel "is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith." Paul said that it was to the Jews first, therefore when Christ sent them (apostles) out he sent them to the Jews first, and then after his ascension he sent them to the Gentiles to preach the gospel. Brother Ker says if the saints or the apostles (little ones) were offended they were to separate themselves from them (Jews). He says, "This word separate means, in our view, to 'cut off,' have no fellowship with them." Webster says also, cut off is to separate, and he also says, separate is to withdraw, and Paul says, "Withdraw yourselves from every brother that walketh disorderly;" and walking disorderly is offensive to the body of Christ. When the apostles were sent out to preach, and the Jews did not receive them and the gospel they preached, they (apostles) were to shake the dust off of their feet for a witness against them. Elder Ker says this means to cut them off, and he also refers to the case of Paul and Barnabas, when they were preaching to the Jews and they would not receive their preaching, and they turned to the Gentiles, "this is another instance where the world, or the men of the world, (unbelievers) were cut off." Our brother also says, "In the days of the apostles, when these words in Matthew were spoken to them, there were kings, governors and others of authority who

did not believe in Jesus." Now all the above people that were cut off our brother claims were unbelievers (which they were), but I ask in all candor, Are the blind, unbelieving Jews the eye for the apostles or the people of God that believe in Jesus? Can the unbeliever whose eyes are shut, as Paul says, "According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; unto this day."—Romans xi. 8. And again, "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their minds and conscience is defiled." Can it be that such as these are the eye, hand or foot for the apostles or saints of God? All such as these, if I understand our brother, he has brought up to sustain his position. What is the eye? is it not something that belongs to the body? Are not the hand and foot also members of the body, tied and connected to the body? If I should say to a man, Thy hand is bleeding; would he look at my hand to see if it was bleeding and think that it was his hand? No, he would look at his own, that was connected to him.

Now, reader, take up the eighteenth chapter of Matthew, begin at the first, and you will see that Christ was addressing the disciples, who I think represented the church (or body of Christ), and he says to them, If thy hand, or foot, or eye, offend thee, cut it off, or pluck it out and cast it from thee, for it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, or two eyes, to be cast into hell fire. Our brother says these offenders are the world, or unbelievers. Jesus, in Matt. v. 29, calls the offender one of the members, and he (Christ) advised in that chapter

to cut it off, but Elder Ker seems to think that to cut off one of the members, such as the hand, foot or eye, that in such action the eye would say to the hand, I have no need of thee; or the head to the feet, I have no need of you. Paul was speaking of the church, or her members, when they were in an humble and unoffended feeling, that when that state of affairs exist no member can say to another, I have no need of thee, for if they were to, then that one would virtually say, I am better than you; and we are commanded to esteem our brother better than ourselves. But when one gets to walking disorderly then he offends the body; then what does Paul say? Withdraw thyself from every brother that walks that way. Webster says this is separating, and separating is cutting off. Elder Ker says, "The turning over of one to Satan for the destruction of the flesh is not, in our view, cutting off the hand or foot, or plucking out the eye; if so, how can it be said of the bride (church), 'Thou art fair, my love; behold, thou art fair; thou hast dove's eyes.' 'Thou art all fair, my love; there is no spot in thee'? Or how shall it be said, 'How beautiful are thy feet with shoes, O prince's daughter'?" I presume that Elder Ker thinks that to cut off any of the members there would be a spot in the bride, and he quoted this to prove there was no spot in her. When the above words were spoken to the bride her Husband and Redeemer was looking at her through his own atoning blood, that he had cleansed her from all sin, for the blood of Jesus Christ cleanseth us from all sin; therefore he could speak the above loving words to her, and not that he looked at her while she is tabernacling here in the flesh; if so, and saw no spot in her, then she is wholly sancti-

fied without sin, which is contrary to the teaching of the Scriptures, for Paul said, with the flesh he served the law of sin; then if Paul was correct, every sin that the members of the body of Christ commit would make a black spot. Now he says another point in his favor is, "Jesus commands, 'If thy hand or thy foot offend thee, cut them off,' without any intimation of trying to save or heal them." It is true that he did not say anything right there, but goes on in the same chapter, after telling Peter what to do with a brother that trespasses against him, until the matter gets to the church, then if the offending brother will not hear, (will not hear shows that the church is laboring with the offender, for he will not hear,) what then? "Let him be unto thee as a heathen man and a publican." What does this mean? To withdraw, or cut off, or in other words, he is considered no more a member of the church, having no rights or privileges in the church any more than if he had never joined.

Dear brother, you said the import of my question concerning the resurrection is, Do we believe in the power of God? and you answered, "Yes, we hope, with all our soul, mind and strength." In this you left me in the dark, and a great many others that know there are different views upon the resurrection, for in every view of the resurrection there is power, but the question that I asked you was, Do you believe in the resurrection of our vile Adamic bodies that die and are buried in the earth where men dig holes with picks, hoes and shovels?

Now, brother Ker, I have not replied to you just simply for controversy, but for the sake of truth. I am sincere in this matter, for I believe it is a vital point of discipline, and if I am not correct in it I want to know it, and if I am,

I hope that the Lord will bless our controversy to the good of his people, or if you are right, that he may open the eyes of the blind to see it. If I know my heart, I desire to know the truth in all points.

Brother Ker, I desire this to be published in the SIGNS, as you have had two articles on this subject. May the Lord bless you and Elder Chick with his grace as editors of our highly esteemed paper, the SIGNS. May the Lord bless all his true servants everywhere.

S. M. DICKENS.

MERTT, Texas.

(See editorial remarks in this number.)

KNOWN BY THEIR DEEDS.

DEAR EDITORS AND READERS OF THE SIGNS:—In my lonely, desolate state, and amid vanity and vexation of spirit, I have been caused this morning to stop and wonder how it is that we can know a child of God, for it seems that we are so often misled, and many times seemingly entirely deceived in those in whom we once had confidence. In my meditations I was carried to Romans ii. 1: "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Now this Scripture does not imply that the saints shall not judge or know the fruits of the Spirit, for, "Do ye not know that the saints shall judge the world?" The warning against this judgment is man's judgment. Man has no right to pass judgment: "Thou art inexcusable." Who is it that is inexcusable for judgment? It is man. Why so? "For wherein thou judgest another, thou condemnest thyself." Yes, if it is man's judgment, he must also be judged by the same method; so for man to judge

man after the manner of man is folly, for he only passeth the sentence on others that has many times been passed on himself. But turning to the second verse of the same chapter we find where just and righteous judgment comes in, and this verse shows us that we mortals are not the judges, but God; yes, Jehovah is the only just Judge, and we mortals are only to know men as God has judged them. The Judge has passed the sentence, the case has already been tried by the highest tribunal, and the record of it left on the blessed docket, and by this docket (Scripture) we can easily detect the criminals, so they are "known by their deeds." "But we are sure that the judgment of God [not man] is according to truth, against them which commit such things." Now there are some plain cases left upon this docket, so plain that a poor wayfaring man, though a fool, cannot err therein. You can by this docket easily detect the guilty and the innocent; for instance, "We know that we have passed from death unto life because we love the brethren." Here is evidence on this great docket that some one has been with the Lord. And again, "The Spirit itself beareth witness with our spirit," is another witness; the things he once loved he now hates, is another; "to be spiritually minded is life and peace," is another; being "of one mind," is another; seeking first the kingdom of God and his righteousness, is another; "Love thy neighbor as thyself," is another; and there are many others too numerous to mention that mark out plainly to us those who have been with their dear Savior, and like Enoch have walked with God.

With a trembling hand and a timid spirit we turn from this picture to another; that is, to picture those who have never been born again; God is the Judge.

The sad thought is that some of those stand nominally identified with the bride, the Lamb's wife. You can surely detect them, as they are "known by their deeds;" they are men who turn the grace of God into lasciviousness. This means lewd, lustful, wanton, and wanton means loose, reckless. O I fear there are such that have crept in among the children of God, some for lustful desire, (to make themselves popular, some to accomplish other ends,) and so turn the grace of God into lasciviousness. Paul says they are men of reprobate minds. Reprobate means, lost to virtue. Have you ever seen them? Did you ever know them? "To disallow," "to reject." Did you ever see any one who would disallow and reject the doctrine in its full sense and receive and indorse anything for order? Some do disallow the full and complete meaning of predestination, some reject a full and complete atonement, others are so lustful that they try to mix works and grace, some have abandoned the true discipline, and reject the true order of God's house; these are men of reprobate minds, and Paul says they are among us, or that they would be after his departure. I am bound to believe he told the truth. Men who "draw away disciples after them." Did you ever witness this? Remember the caption of this article: "known by their deeds." "Heady," high minded, "who go into houses and lead captive silly women;" "who speak great swelling words of vanity;" men who make long faces and great pretensions, who indulge in foolish jestings; men who mystify the Scriptures, and teach for doctrine the commandments of men; men who are building upon other foundations, and who are absolutely ignoring the fact that the "foundation of God standeth sure;" men who come to

you in "sheep's clothing," but are "rav- ening wolves;" men of a smooth tongue and of a long face; those who strain at gnats and swallow camels; offer them a dime and they seem to be very backward, but offer them a dollar and it is swallowed up quickly; "dumb dogs" who can never get enough; "greedy dogs," "false accusers," "despisers of those that are good," yea, they are "known by their deeds;" leaders who cause the children of God to err; men who have a "form of godliness but deny the power thereof;" "unstable souls themselves," having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; an heart they have exercised with covetous practices; cursed children, which have forsaken the right way and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; so they are "known by their deeds." Dear children of God, we are commanded "to cast up the highway; gather out the stones," and I feel the day has come to do this. Paul says, From such men as these "turn away," be not partakers of their evil deeds. The command to the "little flock" is to "Let brotherly love continue;" "be of one mind;" "shun the very appearance of evil;" "let your conversation be godly;" "walk not after the flesh;" and "as much as lieth in you, live peaceably with all men." These and many other things are positive evidences of a true child of God, and a plain distinction between God's children and the children of the flesh, for they are "known by their deeds." God has long since placed a mark in the foreheads of those that are his, that is indelible, and that no one can detect only those who are in like manner marked. They are said to be sealed in their foreheads with the seal of the living

God. They are also a very "peculiar people zealous of good works." They are a separate people from the world; they had rather "suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." They advocate a doctrine that in ancient days was said to be a "hard doctrine;" in Christ's time it was said to be a "hard saying; who can hear it?" In our time it is said, These are "Hardshells." They have been mocked, and jeered, persecuted, stoned, sawn asunder, cast into a fiery furnace and into dens of lions, exiled, beheaded, crucified and tortured in every way, still they stood firm, and continued to speak as the oracles of God. They are to this day undergoing many trying ordeals. We know that God has eternally fixed all things, and that there is nothing left for poor, puny creatures to do; that the beginning and the end were always present with him, our destiny determined by him, and as the poet truthfully says,

"Chained to his throne a volume lies,
With all the fates of men,
With every angel's form and size,
Drawn by the eternal pen."

So by their deeds they are known.

May we all as children of God walk worthy of the vocation wherewith we are called, and prove to the world that we are what we profess to be, and let them know us by our deeds, is my prayer.

May God continue his rich blessings upon us all. Amen.

JAMES D. TRACY.

PERSONVILLE, TEXAS.

NYACK, N. Y., Jan. 14, 1906.

DEAR ELDER KER:—As I am hindered from meeting to-day with those I hope I love for the truth's sake, I thought I would write part of my early experience.

I was about seven years old when the

words were with me much of the time: "God is angry with the wicked." I realized it, knowing I was wicked, and felt the justice of God could not be satisfied with anything I could do. In the doctrine of election I could not see any hope for my salvation, for I could not understand how I could be holy, and yet the Scriptures plainly said, Without holiness none can see God. I was highly favored to hear the gospel preached by Elder Goble many years, sometimes hoping I would be better when I understood more of the truth. I wanted to be established in the doctrine of election and predestination, but it was a long while before I could see my interest therein. I could believe for others, for they were different from me, they were christians, I was a sinner, and much distressed. This continued long, and I envied the brute creation, for they have no soul. The Scriptures I tried to read often, but could see nothing but condemnation most of the time. I felt salvation is alone of God, no creature could help me, nothing could I do to save myself from the wrath to come. I was under the law a long time, until the words came with power, "Christ is the end of the law for righteousness to every one that believeth." I was enabled to believe in the imputed righteousness of Christ as my only hope, and was glad to realize the Savior's dying words, "It is finished."

"The terrors of law and of sin
With me can have nothing to do;
My Savior's obedience and blood
Hide all my transgressions from view."

Thus I was encouraged. The text, "Though your sins be as scarlet, they shall be as white as snow; though they be like crimson, they shall be as wool;" also, "By grace are ye saved," and many precious promises were given to me. Then I was happy for a time, hoping I had a love for the truth of the gospel, and felt the hymns very comforting. Now, I thought, if I were a christian I would have more trouble. Well, the trouble did come, I was to be tried. The church received me for baptism, and I

felt it such a gracious favor to be numbered with the people of God; an unworthy creature like me. I saw no fault in them, but feared I had deceived them. The words came sweetly to mind, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed this unto thee, but my Father which is in heaven." O I did rejoice, this was a good token; as an evidence I felt it to be mine. But soon after the thought came: Your name is not Simon Bar-jona, and I was cast down indeed. At another time came the words: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Now, I hoped I was indeed born of the Spirit, and made glad, for the new birth was a very solemn subject to me. Still I wanted more evidence, as I was often cast down. Another time when under trial this came: "To appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." This was a very precious portion for me, I could hope I was a mourner in Zion and would be blessed, for the Bible says, "Blessed are they that mourn: for they shall be comforted." I wanted a "thus saith the Lord" to me. The Lord has been better to me than all my fears; often cast down, but not destroyed; persecuted, but not forsaken.

"After so much mercy past,
Can he let me sink at last?"

Sometimes I can say, No, never; he that hath begun a good work, will not let me sink at last.

"Why should I complain of want or distress,
Temptation or pain? he told me no less;
The heirs of salvation, I read in his word,
Through much tribulation must follow their Lord."

No, this is not a smooth path that we are to walk in, for we would forget all the deliverances we have had in former trials and sorrows. I often feel the hymn 1007 (Beebe's collection) expresses my feelings: "I asked the Lord that I might grow," &c.; also hymn 68: "God moves in a mysterious way," &c. "Thy way is in the sea," was impressed on my mind;

also, "Turn you to the strong hold, ye prisoners of hope." I felt I was a prisoner when the words were given to me, yet was encouraged to hope faith would be given me to look to the strong hold. My experience is expressed in the SIGNS; and I hope my soul can witness to the experience of those who write for the SIGNS. Sometimes I know that those dear ones are taught by the same Teacher I have had for over fifty years in this journey: learning that it is through much tribulation we must enter the kingdom. I find hymn 225 very encouraging at times:

"O my distrustful heart,
How small thy faith appears!
But greater, Lord, thou art
Than all my doubts and fears:
Did Jesus once upon me shine!
Then Jesus is forever mine."

What a mercy is this: "If we believe not, yet he abideth faithful: he cannot deny himself." I desire to be thankful for all my blessings thus far.

Another circumstance which occurred over thirty-five years ago I would mention: being alone, and wondering if comfort could be for me, I took the Bible and searched for the Scripture which had been blessed to me in hearing preaching, or brought to my mind from time to time, when I had felt the promises were given to me. Truly it was profitable employment, for I did prove it was not in vain, for light I trust was given me, and understanding in the reading of many texts, and an assurance seemed granted to me to still hope in the mercy of a covenant-keeping God. So my weak faith was strengthened to endure a while longer, for I find it is "line upon line, line upon line; here a little, and there a little." I have found that as my day, my strength has been. I would not be unmindful of all the mercies thus far, but desire to praise the God of all my mercies when I cannot trace my way in the darkness.

Elder Ker, if you think this is worth space in the SIGNS OF THE TIMES you are at liberty to publish it.

Yours, I trust, in fellowship for the truth's sake,

(MRS.) M. A. HOWARTH.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1906.

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ANTINOMIANISM.

OF late we have seen in some places the words Antinomianism and Antinomian used quite frequently by some who were evidently referring to those who have opposed the theory of conditional time salvation, and who believe in the predestination of all things that come to pass. Thus our mind has been led to think somewhat more seriously than before of the words, and what they signify. It seems to us that it may be well to say a few things regarding the words and the things that are intended when the words are used. The things that we have seen written, as referred to above, have led us to conclude that the writers intended to convey the idea that all those who opposed conditional time salvation, and contended for the doctrine of the predestination of all things, are Antinomians. As we do and have opposed the one, and advocated the other, and as we also consider Antinomianism a most grievous error, we have felt like examining the matter more closely to see whether by opposing conditionalism and advocating predestination we have indeed been advocating Antinomianism.

It is claimed that a sect arose in the

sixteenth century under the teaching of John Agricola, who claimed that under the gospel dispensation the law is of no use or obligation, and holding doctrines which superseded the necessity of good works and a virtuous life. So far however as John Agricola and his followers are concerned, all that we know of them was written by their enemies, and so it is likely that more than half of it is falsehood; this however matters little to us at the present time. The word "Antinomianism" literally signifies, "contrary to law," or "opposed to law," and therefore those who use the word charge all against whom they use it with opposing the law of God, or with holding a doctrine that would make the law of God of none effect. This is indeed a serious charge, and if such are the legitimate conclusions to be drawn from any sentiment that any of us hold, the sooner we give up that sentiment the better for our own good, and the more for the glory of God will it be.

We recall that many years ago we saw a pamphlet containing an argument between the celebrated John Gadsby, of England, and a minister of another order, as to whether the law was a rule of life to believers. The question was not as to whether the deeds of the law were necessary to salvation. In this, so far as we could judge, both were agreed, both contended that salvation was wholly of grace, but Mr. Gadsby contended that the law did not remain as a rule by which believers were to be governed, or by which they were to order their lives, while his opponent contended that the law was still the rule of conduct to all who believed, although they were saved from eternal wrath by the grace of God. We recall that this minister charged Mr. Gadsby with being an Antinomian, because he

contended that Christ had freed the believer altogether from the old law. We recall that as we read the pamphlet it seemed to us hard to understand how a man who contended that there could be no salvation at all unless the law of God was entirely fulfilled to the utmost jot and tittle, and who also contended that because men could not fulfill it Jesus Christ must fulfill it for us, and must suffer, bleed and die under the curse of the law, that the redeemed might live, and live forever, could be called an Antinomian; or, in other words, could be said to be opposed to the law. Mr. Gadsby was careful to say that all who believe were not without law to God, but were under law to Christ. His contention in substance was that all who were under the old law were still under the curse of that law, but that now all who were redeemed were not only redeemed from the curse, but that the law had no more dominion over them. Now the love of God in Christ was shed abroad in their hearts, and this law written in their hearts was the substance of what the apostle meant when he said that believers were under law to Christ. The law was holy, just and good indeed, and so it must be fulfilled to the last letter, and Christ has fulfilled it for all his chosen ones. Now believers were to look to him as their Lawgiver and King and Judge. Why then should believers be called upon to fulfill a law that had already been fulfilled for them by another? This was the substance of Mr. Gadsby's contention in the debate to which we have referred, and for this he was called an Antinomian by his opponent.

We also recall that, when but a child, we used to hear the same word used against all those who contended for salvation by grace alone. It was said of

them that they made the law of little or no account. It was also said: for what purpose was the law given if not to be fulfilled by men; and how could any man be saved unless he satisfied the law of God by obedience to it? It did not then seem to matter how earnestly believers in salvation by grace sought to magnify the law, and to set forth its justice, holiness and goodness, or how earnestly they contended that the law of God, which could not be fulfilled by fallen man, had been completely fulfilled by the dear Savior, and so was magnified and made honorable and fulfilled in behalf of his people, so that it was fully satisfied in all its demands, and that without this no man could be saved, still the same word "Antinomian" was hurled against them, and yet the lives of those who believed in the sovereign grace of God were such as to show that righteousness was their delight and that the righteousness of the law was fulfilled in them. We recall also that then it seemed to us that instead of this word "Antinomian" rightfully applying to believers in salvation wholly by grace, it rather applied to those who contended that men were saved by their own obedience to the law. Very few would contend that any man could render perfect obedience to the law of God, and so would say that if we do the best we can we shall be saved; thus arguing that men could go to heaven although they had not fulfilled the law. What was this but making the law of no effect? Was not this true "Antinomianism," rather than that faith which believed in the perfect fulfillment of the law as a necessary thing to secure salvation? Arminians are the true Antinomians, rather than those whom they oppose and charge with Antinomianism. Would it not seem that Paul must have been charged with

Antinomianism (opposition to the law,) when he thought it necessary to say, "Do we then make void the law through faith? God forbid: yea, we established the law."—Rom. iii. 31. See also several verses preceding this text. He must also be meeting the same charge when he says in Romans vi. 1: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Again, in verse fourteen, sixth chapter, he says, "For sin shall not have dominion over you: for ye are not under the law, but under grace." In verse fifteen he adds these solemn words: "What then? Shall we sin, because we are not under the law, but under grace? God forbid." In the first six verses of chapter seven he shows that one cannot serve God at all while under the law. From all these Scriptures we see that Paul, at least, would not admit that grace did away with the law of God, but rather, that by grace was the law magnified. Thus those who opposed Paul's teachings were the real opposers of the law of God, the real Antinomians. He who contends that the law of God is so holy, just and good, that its utmost demands must be met and satisfied if any man is to live in that way, is not an Antinomian; and this, all who believe in Christ do contend for. The man who contends that he may be saved by partially doing the things that the law demands, despises the law, and is the real Antinomian.

Now, is he that believes in the predestination of all things that come to pass, therefore an Antinomian? First, it would seem plain that if to believe in the predestination of all things is to be an Antinomian, it would follow that he that believes that some things are predestinated of God, is that far an Antinomian.

If, for instance, any man believes that Jesus was delivered to the Jews and Romans to be crucified, by the determinate counsel and foreknowledge of God, that man is an Antinomian; that is, if to believe in predestination is to be an Antinomian; likewise if any man believes that God raised up Pharaoh for the very purpose which he fulfilled, that man is chargeable with Antinomianism, if the predestination of all things does indeed involve Antinomianism. But these, and thousands of other things in the word, are declared to have been appointed, and therefore these inspired men must have been, according to the charge now made against God's predestination, Antinomians. Every prophecy is proof of predestination, and therefore those who declared the predetermined purpose of God in prophecy are chargeable with Antinomianism. Be it so then; we feel to be content to abide in such good company.

Still further, those who believe in the predestination of all things that come to pass, believe also absolutely in the fixed laws of God, manifested in what we call the relation of cause and effect. Is this to be opposed to the law of God? Does it not rather magnify his law to believe in predestination? To believe in God's predestination is to believe also that his law in every sense in which we may use that word, is unchangeable. All that our God purposes and appoints can have no uncertainty in it. This must be so, because he is himself unchangeable. Those, on the other hand, who deny his predestination of any one thing, or of all things, are denying (whether they so mean it or not) the unchangeableness of God, and the unchangeableness of his law, whether that law be what we call the law of nature, the law of cause and effect, or the law revealed as it was on Sinai, or as it is

written in fleshly tables of the heart. Our God is the God of unchangeable purpose, and his law is unchangeable. What want of harmony, then, is there between his purpose and his law? Believers in the predestination of God are the strongest advocates of the law of God, and always have been. Is this Antinomianism? But if our God has not purposed all things that come to pass, it is sure that nothing can be fixed or settled in his purpose at all, and therefore there can be no certainty that his law shall stand. What is this but to be against his law, or an Antinomian?

Does a denial of the dogma of conditional time salvation involve Antinomianism? We are not well informed as to the manner in which some connect a denial of this last named theory with Antinomianism, but so far as we can see it must be upon somewhat the same grounds that our fathers were charged with this heresy, who contended for salvation without the deeds of the law. They denied conditionalism in our final salvation, claiming that this salvation was wholly wrought out for us upon Calvary, so that nothing remained for us to do to secure it, and that the work of the Spirit in the heart wrought out all our obedience, both in spirit and in outward life, and for this they were charged with denying the law. So, in like manner, when we say that the Lord has wrought all our works of obedience in us, and that the price of spiritual blessings bestowed upon us daily was also paid upon Calvary, it seems that the same charge is held out to frighten timid souls away from the liberty which they have in Christ. But we do certainly think that if Antinomianism is to be charged upon either side, it belongs rather to those who contend that our obedience is in some sense the price of all our present spiritual

blessings; for if any blessings are ours at all, they must be ours because of the law of God having been fully satisfied for us. If then, these present blessings do not come to us as the gift of God, because of the perfect righteousness of our Lord Jesus Christ, they must come to us because of perfect righteousness in and of ourselves. But this last will not be contended for by any one, therefore those who claim that because of our obedience we are blessed here, are really saying that our imperfect obedience is sufficient, and that we may obtain these blessings at the sacrifice of the demands of the law of God; and what is this but Antinomianism? Anything that puts the law of God one side in any degree, or that says that it need not be perfectly fulfilled, upon any ground, is full-fledged Antinomianism.

We hope that all will take notice that we do not charge upon any of our brethren who say such things, that they intend to deny or belittle the claims of the law of God, but what they do say about conditional time salvation necessarily involves a belittling, rather than a magnifying of the law. The only way in which the law of God can be truly magnified and made honorable is by the perfect obedience unto death of Jesus our Lord, and not by any striving of our own to fulfill the law. All our striving comes short, and it is only when we find this out and confess that we have seen an end of all perfection, and that the commandment is exceeding broad, that we do really magnify the law. When this stage of heart-felt experience is reached by the pilgrim Zionward, then indeed he is prepared for the revelation of that perfect obedience of the Lord which must be imputed unto him for his justification and salvation. When, as believers, we strive to follow the Lord in his walk and in his

commandments, and find that we are far short of doing the things that he commands, we magnify the law far more than those who are deceived in thinking that they have kept his commandments and therefore are entitled to the blessings promised in the new covenant. When the poor soul falls down before the Lord and confesses his weakness and inability, he is truly magnifying his Lord's commandments, and if ever he is free from Antinomianism it is then. He that thinks he has fulfilled the law of the Lord is the true Antinomian, but he who confesses his failure is he that is free from that error indeed.

Now in conclusion we will say, that if any man lives carelessly, worldly, evilly, seeking pleasure more than God, and then claims shelter under the predestination of God, that man is an Antinomian of the most radical type; he is an enemy of the law of God; he is an enemy of God.

We leave these considerations to the readers of the SIGNS, and we trust that they will all read carefully and consider well this whole subject. May the Lord give light and understanding in all things. C.

BACK NUMBERS.

ALL new subscriptions for the SIGNS OF THE TIMES are now credited from the time they are received, unless otherwise ordered, but if any wish their subscription to date from the first of the year we will supply them with back numbers.

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REPLY TO BROTHER DICKENS, NO. 2.

WHILE brother Dickens seems glad that I was a little more explicit in my view of Matthew xviii. 8, 9, in my reply to him, than I was in my remarks to Elder W. W. Polk in the SIGNS for Nov. 15th, 1905, he yet fails to understand how I can say the Jewish nation was the hand, foot and eye of the apostles without joining the world or unbelievers to the church. I am glad, however, of his confidence: that he does not believe I intend to do so, but he says if he understands language I certainly have done so. Did the Lord mean to join believers and unbelievers together when he said to the church, "Come out from among them, and be ye separate"? Certainly brother Dickens will say, No. Then neither do I when I use the term "cut off," if cut off means to separate. There must have been some connection between believers and unbelievers, or the Lord would not have said to believers, "Come out from among them, and be ye separate;" coming out was the separation or cutting off.

When I associate the apostles with the Jewish nation, it is not in the sense of christian union, but national union; that nation was the hand and foot in the sense of power by which the apostles as men the seed of Abraham and members of that nation, moved and acted: "The scribes and the pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do." From a legal standpoint they were the eye because in a sense they had the oversight of all who heard Moses read in that day.

Christ himself was subject to the law; he was not made above the law, but under the law of sin and death, consequently the whole law had dominion over him as a man, he being the seed of Abraham. He was obedient in all things, even unto

death, the death of the cross, therefore he fulfilled the law in every jot and tittle, magnified it and made it honorable.

Our nation, in the same sense, is our hand, foot and eye; it supports us in the sense of strength, it acts for us, it sees for us. Brother Dickens says he wants to notice a few things in my reply to him and weigh them by the meaning of language and a "thus saith the Lord." This is his privilege; no man should write or preach who is not willing that what he says should be investigated.

Brother Dickens says, "I never have yet seen an eye or a foot or a hand in its proper size larger than the body, and the Jewish nation was a larger body than the apostles; my suggestion is that the apostles were the eye for the Jewish nation, or the hand or the foot; the eye is the thing to see with, and the apostles had more light and could see deeper into the truth than the whole Jewish nation." Regarding beast, bird and man he is right, that the body is larger than the feet, eyes or hands, but he will, I am sure, acknowledge that the feet, hands and eyes are the strength of the body, man would be a weak and helpless creature indeed without them.

Therefore, I hope brother Dickens will see that the hand, foot and eye in Matt. xviii. 8, 9, represent powers rather than members of a natural body. He makes the apostles and Jews pretty close kin when he says "the apostles were the eye, hand and foot of the Jewish nation." Naturally, this presents the same relationship that I have tried to present all the time: that they (apostles and Jews) were all members of one body. I hope brother Dickens will see this, if so, it may explain my position better than I am able to do. Our brother says, "The apostles had more light and could see

deeper into the truth than the whole Jewish nation." If we are to "weigh language" then brother Dickens says the Jewish nation had some light into the truth; if so, it was not blind, but he asks, "Can it be possible that the blind, unbelieving Jews were the hand, foot and eye for the people of God?" "The light shineth in darkness; and the darkness comprehended it not." This light is synonymous with truth, and the Jews comprehended it not, because they were blinded. I do not believe that Elder Dickens means to present the idea that the Jewish nation could see or understand the truth, but "if I understand him, according to his language he certainly does."

Brother Dickens now leaves the things spoken to the apostles nearly two thousand years ago and speaks in the present tense, saying, Can it be that such as these (unbelievers, defiled Jews,) are the eye, hand or foot for the saints of God? We should remember that many things were said to the apostles which are not applicable to any other men who ever lived. The Jewish nation to-day is not the power of the land, neither are the children of God under the law, but under grace, hence they are not to obey those who sat in Moses' seat, but rather be subject to the powers that be, our nation or government. We should, if we can, apply Scripture in its place and time. Brother Dickens says, "If I should say to a man, Thy hand is bleeding, would he look at my hand to see if it were bleeding, and think that it was his hand? No, he would look at his own that was connected to him." No one would deny this, but if the Jewish nation, the strength and guide, according to the law, should have suffered loss or calamity in any way, the apostles would have suffered

with it, being members of it. In the same sense we of the United States would suffer should our nation suffer disaster, since we are members of the union or nation.

Brother Dickens now calls upon the readers of his letter to begin with the first of Matthew xviii., and tells them that they will see that Jesus was addressing the apostles, whom he says represented the church, and to them he said, If thy hand or foot offend thee cut it off and cast it from thee, &c. I will quote a few verses just here to show that Jesus had others, as well as members of the church, in his thoughts and words: "Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee."—Matthew xviii. 2-8. "Little children" represented the church, or characters of the church, these enter into the kingdom of heaven. Whoso should receive such little ones would receive Jesus, but whoso should offend or not receive the little ones who believed in Jesus, it were better for him that a millstone were hanged about his neck and that he be drowned

in the depth of the sea. Is this character a little one? is he a member of the body of Christ? is he an "orderly upright walking member"? is he "a bright light in the church"? What does the Savior say? "Woe unto the world because of offences!" "Woe to that man by whom the offence cometh." What shall be done with him? it was not the right of the apostles to drown him in the sea; Jesus did not so command them, but did command them to cut him off, regardless of station, and cast him from them, or in other words, separate yourselves from all who offend in denying Jesus to be the Christ, and therefore receive not the little ones in his name.

Brother Dickens calls attention to what Jesus said in Matt. v. concerning the offender being a member of the body. I do not see any material difference in his language there from that in Matt. xviii. 8, 9. The Savior was giving the new law in Matt. v., and tells his disciples, in substance, that whoever of the Jewish nation lived according to the sayings of olden times would manifest that they were not of his, therefore if the eye or hand, members of their body (Israel), should offend, it should be plucked out or cut off, or in other words, the apostles were to separate from all who claimed to be "Moses' disciples."

Our brother says, Paul was speaking of the church or members when they were in an humble and unoffended feeling, when he said, The head cannot say to the feet, I have no need of you, nor the eye to the hand, I have no need of thee. Paul does not tell us that this is his meaning. According to this, few were the times in the apostles day that it could be said, but rather a cutting off and a plucking out would have been almost continually the work of the church,

according to brother Dickens' understanding of the terms pluck out and cut off.

I am glad that brother Dickens tells us Webster says separate means to cut off. Again, brother Dickens says, "I presume that Elder Ker thinks that to cut off any of the members, there would be a spot in the bride. When her Husband said, There is no spot in thee, he was looking at her through his own atoning blood, that he had cleansed her from all sin, for the blood of Christ cleanseth us from all sin; therefore he could speak the above loving words, and not that he looked at her while she is tabernacling here in the flesh." I ask, is the church now perfect through Christ, or is it looking for another sacrifice by which it can be cleansed from all sin? Let the word of God answer: "By one offering he hath perfected for ever them that are sanctified." "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." If this does not absolutely establish the fact that the church of God is now perfect in Christ, I am deceived.

Brother Dickens speaks of Paul serving the law of sin with his flesh; let us not forget what Paul said of himself: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." When the Husband said to the bride, There is no spot in thee, he saw her just as she stands to-day, in him, delivered from sin, death, hell and the grave. Our experience of conflict between the flesh and the Spirit should in no wise give us to think that sin has dominion over us.

Brother Dickens admits that the Savior said nothing in immediate connection with Matt. xviii. 8, 9, concerning healing the member that offended, whether it be hand, foot or eye, but says, "In the same chapter, after telling Peter what to do with a brother who trespasses against him until it gets to the church, then if the offending brother will not hear the church, let him be unto thee as a heathen man and a publican. What does this mean? To withdraw or cut him off, or in other words, he is considered no more a member of the church, having no more right nor privileges in the church than if he had never joined." I want to call attention to the fact that Jesus first mentioned brotherhood in Matthew xviii. in verse 15, by saying, "Moreover, if thy brother shall trespass against thee." From this on to the end of the chapter he is speaking of what we call church order, and how to proceed in cases of transgression. Peter does not imply in his inquiry, How many times must I cut my brother off? but rather, How many times can he be healed? and Jesus told him until seventy times seven, meaning times without number. Please bear in mind that no mention here is made of hand, foot or eye, but brother. Jesus said, "If he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind [not cut off] on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." Is there not a difference between cutting off and binding?

From unbelievers the apostles were to separate themselves, but the brother who acted disorderly should be bound. I am willing, however, that brother Dickens should say cut off if he likes that better. No brother should be allowed to sin at

the expense or sanction of the church, but when he repents of his sin he should be restored to the privileges of the house as a brother. You know, brother Dickens, that it is a brother who offends, (in this connection) it is a brother who will not hear the church, it is a brother who is to be as a heathen man and a publican, it is a brother who is bound, it is a brother who is loosed. In the case of the hand, foot and eye they were to be cut off and cast from the apostles, signifying they had no place in the body of Christ. It is different with a brother, we may separate ourselves from him, we may exclude him from the privileges of the house, cut him off in the sense of separation in christian walk and conversation; but does this affect the fellowship that we had for him before as a child of God? We cannot fellowship his ungodly deeds, but if we believe before his exclusion that he is a child of God, we love him as such afterward, notwithstanding his sins. Christian fellowship that can be put on and taken off at will is not worth much. I understand that the fellowship of saints (like faith) controls the man, rather than the man controlling fellowship.

I feel sure that brother Dickens and I would be agreed if we could talk together a few moments. From his standpoint of church order, as he understands Matthew xviii. 8, 9, he is right, but I do not understand that portion of the word to refer to church order in the sense of discipline. He is right, that we should withdraw from every brother who walks disorderly. I should not like to think that brother Dickens or any other man is more favorable to good order in the house of God than I am. My opinion is that the church should deal with every member who walks contrary to the gospel, regardless of age or standing socially

or financially. Elder Dickens is, I am sure, viewing the church from the standpoint of order, while I am viewing the perfect church or bride, and it is in the sense of vital unity that I say a member, hand, foot or eye, cannot be cut off or plucked out. This body is gloriously perfect, but it would not be perfect if any member could be cut off. Therefore, to this body Paul says, "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."

Elder Dickens seems to think that I misunderstood his question concerning the resurrection; the original question and connection is as follows: "Do you believe in the resurrection of our vile Adamic bodies that die and are buried in the earth where men dig holes with picks, hoes and shovels? If so, you certainly believe that Christ is able to replace all the limbs and eyes that his people have been so unfortunate as to lose in this life. If he can do this, which I believe he can, then he can replace a member of his body or kingdom in this life." If this is not to the end, Do I believe in the power of God? then I am frank to confess that I do not understand plain English language. In this question and connection brother Dickens makes quite a distinction between the body and head, or Christ and the church; he says in his letter that the church should cut off disorderly members, but plainly says, in substance, the church cannot replace the members cut off, but Christ can, and if he does not, then brother Dickens does not want them replaced. How does this correspond with what Jesus said to the apostles (whom brother Dickens says represented the

church) in Matt. xviii. 18, "Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven"? This power is given by the Savior to the church, hence we have no more right to say that Christ replaces than to say he cuts off the member.

I will now answer the question of brother Dickens concerning the resurrection the best I can, and hope not to be misunderstood. Just what he means by saying, "Do you believe in the resurrection of our vile Adamic bodies?" I do not know, but his language means, Do I believe in the resurrection of the same identical, vile, Adamic body that goes down in the earth? This would bring up the same body that went down, without change. If this is what he means, then I say no, because it is contrary to the word of God; but if he means that our vile body is changed, if he means it is sown a natural body and raised a spiritual body, if he means this mortal must put on immortality, if he means mortality is swallowed up of life, if he means that flesh and blood cannot inherit the kingdom of God, then I say yes, with all my mind and strength. We have no record of any change taking place after it is raised, "it is raised a spiritual body." If there be no resurrection, then every son and daughter of Adam are without hope, but "as we have borne the image of the earthy, we shall also bear the image of the heavenly." Hence it is conclusive that in the resurrection we shall not appear in the image of Adam, or in other words, in our vile Adamic bodies, but in the image of Jesus. What this image is, or what we shall be, "doth not yet appear" to any man who lives on the earth.

Brother Dickens says he is anxious

about the matter of the hand, foot and eye, because he considers it a vital point of discipline, and he hopes the Lord may bless our controversy to the good of the church. I hope also that our little correspondence may do no harm. He says if he is right he hopes the Lord will bless it to his people, and if I am right he hopes "the Lord will open the eyes of the blind to see it." Just who brother Dickens refers to when he says, open the eyes of the blind, I do not fully understand. He tells us that the Jews and unbelievers are the blind, I therefore hardly think he refers to that class. If he means the people of God (manifest children) then I fail to understand why he should say "eyes of the blind." The church of God is not blind to the truth, the eyes of their understanding having been enlightened; the sight may not be perfect, but sight at all is not blindness. I think the blindness which is most against us is blindness to our own shortcomings, faults, sins and weakness, but our sight is acute concerning these things in our brethren. I wish we might watch over each other for good and not for evil.

I have tried to reply to brother Dickens as the different points appear in his letter, and I have tried to be plain and pointed that I may be understood, but with no intention of being sarcastic or unkind. I fully believe brother Dickens is sincere in this matter, and I hope that I am equally so. We both have now given our views of the subject as well as we can perhaps, and they stand for the investigation of the readers of the SIGNS. One thing is sure, viz: whatever the Savior meant by the language, stands unchanged to-day and forever, regardless of what any of us may think, speak or write; our opinions will never change the true import of God's word. I am per-

fectly willing that brother Dickens shall have his view of the matter under consideration, and I am also sure that all others are willing, and that many stand with him I have no question, but this does not change my opinion, even though I should stand alone; my understanding of the Scriptures is not a matter between myself and man, but between God and me.

No man is infallible save those who were inspired of God and mentioned in his word by name. To God is all praise due for spiritual knowledge, wisdom and revelation. I ask no man to believe what I try to preach or write only as it is supported by the word of God.

I am not favorable to controversy, it seldom works to the glory of God, but often to an estrangement between brethren; it often makes the difference of opinion wider, it often confuses the minds of God's children, rather than to comfort them. I want, however, to stand firm in the truth, if it be God's will, and earnestly contend for the faith which was once delivered unto the saints, but this does not mean fighting our brethren; many men have done this in their daily life more effectually than they ever did in the pulpit or through the press.

I now hope that brother Dickens may be willing to let this question of discussion cease with this number of the SIGNS. I appreciate his desire that God may bless brother Chick and me in our connection with the SIGNS, and I want to assure him that I desire God's blessing upon him in all his labor in the kingdom of God's dear Son.

H. C. KER.

MARRIAGES.

By Elder H. C. Ker, at his residence, Feb. 10th, 1906, Edward H. Pratt and Miss May E. Reeve, both of Orange Co., N. Y.

OBITUARY NOTICES.

Miss Anna H. Scott, the subject of this notice, was born August 20th, 1825, and died Oct. 14th, 1905. She was the daughter of the late Elder Eli and Elizabeth Cole Scott, and was baptized in the fellowship of the Ebenezer Old School Baptist Church, of Baltimore city, in August, 1860, (I suppose) by the late Elder Wm. J. Purington, he being pastor at that time, and she lived a consistent and beloved member to the day of her death. It was the good fortune of the writer to know her for the last seven years, and I can say that during these years she has been a faithful, loving and lovable sister, her cheerful and sunny disposition always shed its light around her. She was one of those children of God whose very presence made one feel glad to be with her. She was ever true to attend the meetings of her church, even when she was physically unable to do so, she loved the assembly of the saints. I well remember her last meeting with them, which was at Black Rock, how cheerful and glad she seemed at being present; though weak and tottering in the flesh, she was strong and bright in the spirit. She came home a few days later to her sister's, Mrs. John Walker, of 205 N. Fulton Ave., Baltimore, where she became ill, and although all that loving hands could do was done, her time had come and she must go home in obedience to her Father's call. She had no fear of death, and had at different times expressed her desire to go home and be at rest, which desire the Lord granted in his own time.

Her remains were taken to Black Rock Church on the 16th, where the writer spoke for a short time to the many friends that met to express their regard for the deceased.

A lovely sister is gone; we miss her from our meetings, and feel sad at our loss, but rejoice that she sings the song of everlasting praise to him who loved her and washed her from her sins in his own blood. May the meek and Christlike spirit that was ever manifest in her life rest upon the bereaved.

Her unworthy but fond pastor,

JOSHUA T. ROWE.

[To the above tribute to the memory of our dear sister in Christ we feel to add a few words of affection and regard. When we were called to become the pastor of the churches in Baltimore city, Black Rock and Patapsco, she was an active loving member of the church in Baltimore. As such she remained all the years since, until increasing years and infirmities deprived her of the power to be as active as in earlier life. No one in all these years loved the courts of the Lord's house more, and no one strove to do that which she felt was incumbent upon her as a member more earnestly than did she. She was of a happy, sunny disposition, always cheerful, but never in any way of a light or trifling manner. She loved

the truth of salvation by grace, and the company of those who believed with her. It was our privilege to be much in her company for many years, and in all this time there is not one recollection but what is most pleasant. We know of but two now living who were members of the church in Baltimore when we went there, nearly forty years ago. We can but be sad at times as we recall the faces and voices of those who were so dear to us then, and remember that we shall on earth see them no more, but their memory is precious, and so the memory of our sister Annie Scott is altogether pleasant, for we received nothing but kindness at her hands at all times, and she was kindly in feeling and in deed to all. May God give to us all, that her mantle of true spiritual light and life may be ours also.—C.]

Mordecai W. Elston, son of Deacon Asa and Catharine C. Elston, was born in Wantage, Sussex Co., N. J., Oct. 28th, 1821, and fell asleep in Jesus Feb. 18th, 1906, being in his 85th year. Deceased married Millicent Wheat Hoyt, daughter of John and Phebe Stiles Hoyt, Dec. 25th, 1841. She departed this life May 24th, 1892. To this union were born eight children: Mary, died in 1869; Joel Nelson, in 1876; John Asa, in 1882. Those who survive him are Mrs. Phebe C. Smith and Miss Fannie A. Elston, of Middletown, N. Y., Dr. G. A. Elston, of Corry, Pa., George B. Elston, of Norfolk, Va., and M. W. Elston, Jr., of San Francisco, Cal. Brother Elston lived where he was born until he was married, when he moved near Mount Salem, N. J., on a farm which remains still in the family and is known as the Elston homestead, and where he remained until seven years ago, when he came to live in Middletown. The old homestead is furnished and unoccupied, except as a meeting place for the family during the summer months. This homestead is a pleasant place, surrounded by many comforts, with pleasant outlooks, and it being the home of the children of the family, is very dear to them. The home of brother Elston was a pleasant resting-place for all of his friends and also for those of his family. He was baptized in the fellowship of the Salem Church by the late Elder Gilbert Beebe. He united with the Middletown & Walkill Church soon after coming to Middletown to live, and remained a faithful, steadfast member till the end of his pilgrimage on the earth. The doctrine of God our Savior was his delight and comfort, and he died in triumphant faith, to awake in the likeness of Jesus. He was well known in Sussex and Orange counties and elsewhere as an honest, upright man, faithful in all the duties of life. He was a kind father, an affectionate husband and a good neighbor. He will be greatly missed in the home where he had spent most of his time of late owing to ill health, and where he received every attention by his dutiful and kind daughters.

K.

Deacon Martin P. Cooper was born in Broome, N. Y., Dec. 18th, 1830, (his father dying Nov. 18th, one month previous to his birth.) He was called to his eternal rest Jan. 18th, 1906, after an illness of six days of pleuro pneumonia, being 75 years and 1 month old. He was married to Harriet Townsend Feb. 16th, 1852; to them were born one son and three daughters. In his early life he professed a hope, and went before the Middleburgh Old School Baptist Church and related some of his travels, and was received by them, and baptized by Elder George Slater, July 15th, 1866. He was chosen to fill the office of deacon Jan. 18th, 1868, which office he filled with honor and satisfaction to the church till his death. Brother Cooper leaves his wife, three daughters: Alice Wood, Helen Thorne and Fannie Smith, all worthy members of the Middleburgh Old School Baptist Church, and one sister, Maria Bush, seven grandchildren, six great-grandchildren, besides the church, to mourn their loss, but truly not as those who have no hope, feeling our loss is his gain. Deacon Cooper was a self-made man, and but few are his equal. In humility, patience, long-suffering, gentleness and meekness he manifested the Spirit of Christ. He was firm, uncompromising, fearless, and blest with a forgiving spirit in its true sense, beloved by all who knew him. It was my sad pleasure to be at his bedside the most of the time during the last four days of his sickness. His mind was clear until nearly the last. When asked if he wished to say anything, he said, "I have had my say long ago." Yes, his whole life speaks volumes. Brother Cooper's place in the church was always filled, with but two or three exceptions, at meeting time. His daughter expressed a desire that he might recover; he answered, "His will be done, it will all come out right." We as an association and as a church feel our loss keenly, yet cannot mourn, knowing God doeth all things well. May the Lord remember his bereaved family and the church in much mercy.

Elder John Clark spoke very comfortingly to relatives and friends Jan. 21st, after which the remains were laid to rest in the Middleburgh cemetery.

D. M. LEONARD.

BROOME CENTRE, N. Y.

BROTHER Corbin Grafton, whose funeral took place Feb. 23rd, 1906, on his 84th birthday, was our brother in the flesh and also in the Spirit, we hope. He was baptized, I believe, by the late Elder Wm. J. Purington, in the fellowship of the church at Harford, near the beginning of my ministry, I having never administered the ordinance at that time. In full fellowship he continued in this church until the end of his life. He was the oldest of six brothers, all sons of Martin Grafton, who, together with our mother, two sisters out of five, and three brothers out of six, were members of that church, and those

who make no profession are favorable to the doctrine held by the Baptists. Our brother was of a quiet, and rather reserved disposition, patient in his life, seeking peace with all men, and especially in the church. He leaves three sons and two daughters, all in homes of their own, but were all present during his sickness and departure. The beginning of the end was with a chill, followed by raging fever, which lasted as long as he did; he appeared to be struck with death at once, but lingered for several days, being aware of his condition; notwithstanding being encouraged by his physician, he felt that his time had come. He had all the attention that his children and others could give, but he is gone, leaving a widow who is also advanced in years, and five children, but they seem not to mourn as those who have no hope, but the flesh is weak. The bereaved widow has lost a faithful husband, the children an indulgent father, and the church at Harford an old, tried and faithful member. The Lord be merciful to those who remain, and fill up the vacant place, according to his good pleasure.

WM. GRAFTON.

FOREST HILL, Md.

INFORMATION WANTED.

If there are any Old School Baptists near Wagner, South Dakota, will they please write to Mrs. R. T. Stout? Address, Wagner, S. Dak., R. F. D. No. 1.

ACKNOWLEDGMENT.

ELDER Wm. Morpew, of Lake Crystal, Minn., wishes to state that he has received \$11.60 in answer to his appeal for aid, for which he feels very thankful.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 74.

MIDDLETOWN, N. Y., APRIL 1, 1906.

NO. 7.

POETRY.

JUST AS GOD LEADS.

(By request of Mrs. Mary Purington.)

Just as God leads me I would go,
I would not ask to choose my way;
Content with what he will bestow,
Assured he will not let me stray;
So, as he leads, the path I make,
And step by step I gladly take,
A child in him confiding.

Just as God leads, I am content,
I rest me calmly in his hands;
That which he has decreed and sent,
That which his will for me commands,
I would that he should all fulfill,
That I should do his gracious will,
In living or in dying.

Just as God leads—I all resign,
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfill;
That which his love ordained as right,
Before he brought me to the light,
My all to him resigning.

Just as God leads me, I abide
In faith, in hope, in suffering, true;
His strength is ever by my side—
Can aught my hold on him undo?
I hold him firm in patience, knowing
That God my life is still bestowing,
The best in kindness sending.

Just as God leads I onward go,
Oft amid thorns and briars seen;
God does not yet his guidance show,
But in the end it shall be seen
How, by a loving Father's will,
Faithful and true he leads me still.

WM. QUINT.

NORTH BERWICK, Maine.

CORRESPONDENCE.

ROMANS III. 24.

“BEING justified freely by his grace, through the redemption that is in Christ Jesus.”

“How should man be just with God? If he will contend with him, he cannot answer him one of a thousand.”—Job ix. 2, 3. The wisdom of the world can never tell us how transgressors can be justified before God. It is only the gospel of Christ that yields us the answer to this momentous inquiry, and the declaration at the commencement of our writing proclaims the good news.

Justification. Glad tidings indeed is this to sin-burdened, contrite souls, for such have come to the knowledge of the hopelessness of their condition if their justification depends upon the creature. Let us then for our comfort and hope look at the presentation of the subject in the text before us.

The first consideration is that it is “God that justifieth.”—Rom. viii. 33. What, the righteous God, who hateth iniquity, justify vile transgressors of his holy law? Yes, this is the divine mystery in the gospel. What moved God to such acts? O, he was self moved, it was

his own graciousness, it was the good pleasure of his will, it was according to the eternal purpose which he purposed in Christ Jesus our Lord. "Being justified freely by his grace." This graciousness of the Lord is very consoling to us unworthy ones, and it is all treasured up in the Son of God, the Head of the church. So it is written, "Grace and truth came by Jesus Christ," and God "hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 9. Then, from everlasting, grace was given us, given us, not apart from, but in Christ Jesus. God's love also is declared in this same manner: "The love of God, which is in Christ Jesus our Lord."—Rom. viii. 39. God hath chosen his people in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in love, and all spiritual blessings in heavenly places were given to the elect in him. (Eph. i. 3.)

"In Christ, from everlasting loved,
The saints were chosen and approved;
Formed for himself, with him joint-heirs,
All things in heaven and earth are theirs.

In Christ they were accounted one,
All known, all blest, ere time begun,
And one in covenant bonds of grace,
They were ordained to see his face."

And as I muse upon this my heart exclaims:

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

It is ever well for the heirs of promise to trace the streams of their present blessedness to the eternal source from whence they all flow. This will abase all our pride, we shall see there is no ground for creature glorying in the sight of God, and while in humility, in nothingness, we

are bowed before him, do not our hearts throb with adoring gratitude that grace was given us in Christ Jesus before the world began? Perhaps the most perfect presentation of Jehovah's abounding and reigning grace in the Scriptures is found in Romans viii. 29, 30: "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." "Whom he did foreknow." Before he gave them being in Adam, when as yet there were none of them, he knew them, he had taken them into heart intimacy unto himself, he loved them, his chosen in Christ Jesus. The Son of God prays unto the Father, saying, Thou hast loved them, as thou hast loved me. "For thou lovedst me before the foundation of the world."—John xvii. 24. God predestinated them to be conformed to the image of his Son. This signifies they shall attain to the highest excellency, to be in nearness to Jehovah in all the nearness of the Son of his love; it declares their attainment to immortal beauty, they shall be like the altogether lovely One; it reaches forth to their ultimate glorification when in the resurrection at the last day (John vi. 40,) they shall be raised incorruptible, immortal, then shall they fully bear the image of Christ, the heavenly One. "We shall be like him, for we shall see him as he is." "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?" Read on to the end of the chapter this joyous song, and as

you read may your heart taste that divine inspiration, that you may in faith march on and sing with the loved and ransomed host their triumphant song. O this song is as a mighty flowing river, and yet flowing so sweetly that I, a poor sinner, taste and drink to satiate my sin-wearied, tempted soul. We have read of the animating powers of martial music, of songs that wrought to enthusiasm and inflamed our fellow sinful men to do exploits, to march "to victory or death," such as the Marseillaise hymn. But what are all such songs? they cannot compare with this, they are hushed, they are silent, they perish with the perishing, they sink down into the pit and are entombed to rise no more. O in all human literature there is no martial song that can be heard with this. Would you be familiar with the most preeminent martial hymn? then read this which the apostle Paul penned by the inspiration of the Holy Ghost. They who have learned and sing this song are not going forth to "victory or death;" no, they go forth conquering and to conquer, they hold on their way from victory to victory till their last enemy is destroyed, which is death. Christ, the glorious Head of the redeemed, has triumphed, and has ascended on high, 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 all the members of his body shall at length in eternal triumph stand with him upon mount Sion, (Rev. xiv. 1,) and reign in life eternal with him. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." It is well established in the Scriptures that there is no meritorious cause in us that God should justify us, and under divine instruction we learn that by the deeds of the law no

flesh shall be justified in his sight. (Gal. ii. 16.) There being then no procuring cause in us that God should bestow his justifying favor, we are taught then to appreciate the divine revelation that God justifies a sinner "freely by his grace." How rich and full, running over, is this language! It signifies that God justifies us without money and without price, gratuitously justified. How suitable is this to those who have "nothing to pay." Our justification is not of necessity, not reluctantly bestowed, but the Lord very cordially, in all affectionate bountifulness, justifies the ungodly. As in another place, in the new covenant God says, "Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul."—Jer. xxxii. 41. There is no half-heartedness in his gracious work, no hesitation, but freely he pours it forth, it is shed upon us abundantly through Jesus Christ our Savior.

The apostle having declared that justification is most freely and graciously given by God, proceeds to announce the glorious and almighty acts according to which he is just and the justifier of his justified ones. We are justified through the redemption that is in Christ Jesus, whom God hath set forth to be the propitiation through faith in his blood. Christ is the propitiation for our sins, he is our Redeemer from the curse of the law, he only could put away our sins, and this he must do even by the sacrifice of himself; this was the way, this is what it cost to present us faultless in justification of life unto God. Consider awhile with me our mighty Redeemer, and how it became him to redeem us in order to our acceptance and everlasting happiness before the throne of God. "What think ye of Christ?"—Matt. xxii. 42. It is so es-

sential that our thoughts are the truth concerning him.

"What think ye of Christ? is the test
To try both your scheme and your frame;
You cannot think right in the rest
Unless you think rightly of him."

Our Lord Jesus Christ is God and man, he is David's Lord and David's son. (Matt. xxii. 42.) The apostle Paul presents the divine mystery of his person in these words: "The second man is the Lord from heaven."—1 Cor. xv. 47. "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."—1 Tim. iii. 16. He is Emmanuel, God with us. (Matt. i. 23.) The Word made flesh, the only begotten Son of God, who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. He is the brightness of the Father's glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. (Phil. ii. 7; Heb. i. 3.)

"Some take him a creature to be,
A man, or an angel at most;
Sure these have not feelings like me,
Nor know themselves wretched and lost.
So guilty, so helpless am I,
I durst not confide in his blood,
Nor on his protection rely,
Unless I was sure he is God."

Surely the pleasure of the Father shall prosper in his hand. (Isaiah liii. 10.) Then also it is very satisfying to consider how in every way Christ Jesus was fitted to accomplish the redemption of his people. As our High Priest, Surety and Ransomer he was without flaw; as our

sacrifice he is the Lamb without blemish and without spot. (1 Peter i. 9.) He knew no sin. (2 Cor. v. 21.) He did no sin. (1 Peter ii. 22.) In him is no sin. (1 John iii. 5.) He could say, "The prince of this world cometh, and hath nothing in me."—John xiv. 30. "Which of you convinceth me of sin?"—John viii. 46. "Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."—Heb. vii. 26. How is it that it became the Son of God to undertake our redemption? It became him to become incarnate and to be found in fashion as a man; (Heb. ii. 17,) to humble himself and become obedient unto death, even the death of the cross, because in those transactions in the eternal counsel of God in which the elect were accounted one in the foreordained Christ, the anointed One. For the eternal election of the church by God the Father was not apart from, but in Christ Jesus, the Son of his love. So the elect of mankind were ever accounted, in the eternal counsel of Jehovah, in union and one with the Son of God, the Word, who in the beginning was with God, and was God, and who in the fullness of time, (Gal. iv. 4,) was made flesh and dwelt among us. It became the Son of God then to undertake the redemption of the church, for as he is the Husband and Head of the elect, he is in the very nature of this relationship the Savior of the body. "For the husband is the head of the wife, even as Christ is the head of the church: and he is the Savior of the body."—Eph. v. 23. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ."—1 Cor. xii. 12. There are other grounds embraced in the eternal purpose in Christ Jesus revealing to us why it became him

to redeem his people; one I will mention: the predestination of the elect unto the adoption of children. (Eph. i. 5.)

"All the Lord's honored, chosen race,
Adopted were by sovereign grace;
As viewed in Christ, they ever stood
The children of the living God."

In Heb. ii. 14-17, we have the incarnation, the ransoming, propitiary sufferings and death of the Son of God declared as flowing from this union. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it 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." He is the near Kinsman, and the right of redemption is his. (Lev. xxv. 49.) I will not enlarge upon this, but would now present some thoughts upon the redemption through which the saints are justified.

Mankind in their creation in Adam were under law to the Creator, and in Adam all mankind fell by transgression under the condemnation and curse of the law. In the redemption therefore of the elect, God "sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. iv. 4, 5. Eternal justice must be satisfied, and Christ the Head of the church very willingly came to satisfy all its claims against his chosen. The law demanded obedience, and penal sufferings for the transgressions of the church, and

Christ very willingly (Heb. x. 5-7; John iv. 34,) gave himself an offering and a sacrifice of a sweet smelling savor unto God for the iniquities of his people. Having taken upon himself the form of a servant, and being found in fashion as a man, we have then to contemplate those mysterious and infinitely glorious acts of God in which Jehovah laid upon Christ the iniquity of us all. (Isaiah liii. 6.) He was made sin "for us, who knew no sin; that we might be made the righteousness of God in him." Then was the infliction of divine wrath upon the Lamb, who in himself was without blemish and without spot, but now found bearing our iniquities. "For the transgression of my people was he stricken." He was the victim, the sacrifice, our propitiation. He delivered us from the wrath to come. (1 Thess. i. 10.) He was made a curse for us. (Gal. iii. 13.) "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."—Isaiah liii. 5.

"On him almighty vengeance fell,
That must have sunk a world to hell:
He bore it for the chosen race,
And thus became their hiding-place."

He ransomed his own from the power of the grave and redeemed them from death. (Hosea xiii. 14.) Thus by his mighty acts, his awful, transcending sufferings, he obtained eternal redemption for us. (Heb. ix. 12.) We have redemption through his blood, the forgiveness of sins according to the riches of his grace. How unspeakably blessed to the soul when with eyes of faith and love we are looking into these God-glorifying transactions of redeeming love. Our sins are purged away, there is no more curse, for now we have atonement and peace with God through our Lord Jesus Christ, and to our hearts the Lord our Savior speaks:

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." By Christ's obedience unto death, even the death of the cross, the propitiation for our sins was fully and gloriously made, and the fruit of it is that all for whom he gave himself a ransom are presented in justification of life before the face of his Father. For though we were some time alienated, and enemies in our minds by wicked works, yet now hath Christ reconciled in the body of his flesh through death to present us holy and unblamable and unreprouvable in his sight. (Col. i. 21, 22.) We have together traced the meritorious source of our justification to be by Christ's obedience, (Rom. v. 19,) through the redemption in him, (Rom. iii. 34,) and by the shedding of his blood. (Rom. v. 9.) We are therefore saved from wrath through him, he was delivered for our offences and raised again for our justification. His resurrection was the manifest proof of his having paid the mighty debt, that he in very truth had purged our sins, and having full atonement made, having magnified and honored the law in behalf of the members of his body, he could not be holden of death, for it is written, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."—Acts ii. 27. If Christ be not risen we are without hope, our faith is vain, we are yet in our sins and are of all men most miserable; but now is Christ risen from the dead, and become the firstfruits of them that slept. He is the firstfruits, afterward they that are Christ's at his coming. In the gospel there are such wonderful discoveries of the glories of our Lord, and the apprehension of these things by the teaching of the Holy Spirit is very blessed. Even David describeth the blessed-

ness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom God will not impute sin. (Rom. iv. 6-8.) We are justified in the name of the Lord Jesus, and by the Spirit of our God. (1 Cor. vi. 11.) Yes, it is the Spirit of our God who so efficaciously reveals in us those divine accomplishments of Christ in behalf of his people, and causes us by the operation of his power to look to, to trust in the obedience and blood, the sufferings and death of the Savior as the only hope of the acceptance of the sinner before the throne of God. (Gal. ii. 16.) How blessed are the justified. "Who shall lay anything to the charge of God's elect? It is God that justifieth." Is there anything wrong in this, is the law dishonored? No, God is just and the justifier of him that believeth in Jesus. It is the Holy One that inhabiteth eternity who justifies his people, and to our faith he is revealed dwelling between the cherubims, and speaks from above the blood-sprinkled mercy-seat. (Exodus xxv. 22.) God is in his holy temple, the place where his honor dwelleth, (Psalms xxvi. 8,) so all is honorable and glorious in the justification of sinners. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. viii. 34. Ah, when my heart is disquieted, when the accuser would cast me down, (Rev. xii. 10,) O then to view the finished work of the Redeemer, and to have it applied by the Comforter to my sin-plagued, tempted soul, how blessed. Then I can sing:

"From whence this fear and unbelief?
Hath not the Father put to grief
His spotless Son for me?
And will the righteous Judge of men
Condemn me for that debt of sin
Which, Lord, was charged on thee?"

Complete atonement thou hast made
 And to the utmost farthing paid
 Whate'er thy people owed ;
 How then can wrath on me take place,
 If sheltered in thy righteousness,
 And sprinkled with thy blood ?

If thou hast my discharge procured,
 And freely in my room endured
 The whole of wrath divine ;
 Payment God cannot twice demand--
 First at my bleeding Surety's hand,
 And then again at mine.

Turn, then, my soul, unto thy rest,
 The merits of thy great High Priest
 Have bought thy liberty.
 Trust in his efficacious blood,
 Nor fear thy banishment from God,
 Since Jesus died for thee."

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

WINONA, Wash., Dec. 13, 1905.

EDITOR OF THE SIGNS OF THE TIMES—
 VERY DEAR BROTHER IN CHRIST:—
 Companion in tribulation, neighbor in
 the kingdom of God, work-fellow in the
 gospel of the grace of God, pilgrim in a
 strange land, and I trust of a faithful
 branch in the vineyard of which I believe
 God is the Husbandman. As a reader
 of your esteemed publication, regard me
 also as a critic, not that I am watching
 for evil, but for good, but no less is it
 our duty to investigate or criticize, for he
 is my brother that shows me my fault,
 and I am so full of them, without for-
 bearance in my brother I would have no
 such companion as grace has made of
 thee toward me. At this juncture the
 language of Paul to Timothy comes to
 me: "Take heed unto thyself." O what
 a thought! I must pause and remember,
 and criticize myself. Another admoni-
 tion: "Considering thyself lest thou also
 be tempted." "What is man, that thou
 art mindful of him? and the son of man,
 that thou visitest him?"

At a time appointed of him (for I sin-
 cerely believe in predestination) I was

much concerned about myself, "for I was
 alive without the law once: but when the
 commandment came, sin revived, and I
 died." "For I had not known lust, ex-
 cept the law had said, Thou shalt not
 covet." And "when the fullness of the
 time was come, God sent forth his Son,
 made of a woman, made under the law,
 to redeem them that were under the law."
 Sin being revived in me, my guilt being
 under the law, I had, I trust, a felt sense
 of the need of the Redeemer, and when
 it pleased God to reveal his Son in me,
 something said, "Take heed unto thy-
 self;" and the more I could heed the
 more willingly I cried out, Lost, lost, "I
 am undone; because I am a man of un-
 clean lips, and I dwell in the midst of a
 people of unclean lips." No wonder one
 would say, "What must I do to be
 saved?" for indeed I was pricked in the
 heart, and taking heed unto myself I
 could find that "the heart is deceitful
 above all things, and desperately wicked,"
 and the thoughts and the intents of the
 heart are evil and that continually, and I
 must take heed. I cannot help it, cor-
 ruption abounds in me, it deprives me of
 my former joys, for the things that I
 once thought were all right I can see now
 are evil. I am exposed to God, and also
 to myself as all evil, and darkness pre-
 vails over everything, and as for any
 way to escape from this condition it is
 all darkness, and when a desire arises to
 seek a release or to ask relief, I can but
 take heed to myself; like Paul, I can but
 cry, "O wretched man that I am! who
 shall deliver me from the body of this
 death?" for it does seem to me I must
 die. As the sunlight shining through
 the keyhole into a dark room exposes the
 dust, yes, the very little dust is exposed
 and looks large, so was all within me,
 and I could but cry, "Woe is me! for I

an undone." I could but loathe myself in dust and ashes; and to add fuel to the flame was but to read that by the deeds of the law should no flesh be justified in his sight. I knew nowhere else to flee; I could but take heed to myself, and cry, What must I do? what can I do? what shall I do? and it is yet applicable, Take heed to thyself. I could read, "Moreover the law entered that the offence might abound," and for taking heed unto myself I could not see wherein grace could abound, for my time had not yet come; but it was when darkness prevailed over all the face of the earth that the God of mercy said, "Let there be light: and there was light." While I was in this condition, God who caused the light to shine out of darkness, I humbly trust, shined in my heart, and I must yet take heed unto myself. Conditions had changed, for I could see where grace did much more abound: "God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." I could see that he was made of a woman, made under the law, was made to redeem them that were under the law. Then I could with the psalmist sing, "I will praise thee; for I am fearfully and wonderfully made; marvelous are thy works; and that my soul knoweth right well." Yet I must take heed unto myself, for after I had seen the end of all flesh, had seen that it was not in man that walketh to direct his steps, but the steps of the righteous are directed by the Lord, it being appointed, I could rejoice in the language of the Spirit: "Whosoever shall [not may] call on the name of the Lord shall be saved," (not may be so) for he has wrought in me that blessed condition. I have tasted of the good word of God, and the power of the world to come; I have

learned the exceeding sinfulness of sin, and I must yet take heed unto myself. I am wholly, entirely, exclusively, absolutely dependent upon him even to think a good thought; he is the author and finisher of my faith, he is the beginning and the end, yea, he is not dependent upon me, even to ask a blessing in order that he may bestow, much less do something good or be obedient, for it was while we were dead in sins that Christ died for the ungodly, and I want to remember this, for in so doing I can take heed unto myself. While God has thus graciously dealt with me I have learned doctrine, and it teaches me that he has all power in heaven and in earth, and has created all things, both good and evil, and he worketh all things (not the most convenient or honorable things, but all things) after the counsel of his own will, and he "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." But we were in him in the Spirit, according as he hath chosen us in him, that we should be holy and without blame before him in love; and in this we can take heed unto ourself and the doctrine, continue in them and be saved, or save ourselves; but if we begin to teach obedience to the law to save ourselves, we are to take heed unto ourselves; to remember that in that condition we were lost, but when we came to the end of the law and learned that there was no justification or hope of life in it, then we took heed to ourselves and depended upon him; salvation is of the Lord and not of works.

Well, my brethren, I did not know I was going to write thus, I wished to tell you that I appreciate the SIGNS, I regard it as a manifest workmanship which needeth not to be ashamed. I love to

read it, dear brethren and sisters, and wish it was large enough for all of you to write for each number; but God is too wise to err, he knows what is best; let us lay aside all malice and guile and hypocrisy and backbiting, taking heed unto ourselves and the doctrine, continuing in it, and "run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame."

Brethren and sisters, farewell.

Yours unworthily,

A. G. JONES.

DELMAR, Del., Dec. 4, 1905.

DEAR BRETHREN:—What does the ark built by Noah typify? I believe that all Scripture is given by inspiration of God, and that every word is in the place which God designed it should stand. In this word we are told that men had corrupted themselves upon the earth. But Noah found grace in the eyes of the Lord, and Noah walked with God. We must not understand that Noah walked with God as man walks with man, but that the Spirit of God was with him, and that Noah was led by this Spirit in the same way as is the case with the people of God to-day; and Noah was commanded of God to build an ark. In Gen. vi. 13, it is written: "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth."

Now all these things mean something, and point to something beyond what the world or the natural mind can comprehend. Noah was not commanded to build the ark simply that he, and what went into it, might be saved from the flood, and neither did God destroy the

earth simply because he had determined to do so, but it all pointed to something beyond that. Now it appears to me that the ark is a type of the Lord and Savior Jesus Christ. Mary, the mother of Jesus, was told that she should bring forth a son, and that his name should be called Jesus, for he should save his people from their sins. It was not added, if they would let him save them, but he shall save his people from their sins. So Noah was commanded that he should build an ark to save his family. This was typical of Christ, who was "made of a woman, made under the law, to redeem them that were under the law." One may say Noah was saved in the ark; and so was Mary, the mother of Jesus, saved in him. The floods that came and beat upon the ark were typical of the suffering which came upon Jesus and the many trials through which he was called to pass, and we are told that the Lord commanded Noah and his family, which typified the church, to go into the ark. Notice, the Lord did not invite them in, but commanded them, and then shut them in, and they were there shielded from all harm in the tempest. And we are told that Jesus trod the wine-press alone, and of the people there were none with him and none to help him. So likewise the ark bore all the buffeting through all the flood and storm, and was lifted above the earth, being wrapped in darkness and gloom.

Noah and his family were hidden from the men of the earth, shut in the ark, as the church is in Christ. He said of his people, Of all that the Father "hath given me I should lose nothing, but will raise it up again at the last day." In like manner there was not one single life lost of all that were in the ark; all were brought safely through. Again, as the

ark was lifted up above the earth, so was Christ lifted up above the earth, nailed to the cross, and his blood was shed to redeem every one whom the Lord had given him. When the message was given to Mary, "He shall save his people from their sins," they were all chosen in him, and he has brought them through the flood, and it was his blood that redeemed them all; when he said "It is finished," the law was satisfied.

We are told that the ark rested upon the mountains of Ararat, and Noah offered up sacrifices to God, but we have no record that any one ever saw the ark after the flood save Noah and his family, and neither did any one ever see Christ after he was raised from the dead, save his chosen ones, and did they not also offer up sacrifices? Not in the shedding of blood of beasts and birds, but they offered up the sacrifices of praise and thanksgiving, and they glorified God.

At the beginning of this letter I quoted the thirteenth verse, and now I will try to say a little about what it seems to me the Lord meant when he said to Noah, "The end of all flesh is come before me." Until Christ came in the flesh there were sacrifices offered for sin, but when he was offered all these things were taken away. It is said in one place, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me." So when it pleased the Lord that he should be offered up once for all, this was the end of all flesh before him. He had no more use for sacrifices and burnt offerings, and any one who now practices these things knows not Christ. The earth was filled with violence through the offering up of these sacrifices by the vain imaginations of the nations, and he now also destroys them with the earth, thus taking all earthly strength from us, showing us that we

have no strength at all, and at the same time taking those things which we have, as it were, been offering to God as sacred things, and which we have esteemed as good works, away, and at the same time this earth (this tenement of clay) is filled with violence through these things. When it pleases the Lord to destroy this earth by showing us our nothingness, these things are all destroyed with it.

He did not tell Noah that all would be pleasant in his life, but that he should go forth and replenish the earth, and that while the earth should remain, seedtime and harvest, cold and heat, summer and winter, and day and night should not cease. Thus we see that after we are safe in the Ark, and have seen him lifted up, and all that is earthly taken away, and we have been made to glorify God, looking unto Christ, the great sacrifice who has atoned for all our sins, we are not promised that we shall escape all cold seasons, and shall have no more night, but that we must pass through both seasons of sorrow and seasons of rejoicing, or seasons of day and night so long as we are in this earthly tabernacle.

Noah was assured that the earth shall no more be destroyed by water, but that when the cloud shall come he will put his bow in the cloud as a token of the covenant between him and his people that he may remember his covenant with them. Thus the poor, trembling child of God when passing through these dark seasons, with the clouds gathering thick around him so that it seems he cannot endure the storm, still has the token of the promise of God that he shall nevermore be overwhelmed. When the Sun of righteousness breaks forth with his brilliant rays, the clouds are dispersed, and as they pass away we see the bow in the cloud. It is not the Sun that we see, for

we cannot behold the Sun, but we do see the bow in the cloud, and rejoice and remember his covenant with us, that he will not destroy us. It is not in the clear sky that we see the bow, but in the cloud.

I hope that the Lord has presented these things to my mind, and so will submit them to your better judgment.

Yours in hope,

JOHN L. HASTINGS.

LITTLE MOUNT, Ky., April 24, 1905.

ELDER F. A. CHICK—DEAR EDITOR OF THE PRECIOUS SIGNS OF THE TIMES:—I inclose a letter written to me by a very dear sister, (dear for the truth's sake) Joie E. Wickham. I very much enjoyed it, and I think that the readers of the SIGNS would also enjoy it.

Yours, the least of all,

J. W. SHELBOURNE.

CARDINGTON, Ohio, Jan. 8, 1905.

MR. J. W. SHELBOURNE—MY DEAR BROTHER:—Your much esteemed letter reached me last evening, and I appreciate your kindness in remembering me. I am glad that you enjoyed my letter in the SIGNS. After I had sent it I felt ashamed of it, and dreaded its appearance in print, but I am glad now that I sent it. Yes, dear brother, it was truth to me, too, when I wrote it. How sweet it would be to meet each one face to face. I suppose that I came near meeting you about three or four years ago: I had my valise all packed to go to the association of which Elder Sawin is the moderator. I did want to go so much; Elder Chick was to be there.

Your letter needs no apology, my brother, and what more can you ask in your experience? You are interested in divine things, and you love the brethren,

how can you think of any clearer evidence than that? It is not said we may hope, but we may know that we have passed from death unto life because we love the brethren, and yet after all this we live in hope and have to walk by faith, not by sight. We are too unbelieving to accept the plain declaration of the word. But there seems great reason for doubt in my case, not only that I am so full of sin, but I am a lover of all mankind, and I ask myself if it is anything more than natural that I should love such good people as the Old Baptists a little bit better? But I must confess that I love them considerably better. I shall never forget when I found them at an association about twelve miles from home, it seemed the very gate of heaven to me, and I had hard work to keep from asking for baptism right there. O how beautiful they looked, and I felt that it was Christ in them, and the words of Ruth were in my heart. I went back to the next church meeting and presented myself. Then my dear mother came, and we were received and baptized together amidst great rejoicing. We were both strangers; there were but two or three in the house who knew who I was, but that made no difference.

"If fellowship with kindred minds
Is to our souls so sweet,
What heavenly rapture shall we know
When at his throne we meet!"

So you see I had no way of knowing whether I would have loved the Baptists before or not. The day I was received was the first time I attended a Baptist meeting. But I was, from a very small child, interested in my soul's safety, and I can tell of no beginning of an experience, but for years I was trying to earn heaven through my own righteousness. There came a time when I had a very good view of my own righteousness, and

it was a soul-sickening sight. O how I loathed myself, I felt too vile to be in the company of any mortal being; it did not seem so much what I had done, as what I was. I saw my heart as a sink of reeking iniquity; any action of mine seemed vile, because it came from that vile heart. I saw that I had been trying to be good for selfish motives, which made even good deeds unclean; yes, verily filthy rags; and I am the same vile sinner still. But, dear brother, when I was given a view of the righteousness of Christ, and that it was mine, all my vileness taken away, that Jesus, blessed Jesus, had kept the law in my stead, O this was joy unspeakable. My vileness is unspeakable, but the goodness of God is much more so; yea, we receive double for all our sins. There are so many precious things I would like to say here of the preciousness of the grace of God. O what a change from the reeking depths of sin into the purity of God himself. Yes, his purity is really ours; we cannot tell it here, but I hope that we can tell it up yonder, when we shall be satisfied. When one asks me to tell my experience, I hardly know what to tell, the things which give me hope are so scattered throughout my life I hardly know whether to tell this or that. I cannot tell how old I was when I saw myself a sinner, for I do not know when I first felt it; almost as far back as I can remember anything at all I was at times sorry and quite uneasy on account of my failings. People said I was a very obedient child, but sin was in my heart just the same. I cannot remember when I did not love to hear about Jesus, and would leave my play to listen when the older ones talked "religion." I think I was just about entering my teens when I was given a view of Christ upon the cross. I hesitate to

speak of it, for it seems too sacred for me. I saw him as I see this paper, he was upon the cross, and a bright light reached from earth to heaven, and I heard a voice telling me that before I was born God loved even me and that Jesus kept the law for me, it was finished; that he died to pay my debt, that my many sins were forgiven, and Christ's merit was mine. So you can see when I a few years later heard the Baptists preach, it was no wonder I should accept it, for I was taught free grace and election in that glad hour. I felt that I was as pure as the snow, and though I often fear it was a delusion, yet I hope it was real. I know I felt and heard and saw it, but did God give it to me?

As I am now twelve miles from my church, and have no horse, I have not been there since September. Elder H. M. Curry and Elder Frank McGlade used to visit us, Elder L. B. Hanover comes yet; he is a staunch SIGNS Baptist. Elder Bragg, of Alabama, was here last summer, and we had a good meeting. Our association, the Owl Creek Harmony, was very good this year. I am the only one in our church who takes the SIGNS, but there are a number who believe the same doctrine.

I want to thank you again for writing. I hope you can read this. I can scarcely keep pace with my thoughts, and therefore write poorly.

Your sister,

JOIE E. WICKHAM.

ROSWELL, Ga., Dec. 28, 1905.

DEAR EDITOR OF THE SIGNS OF THE TIMES:—I have been thinking for a long time that I would write you concerning the SIGNS, but I do not wish to be a burden to you. I have been trying to arrange to send you some money, but have been

in bad health so long that it seems as though I could not have gotten along had it not been that my aged father provided a home for me. For the past year I have been much afflicted, but for some purpose unknown to me, I am spared and remain among the living. I am very sinful and all unworthy of the favor of God. His favors have been many, and if not deceived I desire to be thankful. I love the SIGNS; I love the editor and the editorials; I love the correspondents; I love the doctrine which is advocated, if I understand it; I love the doctrine of salvation by grace alone, for time and for eternity; I love the doctrine that Christ Jesus was made unto us wisdom, righteousness and redemption, he is manifested to them who were chosen in Christ Jesus before the world began; and that glorious principle lives in the children of God, and shows them their depravity, and causes them to have no confidence in the flesh, but to put their trust in God who is able to keep them from falling, and to present them before the Father without spot or wrinkle. I wish that I could claim this hope of the children of God, but I so feel my depravity that I almost sink in despair.

Now please pray for me and my family. I live way down here in Georgia, where many people claim to be Primitive Baptists who yet do not preach the doctrine that the SIGNS holds forth. In other words, they have too much "conditional time salvation" among them. I love the doctrine of good works, but I love it as the Scriptures teach it, and, I will say, as experience teaches it: that we can do nothing good of ourselves. It is God that works in us both to will and to do of his good pleasure, it is not left to our choice. I believe in the God of all wisdom and power who causes all things

to work together for good to them who love him.

I did not aim to write as I have when I began, and I am tempted not to send it to you, because it is so imperfect, like the writer; I only meant to thank you for the SIGNS, and to say that I did not want to be a burden to you. If it be the will of God to prosper me, I will remit what is due you. Please throw the mantle of charity over this letter, and remember me in your petitions at the throne of grace. If it be God's will, I would rejoice for you to visit this country in the near future, and preach the glorious doctrine of Christ Jesus, the way, the truth and the life, and the resurrection. Here is all my hope, if I have any hope that is good. I hope that this vile body shall be changed and fashioned like unto his glorious body, then shall we be with him, and see him as he is.

I have just received the SIGNS for January 1st, and read the editorial, "New Year's Greeting;" it seems to me the best that you ever wrote. I know that it came down from the Giver of every good and perfect gift. May the Lord keep you by his Spirit in the frame of mind and line of thought that is in this address, if it be his will, all the coming year. This is the prayer of one who wishes you all well.

I have written this that you might catch a glimpse of the feelings of my heart, I cannot find language to express it.

Yours with love,

G. R. JOHNSON.

[We deeply appreciate the prayer of our brother for us, and trust it may be God's will to bestow upon us the blessing which our brother craves for us. We do most certainly need the presence of the Holy Spirit of God to abide in our heart and to control our mind and make us in the

least degree profitable to his flock. We are also glad to hear from our brother regarding his debt on his subscription to the SIGNS. We do not want to oppress any one, and we would be glad could we find ourselves able to send the SIGNS to all the poor and needy of the flock of God at our own expense. We do send it to very many in that way, but all can see that there must be a limit financially to this. We should be glad would all who are in arrears write us as brother Johnson has done, stating their situation frankly, and giving us some idea whether they hope to remit in the future. Both they and we should feel much better if all would do so.—C.]

DAYTON, Wash., Jan. 1, 1906.

ELDER H. C. KER—VERY DEAR AND ESTEEMED BROTHER IN CHRIST JESUS:—Though strangers in the flesh, yet I hope we are near kindred in Christ. I have been a reader of the SIGNS OF THE TIMES for nearly thirty years, and can say that I truly love the doctrine contended for in its columns. There are many names I see in it that have become familiar to me. I have learned to love those whose faces I have never seen or ever expect to see. In the SIGNS the great plan of salvation is set forth, the name of Jesus is exalted, and the path of the saints is pointed out; so I find much interest and comfort in reading it, and am always glad to meet it at the post-office. By reading it I am brought into sweet love and fellowship with many I never expect to meet in this life.

While reading sister B. E. Wright's letter, of Santa Cruz, Cal., I was comforted, and she was drawn very near me in love and fellowship. I had been very low in spirit, groping in darkness and despair, and every thought was evil con-

tinually, and my mind was constantly on imaginary, unprofitable things; I would often try to meditate upon some part of the Scriptures, but before I was aware I would be thinking of something that I had no thought or expectation of seeing or that will ever come to pass, but when I came to her letter her experience and the evidence she set forth were so strong that I felt I knew it was all true. So the doubts and gloom soon disappeared, and my soul was led out to her in loving fellowship in the same mind, in the same hope, in the same faith in the Savior of poor sinners. I love the SIGNS because in it I find the fellowship of the Lord's dear people maintained; not merely that fellowship of love, but that fellowship of suffering and rejoicing, and that true fellowship of christian life and travel. As I read of the many experiences, both in the manifestation of God's love to his people in leading them into the knowledge of his love, mercy and grace, and a knowledge of their own weakness and sinful and depraved condition before God, I see that fellowship of the saints on the housetops and on the tops of the mountains, as they sing praise to God for the manifestation of his love to us in the free pardon of our sins. Not only do we find this fellowship of rejoicing, but in fellowship with the word of God, I will lead the blind in a way that they have not known, and in paths that they have not trodden, we have fellowship with the holy prophets of old at the feet of mercy in supplication and prayer for the Lord's mercy and help in the confession of their sins. We also have fellowship with Jesus, after he had heard the Father saying, "This is my beloved Son, in whom I am well pleased," in being led of the Spirit into the wilderness to be tempted of the devil, and not only have

we fellowship with him in temptation, but in grief, in sorrow, in suffering. With Paul also we say, "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." In this fellowship there is the same knowledge, the same will and the same delight; the same law of sin, which produces the same effect, viz: "O wretched man that I am!" We walk with David, being led by the still waters; and we rest with him, lying down in green pastures, we are also with those in the banqueting-house of the Lord when his banner of love is over us.

Now, dear brother, I have tried to tell you why I take so much comfort in reading the SIGNS OF THE TIMES, because in it I find many in whom I have great confidence as being the children of our God, expressing the same thoughts, the same love for God and godliness, the same love and fellowship for each other, and the same knowledge of their own weakness and sinful nature. In many other ways they are of one mind and one heart. I wish I could write as I feel, but cannot, so I will leave this with you; do as you think best with it.

Yours in gospel bonds,

B. S. PATE.

LEXINGTON, N. Y., Jan. 25, 1906.

ELDER H. C. KER—DEAR BROTHER IN CHRIST:—After reading some of the letters written by the dear ones in the SIGNS OF THE TIMES, my heart seems to warm toward them and to bring back some of my first love, which seemed to have grown so cold that I have often feared I have never known the Savior's love, or have been called out of darkness into the light of the doctrine of Christ. O how I do long for more of that love

that casts out fear, for I feel so cold and indifferent most of the time. It seems I have neither joy or song, and make so many crooked paths, and come so far short of the life I would like to live; I see so little of the Savior's likeness in myself that I am made to cry out, O poor, unworthy me, what am I that God should be mindful of me when I can see nothing in myself but sin and uncleanness? O how must I appear in his sight who cannot look upon sin? I am continually sinning and coming short of his glory, my heart seems to be a cage of unclean birds. I read of others' trials and temptations, but this seems different; mine are of such a sinful nature, and it seems every thought or act is sin; sin is mixed with all I do. Sometimes I almost lose sight of my hope, and feel that I never have had a true hope, still I would not exchange the small hope I have for all of this world, for it is all I have, and I have nothing to lean upon or look to but the crucified Son of God, who said, "I came not to call the righteous, but sinners to repentance."

Last June when I attended the Warwick Association I thought, Can I ever lose sight of the promises again? I was so comforted with the preaching, I thought, Surely I have been taught by the same blessed Teacher, or I could not understand and rejoice so much in the teachings of the blessed Savior. For months I could recall some part of that meeting with joy. I know God does his own work without the puny arm of man, he rules and reigns over all things to his own glory, and to him all the glory belongs for our finished salvation. But poor and unworthy me, all I do comes so far short of what seems giving glory to his name that I am almost afraid to say he has called me by his grace and washed

me in his blood, and unless that has been done for me I cannot stand before him, all I can say is, "Rock of ages, cleft for me, let me hide myself in thee." I am so changeable that I am a mystery to myself.

While reading brother D. S. Elliott's letter it did seem that my heart was filled to overflowing, I could not help saying, Bless the Lord, O my soul, and give thanks to his name for his goodness and mercy in visiting the low estate of his people, and giving them joy for sadness, and raising the beggars from the dunghill to make them kings and priests unto God. Happy is the man whose God is the Lord, and the people who know the joyful sound, and are made to lean on the Almighty God for strength, and to trust in his everlasting goodness, for he says, "I give unto them eternal life; and they shall never perish." O who is like unto our God? he is the Tower of strength and the Fountain of love. The poet says,

"How can I sink with such a prop
As my eternal God,
Who bears the earth's huge pillars up,
And spreads the heavens abroad?"

Yet I am so forgetful of his goodness and mercy, and often fret and worry over the affairs of this life, but then I am brought by the Spirit to realize how good he has been to me, who am the least of all his creatures, and how I have been kept by his love and power all the days of my life or I should have sunk in despair many times, when my way has seemed to be hedged up with hewn stone and I could see no way of escape, he has raised me above all my troubles, and given me strength for days to come. I feel to praise his worthy name for all his benefits to me, and am made to pray that he will never leave me to myself, for I know

that without him I can do nothing, and should surely go astray.

Now I must bring this letter to a close, and beg pardon for writing so much to take up your time, which I know can be so much better employed than in reading this letter, and promise not to trouble you often in this manner. I have often thought when I have been reading the letters of the dear ones that I would like to write and tell them how much I love them and enjoy their writings, but feel wholly incapable of doing so, and too unworthy, yet I do so long for their love and fellowship, although I have never seen them.

From your unworthy sister, if one at all,

(MRS.) MARY M. FAULKNER.

SENECA FALLS, N. Y., Dec. 11, 1905.

ELDER F. A. CHICK—DEAR EDITOR OF THE SIGNS OF THE TIMES:—It is some time since I have written to you, or to the dear old SIGNS. I do look for it and read it with much love and interest, but feeling my weakness I have kept silent and let the stronger soldiers fight for the truth; I love to hear them contend so nobly for the truth. In November 15th number I felt comforted in reading the article written by brother John Morse, especially where he said that from personal observation he had seen that it was not always those who could tell the brightest and clearest evidences that make the best soldiers, but it was often the other way. How encouraging to me; O that it may prove that way in my case, for many times through my darkness of mind I am almost ready to faint, and then I feel his loving arm beneath me, gently lifting me up where I can see a little ray of light, in which I grasp a spark of hope, and then I take courage

and go on, trusting in the risen Savior. Brother Chick, what would I do without this little hope, I seem so dead to the world and all its pleasures? All I ask is his love and presence as a clear evidence that I have found favor in his sight.

Brother Chick, it is about two years since I wrote you of my exercises of mind, and about one and one-half years since my dear sister from Clyde and myself united with the White Church, and I was so happy then, as I had such a desire to follow his commandment in baptism. I thought I would grow in grace and in knowledge of him I love, but alas, it does seem that I know less and less, and grow weaker and weaker, for within myself I find no good thing, but my never-ceasing prayer is that the dear Savior will make me a good soldier, ever contending for the truth as it is in Jesus, and that at last I can say, I have fought a good fight, I have finished my course.

I am afraid I have made this poor, bungling letter too long, but at the time my experience was published I received so many lovely, comforting letters from the brethren in different parts, and I thought perhaps they would like to hear from me again through the SIGNS, although I fear they will not draw much comfort from what I have written, but I can truly say, I love Jesus, and I love the brethren and the cause, and that strengthens me, for we read that is one of the surest evidences that we have passed from death unto life. May the peace of Christ dwell in our hearts, and the name of Jesus ever be exalted.

With christian love, I am your unworthy sister, if one at all,

(MRS.) W. J. PECK.

TULLOS, La., Dec. 28, 1905.

DEAR BROTHER EDITOR:—I feel like writing some of the good Lord's blessings and goodness to me, who feels to be but a poor, unworthy wretch. I wish to ask if any one else gets along as I do? Dear brother, if you will allow me to say brother, I am always asking myself how God can have mercy on so vile a sinner as I. I do not see that I can have one good thought, or do aught to bring me into favor with God. This has come into my mind: Jesus said, "Take my yoke upon you, and learn of me; * * * for my yoke is easy, and my burden light." But how can I do this? I cannot go to this yoke, I cannot find it, and I could not put it on even if I could find it. Again he says, "Come unto me, all ye that labor and are heavy laden." Once I did not see or know the way; my heart was too hard to pray; when I would try to pray this would come into my mind, Do you not know that you cannot pray? your time is past, so I was afraid to try. But about one year ago this came into my mind, All that do hunger and thirst after righteousness shall be filled. Then my heart seemed so light I leaped for joy, and this song came to me:

"Show pity, Lord, O Lord, forgive,
Let a repenting rebel live:
Are not thy mercies large and free?
May not a sinner trust in thee?"

Then I could sing, and it was sweet.

I wrote you about my dream to go to hear an old man preach, as I believe I did. But it came into my mind that I was not fit to hear them, to say nothing about uniting with them; yet I would go, though I do not see why. Sometimes I did wish I had not come, for it seemed to me that I was in their way. But in about a year, somehow I offered myself to the church, and was received. I do not see yet how they could receive me. I thought

then I should have no more trouble. But, dear friends, I have been at the meetings since then when I felt that I could not shake hands with any one, because I felt too sinful; at other times I have gone and had a feast. Sometimes the brethren would call me brother, but I would say, I wish that you would not; it will do for the rest, but not for me. When my wife became a member I could only ask, How can as good a woman as she call me her husband? Her words were sweet and good, while I was all unrighteousness. I often go to the meetings and cannot see what I go for. Sometimes after I am there I can say, I am glad that I came, and then again I am in darkness, so that I am made to cry, O Lord, how long wilt thou withhold the light from me, if I am thine at all?

But I will not write any more now. You and all the brethren must know that I am nothing. If any such exercises have been with you, you can pray for me, and will you do so?

Your unworthy brother in hope,
B. F. PARKER.

[BROTHER Parker asks, How can I take the yoke upon me? How can I find it? The dear Savior was addressing his disciples, for none but his own disciples are weary and heavy laden. His yoke is not still more labor and weariness, but rest. The law laid heavy burdens upon all who were under it, and it does so still. If men seek to serve the law, they continue to be burdened; if men are servants of another man, heavy burdens are laid upon them also; but our dear Savior has taken every burden upon himself, he has fulfilled the law of God, and he has done all that it required of his people; nothing, either great or small, remains for them to do; all that remains is rest, rest in him. He that hath ceased from his own works,

hath entered into rest, is the inspired testimony. Such as are his grow up into him, in his meekness and lowliness, and so find rest to their souls, for he is meek and lowly of heart; all this is not a burden, but rest. His yoke is not an added burden, but relief instead. What is a yoke for? It is not to add burdens, but to relieve and make the labor lighter. So in Christ all is easy, for he is our strength, and we rest in his strength. Therefore to go forward in baptism and all the ordinances of the house of God, and to show kindness, and pity, and love to his disciples, to minister to their necessities, to walk honestly and faithfully before our fellow-men, ceases to be a burden to such a soul, but is rest instead. To do what love dictates is rest, to be hindered from doing what love dictates is a burden indeed. Like the blessed Master, it is the meat and drink of his disciples to do the will of their Father in heaven.—C.]

WORTHINGTON, Minn., August, 1905.

DEAR BRETHREN:—I feel unworthy to thus address you. I have had it in my mind to tell you my belief that there is not a child born in this world but that there is a purpose of God in it, and that when that purpose is fulfilled he or she will pass away from earth. God's will is fulfilled with them, and he takes them away, just as he wills to do. We that are spared longer than others are spared for his purpose. Jesus said, "I am the way, and the truth, and the life." So he is all and in all to them that love him. This brings my mind to ask, Do I love him? I can say, if I know my own heart, even heaven itself would be no pleasure to me if Jesus were not there. I do love his doctrine, the predestination of all things, and election; they shine

forth so brightly in his holy word. If I hear a man speak about Jesus I follow his conversation to see if he agrees with the word of God, but I find no one who can say that they love the Lord Jesus Christ in truth here. The Arminian preachers use his name, but it hurts my feelings much to hear his name used in such mockery, so I seldom go to hear them; I have no desire to hear them talk. My wife and I are marked by the members; we see their lofty looks as they pass us by; they say, Do you think that you are right, and all the world wrong? Surely you must be wrong. This causes doubts and fears to arise in the mind, but there is sometimes a still small voice which says, "Because I live, ye shall live also."

O what a loving Jesus is that Savior who has guarded my life all my journey through; may I lie humbled at his feet all my appointed time here on this earth.

I was baptized by Elder Durand, at Fishing Creek, Maryland. I think it is about twenty-five years since I began to read the SIGNS. It is all the preaching we have here, and it is very precious to us now. As soon as it comes my wife looks over the deaths to see if any one has passed away that we know. We love the sweet letters it contains, they tell my feelings much better than I can. I begin to read, and soon my eyes fill with tears and I have to stop and wipe them away, so you may know that we love them. These people are, as I believe, the people of God. At my baptism, when I saw Elder Durand in the water the thought came into my mind, There is a man of God, and I started to go to him.

December 23rd.—I will speak of some things that are the belief of a poor sinner. My faith is in the Lord Jesus Christ, that he has all power to save me

if it is his will to do so. He works all things after the counsel of his own will, and my case is in his hands to save or to condemn me. By his holy law my just dues would be eternal condemnation, but Jesus died to save his lost sheep, and I hope that he will remember me in his mercy. I often fear that it cannot be that he will remember me, or that the Spirit of Jesus dwells in my heart; this brings doubt and fear to my trembling soul as I write these words. Some here ask me to come and hear them, and I tell them if they will stop preaching works then I might hear them. They say that I would prosper better. I reply that my bread and water are sure. So I do not go near their meetings. My Lord and Master said, Come out of her, my people, and touch not the unclean thing. I have no desire to be with those who deny the grace of God, and I think it would be a sin to patronize them. Although I am here alone, yet I am not alone, for my Lord and Master is with me in all my trials, and he is present in all that I do in this world.

I have a great desire to visit the east and see some of the brethren. Does the Middletown church meet every Sunday?

Your brother in Christ,

HENRY JAMES.

[The church in Middletown meets every Sunday afternoon at 3 o'clock for preaching.—ED.]

ALBANY, OTC., Dec. 7, 1905.

ELDER F. A. CHICK—DEAR BROTHER:—Inclosed I send you two dollars for the renewal of my subscription to the SIGNS OF THE TIMES.

Much of my early life I spent with the Missionary Baptists, and while with them I labored hard, thinking that I was doing God service; as much so perhaps as did

Saul when he was persecuting the saints. Dear brother, I wish to say that I have a greater love for the good old SIGNS OF THE TIMES than I have for any other paper published by the Primitive Baptists, for through the able communications published in that paper, and by God's grace and revelation, I trust that I was permitted to understand the glorious doctrine of grace as revealed in the Bible. When I saw the truth in all of its grandeur and beauty my poor heart was filled with joy inexpressible and full of glory. All the time I was thus laboring in darkness in regard to the truth I was perhaps quickened by God's grace, but I needed a teacher, not to be the means of my eternal salvation, but to give me a correct knowledge of the truth as set forth in the holy Scriptures. Philip found the eunuch reading in the book of Isaiah, which shows that he was seeking for truth and that he was quickened by grace. Philip said to him, "Understandest thou what thou readest?" The eunuch said, "How can I except some man guide me?" Philip began at the same Scripture and preached unto him Jesus. The Lord opened his heart to receive the truth, and when they came to the water the eunuch said, "Here is water; what doth hinder me to be baptized?" "Philip said, If thou believest with all thine heart, thou mayest." His answer was, "I believe that Jesus Christ is the Son of God." Philip knew that if he believed this he was born of God, and a fit subject for the ordinance of baptism. The apostle said, He "that believeth that Jesus is the Christ is born of God," and that no man can say Jesus is the Lord but by the Holy Ghost. How vain and foolish for any one to argue that water baptism has anything to do with regeneration. Baptism only represents burial and resurrec-

tion to a new life, or the burial and resurrection of our Savior. The apostle says, Being buried with Christ "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."

I will say no more on this subject, but will close this letter by talking to you in regard to the sweet comfort and consolation that I have received while reading the good old SIGNS OF THE TIMES. I commenced taking it when it was published by Elder Gilbert Beebe, that bold and able defender of the truth, who has long since gone to his reward. Often has my poor heart been made to rejoice while reading the able communications of those dear old brethren who have long since entered that eternal rest which God prepared for all his redeemed people. The question with me is, Am I embraced in the everlasting covenant of grace? Did Christ make atonement for me? If so, I am as sure of heaven as if I were there. What a glorious thought, my brother, that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

I am now in my seventy-second year, and realize that I will soon have to meet my righteous Judge. When I review my past life I can see nothing in me but sin; I fear that I will not be able to say with the apostle that I have fought a good fight; O let me say that I have kept the faith.

Brother Chick, there are a few Primitive Baptists here on this Pacific coast, some of whom are deprived of the privilege of hearing the gospel preached only through the SIGNS OF THE TIMES; how important it is that we should lend a helping hand in its support. I hope the readers of the good old SIGNS will be prompt in renewing their subscriptions.

I submit this for your disposal, knowing that all communications, whether good or bad, are safe in your hands, as you will publish nothing that will not be comforting to the saints.

I am yours in hope of eternal life,
SILAS WILLIAMS.

ETERNITY.

DURING the past four months my surrounding circumstances have prevented me from writing or reading, but I have had occasional moments of reflections. At one of these times of meditation my mind was led to reflect upon the vastness of eternity; and the more I tried to comprehend eternity the more I became lost in the maze of bewilderment and wonder. I could only compare the vastness of eternity to that of space, without beginning or end; it is beyond the comprehension of the mind of mortals. There is a beginning and end to time and time things, but not so with eternity.

My mind is led to reflect upon the plan of the salvation of poor, fallen man. There are many professed religious orders, or sects, in this time world, each having a mode or plan of salvation, but they differ widely one from the other, so that they are susceptible of change; old or nonessential things may be stricken out, and, in order to keep up with the times, new things are added. But not so with Jehovah's plan which was laid in eternity, or ever the earth was. In the eye, mind or purpose of God, everything connected with his plan of salvation, every heir to that inheritance which is "incorruptible, and undefiled, and that fadeth not away," was as surely fixed and determined with Jehovah in eternity as it will be when time and time things shall flee away as a shadow and be no more. God is unchangeable,

the same yesterday, to-day and forever, there is nothing new or old with him. He looks upon things which are not, as though they were, (Rom. iv. 17,) so that the future is as but one ever-present now with him. "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."—Isaiah xli. 10. Jesus said unto his chosen ones, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Again, we hear him saying, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." O what comfort these assurances of the blessed Master have brought to me often in life when I have been tried and tempted, when passing through sore trials, sorrows and tribulations. Often when the sorrows and tribulations of this life come upon us we seem to lose sight of the assurance that it is through much tribulation we enter into the kingdom of God, that tribulation is an inheritance of God's dear children. We often seem to forget that our blessed Jesus has promised us that he will not leave us nor forsake us.

I know full well, according to the course of nature, that my end of life in this world of sin and sorrow is near at hand; this may be, for aught I know, the last time I will write to you, my Father's children, through the SIGNS. I feel to admonish you in all your trials and tribulations in this life, to look unto Jesus, who alone is able to deliver you out of them all. If you lack wisdom, ask of God, who giveth liberally and upbraideth not; live in peace one with another. "These things I command you, that ye love one another."—John xv. 17. "If ye love me, keep my commandments," is the command of your Master. I pray

God that you all may be found walking in the truth, loving one another as dear children of God. Farewell.

I am yours in hope of eternal life,
J. H. YEOMAN.

LOVELAND, Colo., Feb. 10, 1906.

BARNES, Ark., Dec. 17, 1905.

EDITOR OF THE SIGNS OF THE TIMES:—Please find inclosed two dollars, for which continue to send to my address the good old paper, the SIGNS OF THE TIMES, which has given me more consolation than all other religious papers I have ever read. My mail arrives late in the evening, and I almost invariably read what the SIGNS contains before going to bed, and I enjoy it very much; it just seems as though composed of fresh letters from devoted kindred dispersed over different countries, and all members of the same family, yet I know they are all strangers to me in the flesh, still, if I know my own heart, I love them; this increases my hope. Unworthy and sinful as I know myself to be, I read so many sweet letters which describe my feelings so much better than I can, that I am constrained to believe we are members of the same family.

In the fall of 1859, at the age of seventeen, I was given to see and realize (for the first time) myself a sinner in the presence of an all-wise God, and I believe to this moment that for many days and nights I surely was permitted to drink of the bitter dregs of the cup of God's indignation against sin. Right here I wish to say that with me the darkest moment was just before day, and often when I remember this occasion I feel like falling upon my knees in the humblest manner and thanking Almighty God that he was mindful of me then and there. O brethren, help me to thank

him. In the spring of 1862 I married my present wife. God has enabled us to raise eight children to womanhood and manhood, four of each; they all collectively have forty-six children living, and have buried twelve. We have one great-grandchild, altogether fifty-eight grandchildren. I was a confederate soldier when we married, and doubtless we shared our part of the necessary hardships pertaining to a four years cruel war, yet I often think that few men, if any, have so many reasons to be thankful to Almighty God as I have, yet I am so ungrateful. After the war closed, in the spring of 1866 we were permitted to be baptized in the fellowship of the Old School Baptist Church at Buon, Franklin Co., Ark., where our home has been since. Several divisions have occurred since then, still the same old kind exists here yet.

I have written much more than I thought I would. Should this ever appear in print I would ask those who read it to pray for me.

SAMUEL TURNER.

DELPHI FALLS, N. Y., Jan. 8, 1906.

DEAR BROTHERS EDITORS:—I have once more, by the blessing of the God of all our blessings, whether temporal or spiritual, been enabled to gather together a little at a time to send for the good old SIGNS OF THE TIMES, please find two dollars inclosed for the same. I would be glad to have the SIGNS come every week, for I cannot express how much I love and enjoy reading the editorials and the writings of the afflicted and poor people who trust in the Lord, having no confidence in the flesh.

Our much beloved brother, Elder D. M. Vail, was here last spring, but we do not know that he can ever come here again,

and it makes me feel very sad. The Lord knows what is best; I desire to be reconciled to his holy will and look up to him in love and praise, trusting in the name of the Lord. I have taken much comfort in reading the letters written by Elder John McConnell to brother Horace Lefferts, in the SIGNS for December 15th, 1905. The letter to brother B. F. Coulter by brother H. C. Ker, I have thought of very much in the same way, and that they were traveling along the same road. I was with them, and felt the hand of fellowship clasping my hand, at any rate I clasped theirs. I love the doctrine of the grace of God: salvation that saves poor, lost sinners who cannot save themselves. Such letters are good and deep in the doctrine as it is in Jesus Christ our Lord; surely we must have suffering with our Lord if we rejoice with him. We hear much in the world of being happy in the Lord; that will do as far as it goes, but I am looking for my fellowship in those that suffer for their sins, and for Jesus's sake are counted as the offscouring of the earth by those who hope they will soon die out and be gone.

With love and fellowship to all the afflicted and poor people who trust in the name of the Lord, and to you, dear editors of the best paper that I know of on spiritual things,

J. E. TAPNER.

MORGAN Co., Ga., Oct. 27, 1905.

ELDER CHICK—DEAR BROTHER, AS I HOPE, IN CHRIST:—I have felt for a long time that I wanted to write a few lines for the SIGNS, to let you know how much I appreciate our dear family paper, which comes to me regularly, and is a great comfort in my lonely condition. Deprived as I am of the privilege of hearing the blessed gospel preached, I

certainly do enjoy reading the editorials and good letters in the SIGNS, many of which tell my experience much better than I can tell it. It is a great comfort to me to know that others whom I doubt not are children of God, have traveled the same road that I have, and I feel like claiming kin with them as brethren and sisters in the Lord. At other times I feel very despondent, and fear that I have been deceived in the matter. I know that I am a sinner, and that in and of myself I can do nothing. My only hope is in the Lord, and my daily prayer is, O that I could live the life of the righteous, and my last days be like his.

Dear editor and correspondents of the SIGNS, I am now in my eighty-second year, and have been in failing health for several years, not able to leave the house at all, and know that my time on earth is short; I desire the prayers of God's people, that I may be willing when the final summons cometh. May the SIGNS be supported as long as it continues to advocate the sound doctrine it has for more than seventy years, is my desire.

I must now say farewell, dear brethren and sisters in the Lord.

LUCY L. PERRY.

PRATT CITY, Ala., Feb. 20, 1906.

DEAR BRETHREN EDITORS:—We visited the grave of our two sons to-day. Just one year ago on this date they were cut off out of the land of the living, and their lives were taken from the earth. They were dear to us and their little families, and they were devoted to us all. Their lives were sweet to them; they were in good health, and had lively spirits, in the prime of young manhood. From all that we could learn, they had completed a faithful day's work and started out, no doubt with wearied limbs and anxious

hearts; they went but a few steps, and met with instant death, and their bodies now rest in the cemetery north of this town, and we trust that their spirits have gone to that world of glory, where all is joy forevermore, and none of the cares or trials of this world can ever enter there.

"No chilling winds, or poisonous breath,
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more."

Such is our hope, and we sorrow most of all that we shall see their faces no more in this world. We miss them so much; a sad gloom hangs over us, and will as long as we remain here. I am glad to say that in this sad trial at times we have realized that "The Lord is good, a strong hold in the day of trouble," and that he is a present help in time of need. Had we not believed according to the working of his mighty power, and that his providence and purpose is everywhere, we would have given over more to despair. We firmly believe in God's purpose of grace for salvation for time and eternity. This is the only way suited to the helpless and dependent, and it reached such extreme cases as the man at the pool, the wild Gadarene, the thief upon the cross and a raving Saul of Tarsus, and we trust that it reached our sons in the mine and they were saved by grace.

"Grace all the work shall crown,
Through everlasting days:
It lays in heaven the topmost stone,
And well deserves the praise."

Yours in hope of immortality,
P. J. POWELL.

COLEMAN, Texas, Dec. 19, 1905.

DEAR EDITOR:—Please change the address of my paper from Sweet Home, Texas, to Coleman, Coleman Co., Texas, as I have moved here; and give notice through the SIGNS, that my brethren may

know where to address me. I have been sick for several months, and have not been able to read or write, and have just read the July number of the SIGNS. I thought I would have to stop the paper, but when I considered the matter I could not bear the idea of such a thing, for it has been a great comfort to me for forty years; I do not live near Primitive Baptists, and am old and feeble. If there is a Primitive Baptist Church in Coleman Co., Texas, I would like to have some of the members write or come and see me. I live four miles east of Coleman. I am now seventy-seven years of age. My health has improved for the last two weeks.

Yours truly,

W. R. CULPEPPER.

[We hope brother Culpepper will pardon the delay in publishing this letter, as it has been unintentionally overlooked.—
ED.]

BACK NUMBERS.

ALL new subscriptions for the SIGNS OF THE TIMES are now credited from the time they are received, unless otherwise ordered, but if any wish their subscription to date from the first of the year we will supply them with back numbers.

SMALL HYMN BOOKS.

WE have printed another edition of the small type Hymn Book, and are now prepared to fill orders for the same at the following rates: Cloth Binding, per copy, 75 cents, per dozen, \$6.00; Imitation Morocco, full gilt, \$1.75; First Quality Turkey Morocco, full gilt, \$2.75.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1906.

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.***QUESTIONS ANSWERED.**

SOME time since, a dear brother wrote to us asking several questions to which he desired that we should reply through the SIGNS, as he said others with him would be glad to know our opinion of the same. He also desired some thoughts upon the twentieth chapter of Revelation. In reply we will say, that as regards this chapter the limits of an editorial would hardly allow of a complete reply, even though we felt able to do so. It may be that after a time we may suggest some things with regard to it, but for the present we feel like confining what we shall write to the questions proposed. We have often said during the past ten years in which we have been responding to such requests editorially that it is not in our power to explain all mysteries, and that we have desired all our brethren shall, as is their duty before God, search the Scriptures to see whether what we say is in accordance with them. We do desire to be in accordance with the word, and hope that what we write is scriptural at all times, but still we are very liable to misunderstand, and cannot claim any superior wisdom over the least in the Father's house. Still further, it is possible that

even while we may give expression to that which is altogether scriptural and true, yet the view of some given text which we present may be a mistaken one. It is possible to seek to defend some truth by Scriptures which after all do not bear upon the subject at all. In both these respects we have felt great need of wisdom from on high, and of forbearance from those who know the truth; and our brethren have been forbearing and kind in their judgment of us, far beyond what we could have expected.

The first question proposed by our brother is this: "Is there any other vile body than this natural, fleshly, mortal body?" There is but one place in the Scriptures in which the words "vile" and "body" occur together, though in other places we read of vile persons, vile men, vile affections and vile things. Job said, "Behold, I am vile." In Isaiah it is written, "The vile person shall no more be called liberal." The one place in which the two words are joined together is Phil. iii. 21; there it is written: "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." The word body here is from the Greek word *soma*. In all but four places in the New Testament where the word body is used it is translated from this one word; and in the one hundred and fifty or more places where the word body is used in the New Testament being translated from this word *soma*, it means primarily this thing which in ordinary speech, we call our body. In a few places it is used figuratively; thus sin is called "a body of death;" the church is called "the body of Christ;" and we read of "the body of the sins of the flesh;" but in every place where the word is used in some figurative

sense, the connection clearly shows it to be so. In all places where the word body is used, without some such qualifying connection, it means just this literal body. When the body of the sins of the flesh is spoken of, and when Paul said, "Who shall deliver me from the body of this death?" no doubt the adjective, "vile" would apply in the full sense of the word. But still it is true that when Paul said in Philippians, "Who shall change our vile body," he did not refer to any other body than that which we mean when we say, "absent in body but present in spirit," or that the "body of Lazarus" was raised from the grave or, "the body is subject to death and decay." So it is clear that Paul means by these words to the Philippians just this body which is natural, fleshly and mortal. We are not told of any other fleshly, natural, mortal body beside this. The apostle thus sets before his brethren the glorious hope that even this "vile body" shall be changed (not exchanged) and fashioned like unto the glorious body of Jesus our Lord. This same faith was evidently in the heart of David when he said, "I shall be satisfied, when I awake, with thy likeness;" or as was expressed by John when he said, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Evidently Paul meant the same thing when in 1 Cor. xv. 49, he said, "And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

Our brother asks, To what body does the resurrection apply? It evidently applies to some body that is dead, because the resurrection is always the resurrection of the dead, or from the dead; both propositions are used in the New Testament. When the resurrection of our Lord Jesus

Christ is spoken of, no one, so far as we know, doubts that the reference is to his body, which was laid in Joseph's new tomb. There was nothing with regard to Jesus to which the word resurrection could apply save to his crucified body. This we do not need to argue, because we have never heard of any one who doubted it. So with the children of men nothing can need a resurrection save the body which dies. It must be with men, as with their Lord, a resurrection of that which was dead. It is in this resurrection that the words of Paul, "Who shall change our vile body," are fulfilled. But we must not forget that while all shall not sleep or die, all shall be changed, and those who are alive and remain until the sounding of the last trump shall not prevent (or precede) those who are asleep. The change of this vile body shall occur, according to the testimony of the inspired apostle, at one and the same instant for all, at the sounding of the last trump. What this glorious change shall be no mortal eye hath seen, and no mortal tongue can tell. What will it be to be perfect, even as our heavenly Father is perfect? What will it be to awake in the likeness of the Lord? Neither can any one know how all this glorious change shall be wrought. We only know that it is wrought by the wonder-working power of God, who is able to subdue all things unto himself. If we ask, How shall that which is sown a natural body be raised a spiritual body? no answer is vouchsafed to us in the book of God, it is only declared that it shall be so. Is not this enough for us to know?

Our brother also asks, What is the connection between predestination, redemption, resurrection and adoption? and he refers to Rom. viii. and Eph. i. We do not feel it is needful to make an

extended reply to this question, for we are persuaded that all our brethren, as well as the dear brother who has asked the question, are fully persuaded that each word is equally broad in extent, and that they apply to the same persons, all of them alike. God has predestinated his children unto redemption, resurrection and adoption. His predestination to salvation secures the certainty of the experience of all these other glorious privileges. He has predestinated that his people shall be redeemed from sin, and the curse of the law, which is death, that they shall, as the result of this redemption upon the cross of Calvary, be raised from the dead, and that they shall receive the adoption, to wit, the redemption of their body. Redemption is secured by the atonement. The work of the atonement, and the sufferings of the blessed Redeemer in that work, are the price of redemption. "Ye are bought with a price." The full price was paid upon Calvary, and nothing either great or small remains undone in the payment of this great redemption price. We are not only redeemed from under the curse of the law, but also from sin and everlasting punishment. We are redeemed from death; and so sinners who have been atoned for are quickened from their death in sin, and made alive unto God. This also is a portion of the work of redemption, secured to them by the atonement price paid upon Calvary. The atonement is the price paid, and the redemption is that which is secured to us by the work of the atonement. In this work of the Holy Spirit in the heart of those who have been redeemed from death by the atoning work of the Lord is included "the Spirit of adoption." Accordingly Paul said to his brethren, "Ye have received the Spirit of adoption, whereby we cry, Abba, Father." Notice

he does not say that we have received as yet the adoption itself, but the Spirit of adoption. Is not this the earnest of the Spirit, the earnest of our inheritance, until the redemption of the purchased possession? By the presence of this Spirit of adoption we cry, "Abba, Father." It is said in one place that God hath sent forth the Spirit of his Son into our hearts crying, Abba, Father; and then, that by this Spirit dwelling in our hearts we also cry the same blessed thing. Let us carefully notice that it is not said that the Spirit cries, "Abba, Father," anywhere except in our hearts. Still further, notice that we do not cry Abba, Father, except as this Spirit dwells within us. Neither the Spirit without us, nor we without the Spirit are said to feel this cry. We are the children of God through the indwelling of this Spirit, and because we, possessing this Spirit, are sons and daughters of the Lord Almighty, it is our privilege, our right, to call God our Father. By the indwelling of this Spirit we come to realize such an experience as none but the children of God can ever know; and although we are oppressed with frequent fears that we are not the children of God, yet there is something within us that recognizes our relation, and that is crying, Father, Father. Sometimes this inward working is so mighty that we cannot help also crying, even in words or in thought, Father, Father. None save those who have this seal of the Spirit, or who are born of the Spirit, have any right, or any real inclination to call God their Father. How sad it is that perverted men and women are teaching their children to utter falsehood toward God, by teaching them to call God their Father, when they have never been born of God at all, and know nothing of this Spirit of adoption by which this cry of "Abba,

Father" is produced. This Spirit of adoption when received produces the hope of the resurrection, and of the adoption itself. The earnest of the inheritance points infallibly onward to the fullness of it. A part of that earnest is seeing in part, and knowing in part; and seeing as we are seen, and knowing as we are known, constitute a portion of the fullness of the inheritance. The fullness of the adoption has not been experienced yet. But to have the Spirit of it secures it to all who have it, beyond any power to hinder. He that hath begun this good work in us, will perform it unto the day of Jesus Christ, or unto the day when all the work of redemption is perfected in us, and then we shall be like him, for we shall see him as he is. This will be in all its fullness, the day of Jesus Christ, for then Christ indeed will be all in all with the redeemed, and they shall all be conformed to him in every power and faculty of their being. This day of Jesus Christ will be also our day of perfection and glory in union with him forever.

Now concerning the adoption Paul said to the Galatians, "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." In Ephesians Paul said, "Having predestinated us unto the adoption of children by Jesus Christ to himself." And in Romans Paul said again that believers are "waiting for the adoption, to wit, the redemption of our body." Thus this adoption of which now we have the Spirit, which we shall receive, and to which we are predestinated, is the redemption of our body; and this Paul in Romans said we were waiting for. This then is the glorious hope which revives our courage by the way, and which is as an anchor to the soul, both sure and

steadfast, and which enters into that within the veil, whither Jesus hath already entered, and where he continually makes intercession for us. To this glorious end God predestinated us before the world was; for the accomplishment of this eternal purpose he gave his Son to die to redeem those who were under the law; and that we might rejoice in hope, he sent forth the Spirit of adoption into our hearts, whereby we are privileged to call God our Father. Having done all this for us, will he fail us now? Just as sure as one poor, seeking, troubled soul has ever felt the stirring of that Spirit within his heart, which reveals our covenant-keeping God to him as the Father in heaven, and that soul in lowliness and yet with wonderful gladness finds a cry rising up in his own heart like that of a child to his father, just so sure shall that hope be realized, and he at last in his redeemed body dwell with God as an heir of God and a joint-heir with our Lord Jesus Christ. This is the adoption, "the redemption of our body," for which believers are waiting.

We have not and we cannot do this sublime subject justice no matter how sublime may be our thoughts, for our highest thought cannot attain to it. What then do our still more feeble words amount to when we try to describe it? So we will leave this glorious theme for the consideration of all our readers, especially of the brother who desired it. May God lead us into his truth more and more abundantly.

C.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905, &c.

CORRESPONDING LETTERS.

The Juniata Primitive Baptist Association, now in session with Providence Church, Bedford Co., Pa., sendeth greeting to the churches and associations with whom we correspond.

DEARLY BELOVED:—It has pleased Almighty God to once again visit our little band of believers and remove from our midst several whom we greatly miss; but while we mourn our loss, we believe that God does all things after the counsel of his own will, and that it is best for us as it is, and for their eternal gain.

We trust that God may be manifestly present with you, and that your meeting may be one of true christian love and fellowship, and that it be blessed by God, who alone is able to bless, to the comfort of your souls. May he by his grace sustain you through all your pilgrimage here below, and crown your journey's end with an ever blessed entrance into the full glory of his kingdom, to awake in his likeness and be forever at rest.

We hope to be blessed with the privilege of meeting with you all again at our next annual association, to be held with the Sidling Hill Church, Friday before the second Sunday in October, 1906.

J. E. GORE, Moderator.

J. C. MELLOTT, Clerk.

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

Mrs. W. W. Darby, Md., \$2.00; J. T. Yerkes, D. C., \$1.00.—Total, \$3.00.

MARRIAGES.

By Elder Silas H. Durand, at the home of the bride's father, Hartsville, Bucks Co., Pa., March 14th, 1906, Charles S. Kratz and Miss Ettie L. DeCoursey.

OBITUARY NOTICES.

Deacon John R. Kearns passed away Feb. 23rd, 1906. Brother Kearns was born July 5th, 1823; 82 years, 8 months and 18 days he sojourned in the earthly house of this tabernacle; it is now dissolved, but he steadfastly believed that he had a house eternal in the heavens that shall never be taken down. Brother Kearns was the last of a family of six children. Mr. John Kearns, his father, came to Fairfax County and married Miss Amy Johnson; to them were born six children, namely: William, Mary, Elisha, John R., Mariah and Martha. Brother Kearns united first with the New School Baptists, and was with them about nineteen years; it was in the days of Elder Samuel Trott, and he (brother Kearns) had many stones cast at him for hearing and indorsing the doctrine preached by Elder Trott, but in it all he contended earnestly for the faith once given to the saints, and after those nineteen years struggle he was called out from among them, together with his wife, who preceded him to the grave some years ago. He was received by the Bethlehem Church, of Prince William Co., and baptized by the late Elder Joseph L. Purington, June 1st, 1873, was chosen our deacon April 2nd, 1881, and all the years of his sojourn with us were thirty-three, and as deacon twenty-five years. I never knew a more steadfast and unyielding one in points of vital truth. His faith was seen in his walk, conversation, and in all his business life. I was acquainted with him fifty-five years, and have often envied that straightforwardness so beautifully made manifest, and as a lover of the truth there could be none more so. May we take comfort in the thought that to depart is far better. He left four children, John, Mariah, David and Edris, together with twenty grandchildren and nine great-grandchildren. On none does this sorrow and sadness fall more heavily than on the son David and the grandson and granddaughter, who had the care of him throughout the long days and nights of his suffering. May God sustain and comfort them according to his will and purpose.

Elder J. N. Badger attended the funeral and preached from 2 Cor. v. 1, 2. The hymns used were Nos. 15 and 1252 (Beebe's collection), selected by his son; the first was his father's favorite, the second his own. May the blessing of God sustain us all for the truth's sake.

ELI T. KIDWELL.

FAIRFAX, Va., March 6, 1906.

Deacon Jacob B. Meredith, of the Cow Marsh Baptist Church, in Kent Co., Del., was born July 28th, 1835, and died Jan. 25th, 1906. He was a regular attendant at the meetings of his home church all the years of his natural life. Upon confession of faith in Christ and manifestation of the work of grace in

his experience, he was baptized in the fellowship of the Cow Marsh Church by Elder E. Rittenhouse, Oct. 29th, 1865, in which he continued steadfast, unmovable, always abounding in the work of the Lord. As a deacon, he was faithful, careful and given to hospitality, and exercised an humble yet an appreciated gift to edification in our meetings and spiritual intercourse. He was chosen clerk of our church Jan. 22nd, 1875, in which office he faithfully and acceptably served until his decease. As a church we have sustained a sad loss, and we may feel it were good for us for him to remain with us, yet faith and hope assure us that for him to depart and be with Christ is far better. Lord, thy will be done. A sad widow is left to mourn his absence, and while she is not an identified member with us, her devotion to the welfare of the church, her christian hospitality and manifest love of our people, entwines itself about our fellowship, and we assure her of our sincere sympathy. He leaves three daughters and two sons to mourn his departure, but they mourn not as others who have no hope. Two daughters and one son are worthy members of the church of his faith and order. The other daughter and son are warm friends, and love the truth of the gospel of Christ. Our dear brother was stricken with his last illness at the home of his daughter, sister Lucy Rounds, in the parsonage house at Welsh Tract. His decline was gradual, and through all his suffering he was patient and submissive. At his request the Bible and his glasses were placed near him, that he might read the Word when his waning strength would permit. His mind was clear, and he was solicitous for the welfare of others until the last two days, when he passed into a state of coma until in his heavenly Father's own appointed time he fell asleep. His remains were brought to his home and conveyed from there to the Cow Marsh meeting-house, where a large number of brethren, relatives and friends were assembled, manifesting their sympathy. The writer tried to comfort the bereaved family and sorrowing friends from 1 Cor. xv. 26: "The last enemy that shall be destroyed is death."

Sadly yet hopefully we laid him in his grave in the Cow Marsh churchyard, feeling that with him all is well through Jesus our Savior.

W. W. MEREDITH.

FELTON, Del., March 14, 1906.

William Robbins departed this life Jan. 28th, 1906, aged 53 years, 11 months and 17 days. He resided in the township of Dunwick, Elgin Co., Ont., most of his life, as did his companion who, with five children, two sons and three daughters, survives him. Twelve years ago he and his wife united with the Old School Baptist Church, and were baptized by the late Elder Wm. Pollard. His faithful devotion to the church was manifested by his daily walk and conversation.

He had an amiable disposition, and was highly esteemed by the brethren. Physically strong and energetic, his chief ambition was to provide for the comforts of his home, which was one of cordial entertainment to brethren and friends. He caught cold in the spring of 1904, which developed into lung trouble. In its early stages he expressed a desire to live for the benefit of his family, if it pleased God to restore his health, but as he gradually grew weaker and slowly wasted away his faith grew stronger and brighter. He seemed entirely weaned from the cares of this world and calmly reconciled to his Master's will. Many times I visited him, and very often found him gently basking in the sunshine of his Savior's love. Those were sweet and consoling hours to many who found him thus rejoicing and praising God for his unbounded goodness and mercy to him from day to day. The day previous to his death he suffered much from shortness of breath. When relieved by his physician he slept ten hours, from which his mourning wife and family never expected to see him rally. Suddenly he awoke and asked how long he had slept. When told by his doctor, who stood beside him, he thanked him for relieving his suffering, and with a face radiant with joy turned to his wife and family, advised and consoled them, requested them not to mourn for him, and again assured them that for him to die was gain. To his dutiful companion he bade a last fond adieu and sweetly fell asleep to awaken in joy eternal. The family were wonderfully sustained in their sore affliction. We see our loved ones depart, and while we know it is well with them, such a loneliness comes into our hearts when we see their vacant place that it requires the grace of God to give us the spirit of submission and enable us to say, Blessed be the Lord who giveth, blessed be the Lord who takes.

He requested Elder Curry to preach his funeral sermon, which he did, from Genesis iii. 19, and spoke very comfortingly to the bereaved, and a very large congregation who had gathered to pay the last tribute of respect to the departed.

EFFIE FRENCH.

DURTON, Ont., Feb. 13, 1906.

Thomas C. Frasher, son of Deacon Alexander and Catharine Frasher, was born in Kent Co., Del., on May 20th, 1828, and fell asleep, that sweet sleep from which none ever wake to weep, near Ocoquan, Prince William Co., Va., Feb. 5th, 1906, being in the 78th year of his age. He went to Virginia before the Civil war, and bought a farm in Prince William Co., on which he settled. He soon after married Miss Nancy Millstead, of the same county. To them were born two daughters, Mrs. Mary F. Comstock, at whose home he died, and Mrs. Martha Arrington, of Washington, D. C. He lived in Washington the last few years, until last May, when he and his wife went

down to their daughter's, who is a widow and lives on the farm that had been his until his health became poor, fourteen or fifteen years ago. He never made a public profession of religion, but was a firm believer in the doctrine advocated by the Old School Baptists, and a lover of the truth. He leaves his bereaved companion, two daughters and several grandchildren, one of whom, Mrs. Bertha Alexander, (nee Comstock) was the same to them as a daughter, they having had her with them since she was a few months old until a short time before her marriage last October; also three brothers and two sisters survive him: Peter C., Alex. C. and Wm. J. Frasher, of Petersburg, Del., Mrs. Kate C. Meredith and Mrs. Mary C. Gruwel, of near the same place, beside several nieces and nephews.

His niece, ANNIE MEREDITH.
WYOMING, Del.

Mrs. Samantha Parsons died in the State of Delaware Nov. 3rd, 1905, aged nearly 82 years. Her maiden name was Yeomans. She was married to Daniel Hay in the year 1837. To this union were born two boys and five girls, four of whom preceded her to the grave. She joined the Old School Baptist Church January, 1877, was baptized by Elder L. P. Cole. She was highly esteemed by her brethren for the truth. Her first husband died May 25th, 1888. She was married to D. W. Parsons in 1890; he died Dec. 26th, 1897. She was at our yearly meeting and appeared to enjoy it much. She went to live with her youngest daughter, and was there only about three weeks before she died. She was brought back to her home church, and as Elder Clark could not be had, a Presbyterian officiated at the church. She was buried in the cemetery at Manorkill beside her first husband to rest until the grave gives up its dead.
D. S. ELLIOTT.

RESOLUTIONS.

WHEREAS, It has pleased Almighty God in his divine decree to take from among us our beloved sister, **Clarley Brewer**, therefore be it

Resolved, by Bethel Church, of Wilbarger Co., Texas, that we as a church mourn our loss, but bow in humble submission to the divine will of our heavenly Father, who hath appointed our time and set the bounds of our habitation that we cannot pass. Our beloved and aged sister was a faithful member, walking humbly before the God of all grace, in whom she trusted and unto whom she looked in times of distress. During her husband's lifetime, brother Enoch Brewer, who preceded her to the grave some eleven years, their house was a Baptist home. She was truly a mother in Israel, but let us not mourn as those who have no hope, for we feel that our loss is her gain. She departed this life August 15th, 1905, in her 80th year, at her grandson's, Adam Antry, in

Clay Co., Texas, of kidney and heart trouble. She united with Friendship Church, Decatur Co., Iowa, of the Primitive faith and order, in the year 1858, and was baptized by Elder Zion.

Sister, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening
As it floats among the trees.
Peaceful be thy silent slumber,
Peaceful in the grave so low;
Thou no more wilt join our number,
Thou no more our songs shall know.
Dearest sister, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal.
Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tears are shed.

Written by order of the church, in conference Nov. 18th, 1905.

MEETINGS.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m. and 2 p. m. in a Hall on Franklin Square, in the Flatiron Building, in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, 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.

Meetings every Sunday at the Hall, corner of 19th St. and 8th Ave., fifth floor, Elevator entrance on either 19th St. or 8th Ave.

11:00 A. M.

2:30 P. M.

To all who are seeking the truth, a cordial invitation is extended to meet with us.

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.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 74.

MIDDLETOWN, N. Y., APRIL 15, 1906.

NO. 8.

POETRY.

SOVEREIGNTY.

THE ways of our searching, omnipotent God,
By creatures are past finding out;
Alone he controlleth his works with a nod,
And bringeth his judgments about.

Most holy, most powerful, just and all-wise,
He forms both the clear and the mist,
He reigneth supreme in the earth and the skies,
And gathers the winds in his fist.

His mind who can know, or the works of his hand,
Or who hath his counselor been?
All things in existence, mysterious, grand,
Are ours who his goodness have seen.

In infinite wisdom he stayeth the waves,
In power he speaks and 'tis done;
Most merciful, he to the uttermost saves;
The three in the wonderful One.

He took for his bride the fair lady elect,
Because it seemed good in his sight;
Nay, do not reply, or his purpose inspect,
Or challenge his sovereign right.

A mercy of mercies we are not consumed,
Thus cooeth the voice of his dove;
Hosanna, from hatred we have been exhumed,
And given the banner of love.

Made worthy this love through the blood of the Lamb
That bought us and washed us from sin;
In Gilead there is for our sorrows a balm,
A cure for contrition within.

The light of his countenance shines in our hearts,
Unveiling the depth of our shame;
Sufficiently then his rich grace he imparts,
And helps us to hope in his name.

He chastens in love and in pity forbears,
When slowly his sayings we keep;
When found for his sake to be sowing in tears,
In him a rich harvest we reap.

For of him and through him and to him we live,
Our times are secure in his hand;
To all the redeemed he has promised to give
A home in that beautiful land.

There joys are unceasing, and brightness excels,
The final abode of the blest;
There God in his glory eternally dwells,
The far away haven of rest.

SEMMA E. CORDER.

PHILIPPI, W. Va.

THE LORD KNOWS WHY.

“ I MAY not know the reason why
Dark clouds so often veil the sky,
But though my sea be smooth or rough,
The Lord knows why, and that's enough.

I may not know why I am led
So often in the paths I dread,
But trusting him I'll press my way,
The Lord knows why, I will obey.

O yes, he knows, the Lord knows why
These things are ordered from on high,
And though dark clouds may hide the sun,
The Lord knows why, his will be done.

I may not know why death should come
To take the dear ones from my home,
But though mine eyes with tears be dim,
The Lord knows why, I'll trust in him.

So though I may not understand
The leading of my Father's hand,
I know to all he has the key,
He understands each mystery.”

(Selected by Mrs. H. Tulle, Adrian, Mich.)

CORRESPONDENCE.

THE GREATER WORKS.

"VERILY, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."—John xiv. 12.

In the SIGNS of March 1st is a request of E. C. Fogerson that I should at my earliest convenience give my views on these words of the dear Savior. Within the past few years I have had published in the SIGNS some thoughts upon this portion of the written word, but I cannot easily refer to the number that contains them now. They are not satisfactory to me, covering a very limited part of this great and glorious subject. I am impressed to express what is in my mind now concerning it, but I approach the work with trembling, feeling such a deep sense of my weakness and inability to tell even what I am enabled to see of the "mystery of God, and of the Father, and of Christ," which is here presented. (Col. ii. 2.) My dependence is entirely upon the Lord, and my prayer is that he will lead me into the truth, and will give me such liberty to express it as he sees will be best. I think I have never before felt more decidedly my utter insufficiency of myself, to think anything as of myself. (2 Cor. iii. 5.)

In the preceding part of this chapter, in conversation with his disciples, Jesus has declared the oneness of his Father and himself, not as an abstract doctrine, but as something absolutely necessary to their salvation, and as already embraced in their experience and knowledge. In the last of the preceding chapter Peter is told of a terrible crime which he will commit within a few hours, which will bring him to the verge of despair, filled with bitterest shame and self-loathing, causing him to appear to himself as the

vilest of men, and as justly cast away from the favor and love of Jesus. This is the condition in which every one of the Lord's people sees himself when his eyes are fully opened to the corruption and depravity of his carnal mind and heart. And this sense of vileness and feeling of self-abhorrence are necessary in order to the revelation of Jesus to his people as the Son of God, and as one with the Father. It is just at this point in their experience, this time of Jacob's trouble, "when all faces are turned into paleness," (Jer. xxx. 6. 7.) that Jesus says, "Let not your heart be troubled: ye believe in God, believe also in me." This is the way that Jacob is saved out of that great and peculiar trouble, as the Lord by the prophet declares he shall be. It is not by anything that we can do, or that any man can do for us, that salvation comes to us, but by the revelation of Jesus to our souls as the Son of the Father, as having all power in heaven and in earth, and as going away into death, and through death into his kingdom, taking death forever out of the way, and so preparing a place for us. And also it is by causing these Jacobs to believe in Jesus, by the working of the mighty resurrection power of God in their hearts. When Jesus says, "Ye believe in God, believe also in me," that belief is wrought in them by the mighty power of God which he wrought in Christ when he raised him from the dead. (Eph. i. 19, 20.)

When Jesus tells them, "Whither I go ye know, and the way ye know," Thomas answers for them all: "Lord, we know not whither thou goest; and how can we know the way?" But this knowledge is in their knowledge of Jesus, and in that fellowship of his sufferings which all his people begin to have when he calls them. His answer is given in words which cover

the whole ground of the gospel, and all the experience of the saints: "I am the way, and the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him."

The work of salvation is first wrought in the heart by the holy Spirit of God, and then by the same Spirit it is made known to them. Ye know the way, he says to them; ye know the Father; then in his own time and way he shows them where and what that knowledge is within their souls.

"Philip saith unto him, Lord, shew us the Father, and it sufficeth us." Jesus does not answer by pointing away outside of themselves. He does not point upward to the heavens, but says, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." Here we observe the "words" and the "works" are identical. As soon as the word of Jesus is spoken the work is done. He spake and it was done. No interval here between the spoken word of God in Christ and the finished work.

Here also we see the eternal oneness of the Father and the Son, which is also gloriously declared in the dear Savior's prayer to the Father: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I

in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."—John xvii. 21-23.

Here observe that the believer in Jesus is, by that belief, wrought in him by the mighty power of God, brought into manifest union with the Father and the Son. And when Jesus speaks, here and in his prayer, of being in the Father and the Father in him, he has reference all the time to an experience of that union in the hearts of his people. Therefore he says, "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."

It is the word of Jesus that causes the poor soul to believe, but it is because of the works which have been wrought in him. Those works, for whose sake Jesus tells us to believe, are not works brought to our attention from without, and looked upon by us from a distance; but they are seen, if seen at all, within our own souls. The Father in the Son has done those works there, working in us both to will and to do of his good pleasure. (Phil. ii. 13.)

Now all this glorious doctrine of the oneness of Jesus and his Father has reference to the salvation of poor sinners, called by grace, and made to know, in the Lord's own time and way, that Jesus has revealed to them the Father, (Matt. xi. 27,) and that because they are sons "God hath sent forth the Spirit of his Son into their hearts, crying, Abba, Father."—Gal. iv. 6.

Thus we come to the text, which shows to us that the believer in the work of salvation is one with Jesus, as he is one with the Father; that in all of the experience of grace that oneness of Jesus with his people is made manifest; that while

Christ is in us the hope of glory, we are "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 10. He is in us and we are in him.

The works that Jesus did while in the days of his flesh were all works that could be seen of men, and in that sense we may speak of them as natural or literal works. But they all had a spiritual significance, as did also all his parables and teaching, and that could not be seen or understood by any but those to whom it was given. So Jesus said to some, "Why do ye not understand my speech? even because ye cannot hear my word." "Unto you," he said to his disciples, "it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables."

But in all those works of Jesus there was required faith in the one upon whom, or in whose behalf, the works were done. That faith is the evidence of things not seen, upon which belief is founded. Jesus could do no mighty works in his own country because of their unbelief. (Mark vi. 5; Matt. xiii. 58.) To one or more he said, "Thy faith hath saved thee." To a father who asked help for his son he said, "If thou canst believe, all things are possible to him that believeth."—Mark ix. 23. He had power to give the needed faith in a moment. He even spoke of the dead as a believer, when approaching the grave of Lazarus: "He that believeth in me, though he were dead, yet shall he live."

I cannot understand the words of the text to refer to the power which Jesus gave his disciples to tread on serpents, and that nothing should by any means hurt them, (Luke x. 19,) nor to the signs that should follow those who believed

the apostles' preaching, that they should cast out devils, speak with new tongues, take up serpents, not be hurt by drinking any deadly thing, and lay hands on the sick and they should recover. (Mark xvi. 17.) These signs did follow the apostles' teaching, but did not continue after the apostolic work was done, and the church established and set in order by them; nor do I find that we are taught by the apostles to expect those literal signs in the succeeding ages of the church, though I believe their spiritual significance remains in force.

The former part of this chapter tells us the meaning of this. The words and works of Jesus were done by the Father who was in him, and he did them in the Father. So the works of Jesus are wrought in his people, and these are the good works unto which they are created in Christ, and they do them in him. It is the same works which he does that they do by a living faith in him, as it is the same works that Jesus did which he said the Father who dwelleth in him did. Jesus did not say that he who believeth in him shall do other works of the same kind as those which he does, but that he shall do the same works. The meaning of what he says is not that he instructs them in regard to his works so that they can go away from him and do them of themselves. In their works the believers in Christ are never separate from him, but he is with them in all their work always, "even unto the end of the world."

We have no reliable evidence that any one of the Lord's people has ever laid hands on the sick and healed them, or drank any deadly thing without hurt, or cast out devils, or spoken with new tongues, since the apostolic work was finished. These were special signs given to follow them that believed the preach-

ing of the apostles. But in this they were not doing in any sense the works that Jesus did, for he never took up serpents or drank any deadly thing.

Now we are to remember again the power and prominence of faith in all the New Testament. We remember how the dear Savior recognized it in all for whom, and at whose request, he did works of healing and deliverance from peril, and how he ascribed the works which he did in and for them to the faith that was in them. In all this he is exalted, for the faith in them is his gift and work, and they are thus exalted in him. We see also how in all the apostles' works and writings, and especially in that portion of Hebrews which the apostle devotes especially to examples of faith, power is ascribed to this wonderful and mysterious grace of faith, and it is brought continually into prominent view. Observe how many things beyond the power of man are said to have been done by men, not working in any strength of their own, but by faith. All these things are recognized in the Old Testament Scriptures as done by the power of God.

When we are enabled by faith to see these examples of faith, and to observe all the various works ascribed to it, we are made to see that this faith is the power given the Lord's people to see and experience the purpose, power and work of God in Christ; and so by the witness received by Abel that he was righteous; by the translation of Enoch; by the going out of Abraham from his own country at the call of God; by his offering up of Isaac; by the blessing by Isaac of Jacob and Esau concerning things to come; by the hiding of Moses by his parents three months because they saw that he was a proper child; by the passing of Israel through the Red Sea as on dry land; by

the falling of the walls of Jericho; by kingdoms subdued, righteousness wrought, promises obtained, the mouths of lions stopped, the violence of fire quenched, the dead raised to life again; by tortures and cruel mockings and scourgings endured; by all these wonders recorded in the Old Testament, and the wonderful works of God in and for his people recalled and presented here by the apostle as the works of men done by faith, we see how faith is the substance in our own souls of things hoped for, and the evidence in ourselves of those things which the Lord has made us hope for.

"And greater works than these shall he do; because I go unto my Father." What can be meant by the greater works? Does the dear Savior here or elsewhere compare his own works or the good works of his disciples with each other, and place some above others? Of his own works, is the raising of Jairus' daughter or the widow's son a greater work than healing the lame man at the pool of Bethesda, or causing the dumb to speak? Was the rebuking of the wind and the raging of the water, so that there was a great calm, a greater work than turning the water into wine? It is not in that way, I think, that we are to understand that some works are greater than others. But in the same sense in which Jesus speaks of himself as greater than Solomon or Jonah. They were but types of Jesus, and the reality is always greater than the type; the substance is always greater than the shadow. So these literal works of opening the blind eyes, unstopping the deaf ears, casting out devils, raising the dead, quieting the stormy winds and the raging of the waters, causing a fish to be found with money enough to pay tribute, and driving the money-changers out of the temple,—all these works which men

could see were but as types, patterns, illustrations, of those spiritual works which should be manifested in and to his church and people after he had finished the work of redemption and had gone unto his Father.

These are the greater works which those shall do who believe on him. They are greater as the reality is greater than the pattern, as spiritual and eternal things are greater than things that pertain to this world and the limited and unsubstantial things of time. The coming up out of the state of death in sin by the quickening power of the Spirit of God into eternal life, is a greater work than the coming of Lazarus out of the grave where he had lain four days. The opening of eyes blind to the way of salvation, and of ears that have never heard the truth, so that the poor soul is made to rejoice in seeing the beauty of gospel things, and in hearing the music of Jesus' voice, which the natural eye has not seen, nor the natural ear heard, is a greater work than the opening of the natural eyes and the natural ears. To think of Jesus commanding the winds and waves to be still, and saying to the terrified disciples, "It is I; be not afraid," is an unspeakable wonder, and awakens our admiration and praise. But how much greater the work when Jesus appears, while the waves of God's wrath are going over our souls, so that we cry out in absolute fear as the terrors of death compass us about, and the pains of hell get hold upon us, and says, "Peace, be still." Then we wonder where those fears have gone. Then the peace of God which passeth all understanding keeps our hearts and minds, and we wonder at that. But most of all we wonder to find that when Jesus appears, immediately we are at the land whither we went. When he appears we want nothing more.

Now the first thing in all these wonderful works of grace in the soul is faith. That is the first of the gifts of God to the living soul. It comes with divine life; it sees the loving purpose of God in Christ. By that faith we feel his presence and his power. Through faith the salvation which is by grace comes to us. By faith we live. "The just shall live by faith." By faith we walk. Christ walks in us. I will "walk in them." By faith, as a shield, we fight against the devil, resisting all his fiery darts. (Eph. vi. 16.) By faith we "fight the good fight of faith." Faith, with love, is a good breastplate. By faith in the name of Jesus the lame man at the Beautiful gate of the temple was healed. (Acts iii. 16.) Paul saw that the man who had never walked had faith to be healed. (Acts xiv. 9.) By faith in Jesus the man lame in a spiritual sense leaps like an hart, and the tongue of the dumb sings. Faith is not the product of any human power or wisdom. No man can obtain it by labor, skill or money; it is the gift of God. The word occurs but twice in the Old Testament, but the New Testament is full of it.

Faith often seems weak, and sometimes gone altogether. Then our belief is not a spiritual but a natural thing, and we are about ready (it seems) to go into the doctrines and works of the world. Then the works of faith are at a low ebb, or apparently gone altogether out of sight. But the works of the flesh then begin to assert themselves, and clamor for recognition, and we are very apt to turn in with them. But for all the children of promise, who are the chosen of God, and who can only live by faith, the Lord has graciously and mercifully provided that when they turn to the worldly doctrine, and to the wisdom of the world, and live

after the flesh, they shall die. That death may be sudden and terrible, or it may be slow and prolonged. But in the end the poor soul will feel the lack of all life and comfort, or rather, will feel the stirrings and strugglings of life again calling for spiritual substance, and for a deliverance from the body of this death. Then the works of faith will again appear, and will seem doubly precious. Then how thankfully and gladly we turn again to do the first works, to do the works of Jesus, to walk by faith in his blessed name, to feel a longing for the assurance that the Lord is working in us "both to will and to do of his good pleasure," and to call upon him, and entreat him for power to work out that salvation which he works in us. Then how glorious appears to us the truth of the "mystery of God, and of the Father, and of Christ." The Father in the Son and the Son in the Father, and all his people one in Jesus, as he is one in the Father, and the works of the Father and the Son made manifest in the works of the believer wrought by faith in Christ. All of our works which we do acceptably are the works that Jesus does in us, and we do them in him. "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."—John iii. 21. These works of faith can never be marred, never be corrupted, never be overcome. They are the joy and comfort of God's people here in time, and their only true and unfailing joy, and they present a sure foundation for eternal joy and blessedness; for they show the believer, however weak and trembling he may feel, to be one with Jesus and his Father, and to have been loved by the Father with the same everlasting love with which he loved the Son. (John xvii.)

O what an unspeakable wonder and blessing is that love of God felt in the heart of a poor, self-abhorring sinner; it passeth knowledge. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." It is not merely an emotion, but a holy, never-varying principle, an abiding substance. It never fails to guide us right; it always tells us the right thing to say and do; it never fails to comfort and bless; it never forsakes one in whose heart it has once been felt; it is greater than either faith or hope, for they are only for time, while love is eternal. Paul's prayer for the brethren at Ephesus was that they, being rooted and grounded in love, might be able to comprehend, with all saints, what is the length and breadth and depth and height, and to know the love of Christ, which passeth knowledge, that they might be filled with all the fullness of God. And he assures us of his persuasion 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."

SILAS H. DURAND.

SOUTHAMPTON, Pa., March, 1906.

NASHVILLE, Tenn., Jan. 17, 1906.

MRS. M. E. CARTER—DEAR SISTER IN CHRIST:—I have read your good, loving, christian letter to Elder G. E. Mayfield, and it consoled my drooping mind much. Of late I have been low down in the valley of darkness and despair; I have been feeling to be the least, if one at all; so many doubts and fears come in my mind which make me fear that I am but acting the hypocrite, and deceiving the little flock of God. I am passing through sore

trials, but in reading your consoling letter, giving the trials of a poor sinner in traveling from nature to grace, I am made to feel as you say, "Without me ye can do nothing." Our Lord Jesus has said, "I am the way, and the truth, and the life," and he tells us to walk in that way. The great thought with me is, Have I been taught the way? I sometimes have reason to hope so, but then so many doubts and fears come which make me fear that I am wrong, and that I am not what I have professed to be. In my nothingness and unworthiness I fear that I have not been shown the way of truth and life as it is in Jesus. At times I have felt to hope that God has for Christ's sake forgiven my sins, but I do not feel that I have as clear an evidence as some have. You say the gospel of the grace of God is sufficient for us, which I fully believe; what a great consolation to have when we are in the belly of hell, as was Jonah, with the billows rolling over our heads: But God says, "My grace is sufficient for thee." To Paul he also said, "My strength is made perfect in weakness;" and Paul said, "When I am weak, then am I strong." For this I pray, and desire that my heavenly Father will keep me humble before him in love; I desire also to esteem others better than myself. There is nothing good in me (that is, in my flesh,) and I feel very poor and needy; the grace of God can make us rich. Christ was a man of sorrows, and had not where to lay his head, and we, dear sister, have no place to take our complainings and shortcomings but to Jesus, the friend of sinners, who was delivered for our offenses and raised again for our justification. He is our great Shepherd; he goeth before his sheep, and leadeth them into the sweet pastures of his love; the poor in spirit

follow in the way where he has led. He trod the wine-press alone, with dyed garments, and decked with his glorious apparel, and traveling in the greatness of his strength and mighty to save. He trod the wine-press alone, and of the people there was none with him; he will tread in his anger those who have departed into idolatry. He shed his precious blood, for the time of his redeemed had come. There was none to help, and he wondered that there was none to uphold, and the dear Redeemer's own arm brought salvation unto him; and the psalmist proclaimed, "O sing unto the Lord a new song; for he hath done marvelous things: his right hand, and his holy arm, hath gotten him the victory." He hath made known his salvation and his righteousness. What a merciful and loving Savior; suffered, bled and died for such a poor worm of the dust as I feel myself to be. All this was done without the intercession of man. He came to do his Father's will and to die for his bride which was chosen in him before the foundation of the world, and with his own arm he brought salvation. This is the only way in which a sinner can be saved, and this is the will of God. The will-worshippers of the earth trust in the works of the flesh. His people will not lie, but acknowledge Christ as their only Savior; he is the friend of sinners. "In all their afflictions he was afflicted, and the angel of his presence saved them." The Most High is with them, as it was at the Red Sea. The angel of the Lord went before the camp of the Israelites and delivered them, and so he delivers the bride, the Lamb's wife, from all her enemies, and will deliver them out of all inventions of men, and temptations, because he has promised that he will make a way of escape. What a loving Father

he is, to look down upon the wickedness of man, and still be so condescending and kind. Love brought him down to die for our sins, and he gave up his soul to the stroke without a murmur. He did not withdraw his pity, but the Savior made known the love of God by the shedding of his blood, and now he reigns exalted above every name, and his love is still as great as before, and let not his people forget this great love for them by which he sealed them by his blood. Christ fulfilled the law of God and made it honorable for them, and he fulfills the righteousness of the law in his redeemed; when he begins a good work he performs it until the day of Jesus Christ. He orders and directs their steps in the way in which he would have them go, and as you so faithfully say, my dear sister, he is all our hope and all our salvation. He went into the grave, and rose for our justification; he arose justified, clean and pure, and, dear sister, if we can have the real assurance that we have tasted the goodness of the Lord, and have borne of his sufferings and been made conformable unto his death, then we can sing the song of Moses, the servant of the Lord and of the Lamb, and praise the Savior's name. O let us sing of his rising power, who intercedes above for his children, the children of the heavenly kingdom.

I am now in my seventy-fourth year, and will not, I know, be here long; sooner or later I will be called hence to the realities of another world. I hope for an abiding place in my blessed Redeemer, and to find my name written in the Lamb's book of life, and sing to the praise of redeeming love. I believe that our God is the God of purpose, and none can stay his hand, he is the beginning and the end. I believe in the doctrine taught in the Bible and

preached by the called servants of God; I believe in the doctrine of election, predestination and eternal purpose. Had it not been for his eternal decrees we would have been of all men most miserable. He is all-wise, and not accountable to any one. He declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." He is the God before whom I desire to be humble, if I know my own heart.

Your letter did me so much good I felt as though I wanted to talk to you, although we are strangers in the flesh. I hope to see another of your good letters in the SIGNS. All such are a feast to me.

Your brother in hope of everlasting life,

O. B. HICKERSON.

[THE foregoing letter was forwarded to us for publication in the SIGNS by sister M. E. Carter, of Auburn, Washington, and we gladly give it space, feeling sure that it will prove to be of general interest to our readers.—ED.]

EDITORS OF THE SIGNS OF THE TIMES
—DEAR BRETHERN:—The day that sister Mary and I were baptized by Elder Balas Bundy, at Otego, N. Y., the first Sunday in September, 1896, he requested us to write our exercises of mind, or in other words, our experience, for the SIGNS OF THE TIMES. It has been in my mind many times, but I shrank from doing so, as I could not tell of such great distress, or such a happy deliverance as so many can, and was myself for many years in a state of doubt and perplexity.

But to commence. In my childhood I had many serious thoughts about death and eternity, and several times dreamed of signs and wonders in the sky, and that the end of the world was come. As years

passed and I went out with the young and thoughtless, those thoughts and impressions still followed me, and an evening of gaiety and pleasure was sure to be followed by a season of depression and remorse. I did not wish to speak or be spoken to. This state of mind continued for several years, when all at once my mind became exercised on the subject of faith. I read my Bible, but could find no light, there did not seem to be anything for me, and in despair I would close the book. All of this time I was troubled about my sinful condition. My burden was very great, I could see it rising above my head, and wondered that others did not see and speak about the burden of sin that I was carrying.

About this time there was a great revival among the Methodists in the place. I had never attended, but one night in company with my sister I went to see if the meetings that made others so happy held any help for me. The house was densely crowded, and I sat on a bench in the aisle, near the altar. After preaching, they had a testimony meeting. One man arose and said he had been sanctified, he had not committed a sin in two years. Others followed in the same strain. I became frightened; to me it seemed like blasphemy. I thought the earth would open and engulf us all. I arose to my feet, wishing to leave the house, but the crowd was so great that I could not without disturbing many. Fortunately the farce soon ended, and I was much relieved to be once more out the house; there was no one there like me. After I got home I was telling father about the meeting, when all at once my chair seemed to be sinking into flames. I hastily arose, looking about for a way of escape, but said nothing. After a time I retired, but awoke in the night,

and, as usual, my mind reverted to my trouble, when the same feeling came over me: the bed was sinking with me into the flames. I could feel them, and it was with great difficulty that I refrained from springing from my bed with cries for help. All this time I was exercised on the subject of faith; I desired it more than I could find words to express; it was the gift of God, should I ever be blessed with that inestimable gift? One night I dreamed I was walking in a certain place where I had often been, on the farm of an uncle, where the path was as hard as rock from constant use for years; something said to me, If you have faith, even the least, you can plunge your hand into this hard earth. I threw myself on the ground; to my joy it yielded to the pressure of my hand, and with a feeling I cannot describe, but that seemed a mingling of fear, surprise and joy, I plunged my arm to the shoulder in the hard, gravelly soil. Then rising to my feet and casting my eyes upward where the sun was shining with a soft, beautiful light, I exclaimed in ecstasy of joy, Lord, God, I do believe, and awoke with a peaceful, restful feeling, to which I had been a stranger. I thought it a singular dream, but did not mention it to any one. Soon I missed my burden of sin and the threatening flames, but never for a moment thought my sins were forgiven, but looked for a return of my trouble, but it never has come back in the same way. I felt a strong desire to read the Bible, and spent much time in that way. I found much that I could not understand, often seeming contradictions, but instead of closing the book as before, I would say, It cannot be a contradiction, because it is the word and wisdom of God, the trouble is in my poor, finite understanding. I think I was indulging a little

hope, yet was hardly aware of it until I was taken dangerously ill. Physicians and friends thought I must die. Mother asked me if I felt prepared to die? I hesitated to answer, I did not know, when these words were given me: "I know whom I have believed." It was a surprise to me, because until then, when to all appearance I was very near death, I had not felt that I could claim Jesus as my Savior. Since that time my life has been a succession of hope and doubt, but in my darkest moments I cannot wholly resign that little hope. I feel that all would be chaos and confusion, that reach out as I might, there would be nothing, absolutely nothing, to support or comfort when trouble comes and earthly blessings flee, or when one by one my dearest friends pass out of this life and leave me alone; I still cling to this faint hope, trusting and praying it may bring me peace and joy at last.

Soon after the incidents related above, my father, mother, husband and I went to River Falls, Wisconsin, to live, where the preceding pages were written more than twenty years ago. We found no Old Baptists there, consequently no meetings, but we always had the dear old SIGNS to read, and I felt drawn to the church at Otego, and resolved if I ever came east again I would visit the people there. After the death of my parents I came back to my native State, after an absence of twelve years, and as soon thereafter as we could, my sister, Mrs. Battershall, and I went to Otego. We were kindly received and entertained, and invited to come again, which we did as often as practicable, being fifteen miles distant. They advised us to talk to the church, and leave the decision with them. This at last we resolved to do, but I felt sure I could not say anything that the

church could accept as evidence of the new birth. We decided to go to the September meeting, and were prepared the night before to start next morning, and although I had made preparations I was far from being convinced that I was a fit subject for baptism. After I retired I could not sleep; suddenly I saw an immense building; it was so high the top was veiled in clouds, I could not see it; it was built of stones of peculiar shape, solid and perfect at the top, or upper part, but lower down were places yet to be filled, and one was for me to fill. It was a type of the church of God, and there was a place for me. I cannot tell how I knew this, I saw it but an instant, as if revealed by a flash of lightning, and it was gone, and with it went my indecision. I was satisfied, I would leave it all with the church, and abide by its judgment. The next day we told as best we could the little we had to tell, were received, and baptized the following day, and I have since felt no more a stranger or a guest, but like a child at home.

Dear editors, I send this in fear and trembling; you will know where it belongs, I leave it with you.

Yours in hope,

JENNIE M. HALLENBECK.

WHEELING, W. Va., Feb. 13, 1906.

ELDER F. A. CHICK—VERY HIGHLY ESTEEMED BROTHER:—I send the inclosed letter, which I received from brother and sister Carmichael, in response to one which I wrote to them upon hearing of his serious illness. The letter has been such a comfort to me I feel that I want all the members of the spiritual family to enjoy it also. I was granted the blessed privilege of hearing him preach at Enon Church, at Byesville, Ohio, the first Saturday and Sunday in last April,

and again the first of November. If I were able to describe my feelings each time I sat under his voice I should yet hesitate to do so for fear that I might appear extravagant in my praises. I well remember the first time I heard him. When he first stood up to speak, he told us how he felt, that his mind was seemingly blank, and that he had nothing to say. Then he began reading one of Paul's letters to the churches, but had read only a few verses until his voice became tremulous with emotion, while the tears flowed down his furrowed cheeks. Then was the promise fulfilled: "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water." It pleased the heavenly Master to spread such a blessed feast through his dear aged servant that our hearts were made to sing for joy. My poor heart was made to exult in the words of Newton's precious hymn:

"Glorious things of thee are spoken,
Zion, city of our God."

Brother B. G. Ford said that his mind was made to dwell upon the verse which reads as follows:

"Savior, if of Zion's city
I, through grace, a member am,
Let the world deride or pity,
I will glory in thy name.
Fading is the worldling's pleasure,
All his boasted pomp and show,
Solid joys and lasting treasure
None but Zion's children know."

Only about one week before, I met for the first time with brother Ford and his good wife; they had moved from Putnam County, Ohio, to Shadyside, a village about eight miles from this place. It

would be useless for me to try to describe what their company is to me, unless one could know how hungry I was, and always am, for the company of the saints. It was through them that I heard of dear brother and sister Carmichael, and of his church at Byesville. Through their kindness I have been permitted to read your good paper, the SIGNS OF THE TIMES, and find many sweet morsels in the editorials and the correspondence. I read the experience of the dear and precious brethren and sisters, which are so sweetly affecting that I am made to feel a longing to meet with them and enjoy their sweet company.

Now, dear brother Chick, will you pardon this, my first attempt? I have written more than I intended, but my poor old heart will flow out, in spite of efforts to check it, when I am writing or speaking to any of our Old School Baptist people. I feel that I am not worthy of a place among them, but the Lord only knows how my soul is drawn out toward them, and how very precious they are to me. Dear brethren and sisters all, I ask an interest in your prayers; please accept the love and best wishes of your poor, unworthy sister in hope,

FLORENCE PUTTZ.

JUSTUS, Ohio, Jan. 23, 1906.

MUCH ESTEEMED SISTER PUTTZ:—
Your precious and interesting letter to my wife came last night, and as she is cumbered with many cares (not only me to care for, but a sick aunt, eighty-six years old, and paralyzed, who has to be cared for day and night,) I will write for her. She has never been accustomed to writing much, and hence asks me to do so for her. She wants me to say for her that your good and kind letter seemed to humble her in feeling, and that she is the

least of all, so unworthy, sinful, weak in faith, and absent-minded. Also she wishes me to say that she cannot live as near the cross day by day as she desires, yet that a secret prayer, as she hopes, goes up to God every day for grace, strength, wisdom and patience to endure. She says that I am to write that I told her of you and dear sister Wheatly after I was last at Byesville, and of your devotedness, in such a loving way that it endeared you to her, and that she would love to meet you and talk with you of these heavenly things.

Now, sister, these things are not fanciful; no, no, our loved ones have gone over to enjoy them, and notwithstanding our feeling sense of unworthiness and our sins, when we have suffered a few more days these tired bodies, now aching and filled with pain, will fall asleep in the embrace of death, and one day, according to his promise, we shall awake with his likeness and be satisfied. When you speak of your tired and aching body, and the care of your home, I understand you. It may be the will of God that we may meet again. My wife says tell you we have talked that if the Lord will strengthen me to go she will go with me more than she ever has done before.

But I must make this letter short, as I am so weak and nervous.

I was much drawn to sister Ford, because she is so humble, meek and devoted. This has prompted her to go far and near, trusting fully in God to guide, keep and direct.

I was taken sick on December 20th, and appeared to go down until January 11th, when I thought I should have to depart. My right lung was congested, my feet and limbs were swollen, and I could scarcely breathe; I was compelled to sit up in a chair fifteen nights and

days. On that morning I said to my wife and children, "If you have anything to say, say it quickly." All matters were soon adjusted as to my funeral, and as to where my body should be laid, but for some cause the Lord reversed matters, at least for a time. The remedies given by the doctor seemed to be blest; the pain, swelling and short breathing subsided, and I have been gaining slowly ever since.

I was to be at Elder Hanover's on the 2nd inst., but was then seemingly near the gates of death. My son wrote them, and on Monday Elder Hanover came, and stayed three days and three nights. On Thursday my son took him to the train to go to Cleveland to fill my place on Saturday and Sunday. He will also go in my place to Union Church, in Perry County, on the 4th. He is a precious brother, his whole being is devoted to the Master, but he is so feeble that I fear for him to be from home. I was glad to hear of brother Sylvis and Elder Jefferson visiting you.

Now, my dear sister, as my trembling hand marks these lines, which I fear you cannot read, I feel to breathe a prayer to the God of heaven that he who strengthened Abraham, Isaac and Jacob, may comfort you in your home and in your household, and also bless dear brother and sister Ford, and all their dear children; you all lie near my heart. When I felt it was certain that I must go, in my very being there was something that seemed to desire to stay a little longer with my dear wife and the churches.

Now, sister, I must close. I would commend you to God and the word of his grace, which is able to keep you and present you faultless before him at that day. We pray you to write again. Tell brother and sister Ford to also write to us.

We join in love.

C. J. & MARY A. CARMICHAEL.

CAVE CITY, Ky., Feb. 21, 1906.

DEAR BRETHREN:—If I may be permitted to claim such a sacred relationship. I feel unworthy to do so, yet I love the dear Old School Baptists above all others. He who enjoined upon his followers to love God, has likewise commanded them to love one another. This love is my greatest comfort in this life. If I am a stranger to the joys of pardoning mercy, if I am an enemy to holiness, whence arises this union? Once I preferred worldly friendship, now I at times can say, "Thy people shall be my people," and I feel that we are cemented together in love. I need not assure you that the dear SIGNS OF THE TIMES is still, and has ever been since our first subscription, a welcome visitor to each member of our family, and affords consolation that the world can neither give or take away. True, we miss the loving editorials of our dear brother Benton L. Beebe, also the writings of many other loved ones who have passed away, but it seems the dear Lord has blessed both writers and publishers, and the SIGNS continues upon fundamental principles the same as it did in former years. I hope, dear brethren, that you may be sustained in the arduous undertaking of publishing the SIGNS.

We have no church-house, only six believers; have no regular meetings. Dear Elder Sawin lives one hundred and forty miles distant; he usually visits us once in the fall of the year and once in the spring; we consider him as our dear pastor; he serves four churches near by his home. Dear Elder and sister Bartley visited us last May; I was very sick during their visit, but he held services at our home several times while they were here, and once at Oak Grove, three miles distant, a schoolhouse where our meet-

ings are usually held. For many months I have been unable to attend preaching away from home. Some years ago we had a church-house, I think it was burned during the Civil war. Most of the members have passed away, and now only a few remain, and we are scoffed at and hated by the worldly denominations. Not long since I heard of a Campbellite lady saying that the members of the Old School Baptist Church had to be soaked in salt water two days and then they became "Hardshells;" but this does not trouble me; there is a blessing promised those who are persecuted for Christ's sake. I treat the different denominations (I mean their members) with respect, but for many years (since 1857, when I left them,) I have seldom heard their ministers preach, unless on a funeral occasion; their sermons contain no food for me, and I feel that it is bidding them Godspeed to attend their meetings. Among all the inhabitants of Glasgow, our county seat, not one is a member of the Old School Baptist Church. O what a merey that I was made to hear his voice. I do indeed feel that it was the goodness and merey of God alone.

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

I feel that I have trespassed on your valuable time by my long letter, but I am so often unable to write to my loved ones that sometimes I do not know how to stop. We are expecting dear Elder and sister Bartley on their return north from Alabama, to tarry with us some weeks. I have a farm, and the dear Lord has blessed us with a bountiful living. Our home has been one for the Old School Baptists for more than fifty years, whenever they can stop with us.

Last May and June I was so ill with a complication of diseases my physician

and friends despaired of my restoration to health. It was at that time that sister Bartley composed the lines I have inclosed for you to publish in the SIGNS, if the request meets with your approval. When I bade them both adieu, I truly believed that it was the last earthly farewell, and I requested dear brother Bartley to read a portion of the Scriptures, and to speak in prayer before leaving. He did so, and the faces of all present were bathed in tears; I felt that I should not live long, and my greatest dread was that I should not receive the Father's welcome. It seemed that I would be told, Depart, I never knew you; afterwards I became reconciled. My brethren and sisters spoke many words of loving consolation and the Lord has spared my unworthy life until the present, although I feel to be only a cumberer of the ground. If I live until the 13th of next month I will be seventy-five years of age, and I can truly say, Few and evil have been my days. If saved it will be by the grace of God alone.

I will now bring my letter to a close; please pardon the many errors with which it abounds. After reading it you will know how we appreciate the SIGNS. I trust I feel thankful to the Giver of every good and perfect gift for our dear family paper. May the richest of heaven's blessings be yours, if it is the Lord's will.

Sincerely yours,

LAURA M. BAIRD.

Though like an atom in the air,
A leaf upon the stream,
No scene of beauty can compare
With scenes beyond this mortal sphere,
Of which I sometimes dream.

I'm lost in wonder and amaze
At all Thy glories here;
Life's deep, mysterious, hidden ways,
Its prayers to Thee, its songs of praise,
Its pain and falling tear,

Now swifter than the arrow's flight
Our lives all speed away;
And some were clothed in spotless white,
And filled our hearts with such delight
We longed for them to stay.

They could not stay, Thou callest them
To fairer worlds on high,
Away from all that can condemn,
No more the stormy tide to stem;
In rest their spirits lie.

When Thou shalt come with power divine
To wake the sleeping dead,
Then they shall in thy image shine,
And all the glory shall be thine,
Our great and glorious Head.

SALLIE M. BARTLEY.

JUNE 8, 1905.

TOUCHET, Wash., Dec. 29, 1905.

DEAR BROTHER CHICK:—This day has been one of many meanderings of mind, of fears and doubts, and much anxiety, and yet not without hope for that which I see not. I feel like telling you of the enjoyment of our holidays. Some relatives, brothers, sisters and friends came to visit our much esteemed Elder Barnes and his family. They had a Christmas dinner at their home; then himself, wife and others the next day dined with us. For the next day preaching was appointed at his house, and it was filled to its utmost capacity. If I were to answer for all, I should say the Lord openeth and none can shut the mouth of the servants whom he hath called to speak of the unsearchable riches of his love. After a prayer, Elder Barnes arose and said that being called to speak at that time seemed out of season, but with me it did appear that the Lord granted him wisdom, might and power to proclaim the truth of righteousness as it is in Christ Jesus. Not another doctrine, but the doctrine of salvation was delivered, that salvation which was once given to the saints. It was the salvation which Paul and Jude speak of, and, as Peter says, he

did not wrest the truth, as some did, condemning the writing of Paul as being hard to understand. It was surely given him to understand that truth which was from the beginning, which was taught first by our Lord and then by his apostles until the churches were established. All the churches, as well as the seven churches of Asia, were admonished to take heed to none other doctrine, even though an angel from heaven should preach it. Now I pray all the household of faith everywhere to humbly and sincerely pray the Father that, if in accordance with his will, he will strengthen those whom he has called to stand upon the walls of Zion, that they may cry aloud and spare not, and cease not to declare the whole truth, for there are many lo heres and lo theres here in the far west. It seems to me that surely there must be more here than you have in the east, as we are so scattered. If a minister comes among us, many who have not the privilege of hearing preaching often are not prepared to rightly divide the word, and so may be led into strange ideas. O that we may be kept in the unity of the Spirit, and in the bond of peace. If all are exercised as I have been surely they cry for peace. The Adamic man, the flesh, rises against all that is pure, all that is godly, all that is peaceable, striving to destroy our peace in all manner of shapes, and from all manner of sources which we least expect; Satan presents himself and tells us, as he did our mother Eve, that we should be as gods, knowing good and evil, and consequently we begin to judge by human reason, and there cometh strife and divisions and every evil work.

Your sister,

(MRS.) S. J. CUMMINS.

PHILADELPHIA, Pa., Jan., 1903.

MRS. L. C. RAY—MY DEAR SISTER IN CHRIST:—As I read over your last letter to me, I find it is dated September 27th; really I did not know that I had owed you a letter for so long a time, and am now ashamed of myself for not having written sooner. I have been so barren and destitute of all spirituality that had I written I doubt if it would have been of much account. Even now the only reason why I start this letter is because I feel that I must write to you, however worthless the outcome may be, and not because I have any great message to deliver.

I am glad you have met brother Fetter, and have been privileged to enjoy his company; he is a very estimable brother. I am glad you have enjoyed such a feast of fat things, both in New Mexico and at the Trinity River Association. By this time I trust the memory of it still lingers sweetly with you, though you may have forgotten in detail many of the precious things that were said. We are sometimes discouraged because we cannot carry in our memory more of the things that we hear, and reflect upon them at later times. Once in a long while we can do this, but for one idea that we retain in this way, there are a dozen or more that we let slip. I cannot call to mind at this instant just what I had for my dinner on Monday; it is not needful that I remember it; if the food then partaken of has been digested and assimilated into my physical makeup, this is the prime necessity. Just so with the sermons we hear, we rejoice in them at the time we hear them, are built up thereby, strengthened, encouraged and refreshed; this is all that is necessary. It is not needful for us to retain in memory a single idea for to-morrow, or the line of

thought of a sermon; if we have partaken of the heavenly manna to-day, to-morrow will bring us a fresh supply, and we cannot carry to-day's provisions to a future time and make it minister unto our future needs. "Give us this day our daily bread," is the prayer voiced by the spiritual man. "After this manner therefore pray ye," said the Savior. No prayer indited in the heart by the Spirit of God is fruitless, but will be answered according to the petition. The prayer so inspired is in harmony with God's will, and asks only for that which he is willing to bestow upon us, therefore every true prayer is prophetic, and is answered in Christ before the lips or heart frame the petition. So if Jesus commands his disciples to pray in this manner: "Give us this day our daily bread," it amounts to a promise, and coming from such a source is in substance an assurance that his people will daily be fed with bread from heaven. It may not always be the bread that our nature will want to eat. We may sometimes draw back and rebel against our daily allotment. It is all very nice and pleasant when our share is the bread of prosperity and gladness; it is quite the reverse when it is the bread of adversity; but we eat both alike nevertheless, being made willing in the day of his power. There is not a true christian on the face of the earth at this moment but desires to be at all times in communion with Christ, not forgetting that there is but one way of coming into such a communion, and that one way is "through much tribulation;" that alone is the gate of heaven. If we would reign with Christ, we must also suffer with him. The Savior is ever present with us; he never leaves or forsakes us, and never will; he is the Friend that sticketh closer than a brother. If I am a child of God,

then is he with me now? Certainly so, for his people are his dwelling-place. Then why can I not apprehend his presence? I reach out my hands, but they only grasp the air. I search with my eyes and understanding, but cannot find him. I listen with my ears for his footfall, but silence reigns supreme. If he be present why can I not touch him? Because he is removed beyond the reach of our finite mind and sense, yet is ever near us; but a flimsy veil separates us from him. In the twinkling of an eye the slender thread that binds us to earth might be severed, and in an instant we would stand before him in his unveiled glory, seeing him as he is and being like him. Ah, but is there no way of touching him while we are still here in this mortal state? Yes. How? He is touched with a feeling of our infirmities. That poor soul who is lamenting his uncleanness, his haltness and his blindness, crying out in his despair, "O wretched man that I am! who shall deliver me from the body of this death?" is touching the High Priest. In the sufferings on account of sin and creature weakness, his people touch the Son of God, their elder Brother. This is communing with Christ, and such communion is not being carried to heaven on flowery beds of ease; so that to commune with him means to go through the refining fires of the furnace of affliction, to be purged of our dross, to be made conformable to his image unto which his people were predestinated before the foundation of the world.

My mind was a blank when I began this letter to you, and I was at a loss as to what subject I should touch upon, but as I have been led so I have written, and hope something may present itself to you in a comfortable way.

A new year has begun, and I hope the

God of all mercies, the Giver of every perfect gift, will be with you throughout its changing scenes, and sanctify you wholly by his presence for his name's sake. Amen.

With christian love and fellowship, I am yours in a precious bond,

HORACE H. LEFFERTS.

KOMOKA, Ont., Jan. 1, 1906.

DEAR BROTHER CHICK:—I have put off writing to you until this, thinking that perhaps my mind would be in a better mood. I like to write and tell of my joys, but I hesitate when cast down in sorrow. I do not want to murmur or complain, but I want to be submissive to the will of our God. I have been cast down, but, I trust, not forsaken; my travels have been much by night, and I have a constant fear lest I lose my way or fall by the roadside. O that the Lord would guide my ways, has been my soul's desire these past few days.

Elder Ker's writings in the SIGNS have been food for me, and I pray that God may bless you both as editors of the SIGNS OF THE TIMES, if it be according to his will and purpose.

Shortly after your visit to Canada it was our joy to hear brother and sister Graham tell of God's dealings with them. Their baptism was beautiful, I was filled with gladness, for I felt the presence of our Savior, but ere the sun went down my Redeemer had withdrawn, and I became rebellious and all was confusion. It makes me think of Jesus when he was led into the wilderness to be tempted by the devil. I was then left in darkness, and I questioned if it were possible for one to know the true and living God and yet walk in such darkness. While in this state of mind I heard one of our dear ministers preach of those who walked in

darkness and feared God, and I trust that I was led by the Holy Spirit to know that God works all things for our good and to his glory.

Last spring I mourned an absent Lord for many days. I was in such a state of mind that I was fearful of what the next moment might bring, when the words, "As thy days, so shall thy strength be," came to me. I then rested from my labors for a time. Not long ago I took up my Bible to read, and behold, my eyes fell on the same words. I was made glad, for I did not know that such a passage was in the Bible. I read on and I felt strengthened, and I clung to them as a promise sure and steadfast. Sometimes I get cold and indifferent; I take up my Bible to read, but it is as a sealed book to me; I get impatient, I want to know what this journey in the wilderness means, but I must wait; wait, my soul, upon the Lord. O that we may run with patience the race that is set before us.

I often think of God's goodness to this disobedient child, if one at all. I was humbled beyond measure when you three ministers of the gospel told me you would come to our home; I felt that it was too good, I did not deserve such esteem and gospel love and fellowship. I want the love and fellowship of the brethren, but I do not see how they can have any for me, for I am so vile, so prone to sin.

Now, dear brother, I have written this in much weakness, and unless the Lord will bless the reading of it, it will indeed be a poor letter.

Yours in hope,

LOLLIE M. CAMPBELL.

SMITHSHIRE, Ill.

DEAR BROTHER:—Inclosed find two dollars, for which please continue the SIGNS to me. As I am writing, it seems

both a privilege and a duty to speak a word of commendation for the magazine. It seems to me it preaches more and more of the doctrine of love, and less of those conflicting and incomprehensible philosophies that intellectual theologians have so often mistaken for the gospel. There are entirely too many humble and helpful writers for the SIGNS to begin naming contributors, but it certainly is proper to say that the editorials are particularly instructive and edifying. I am writing this because it is our duty to speak often a word of encouragement one to another while surrounded by the evils of this awful world. Not long since, a correspondent in the SIGNS wrote substantially this: He was a subscriber for that paper and changed his residence without notifying the editors of change. The paper continued to go to the old address, and his old neighbors got the benefit of it. By some chance he learned the facts. He wants to do right about it, but seems to be in doubt as to what is right. This is a hard world to live in, and often which is right and which is wrong is a perplexing problem, but in this case there is no question in my mind but that that man ought to pay for the SIGNS all the time, if he is in comfortable circumstances; his carelessness caused the publishers to send it to him. If he is a very poor man he should at least send something to pay the actual cost of sending the paper out. A postal card informing the SIGNS people that it was not wanted longer would not have been much expense, and would have saved them both labor and money.

Unworthily your sister in a precious hope,

(MRS.) GRACE VEECH SMITH.

SHERIDAN, W. Va., Dec. 19, 1905.

DEAR EDITOR:—I try, and desire when renewing my subscription, to write a few words for your columns, to cast in my little mite with the list of more able correspondents, but as the poet says, "Tis seldom I can ever see myself as I would wish to be." Feeling that I am not alone in my barrenness of mind, that some dear brother or sister has been along the same dreary road, I make the attempt to tell the dear readers of our dear family paper that "Here I am, behold who will; sure I am a sinner still," yet hoping and trying to live as near (by the help of God) to duty as possible. My pathway has been strewn with thorns and many briars, my feet are often sore and tired with life's rugged journey, yet I have to stay here in this wilderness of woe as long as it pleases my good Master in heaven. My dear brethren and sisters in the Lord, my friends, all in the family or household of faith, some who have written to me personally, I want you all to know my sorrow at present, and want your prayers and sympathy in my present trials. My daily watch is over an afflicted mother, whose life seems passing away as fast as time can move; old age and a dreadful cough are doing their daily deadly work. Though I be left alone, nowhere to call home in this world, I trust I will not be left comfortless. I feel that I have been brought through the fiery furnace, and preserved for this very purpose to wait upon mother when all were gone from the old home but myself.

E. JOHNSON.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905; 06 means 1906, &c.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1906.

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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REPLIES TO CORRESPONDENTS.

BROTHER D. S. KOONTZ, of Ashland, Ill., lately requested our views through the SIGNS upon the words found in Luke, xxii. 35, 36: "And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then he said unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one." There are some things that these words cannot mean. They cannot mean that the spirit of the gospel was to be in anywise different after these words were spoken from what it was before. They did not mean that money, and bread, and shoes, and scrip, would be any more needed for the sustenance of this life afterwards than before. They do not mean either that the gospel was afterwards to be sustained by the sword, as had not been the case before. For this very reason the Lord said, "All they that take the sword shall perish with the sword." In verse thirty-eight when they said, "Lord, behold, here are two swords. And he said unto them, It is enough," it is evident that he could not have meant that now they were to de-

pend upon the sword for defense as they had not before this time.

In verse thirty-five, in reply to his question as to how they had fared when he sent forth first the twelve, two and two, into every city of Israel whither he would himself afterwards come, they said that they had lacked nothing. In one place they are recorded to have said in the fullness and exultation of their joy and surprise: "Even the devils are subject unto us through thy name." In other words, they had had all their wants supplied, and the hearts and the houses of the people where the Son of peace had come, were opened to receive them, and even devils did not hinder their ministry. But now he forewarns them that the time of persecution and tribulation was at hand. He was about to be crucified, and the hatred which had resulted in his crucifixion would also follow them as they should go preaching his word. They would find that to preach the cross of Christ would offend, hence let each one that hath a purse or the goods of this world take them, and let each one take his scrip wherein to carry food for the sustenance of life. They should not find that men would gladly receive the gospel, but rather that men would hate it and them also. If we ask, Why should it be so afterwards more than was the case before? perhaps the only answer that we can make is that it so seemed good in the sight of the Lord. He had moved even upon devils so that they could not harm his disciples; he had moved upon the hearts of men so that even the wicked and the godless were restrained from doing his servants any harm in their former journeys throughout the cities of Israel; but now he predicts persecutions, and sufferings, and deprivations, and the anger of men. This has been fulfilled in all ages

since, though in some more manifestly than in others. In the first three centuries of the gospel day the lives of millions were sacrificed because of their faith in the crucified One. They had done these things in the green tree, and now much more they did them in the dry; they had called the Master of the house Beelzebub, now much more did they slander those of his household.

But what can the words mean: "And he that hath no sword, let him sell his garment, and buy one"? Manifestly it cannot signify that they were to meet force with force; first, because they were expressly forbidden to do so; and second, because they could not do so, being so few and so weak themselves. They were to go forth as lambs in the midst of wolves. It seems clear therefore that the meaning is just this: that now sore trials and persecutions were to be theirs, and dangers were to now beset them on every hand. Saying to them that they should buy swords, was but a figurative expression to set forth the opposition, fierce, deadly and constant, that was before them. Taking a purse, signified not so much that they should seek to guard themselves from hunger with this world's goods, but rather, that they might expect to suffer hunger on their mission. So with taking the sword: it did not signify that now they must wield the sword in warfare, but rather, that dangers of every shape and name should surround them henceforth. If they were to gather from this that they were to literally fight, then he would not have said that two swords were enough; this seems manifest to our mind.

BROTHER T. G. HARRIS, of Fort Robinson, Neb., asks that we give our views upon the question, Does the Bible teach

us to abstain from labor and keep Sunday as a Sabbath?

Most certainly it does not. The Sabbath was an ordinance given to the Jews in their law, no other people were ever commanded to observe it any more than other people were commanded to offer bulls, and goats, and the red heifer, in sacrifice before God. The Mosaic covenant in all its parts belonged to literal Israel and to them only. The Scriptures of the Old Testament will be sought in vain for any command to any Gentile nation to observe any of the ordinances of the Jewish economy. Some Gentiles became proselytes, and were incorporated into the Jewish nation, and took upon them the observance of Jewish ordinances, but this was not commanded of God, by any law-giver or any prophet whose words are recorded in the Old Testament. At the coming and kingdom of our Lord Jesus Christ all those ordinances ceased, even for the Jews. No Jewish believer in Jesus was henceforth to ever be under that covenant in any of its ordinances again. Most certainly Gentile believers in Christ were not to take a yoke upon them which even Jewish believers were relieved from. New moons, feast days, Sabbaths, either Sabbath days or Sabbatic years, were all but types, and as such were fulfilled in the coming and finished work of Christ; the substance had come, the shadow henceforth had no place; they were all shaken that the things that could not be shaken might remain. But we need not dwell upon this further.

Now to directly reply to our brother's question, we will say that there is not one place in all the New Testament where disciples of Jesus are commanded to place the first day of the week in the position of the Sabbath. This is the simple truth,

and cannot be gainsayed by any one. It was no doubt true that from the first, disciples of the Lord would remember that Jesus arose from the dead upon that first day, and we read of their meeting for worship upon that day, and that they should lay by in store upon that day, as the Lord prospered them, for the poor. But to do this would be the reverse of resting, which the word Sabbath itself signified. The first day was rather a day of activity and service than of rest, therefore it could not have been intended by the early believers to take the place of the Jewish Sabbath day. Jesus rested in the grave over the Sabbath day, and arose from that rest upon the first day of the week. This rising was not resting, but the end of rest and the beginning of endless and never-wearying activity, yet in the gospel all is rest. He that ceases from his own works doth enter into rest, and this embraces the whole gospel day. Does any child of God ever feel as though he wants a day of rest from loving God and serving him in spirit and in truth? So to the believer there is one long rest, and he needs no such special rest days under the gospel; his service is itself rest. The Jewish Sabbath pointed to this inward spiritual rest from their own works which believers have in Christ, who has finished all the work for them.

Why then, it may be asked, do believers observe Sunday as a day of rest and worship? First, because we profess to be law-abiding citizens, and are commanded to be so in the word of God. Second, because it is commanded us that we forsake not the assembling of ourselves together for the worship of God, and for mutual strengthening in faith and love and in every heavenly grace; and for obvious reasons Sunday in our land is by far the most convenient day, since the

law of the land commands its observance as a day of rest, and in obedience to this law much of the daily business of life is suspended, thus relieving believers from their worldly service also. This law is beneficial and right, for man and beast alike need such a season for rest, but the day in itself is no more sacred than any other day under the gospel.

BROTHER J. N. Bartlett, of Philippi, W. Va., has written proposing the following questions, to which we will briefly respond. First, he desires our opinion of the tenth and eleventh verses of the second epistle of John. He asks, Does this have reference to our church-house? Does it mean that we should not invite preachers of other denominations to preach in our church-houses? Is it disorderly to permit preachers of other denominations to preach in our church-houses? What is the order generally among Primitive Baptists with regard to this? Are preachers of other denominations permitted to preach funerals in our church-houses?

With regard to the text to which our dear brother has called attention, we will briefly say that it has appeared to us for many years that the simple meaning is that we must not aid or countenance in any manner any one who comes professing to be a minister of the gospel who yet does not bring the true gospel. Certainly there could arise no question if one who is a Mohammedan, or a Buddhist, or a Romanist, should come to a believer in Christ, asking aid upon the ground of his religious profession in any way. Upon that ground he is not to be received even into our homes or sheltered in any way. As a man who may be hungry we are to feed him; if naked, clothe him; if shelterless, shelter him; but this we are to do as to a fellow-being in distress, and not as

to a servant of the true God. It would be treason, and giving aid and comfort to the enemies of God, to minister to him upon the ground of his religious profession. It is, on the other hand, obedience to God's own commandment to relieve him if suffering, as our fellow-man. We have not thought that the house spoken of in verse ten means the place of public worship, but the home where we dwell. But still it would follow, that if we are not to encourage those who come bringing not the doctrine of Christ, by caring for them and ministering to their comfort as ministers of righteousness in our homes, we certainly would have no right to give them the use of our houses of worship to teach their falsehood in. The meaning amounts to this: that no aid or encouragement is to be given to those who oppose the truth in any manner whatever, and no matter how honest or sincere these may be, they must not be received, and we must not bid them Godspeed, because in so doing we shall be partakers of their evil deeds. Because of what is here said, we have never felt at liberty to invite members of denominations who do not hold and preach the truth to pray in our family, or even to say grace at our table. This is sometimes trying, but it is God's command, and ought to be obeyed by his children. We certainly should not invite preachers of other denominations to preach in our houses of worship, or even call upon them to engage in prayer or in any other service there, for the reason that we by so doing would be bidding them Godspeed and so be partakers of the evil which they are doing, in promulgating that doctrine which is contrary to godliness. It certainly is not according to the order of the word of God to permit this. It is very trying when some neighbor, to whom we may be under obligations for many deeds

of neighborly kindness, comes asking the favor of us that we would permit the use of our house of worship for some minister, (a friend of his and who is with him,) to preach in, to refuse him that privilege. But is it better to please God or men? We think also that this is the order of Old School Baptist churches generally. There may be some exceptions, but of this we cannot testify. In the bounds of our acquaintance we know this is the sentiment of our people in regard to this matter. As to whether preachers of other denominations are permitted to preach funerals in our houses of worship, we think that the practice has not been altogether uniform in our churches in different places, still it is the exception to allow this, and not the rule anywhere. In some cases where this has been allowed it has been thought that the church did not commit itself to this practice, as a church, because permission was given to the family of the deceased to use the house of worship in burying their dead, and inviting other ministers to hold the service, or to take part in the service, was the act of the family and not of the church. We are only stating the matter as it has been presented, without undertaking to judge whether it is right or wrong. We will suggest however that we do not think that in any of our churches a funeral service would be allowed if it were to be held under Romanist, or Mohammedan, or Mormon control. Why then may such service be held lawfully under the control of any denomination that does not bring the gospel?

All this has nothing to do with neighborly kindness toward all who dwell around us; we are to do good to all men as far as we can. If any man is our enemy, we are not to be his enemy in return. The command of the blessed

Master to his disciples was to love their enemies, to bless those who cursed them, and to pray for those who persecuted them and despitefully used them, and as much as in us lies, we are to live peaceably with all men: but this has nothing to do with holding fast the profession of our faith under all circumstances and among all men. We are to be friendly toward all men in feeling, and in our conduct, but we are at all times to refuse to countenance untruth, even should our dearest friend ask our aid in advancing it. We should be a greater enemy to him to do as he desires us to do than to refuse to do as he wishes. True friendship opposes itself to every false way, seeking to win him that is ensnared by it. To go with him is to encourage him in the wrong way, and to deceive him; it will cause him to suppose that we justify his course, when we cannot because we know it is false, and it is certainly much worse for us to go into what we know to be wrong, than for him to follow what he mistakenly supposes to be right.

C.

INFORMATION WANTED.

P. E. DAHLSTEDT, of El Campo, Texas, wishes to know if there are any Swedish people who take the SIGNS, and if so will they please send him their names and addresses, as he would like to correspond with them.

CHANGE OF ADDRESS.

BROTHER George D. Conklin, having changed his address from No. 50 Washington, Ave., Newark, N. J., to No. 14 Washington Place, Newburgh, N. Y., wishes his correspondents to address him at the latter place.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

SOLOMON'S SONG III. 7, 8.

DEAR BROTHER BEEBE:—Some time ago I requested your views on Solomon's Song iii. 7, 8, and I still desire you to give them, and oblige your friend,

WILLIAM P. ROBERTSON.

GENTRYVILLE, Ind., August, 1862.

If we do not in all cases comply with the desires expressed by our brethren for our views on such passages of the Scriptures as they send us, it is not from any indifference felt by us in regard to their wishes, or from lack of inclination to oblige them. Sometimes it is for want of time to attend to so many calls as are made upon us, but more generally because we have no satisfactory light upon the subjects on which light is sought for.

The passage now proposed by Elder Robertson reads as follows: "Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel. They all hold swords, being expert in war: every man hath his sword upon his thigh, because of fear in the night."

Solomon throughout this song very fitly personates our Lord Jesus Christ, of whom, as the son of David, king of Israel and builder of the temple, he was a brilliant type, and the spouse is quite as clearly a chosen and appropriate figure of the church of God, which is known as the bride, the Lamb's wife. In the text before us our attention is called to behold Solomon's bed. As Solomon himself is a figure, his bed must also be considered in a figurative sense, and is used to signify something of importance in regard to Christ, which is particularly interesting to the church of God. Beds are commonly regarded as places of rest and comfort for the weary, and are exceedingly useful in the night, when the feeble,

wayworn pilgrim or weary laborer can stretch himself upon it and enjoy a peaceful and refreshing slumber. But there were some peculiar excellencies in the bed which is Solomon's, which, especially to his love, his undefiled, could be found nowhere else. Solomon's bed was in a royal pavilion, possessing elegance and comfort suited to the high position of its august proprietor. It was a place of comfort as well as a place of rest, and in addition to these advantages, it was a place of safety, as we see it was guarded by valiant armed men.

All these figures, we think, are applicable to the glorious gospel of our Lord Jesus Christ, which gospel is the place of the sweetest rest that was ever enjoyed by the weary and the heavy laden, who have been permitted by abounding grace to recline upon its ample space for rest and comfort. The gospel is set forth by the apostle as a rest that remaineth to the people of God. It was figuratively set forth in the beginning, when God created the heavens and the earth, and rested on the seventh day from all the works which he had made, and blessed and hallowed that day. The seventh day Sabbath instituted under Moses, and all the Sabbatic days and years in the ceremonial law, were typical of the gospel as the rest for weary and heavy laden sinners who are called by grace. The inspired exposition of the subject in the New Testament, especially in the epistle to the Hebrews, thus explains their figurative import and design. Every weary and sin-burdened sinner that ever came to Christ is a witness that we which have believed do enter into rest, and that "He that is entered into his rest, he also hath ceased from his own works, as God did from his." The prophet foresaw and proclaimed of Christ that his rest should

be glorious. We think then that the royal bed of Solomon must refer to the gospel of our Lord Jesus Christ, as the only place of rest and comfort for those who can rest nowhere else. Taking this then as the correct design of the figure, let us notice this bed of Solomon's, namely, the gospel. First, we observe that it is Solomon's, or, as the figure implies, it is Christ's; it is the gospel of Christ, the gospel of the Son of God. Paul speaks of some who preach another gospel, which is not another, &c., but he would admit of none as genuine but that gospel of Christ, of which he said he was not ashamed. Men may invent a multitude of schemes and theories to rest upon, but their beds are too short for one to stretch himself upon, and their covering is too narrow to wrap themselves in it. The strange woman in the seventh chapter of Proverbs boasted that she had decked her bed very extravagantly, and in a very costly manner, and perfumed it with myrrh, aloes and cinnamon, but with all the allurements of her harlot bed no weary sinner ever found either rest or comfort on it. Her house, we are told, is the way of hell, leading down to the chambers of death, and the prophet of the Lord proclaims in thunder tones that, "The wicked are like the troubled sea, when it cannot rest." No, it must be his bed.

"Behold his bed, which is Solomon's." The bed, or resting-place of Solomon, was the resting-place of his spouse. To her alone belonged the right and privilege of resting with her Beloved in all the pleasures of the consecrated couch. So in the glorious gospel of the grace of God none but the bride, the Lamb's wife, shall rest upon the gospel bed. His marriage bed is undefiled, no stranger ever has or shall be allowed to pollute it. There certainly

is this peculiarity in the comforts of the gospel, none but the members of Christ can possibly rest in them; nor have they in reality any desire, for it is not calculated to be appreciated by them.

"The softest couch that nature knows
Can give the conscience no repose."

But the gospel gives rest and comfort to all who are allowed to enter into his rest, and this embraces the weary, to whom Christ says, "I will give you rest;" and the troubled saints, to whom Paul says, "To you who are troubled rest with us." Even the christian can rest only on this bed, for the spouse says in the first verse of this chapter, "By night on my bed I sought him whom my soul loveth: I sought him, but I found him not." It is a restless place for the children of God when they get upon their own bed, they cannot find him there who alone can calm their fears and cheer their hearts.

"And whilst upon my restless bed,
Among the shades I roll,
Till my Redeemer shows his head,
'Tis restless to my soul."

The perfect security of Solomon's bed is indicated by the royal guard of armed and valiant men which were stationed around it. It is true the gospel of Christ cannot be endangered by all the powers of earth and hell, but still the gospel church is now in a militant state, or in a state of warfare; hostile enemies have conspired to invade and spoil the resting-place of the church of God, and they sometimes succeed too well in terrifying the timid saints. Doubts, fears, unbelief and lack of confidence often cause the saints to tremble, and forbid their rest, but to protect the saints from these a royal guard is provided.

"Threescore valiant men." These may represent the gospel ministry, they are entrusted with the watch-care of the churches, and made overseers of the

flock, and their business is to stand upon the watch-tower, and by the faithful discharge of their duties to meet every invading foe at the threshold, whether such foes approach in the form of men, or devils, or in doubts, fear or unbelief. Hence valiant men are required; those timid ones who leave the flock as soon as they see the wolf approaching are not reliable, for they are not of the valiant of Israel. The number, "threescore valiant men," makes a strong and sufficient guard; it is not to confine the number of the ministry to that number literally, but as in the figure, sixty men, well armed, would seem to be a very strong guard for one bed. So we infer that the gifts for the comfort and protection of the church from surprise or invasion is full and complete, embracing the apostles and all who are called, equipped and placed for the defense of the gospel of Christ.

"They all hold swords." They are prepared for the conflict, and ready to confront any approaching foe. Their swords are not made of steel to shed the blood of their opposers, for the weapons of their warfare are not carnal, but spiritual, and mighty through God in pulling down strong holds. The apostles understood the sword to be the sword of the Spirit, which is the word of God, as it comes from the mouth of God. John saw in his vision a sharp two-edged sword proceeding out of the mouth of him whose name was written upon his vesture and on his thigh, and whose name is called The Word of God. It is with this sword (namely) the words which God hath spoken, that apostles, evangelists, pastors and teachers are to resist error, contend for truth, and with this two-edged sword, which cuts both ways, offensively and defensively, they are to fight the good fight of faith, and lay hold

on eternal life. "They all hold swords." What would all their valor be to them when assailed if they could not meet the adversary with a "Thus saith the Lord"? They are all expert in war; God has taught their hands to war and their fingers to fight, as he did David and Paul. He makes them expert, for they that are with him are called, and chosen, and faithful; novices will not do, lest being lifted up with pride, they fall into the condemnation of the devil; not such watchmen as Isaiah described, which were dumb dogs, that could not bark, sleepy dogs, lying down, loving slumber, nor greedy dogs, that can never have enough. The wisdom of Solomon would be impugned by the supposition that he would entrust the security of his bed to an inefficient guard, and behold a greater than Solomon is in the church, to order all things in wisdom and righteousness.

"Every man hath his sword upon his thigh, because of fear in the night." The sword of the warrior is usually fastened on his thigh, as the most appropriate and convenient place, ready to be drawn in an instant. He has not to go to some distant armory to procure a sword, every man on guard has one with him. The word is nigh thee, even in thine heart, and in thy mouth; even the word of faith which we preach. This is very essential, because of fear in the night. The night is the time when thieves and robbers and murderers are busy in pursuing their work; the night is the time for those who love darkness more than light, and it is in the darkness of the night the psalmist says all the beasts of the forest creep forth. It was in the twilight, in the evening, in the black and dark night, that Solomon saw the strange woman (antichrist) sally forth on her errand of abomination. Natural-

ly, men are more timid in the night than in the daytime, and it is truly so in a spiritual sense with christians; when the light of the countenance of the Redeemer is hidden from their view, dark, dismal thoughts and boding fears intrude, and then the valiant of Israel require to use their swords.

"Happy the church, thou sacred place,
The seat of thy Creator's grace;
Thy holy courts are his abode,
Thou earthly palace of our God.

Thy walls are strength, and at thy gates
A guard of heavenly warriors waits;
Nor shall thy deep foundations move,
Fixed on his counsel and his love.

Thy foes in vain designs engage,
Against his throne in vain they rage,
Like rising waves, with angry roar,
That dash and die upon the shore."

Much more might be written on the subject, if we have not missed the true design of the figure. The subject is instructing, and full of comfort and interest to those who can find rest in the gospel; but none but quickened souls can be weary, therefore none other can truly appreciate rest. The dead can no more rest with the saints upon Solomon's bed than on the stormy billows of the troubled ocean; the gospel is the rest that remaineth, and shall evermore remain to the people of God; therefore we say:

"Go, ye that rest upon the law,
And toil and seek salvation there;
Look to the flame that Moses saw,
And shrink, and tremble; and despair.

But I'll retire beneath the cross,
Savior, at thy dear feet I'll lie,
And the keen sword that justice draws
Flaming and red, shall pass me by."

MIDDLETOWN, N. Y., Sept. 15, 1862.

M A R R I A G E S .

By Elder B. F. Coulter, March 31st, 1906, at the home of the bride's parents, in Bethayres, Pa., Cornelius W. Van Artsdalen, of Philadelphia, Pa., and Miss Martha A. Pierson.

OBITUARY NOTICES.

Elder J. D. Tracy was born June 24th, 1869, and died Jan. 20th, 1906, making his stay on earth 36 years, 7 months, less 4 days. He was married first to Miss Sarah E. Strackbein, July 18th, 1886, by Elder Jacob Lee. There were born to this union three boys and one girl. On Jan. 31st, 1895, the Lord saw fit to take her from him, leaving him with his little children, but his mother-in-law took them for him. Oct. 15th following he was married to Mrs. Nettie A. Mahaffey. To him and his second wife were born three boys, who are living. Brother Tracy first joined the Baptists who hold the doctrine of limited predestination and conditional time salvation, but becoming dissatisfied he went to the Old Predestinarian Baptists (called Absoluters). Brother Tracy was ordained in 1888, by a sound, orderly presbytery, but concerning his baptism he was not satisfied, as he had been baptized by one whom he considered had departed from the old landmarks. He then joined the Old Predestinarian Baptists, and was ordained to the full work of the gospel ministry Nov. 26th, 1905, at Sharon Church, Limestone Co., Texas, by Elders J. L. Taylor, M. M. Gibson and L. A. Gibson as a presbytery.

Dear brethren and sisters, we feel that our loss is great, yet our hope is that God has taken him from the many sorrows of this world, as he left such strong evidences that God was with him. Not long before his death he told his wife that he could not live, and that he had no fear of death, but was willing to go when God called him; all he dreaded was leaving his little family. He seemed to crave to see the brethren, and a message was sent to the writer of this, with other brethren, but the message was not delivered. His faith remained firm to the last, and he spoke many words of comfort to those who are left to mourn, and many words of encouragement to those whom he considered were contending for the old doctrine and order of God's house. May the Lord fill his place with some one who is able to defend the cause of Christ, for many are they who now profane the temple of the Lord.

Let me here say to the dear sister who is left with a broken heart, may the dear Lord comfort you and protect you and your little, helpless children from the many snares of this wicked world.

Written by request of sister Tracy.

ALSO,

Elder J. L. Taylor was born in White Co., Ill., Feb. 23rd, 1824, and died Feb. 14th, 1906, in Limestone Co., Texas. He was married when only twenty years old to Miss Jane A. Smith, with whom he lived for about forty-six years, and raised a large family of children. After her death he married Mrs. Fannie Lee, who only lived to comfort him one year and nine months. Some time after her death he married an-

other widow, Mrs. Hulda Adams. He lived most of his time in late years with his daughter, Mrs. L. D. Wilson, where he died. He lacked only nine days of being 82 years old. Brother Taylor united with the Old School Baptist Church at Cedar Springs, in Dallas Co., Texas, the second Sunday in September, 1852, and was baptized by Elder Gabriel Fitzhugh. In 1854 he began trying to preach, and trying also to keep from it. The war soon came and he had to go. As soon as the war was ended and he returned home, he was ordained to the full work of the gospel ministry, Nov. 25th, 1865, by Elders Allen Samuel and Jacob Dishoughn as a presbytery. He remained firm upon the principles of the gospel, and often said that if the doctrine of absolute predestination, salvation by grace, and the final perseverance of the saints, was false, he had nothing left to contend for. He lived to see several divisions among those with whom he stood identified, but would never sacrifice principle for the sake of those he loved. He traveled many miles over different parts of Texas, preaching among the churches. In his last days he often spoke of the many false charges which are now being brought against those old brethren who were among the first settlers of Texas. He said they would ride horseback for a hundred miles or more, and often have to camp out with nothing but the heavens as a covering, but when they would get to the meeting many times the place would be filled with people who had come for many miles to hear the gospel of the Son of God proclaimed.

Dear brethren and sisters, we feel that our loss is great, yet our hope is centered in One who is able to fill our dear old brother's place in the ministry, and we desire the prayers of all God's people, that God may send soldiers into the field of battle, as the enemy has magnified himself in the camps of Israel. May all of God's humble poor be blessed, as dear brother Taylor was, to stand firm even unto death. Just one month before his death he preached for over an hour; his mind seemed to run back to many things of the past, which are now being ignored by so many calling themselves Primitive Baptists.

L. A. GIBSON.

Mrs. Amanda Gantz, wife of W. H. Gantz, and daughter of John and Mary Updyke, was born in Hopewell township, Mercer Co., N. J., Oct. 1st, 1835, and died Dec. 29th, 1905. She was married to Mr. Gantz April 18th, 1883, by the then pastor of the First Hopewell Church, Elder W. J. Purington. She was one of a family of ten children, eight daughters and two sons. She leaves her husband, two sisters and one brother, and a large circle of relatives and friends. Her sisters and brothers are: Mrs. Phæbe Kintner, of Hopewell, and Mrs. Mary Anderson, of Cedar Grove, (near Princeton) N. J., and Mr. Peter Updyke, near Skillman. One year before her death she was attacked with "la grippe," which left her in

feebly health. She was able to go about the house until two days before her death; at that time she was attacked with paralysis, and passed away quietly and peacefully on Friday night. Her prayer that night was that the Lord would take her before morning. She has been a good friend and kind neighbor, and will be greatly and sadly missed in the community. For some years before her marriage she made her home in the family of the late Zephaniah Stout, long well known among Old School Baptists, and for many years a faithful and prominent member of the Hopewell Church; this family she dearly loved. She was baptized by Elder P. H. Hartwell many years ago, in the fellowship of the First Hopewell Church, and remained a faithful and loving member there until her death. In her last days of ill health her eyesight failed so that she could not read. I would as often as possible go to see her, and she would get me to read letters from the SIGNS, and from the sisters of the church of her membership, and this was a great comfort to her.

The funeral was held on Tuesday, Jan. 2nd, 1906. Elder Chick, her pastor, conducted the service, using the Scripture found in I Cor. xv. 17, as the text. By her husband and family, by the church, and by all who knew her, she will be greatly missed and mourned.

Her niece,

(MRS.) ANNA STOUT.

[We desire to add to this notice written by sister Stout, a brief expression of our own sense of loss in the departure of this faithful and kind-hearted woman. We had known her many years before we moved to this place, and always found her the same kindly, thoughtful woman, faithful to her church, to her faith and to her friends. Since coming to Hopewell we have received many tokens of thoughtful kindness from her, and have heard her speak of her hope in the blessed Redeemer many times. Her faith was unshaken to the end. We doubt not that she has fallen asleep in the Lord. We can but feel a deep sympathy for the aged and bereaved companion left lonely and sad in his old age. May the presence of the God of all comfort be his stay and support.—C.]

Elder John Brown, the subject of this notice, was born in Knox Co., Ill., May 3rd, 1840; died at his late residence, three miles east of Hopkins, in Nodaway Co., Mo., March 15th, 1906, aged 65 years, 10 months and 12 days. His residence had only been in Missouri three or four years.

Funeral services were conducted by Elder Ellis in the Advent chapel in Gaynor City. Interment was at Gaynor City cemetery, in Independence township, Nodaway Co., Mo., on Saturday, 17th. I was not able to attend, being ill at the time, which I very much regret on account of my long acquaintance and connection with him and his family. Many friends met to pay the last tribute of respect to the departed.

He was married to Mrs. Mary Kreitzer Jan. 18th, 1866. To this union were born four sons and two daughters, two having passed away in infancy. He leaves many sorrowing friends to mourn his departure, and especially his devoted wife, but we all sorrow not without hope, for we believe all those who sleep in Jesus God will bring with him. Hymn 1257 (Becke's Collection) was a great favorite with him: "Asleep in Jesus, blessed sleep." He was conscious to the last moment, talked much of his death as going on a journey, and gave instructions in regard to his burial. Just what time he united with the church the writer does not know, but I think in 1859 or 1860. He joined when young the Henderson Church of Old School Predestinarian Baptists, in Knox Co., Ill. So far as the writer has knowledge he never had membership anywhere else, and remained firm in the faith of God's elect until the end. At what time he was licensed I cannot now tell, but he was ordained to the full work of the ministry in 1875, and was only active in the full work sixteen years, having lost his health, being afflicted with kidney and liver trouble, of which he finally died after many years of suffering. He fought a good fight, he kept the faith, his life-work was done, and the time came for him to go to his reward.

I became acquainted with his father and mother in 1847. His father was deacon of Henderson Church many years; he died a member of that church last October or November, aged about ninety years. His mother died some fourteen or fifteen years ago; she was one of the correspondents of the SIGNS in her day. I had the pastoral care of the church from some time in 1862 until 1875. At the time I came to Missouri all of them were strong in the faith of God's elect, and of salvation by grace and grace alone. I visited Elder Brown after he moved to Missouri, and found him very much afflicted in body, but his mind was clear and strong, and I can say of him, although he was held from active work in the ministry by his afflictions and other surroundings, his mind was always reaching out after the doctrine of his blessed Master.

Now to his beloved widow and his four remaining children I extend my condolence, and ever pray that grace may be given them according to their day and time. Elder Brown is the fourth one of his father's family who has died within fourteen months; two more remain, both of them in poor health. May our God bless all who mourn and are afflicted.

An old time friend and companion,

R. M. SIMMONS.

HOPKINS, Mo., March, 1906.

Elder Eli P. Ashbrook passed peacefully away at the home of his daughter, Mrs. Maggie Huber, near Churubusco, Ind., where he had gone to spend a portion of the winter. His death occurred on the 10th

of March. He had been failing in health for two or three years, and his death was not entirely unexpected. His remains were brought to Loxa, Ill., where on the 12th inst., after a short service conducted by the writer, the casket was taken to the cemetery and placed beside that of his dear companion, who preceded him to the grave some three years. Brother Ashbrook was born in Fairfield Co., Ohio, Sept. 17th, 1833, and was in the 73rd year of his age when the death summons came. He with his family came to Coles Co., Ill., in 1864, where he maintained his residence up to the time of his death. He made a public profession of religion and united with the Primitive Baptist Church of Little Bethel in 1871. In February of that year the writer administered to him the ordinance of baptism. Soon thereafter the church granted him liberty to exercise his gift in public, which resulted in his ordination to the full functions of the ministry in May, 1881. He possessed a strong, invincible faith, and contended earnestly for it. This faith proved to be his stronghold in the hour of trial and affliction, and it became a sweet solace and comfort as he approached the deep rolling tide that surged between him and the dazzling shores of immortality. When his brow was touched by the hand of death he feared no evil, for he could say, "Thy rod and thy staff they comfort me." He had fought the good fight, kept the faith, and the crown was his, for he joyfully anticipated the coming of the Lord Jesus Christ. He left two sons and two daughters, three brothers, five sisters and a large number of brethren and friends to mourn, but not as those without hope. Their loss is gain to our departed brother.

JOHN G. SAWIN.

MATTOON, Ill., March 20, 1906.

DIED—March 22nd, 1906, sister **Almira Beaman**, widow of the late Elder Joseph Beaman, was born in 1813, and died in 1906, at the home of her son, John Beaman, in Troy, Pa. Though having attained to so great an age, she retained her mind and faculties until the last, there being no perceptible disease, but simply the decline of old age. She continued to take a great interest in the doctrine of her Lord and Savior Jesus Christ. Just a few days before her death one of the grandsons was reading to her from her family paper, the SIGNS OF THE TIMES, one of Elder Durand's pieces; and as a passage of Scripture which he quoted was read she repeated nearly the whole chapter. It was remarked by one of the family that she almost knew the Bible from beginning to end. She could read at her advanced age without the aid of glasses. She leaves one son and two daughters to mourn their loss, together with a number of grandchildren and great-grandchildren and the church; but we know that our loss is her gain, and the dear one is at rest.

It was my privilege to attend her funeral at her

son's home, on the 26th of March, where a minister, a friend of the family, read from the Bible and made a few appropriate remarks on the occasion. The ministers of her faith and order being at such a distance, it was not thought best to send for them under the circumstances, as the weather was very inclement at that time.

AUGUSTA J. VERMILYA.

DIED—At his residence near Haymarket, Prince William Co., Va., March 23rd, 1906, **Mr. Joseph N. Utterback**, aged nearly 86 years. Brother Utterback, together with his wife, was baptized in the fellowship of Broad Run Church, August, 1877, by the writer of this notice. It is my privilege to certify that his life in the church and in the world has been in accord with his profession. For several years brother Utterback has served the church in the office of deacon, and he filled the office well. He was a man of humble spirit, and a sincere lover of the truth, as he had received it in such a rich gospel experience. Down to infirm old age he was found in his place in the meetings of the church, and bore what to many of us seemed to be more than his share of its burdens, especially in temporal matters. Most earnestly he desired and labored for the peace and order of the church. He and his dear companion lived together about sixty-one years, and reared a large family of children and grandchildren. He leaves to mourn their loss four sons, two daughters and thirty-one grandchildren, and, I believe, one great-grandchild, together with his brethren of like precious faith with himself, and his faithful wife, who mourns a greater loss than all others. We shall miss brother Utterback sadly. It is a time of darkness and trial with our people, but their faith remains unshaken in him who is the Head of his body, the church. We cannot grieve for such as brother Utterback, for we feel he is at rest, but we grieve for ourselves, left here in lonely isolation in an enemy's country. Our only trust is that the Lord reigneth. May he comfort all that mourn.

J. N. BADGER.

MANASSAS, Va., March 28, 1906.

DIED—At his son's, in Donic, Texas, Feb. 3rd, 1906, **O. F. Beene**, in his 88th year. He was a good citizen and a devoted husband, and was very much loved by all who were acquainted with him. He loved the Old Baptists, and always attended their meetings when he could, and though not a member, his conduct and conversation gave evidence of Christ in him the hope of eternal life. He leaves his dear companion, who is a member of the Old School Baptist Church, three sons, relatives and friends, to mourn their loss, though we hope that God will grant them grace and strength to bow in humble submission to his will. We know that God is wise and righteous

in his dealings, and worketh all things after the counsel of his own will, and we desire that he will sanctify this bereavement to the widow, children and friends. Grieve not, relatives and friends, for your loss is his gain, for the Lord giveth and the Lord taketh away, and blessed be the name of the Lord. It is with a painful heart that I write this sketch, for I was intimately acquainted with the deceased. I feel that I am nearing the end of my pilgrimage on earth, though sometimes I have a hope of that blessed immortality beyond this vale of tears.

I. R. BETTS.

M E E T I N G S .

THERE will be a three days meeting held with the Sidling Hill Old School Baptist Church, in Fulton Co., Pa., to commence on Friday at 2 o'clock before the first Sunday in May, 1906. We extend a cordial invitation to all lovers of the truth. Those coming by railroad will come to Hancock, Md., where they will be met on the Hancock side on Thursday about 1 o'clock. We hope to be remembered by our ministering brethren.

AHIMAAZ MELLOTT.

THE Baltimore Association is appointed to be held with the Ebenezer Church, Baltimore, Md., beginning Wednesday before the third Sunday in May, (16th) 1906, and continuing three days.

THE Delaware Old School Baptist Association is appointed to be held with the church at Wilmington, Delaware, commencing on Wednesday before the fourth Sunday in May, (23rd) 1906, and continuing three days.

THE Delaware River Old School Baptist Association will be held with the church at Southampton, Pa., beginning Wednesday before the first Sunday in June, (May 30th) 1906, and continuing three days.

THE Warwick Old School Baptist Association will be held with the Middletown & Wallkill Church, at Middletown, N. Y., Wednesday, Thursday and Friday, June 6th, 7th and 8th, 1906.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 74.

MIDDLETOWN, N. Y., MAY 1, 1906.

NO. 9.

CORRESPONDENCE.

“CURSED BE CANAAN.”

BROTHER Kennard requests my views through the SIGNS on Genesis ix. 25, 26. This chapter is a record of wonderful events; it is the beginning of a new world or dispensation; it is both prophetic and typical. The old world had perished in the flood, for its wickedness. Noah was righteous; God saved him and his family in the ark, with all the living creatures in the ark. With all these God now makes his covenant, and upon the black cloud he sets the beautiful bow of promise, a sure token that he will no more destroy the world by a flood forever. When God brings the dark storm-cloud upon the earth, from whence had come the flood, he also looks upon the bow of the covenant, radiant with light and peace and hope. In all this is shadowed forth Jesus Christ the righteous and his saved people in the new heavens and new earth, with whom God has established his everlasting covenant of life and peace. So John beheld a throne in heaven, and One sat on it, and “a rainbow round about the throne, in sight like unto an emerald.”

The three sons of Noah were Shem, Ham and Japheth. Three is significant. The earth was re peopled by these three. Time is measured by three dispensations. “There are three that bear record in heaven.” The three apostles saw three men in glory in the holy mount: Jesus, Moses and Elijah—the gospel, the law and the prophets. When the cloud of glory was lifted the apostles “saw no man, save Jesus only.” So the law and the prophets were fulfilled and finished in Jesus. In the new covenant he is All in all. Those names are likewise significant. Noah means both wandering and rest. Shem: name. Ham: hot, black. Canaan: low land. Japheth: fair one, spreading widely. These names are truly historic in their several meanings, as applied to the three chief races of men. Noah said, “Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.”—Gen. ix. 25–27.

Noah here spoke prophetically and historically, with the voice of God, and his curse and his blessing were the decree of

God. As a man, he had not the power to curse the posterity of Ham, or to bless the posterity of Shem and Japheth. So it was when Jacob blessed the younger son of Joseph, and when Isaac blessed his younger son, both of which were contrary to the patriarchal blessing. Isaac could not recall or reverse the blessing, but he said of Jacob, "Yea, and he shall be blessed." Thus God has often spoken through his servants. So both the curse and the blessing of Noah were unto perpetual generations. The curse passed over the three older sons of Ham, and fell upon the youngest. We must accept it as it is. This curse has fixed the status or state of this race of mankind for all time. As the name of Ham, the head of the race, signifies, they dwell in a hot climate, and are black. Then they are low or subordinated in their nature, as the name Canaan means. "A servant of servants shall he be." It is so until this day, all the powers of earth cannot change it. "Can the Ethiopian change his skin?" Impossible.

Has this a typical meaning? Yes. The curse of God fell upon the earth for man's sake, and this includes the earthly man, the fleshly being of God's people. In this nature the bride of Christ confesses that she is black, as the tents of Kedar. This is a low land, a land of darkness, and in this state the people of God's covenant were in bondage, and, like Jacob, given to the curse. The un-renewed Jacob represented this outward and fleshly man of the saints of God. Their cry is, "I am carnal, sold under sin." As the sons of Noah were three, and one is a servant to both the others, so it is in the trinity of the covenant people, (spirit and soul and body) the body is kept under and brought into subjection. Shem and Japheth have the do-

minion, and Canaan shall be their servant; God has so ordained and fixed it; his plan and way are immutable and wonderful. The world would not have it as it is, and desperate have been the efforts to uplift the Hamites to the place of Shem and Japheth, but deplorable have been the failures, both in the political and religious worlds. Canaan is a servant of servants. So, too, "That which is born of the flesh is flesh." This is all that proseliters, conversionists and moralists can make of it. Why, even the Son of God himself was a servant in his flesh, and said, I "came not to be ministered unto, but to minister." "Christ hath redeemed us from the curse of the law, being made a curse for us." God alone can raise up Canaan from the low land and remove the curse. This will not be here below, but the word of prophetic promise says, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Then our bondage here shall end, and it shall no longer be said, "I am black."

Noah was a man of faith, a believer in God, and a true worshiper of him; yet Noah was a sinner, a wanderer, and his rest was not in the flesh or on the earth, but in God's covenant and glorious rainbow of promise. In all this Noah represented every heir of promise, whom God has put in the ark of the covenant and shut them in, so that the deluge shall not destroy them. Noah was filled with wine, wherein is excess, and thus his nakedness and shame were exposed to view, and his need of an atonement to cover his nakedness, a robe to take away his shame, was made known. But Ham could not furnish this, because he was unrighteous, a degenerate son of the flesh; so he dishonored his father, laughed at his nakedness

and gloried in his shame. Thus Ham brought the curse upon his own ungodly son, and doomed him to perpetual servitude. In this God is just and holy.

"And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness." This is a lively type of the covering of the robe of righteousness, which removes all our sin and guilt and shame, and presents us spotless and white.

Noah said, "Blessed be the Lord God of Shem; * * * God shall enlarge Japheth, and he shall dwell in the tents of Shem." How wonderful is this blessing of God to Shem and Japheth, and how significant this prophecy! They were together as one in this noble and most gracious act, and the younger one should come and dwell in the tents of his elder brother. Canaan should be the servant of both. All this was and is true.

Whom do Shem and Japheth represent? Our dear, aged brother wants to know this; and so do we all, if God is pleased to show it to us, and we trust he will. Shem means a name. He was the father of the Hebrews, the family of Abraham and Isaac and Jacob, the people of God's covenant. In Jacob God gave to this people the new name of Israel, meaning a prince, who has power with God and with men and prevails. This was fulfilled in the meek man Moses, the servant and prophet of God, whom he raised up and made him the leader of the whole house of Israel and the mediator of the covenant of God with his people. It was by Moses that God gave them the priesthood, the sacrifices and the atonement to cover their sins. This was ceremonial and typical. So Shem represented Moses.

Now Japheth, meaning fair one and spreading widely, was the younger brother of Shem, and the father of the Gentiles, the Caucasian or white race, who have spread widely over the earth.

Moses said to his brethren that of their brethren the Lord their God should raise up unto them a prophet like unto him, and him should they hear in all things. This was Jesus, "the Prophet of Nazareth," "the Mediator of the new covenant." He was an Israelite, of the family of King David, and so he was the Brother of the Israelites, the younger Brother of Moses, and one with him in the covenant and the atonement, as the Leader and Mediator of the people of God. Moses was the type, and Jesus the Antitype.

As the Son of man, Jesus was an Israelite in the flesh, the son of Abraham and Noah and David on his blessed mother's side, the brother of Shem and of all the children of God in that covenant. Yet not less than four of his ancestors on his mother's side were Gentile women, among them the blessed Ruth; so that he is the Brother and representative of Japheth and the children of God among the Gentiles, no less than of Shem and his people. So Japheth represented Jesus and was his type, and Jesus is truly the fair One, the salvation of God unto all the ends of the earth, "and in his name shall the Gentiles trust." Most truly has Japheth's wonderful blessing been fulfilled in Jesus: "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." For the patriarchs and prophets, Shem and Japheth, Moses and the law, the priesthood and the atoning sacrifices, the old and the new covenants, the Jews and the Gentiles, met in the one Mediator between God and men, the

anointed man Christ Jesus, and found their perfection in him. In him dwelleth all the fullness of the Godhead bodily, and also all the fullness of the covenants of the promise, and the fullness of the church. In him shall the fullness of the Gentiles come in, as fellow-heirs with the Jews, and so shall Japheth dwell in the tents of Shem. "He taketh away the first, that he may establish the second."

Both historically and spiritually the prophecy, the curse and the blessing of Noah concerning his posterity are fulfilled and true. At the first the covenant, and the blessing, and the house of God, the household of faith, were with the sons of Shem, but now they are with the sons of Japheth, and all is changed. The Jews, as natural branches in the tame olive tree, were broken off, and the Gentiles, who were wild by nature, and had no part in the first covenant, the house of Israel, are grafted in, and are "fellow-citizens with the saints, and of the household of God." This is the blessing that descended upon the head of Japheth from his father and his God, as the later blessing of Jacob or Israel upon the head of Joseph, saying, "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall," the middle wall, which shut out the Gentiles. "The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills: they shall be upon the head of Joseph, and on the crown of the head of him that was separate from his brethren." This is the blessing of God upon the head of his Son Jesus, to whom he said, "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." When Simeon took this infant Son in his arms of love and faith, he blessed God and

said, "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

O how abounding, wonderful and everlasting are the blessings of Noah and Jacob and God upon Shem and Japheth, Joseph and Jesus! The crown of glory is upon the head of Jesus, who sits upon the throne of God, and the rainbow of the everlasting covenant is round about the throne, and within it are all his people, the blessed of his Father.

It is a fact of history nationally that here in America, where Shem once dwelt in tents from ocean to ocean, Japheth now dwells. So God has greatly enlarged Japheth, and fulfilled the prophecy of his servant Noah. The wisdom and power of the Almighty God alone could bring all this to pass.

Dear brother Kennard and brethren all, how infinite is the blessing that we have been brought from the east and west, the north and south, and have been made to sit down in the kingdom of God with Abraham and Isaac and Jacob, with Moses and Jesus. "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." O may we join the song.

The Lord has given me this view and comforted me in it. May he comfort our aged brother on the far coast, with all who dwell in the tents of Shem and are heirs in the blessing of Japheth.

D. BARTLEY.

KANSAS, Ill., Feb. 8, 1906.

EDITORS OF THE SIGNS OF THE TIMES
—DEAR BROTHERS:—As we sat here to-night reflecting over the last sixty years,

many pleasant things passed our minds, and some not so pleasant. I remember about fifty years ago while listening to old Elder Thomas Threlkeld preaching, in Mattoon, how wonderfully his words cheered my mind; his subject was Abraham offering up his son Isaac. It seemed to me, while I was thus listening, I was ready to be offered as a sacrifice. O how sweet it was, but O how often since then have I been made to weep over my many sins, and have serious doubts whether I ever knew the Lord aright or not.

Another pleasant circumstance comes to mind that took place about nine years ago, when my wife and I were on a visit among the churches in the east: One night at Elder S. H. Durand's house, after I had tried in great weakness to preach to the friends, and had sat down, Elder Durand so clearly and lovingly set forth the work of Christ Jesus that I was made to forget self and rejoice in my heart that God's work is complete. So you see I have had a few ups as well as so many downs. I am truly glad to know "the Lord knoweth them that are his," but it is not of their works that they become his, but as the apostle has recorded it, it is not by works of righteousness which we have done, but according to his own purpose and grace given us in Christ Jesus.

I find I am getting so nervous that I shall have to stop. The words of one of the poets come forcibly to my mind:

"My latest sun is sinking fast,
My journey almost done;
My hardest trials now are past,
My dawning is begun."

O may I sing the chorus now before I close:

"O come, angel band,
Come and around me stand;
Come bear me away on your balmy wings
To my immortal home."

My wife says that trip she took with me among the eastern churches about nine years ago was one of the most enjoyable seasons she ever had in a spiritual sense.

I send you a dear, good letter just received from sister Bloomfield; I hope you will publish it, as it is too good to keep privately.

I hope I have the right to close by subscribing myself your unworthy brother,
JAMES M. TRUE.

ST. JOSEPH, Mo., Feb. 14, 1906.

DEAR BROTHER TRUE:—I read your good letter in the SIGNS, and it took me back in meditation over our acquaintance. The first time we met was in Pawnee City, Neb.; you came there to marry your niece; it was before I had been made to know God. The second time was at the little church in Johnson Co., where my husband was baptized. I had been made to see my need of help from a higher power than the puny arm of man, yet I had no hope. You talked beautifully to me, but my eyes had not been opened to see, my heart had not been made to feel and understand the sweet mystery of godliness, so I could not appreciate the truths you presented to me; but the next time how I fairly flew to meet you. In the few short weeks that we had been separated, God had appeared unto me, made me to know and understand his goodness, mercy, power and love. The same light also showed me my own ignorant, helpless self, my just condemnation, and filled my heart with wonder that such a righteous Being could look with pity and love on a poor creature like me. How my heart was filled with love and adoration. I cried out in wonder, O what a God! Such beauty! I thought of my father, a man of God, and won-

dered why he had never told me. He, like you, had talked to me of these same glorious truths, but neither he nor you could open my blind eyes or unstop my deaf ears. I had not yet known how God only can fill our hearts to overflowing with love, and make our dumb lips to praise him. I only knew my burden was gone, and I loved God more than tongue could tell, and the rest of my days should be spent in his praise and telling of his goodness. So when I saw you again I could hardly wait to tell you I had found the Savior you had tried to tell me of. Do you remember that at brother Stratton's I sat on a little hassock at your feet and told you? My husband was sitting by, and the room was full, listening, but I did not realize or care, I only knew it was sweet to tell it. You took my hands, and with the tears running down your cheeks you said, "O child, you will not be always thus." I could not see then what you meant, but now I know. How often I have thought of that when the dark billows have swept over my soul until I was buried beneath their mighty waves. But to return; what bright days, I was like a happy bird flitting from tree to tree, singing of God's love and sunshine; hardly a shadow or doubt had passed over my mind, and when I heard you and others talk of trials and doubts, I could not realize how it was. When I read of the multitude John saw, arrayed in white robes, "which came out of great tribulation," it made me have fears of myself, I had so few trials. When next you visited us it was in our Missouri home; the murmurings of false doctrine were being heard, some were so sound or strong in doctrine, as they called it, it led them into speculation and heresy. On the other hand, some fought this doctrine so bitterly it led to unsoundness,

almost Arminianism. One side said the SIGNS was not deep and sound enough for them; the other faction said they would not allow it in their homes; others of us who stood between could not indorse either; those who believed the faith such as the SIGNS had always presented were counted stiff-necked and overbearing. Strife, envy, jealousy, hatred and even calumny entered, until I wondered if there was a God. If there was, why did he suffer such things to be? I was so shocked and grieved, I wondered if I could be mistaken about there being such a thing as religion. I had always thought the sacred fellowship of brethren meant so much. "To walk to the altar with those that we love," was all that was worth living for. By hatred and revenge that had all been swept away; wrangling and strife had killed all spiritual enjoyment when we met together; there was nothing in the church, so what was there in life? Was the whole thing a hoax? I thought of my dear mother, whose last hours were spent in praising her Savior, was it all a mistake? That which I had so loved, that which made me more than willing to leave all other society, all popular churches, and go to a little Nebraska schoolhouse surrounded with cornfields to hear this sacred doctrine proclaimed, was there nothing in it? I was so grieved and so nearly killed I could not pray. We are commanded to go into our closet and pray; I indeed went into the closet, but nothing but groans and sobs from a broken heart arose. Like Job, I wondered, "Why is light given to a man whose way is hid, and whom God hath hedged in?" I was sorry I had ever been shown the truth. The way enemies had used my name I felt it was a disgrace to the cause of Christ. If I had not been shown the truth as it is in Christ

I would not have been able to discern the false doctrine and denounce it, and it would have been better for me and the cause. Do you not see I was not thankful for what God had done for me? His way had led me through such humiliating paths I felt that I could not live and bear it. Paul says we should be faithful through evil as well as good report. How sweet to bear the good report, but the evil, how we all shrink from it. But there is One who can remove all fear and silence every murmur, and he came to me. I knew him by no token save the subtle air of joy that filled the place, and the rest that took possession of my troubled soul. As a tired child lays its head upon its mother's bosom and fears nothing, so I was enabled to rest in the love and confidence of my Savior. I said I could not pray; I did not need to pray, he already knew. O how sweet to be with One who understands you without being told. He understood every groan that could not be uttered, made the things plain to me that had made me stagger and fall to the ground in shame and sorrow. I was made to remember what Peter said: "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." In my grief I had forgotten my first love, but O how gently I was led back to where my soul sang his praises day after day; now was I going to let the little, trivial things man could do come between me and my love for God? I said trivial; yes, O how little they seemed now. The cruel, bitter things that had come from those I loved and trusted, and had almost killed me, seemed now as nothing. They meant it for evil, but God meant it for good. If I had not been wounded, heart-

sick and alone, I would not have needed the healing balm, the love and companionship of my Savior. I forgot how he had suffered all that could be heaped upon a mortal man, buffeted and spit upon. Now my suffering only made us the closer companions; I was glad to suffer with him; he somehow seemed so near to me I could indeed touch the hem of his garment. If it took sorrow and suffering to bring me into that sweet companionship with my Savior, I could say with Paul, "We glory in tribulations." It was the love and joy of the presence of their Savior that enabled Paul and Silas to sing praises to their God at the midnight hour of their imprisonment. The poet said, "Prisons would palaces prove if Jesus would dwell with me there." I never could have understood the inseparable companionship they had with their Savior that enabled them to write and sing, if I had not suffered and been comforted by the same divine love and power. Enemies can wound, imprison and kill the body, but they cannot take away that sacred secret companionship that exists between Christ and his people; they cannot give it or take it away. The Savior asked his disciples, "Will ye also go away?" They said, "Lord, to whom shall we go?" The safest and dearest place on earth is where God's people are made to see that there is nothing in life worth having but the smile and approval of their Savior. In my sorrow and darkness I was a poor, doubting, stumbling creature, and tried to forget God, but in my blessed Savior there was not a shadow of turning. I thought he had forgotten me. "Can a woman forget her sucking child?" "Yea, they may forget, yet will I not forget thee." What a heavenly glimpse to be shown that he never forgets us, but

watches over us through the most bitter trials, though we know it not. How easy it is to get up, walk on and face a frowning world, with such a companion to lean upon, knowing nothing can come to us but what is for our good and God's glory. I said the world, no, it was not the world; these are the wounds I received in the house of my friends.

"I know as my life grows older,
And mine eyes have clearer sight,
That under each rank wrong somewhere,
There lies the root of right;
That each sorrow has its purpose
By the sorrowing of unguessed,
And to grow means often to suffer,
But whatever is, is best."

How I should love to see you and sister True again, and sit down at your feet and talk as of old. Come and visit us in our little cottage home.

Pardon this long ramble over the past. Some parts still make my heart ache when I recall how I suffered; over other parts I shed tears of joy when I remember how near my Savior's presence was to me. If you feel able I should be glad to read a word from you again. My husband joins in warmest christian love to yourself and sister True.

In hope of a better life, I close.

SUSIE L. BLOOMFIELD.

REIDSVILLE, N. C., Feb. 15, 1906.

DEAR BROTHER CHICK:—I reached home on Tuesday morning and received your precious letter, together with one from a lady in Macon, Ga., also one from a lady in our own congregation, and all of them on christian experience. They were to me as water from a clear, cool spring on thirsty land. How could you say that you are a greater sinner than I am? How hard it is for me to understand this. This very morning I thought of it, and wept. O what a sinner I am; you are so much better than I. Dear

brother, if I could not feel I would have no hope, but I know that feeling is a sign of life, and this gives me strength. I think of the sailor on a rough and restless sea, with the clouds thick overhead hiding the sun, the fog gathered around him so that he cannot see his course, or whether he is about to be destroyed by a collision or by running on the rocks or quicksands; he has to depend alone on his chart and compass, and many times he is made to question if his compass may not be wrong. Thus I am and have been for some weeks past, with sometimes a waterspout roaring in my soul, crying unto the Lord for another evidence of his love and tender mercy to me, a poor sinner. My dear brother, does a child of God get beyond the prayer of the publican? I know I have not. It may be that I have a little joy, even days of praise to God, but the first I know of it is that thankfulness in my heart to the Lord for his mercies to such a poor sinner as I am.

I do not know that I ever received a letter that contained so much of my own feelings as the one you wrote to me. For years after I was given a hope in the goodness and mercy of the Lord it was my chief desire to know if this was a real hope, the forgiveness of sins I so much hungered for after thirteen years of crying and begging. This very feeling often comes up in my heart now, and I am made to cry with my whole heart unto the Lord to know if I have received that glorious blessing, or shall I look further. But for several years the chief thing in my mind is to know the will of the Lord concerning me. The prayer of Saul of Tarsus, "What wilt thou have me to do?" comes up in my own soul, and becomes a part of my own life. This is a daily prayer, and sometimes it is almost con-

tinual. I do believe that I want to know God's will concerning me, and that I want to do it in every particular, but there are so many things in the way, and it is so dark to me, were it not for that sweet text, "I will bring the blind by a way they knew not," &c., I should often be worse, but in this text I am given some comfort at times. I know that I desire to praise the Lord, for he has been good to me all the days of my life, but every effort falls so far short of his praise that it sounds to me like vanity. Sometimes I have an opening up of the word of truth, and my heart rejoices, but I look on further, and see that the same truth reaches into an unsearchable place, and I grow hungry to see deeper and to understand more. Thus in everything I am so shallow-minded and my praise is so faint; I cry out sometimes, Lord, when I awake with thy likeness then shall I be satisfied. I know that one day this body shall be sown in this weakness, and this mortal shall be swallowed up in death. This dust must return to dust from whence it came; but I am sometimes blessed to look beyond all of this and view in hope the glorious resurrection from all of this, and see by faith this vile body changed and fashioned like unto the glorious body of Jesus Christ as he now is with the Father, then this mortal will have put on immortality, and I will have realized that death is swallowed up in victory, and that it hath no more dominion over me; then will I see him as he is, and praise him with my whole being, without any hindrance. There will be no clouds, nor tempest, nor fogs, nor rocks, nor quicksands, nor collisions, nor jealousies, nor anything to distress the saints, nor disturb the eternal worship of him who loved us and gave himself for us. I am surely living in this blessed

hope, and looking forward by faith to see that day.

The Lord bless you.

L. H. HARDY.

WHAT IS PREDESTINATION ?

It is the purpose of God as declared by the apostle Paul. The predestination of God is according to his foreknowledge of all things which come to pass. It is judicial in effect and declarative in prophecy, telling when, how and to what purpose and end the declared events shall come to pass in time and in eternity. Predestination, therefore, is not only the purpose of God, but a declaration of that purpose to its determined end. In this sense the doctrine of the predestination of all things is a determined principle in the teachings of the Spirit in divine revelation by the prophets who foretold the things that should come to pass; and that, because the Lord had spoken it. The word of God therefore was the foundation of their faith and the confirmation of their hope, both concerning good to come, and the assurance of the certainty of the evils threatened against the wicked. The old prophets expressed the assurance of their faith in the word of God which they declared, saying, We believe, and therefore we speak. Thus we see that the immutable counsel and purpose of God in and through all things was the ground of their assurance of the fulfillment of all the promises and threatenings of God in the Old Testament Scriptures; and this is equally true in the inspired declarations of the apostles in the New Testament Scriptures. In confirmation of this truth Paul testifies, saying, "We also believe, and therefore speak." This one testimony is sufficient reference to establish the same fundamental principle in the New Testament of divine predesti-

tion as a doctrine of God revealed in the Bible. To deny this is to deny the God of the Bible, and to relegate the truth of revelation to the shades of darkness, and remove the hope of the gospel to the regions of uncertainty and shame.

But again, let us review predestination as a decree, declaring the will and purpose of God in all things, times and events, whatsoever. Let us understand, if possible, what the word implies, and the ground it covers in the economy of God, the sovereign Ruler of all. First, I would say the doctrine is judicial in effect, and determinate to the end. To prove this let us refer the subject to the beginning of time in the garden of Eden, and apply it to the fall of man, with the curse of death upon him, according to the law of God. Passing by the woman for brevity, I will say that the Lord God said unto Adam, "Dust thou art, and unto dust shalt thou return." Then to the serpent he said, "Thou art cursed above all cattle." And also, The seed of the woman shall bruise thy head, and thou shalt bruise his heel. I simply name these points to bring out a connection without the use of much time or space. Now what do we find here, and in connection with it? First we find that man has fallen into sin and death; we find Satan, the father of lies, as the agent of all evil; we find him cursed of God, and doomed to destruction, as the embodied essence of all evil; we find that God has intercepted him in his work of destruction, bounded his rise, determined his course, declared his destiny, and determined his end to be destruction by the seed of the woman. What is this but the predestination of God concerning good and evil?

But let us halt and examine the means which God ordained to accomplish the end decreed by him, who is the Judge of heav-

en and earth, and who is the Author and Finisher of all his works, determined and known to him before the foundation of the world. We ask, How was it fore-ordained that his predestination should be accomplished upon the devil, the essence of all evil? We will carry the inquiry from the beginning in the garden through the prophets of the Old Testament to the New Testament. First, it is declared of Jesus that he came into the world to destroy the works of the devil. Here we have it fully stated that he came in his Father's name to execute his will in destroying the works of the devil, who is the efficient cause of all sin and transgression.

We called the predestination of God "declarative judgment," we will call the work of Jesus "executive judgment." Now we reach the conclusion that what God declared should be done, which is predestination, Jesus declared that he had come to execute, and so also Peter declared at the day of Pentecost in opening the gospel to the Jews, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Here is a full declaration of Peter, by the Spirit, of the fulfillment of the word of the Lord, spoken to the serpent in Eden, saying, The seed of the woman shall bruise thy head, and thou shalt bruise his heel. So we see that what God declared of old should be done was accomplished in the end by his Son Jesus Christ; he finished the work that the Father gave him to do. The Jews, with wicked hands, did to him what God determined before should be done, and these sayings included both good and evil. By these few quotations from the New Testament Scriptures the doctrine of predestination is fully sustained, as

taught all through the Bible, in many other passages not here referred to, and they answer fully the inquiry at the head of this article. We may understand also in what manner it is true, and by whom declared, and by whom the decree was executed. We find that what God had purposed beforehand, Jesus performed in time, to the salvation of his people and the destruction of death, and of him that had the power of death, that is, the devil.

I have not discussed the element of conditionalities or of unconditionalities in this analysis, but will say, if conditions in the predestination of God be admitted, the discussion ends in the negative and the word predestination means nothing, and then faith and hope in God's word of promise ends in the uncertainties of chance, without establishment, as was true of the old covenant of works, which was taken out of the way to establish the new covenant on better promises. See the epistle to the Hebrews. This brings us to the hope of the gospel by a new and living way which he has opened for us by the offering of the body of Jesus Christ once for all, having by his blood obtained eternal redemption for us.

Your brother in Christ,

I. N. NEWKIRK.

WAITSBURG, Wash., March 28, 1906.

WINONA, Wash., Jan. 8, 1906.

ELDER H. C. KER:—I hope it is not presumption in me, and not wrong when I say dear brother, for it is my greatest wish that I may be blessed to call the children of God by the sweet name brother. I have seen those who made great professions, but to think of calling them brother or sister awakened no pleasure, but was rather more of a task than I felt able to perform; they were so much bet-

ter than I hope to be in this life (judging by what I have experienced) that we were no company one for the other; but with some whom I have never seen it is quite different. I am deprived of the pleasure of meeting the saints very often, and this I think makes the SIGNS more dear to me than it probably would be if I were with the brethren more. Often when reading the communication of some brother or sister it is almost impossible to keep from writing and telling them how the blessed Lord has been pleased to give poor me a morsel by their hands. This, my brother, must be my excuse for imposing this poor letter upon you; not that I can hope to comfort, strengthen or encourage you, but to tell you that you by the blessing of God have clothed and fed poor me, and if I am his, he says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." When I read your letter to brother B. F. Coulter, in No. 24, Vol. 73 of the SIGNS, I was made to rejoice that there was a man that could write and tell the things which are so dear to me, that I hoped I had and was experiencing. They seemed to be filling my mind to overflowing, but I had no words wherewith to give them utterance, and it seemed they must stay until they consumed themselves, or me. I thought there surely was not another who when singing, trying to offer prayer, or speaking, was so beset with vain and sinful thoughts as I am. I have felt that if there was a break for a moment in my subject when I was trying to talk to my brethren, that Satan surely would entice me to say something to my confusion, and to the mortification of the brethren; and I do believe if it were not for the ever-present power of God, he would; but yet, when we are weak then are we strong. I have

often thought when the time began to draw near, when I get out of this one task (for I will have to make the effort to-day) I never will make another appointment, I will go home and stay where I know there is work for me to do. Well, the time would come, and it seemed the people were twice as large as I, and as to knowledge and worthiness, I was too small for any comparison, yet I had to go. O, my brother, did you ever get up with the devil telling you God would surely kill you for being such a hypocrite, all the power gone out of your limbs, so that your knees smote each other, and you were glad to take hold of a chair or desk to help support your poor, trembling body, not a ray of light, and you seemed to be really suffocating? But often under such circumstances or frame of mind one is gradually strengthened, and is able to speak of Jesus and his righteousness with assurance, and what was awhile ago a great task and burden, now is a sweet privilege; nevertheless we had our cross. While we could see nothing but self, with a knowledge of what self is, we were O so weak, but when we are enabled to lose sight of self, and see Christ and his righteousness, then are we strong; the spirit is willing, but the flesh is weak. It does look as if a few lessons of this kind would enable us to more fully trust the blessed Lord, and I believe it does, but with the growth of that trust in the Lord, the growth of distrust in ourselves increases, so that it seems they always remain about even, or else we would become puffed up. I thought at one time that with the growth of grace and knowledge of the truth I would be able to rest from sin, but by this same knowledge we are able to see the corruption within; thus are we enabled at all times to get away from self and look to Jesus,

the author and finisher of our faith.

Dear brother, I only thought to write and tell you how your letter had comforted me; please excuse me for troubling you with so many words. Remember me when it goes well with you.

Your brother in hope of the resurrection,

T. E. ATTEBERY.

SPRINGFIELD, Mo., Jan. 16, 1906.

DEAR BRETHREN CHICK AND KER:—I received the inclosed letter this morning, and it did me so much good I send it to you for publication in the SIGNS; it is from brother Bruce, of Oregon City, Oregon. I hope it may be the means of comforting some poor, cast down soul.

Your unworthy brother,

JAMES W. FLITTON.

OREGON CITY, Oregon, Jan. 10, 1906.

MY DEAR BROTHER IN CHRIST JESUS OUR LORD AND SAVIOR:—If indeed I am one of the little ones that were chosen in Christ before the foundation of the world, and redeemed by his precious blood, and called with an holy calling, and have been made to mourn on account of sin, and his love to know. I received your precious letter last evening, and what a comfort it was to poor, unworthy me to get such a precious letter from one of God's humble followers, and to make it more precious, "The Everlasting Task for Arminians," from that dear old servant of God who had such a grand education in the school of Christ Jesus our Lord and Savior who teaches his children by his Spirit, the holy Comforter, whom Jesus said he would send. O dear brother, what great reasons we have to rejoice in his name, seeing he has done so much for us. When we were sinking down in despair, with no hope and with-

out God in the world, when that precious light shined in darkness and the darkness comprehended it not, and caused us to look into the dark chambers of our hearts and see how wicked and deceitful they are, then for the first time in our lives we were made to see the true light. But when it pleased God who commanded the light to shine out of darkness to give the light of the knowledge of the glory of God in the face of Jesus Christ, then our hearts were made to rejoice in Jesus our Savior, who bare our sins in his own body, and put them away by the sacrifice of himself, and rose again for our justification, and taught us that glorious lesson that salvation is of the Lord, neither is there salvation in any other. No wonder we love to 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."

Dear brother, I do rejoice in the doctrine of salvation by grace, free and unmerited by us, richly bestowed upon poor, unworthy worms of the dust, and the glorious gospel of the Son of God has never been preached by any only those that have been taught it by the revelation of Jesus Christ, and this doctrine is hated by the religionist of the world today, just the same as it was when Jesus was here in the world; and those pharisees that call themselves Reverend, Evangelists, saving souls for Christ, would hiss at him and scoff just as they did when he was here. Should we not rejoice that we have been counted worthy to be evilly spoken against for Jesus' sake? Should we not rejoice in the glorious hope of our justification through Jesus Christ the Savior of sinners, seeing that he hath loved us with an everlasting love, and by loving-kindness hath he drawn us and made us sit together

in heavenly places in Christ? My sheep hear my voice, and they follow me, but a stranger they will not follow, for they know not the voice of strangers. "No man can come to me, except the Father which hath sent me draw him." Because they were children God hath sent the Spirit of his Son in their hearts crying, Abba, Father. So it was not the putting his Spirit in their hearts that made them his children, but because they were children.

Now, dear brother, pardon me, I am very tired to-night, and have to go over a mile and a quarter to work, and work ten hours every day, and I am getting old. If I live till the 22nd day of next March I will be sixty-seven years old, and still am a poor old sinner, saved by grace if saved at all.

Well, you wanted to know about our church here; we are few in number, twenty-six members in all, but are scattered far apart. There are some that do not live near enough to attend, and seldom can come to meeting, having no conveyance of their own. Elders William S. Matthews and S. B. Moffitt are our pastors. Elder Matthews is seventy-seven years old, and very feeble; his wife died Nov. 9th, with the measles; she was over eighty years old. Elder Matthews lives in Salem, Oregon, and may know Elder Cooper. I have been here only four years.

I will now close, asking you to write again, for I do love to read your letters, and love to hear from those that love the truth. Old brother H. Stipp, a nephew of old Elder John Stipp, is living with us, he is eighty-four years old; he enjoys your letters and so does my wife; they join in sending love and fellowship to you. May the blessing of God rest upon you, is our prayer. Let us hear from you again.

Your brother in hope,

JOSEPH BRUCE.

EAST DIXFIELD, Maine, Jan. 11, 1906.

DEAR BROTHER CHICK:—As my subscription for our paper has expired I will inclose a money order for renewal for the present year. I wish to say that I am thankful for the added help on the staff. This is not that I thought anything wanting in the past issues of the paper, but I am hoping that your labors will be lightened, and I also hope that years of prosperity may be granted to all engaged in its publication. As I am almost wholly deprived of the society of those who advocate the sovereignty of God to the comfort of saints, the paper is to me a prized companion, and no words can describe my enjoyment in reading its pages. I esteem it as a bountiful gift of God for those who are of one mind and one heart, by which they can speak one to another, so that many are comforted and built up in the faith by those whose faces they will never see in the flesh. The SIGNS is specially blessed to me at the present time, as I seem, in an unusual degree, to be compassed about with infirmity, and I find in its pages that many are also exercised thereby.

The time of rejoicing and of opening of the prison doors comes, but no sparks of our own kindling can kindle a flame of sacred love; all our times are in the hands of the eternal and all-wise God who doeth all things well, and we have an advocate with the Father, and in his face we do behold the Lord; he has wrought salvation for us and says, "Behold I and the children whom the Lord hath given me."

I found consolation in your comforting letter, in hoping that even I might be found to the praise of the glory of God's grace, that in my trials, in solitude, east down and forsaken, he eareth for me, and that underneath me are the everlasting arms. O that I might ever be found in

praise and thanksgiving to his holy name, that he has opened to me the way of life, and that he hath sent forth the Spirit of promise into my heart, and given me hope of an inheritance among the sanctified. So often I am made to cry out, My stupidity! my nothingness! and to wait for the morning; the light often seems so flickering; a single ray lights up the darkness, and is gone. "O wretched man that I am! who shall deliver me from the body of this death?" "If in this life only we have hope in Christ, we are of all men most miserable." How often this declaration comes to me in view of my own wanderings, and unprofitableness, and my dying state, but I find a faithful monitor in the dear old SIGNS. The light and the joy from the text written upon by Elder Durand seems to embrace all that could be written.

I am not so stupid but that I feel to say I know the way of the child of God, and that darkness and light are both alike unto Him; and, though oft cast down, "I am not forsaken." Paul and Silas shut up in the inner prison, with their feet fast in the stocks, were found praising God; and Daniel, as was his wont, kneeled down three times a day with his window opened toward Jerusalem to offer his petition to the Most High. "Salvation is of the Lord." He opens, and no man shuts; he shuts and no man opens. May I ever be found waiting upon the Lord, who has all power; and may his fear be found lovingly in my heart. It has been a delightful winter so far, and very favorable for invalids and the aged. Mr. Wheelwright is better than he has been. I am fairly well but yet am fatigued easily.

I cannot close without thanks to you for your kind remembrance, and expressing a wish for your joy in the Lord,

and good comfort and consolation in the word. Your editorials always come as a special blessing to myself, and to others also. I find always a great delight in the SIGNS, and many whom I shall never see in this life have contributed to my joy in this desert land. That the paper may always be blessed to the building up of Zion is my sincere wish. Now may God bless and keep you, and cause his light to shine upon you, is the desire of your sister in the hope of the gospel,

ELIZA WHEELWRIGHT.

ARENA, N. Y., Jan. 28, 1906.

TO THE EDITORS AND CONTRIBUTORS OF OUR FAMILY PAPER:—While I am writing to renew my subscription, I take the liberty of writing a few lines to our dear kindred in Christ. Allow me in the beginning to wish each one of you a happy new year, and my heart's desire is that you may continue to write as you have done in the past, with the spirit and with the understanding; your writings prove a great comfort and blessing to all those who are hungering for spiritual food, and thirsting for the sincere milk of the word. As for myself, I am feeling sad and disheartened since the death of our dear pastor, Elder J. D. Hubbell. I felt very lonely before, having been bereft of my dear husband a year and a half ago; now it seems the afflicting hand of Providence is laid heavily upon us. Outside of my own family there was no one I esteemed more highly than Elder Hubbell; a more consecrated, unselfish and devoted christian I have never known. His sole ambition and study was to do his Master's will, he never shrank from dangers and conflicts; when duty called he went fearlessly forth, regardless of any who might oppose; yet I know if he were with us now he would admonish us

to be of good cheer, to take up our cross and follow him as far as he had followed Christ, to live soberly and righteously in this evil world, and to work while the day lasts, for the night cometh when no man can work; he being dead yet speaketh. To me his funeral services were very pathetic and interesting. The four ministers present each in turn spoke so affectionately and feelingly of their departed brother it seemed very solemn and impressive. The great interest and sympathy manifested by the assembled multitude who had gathered from far and near, gave a faint idea of the great esteem in which he was held by all who knew him.

Within a few months three of my cousins have been called home, and two weeks ago I attended the funeral of my brother's wife; truly our ranks are thinning fast. Pray for us, brethren, that we may be reconciled to the Lord's will in all things.

Your sister in hope of eternal life,

JULANA H. DICKSON.

MONTICELLO, ARK., Dec. 19, 1905.

DEAR EDITOR OF THE SIGNS OF THE TIMES:—I see that my subscription is out, and I will now remit to my old household paper for another year. The old man suggests to me not to take any paper, and that I have enough to do to read my Bible, but I hope that I am guided by One who rules all things, and the mind now in me is to take the SIGNS. It is ahead of all papers that I have ever read, and is next to my Bible. I am so sinful and so unworthy, I feel that I am not worthy to have a name among such good and Christlike people.

I have decided that I was well paid in the last number of the SIGNS by brother John McConnell's two letters; he tells it just as I see it. The letters of brethren

H. C. Ker and John Oliver are just as good. The whole paper brings me good tidings all the time when it come to me. It fills my soul full of joy to think that the Lord has one way to show mercy to his people, and that is by grace, and by grace alone; it is not by the works of such a man as I am. I am so sinful that I can of myself do nothing good. If I must be saved by my good works I am convined that I must be lost, world without end. I must look to One who has fulfilled every demand of the law, and in his salvation there are no conditions, if I have any understanding of the truth. "The law was given by Moses, but grace and truth came by Jesus Christ." Then the angel stood one foot upon the sea and the other upon the land and declared that time (conditional) should be no longer. The law was but the schoolmaster unto Christ. He fulfilled the whole law, hence there is no conditionalism, but it is by grace. The Comforter which he promised to send takes of the things of Jesus and shows them unto us, to bring all things to our remembrance. This grace or truth is the new heavens and the new earth which the prophet declared should come. The new heavens and the new earth were brought in by our Lord, the Redeemer.

Brother Chick, do with this as you think best. If I can obtain some subscribers for you I will do so.

Your brother in hope of eternal life,
A. TULLAS.

[We feel glad that our brother can appreciate the SIGNS as he speaks of doing, and we are thankful for his kind offer to do what he can to add to the number of our subscribers. We do not think we are selfish in wishing that all who love the doctrine advocated in the SIGNS would seek to obtain new subscribers, for we do

believe that those who are saved by grace will find in its columns that which will encourage and strengthen them from the pens of those of like precious faith, and we hope that this is the one great motive which actuates us in our labor in connection with the publication of the SIGNS.—C.]

CRAWFORDSVILLE, Ind., Jan. 1, 1906.

DEAR CHILDREN OF THE HEAVENLY KING:—This is the first day of the new year, and I have just been reading the first number of our precious family paper. My heart is warmed with love for all the writers, and I want to wish you a peaceful and comfortable journey along life's rugged pathway through this present new year.

"Or if this should prove our last,
And end our transient days,
O take us to thy promised rest,
Where we shall sing thy praise."

The Lord is very good in sustaining the SIGNS OF THE TIMES all these many years. How glad I am to see Elder Ker made willing to come to the help of Elder Chick, who I have feared was greatly burdened. He has had to be instant in season, out of season, writing twice in one month, oftentimes perhaps when he takes up his pen feeling like he was dumb—had nothing to say. Yet even when he feels destitute he is feeding the hungry little children, who trust in the name of the Lord. If he feels poor, "I am the least in my father's house." The blessed Scriptures are full of comfort for the poor and needy. Yesterday I heard a sermon from the words in Isaiah, "Comfort ye, comfort ye my people, saith your God." It seemed very sweet to me, yes, sweeter than honey, when I thought, Can I be numbered among the people God claims? It must be so, for I am comforted. "Amazing grace! how

sweet the sound!" What a merciful God is ours.

"Keep silence, all created things,
And wait your Maker's nod;
My soul stands trembling while she sings
The honors of her God."

The old hymns are a great comfort to me, they come to me in my wakeful hours of the night and soothe my doubting, fearful heart. These Christmas giving times I have been saying to myself all of the hymn:

"Hail the blest morn! when the great Mediator
Down from the mansions of glory descends;
Shepherds go worship the babe in the manger,
Lo! for his guard the bright angels attend."

The last verse seems best of all:

"Vainly we offer each ample oblation,
Vainly with gifts would his favor secure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor."

Born in a manger, suffered on the rugged cross, for such a worm as I. What wondrous love is this. "O to grace how great a debtor daily I'm constrained to be." "O for a thousand tongues to sing my dear Redeemer's praise."

Dear kindred in our blessed Savior, I thank you for the writings you have given us the past year, and I hope you will continue, as the good Lord gives you utterance; Elder Chick's editorials are so satisfying.

Farewell.

LINA W. BECK.

TITUSVILLE, N. J., Dec. 3, 1905.

BROTHER CHICK:—My mind has been with you all to-day as you are assembled together, as it always is, and I can but wish that it were my privilege to be there, and to hear the sweet words of the Lord, and of his love bestowed upon poor sinners, such as I feel myself to be. But why should I murmur or complain, when I read of so many who do not have this privilege of meeting together with the

people of God for worship? Their lot is cast far away from any place where the dear children of God assemble together. Then we see and hear of so many who do have the privilege, yet they do not avail themselves of it. How can they stay away if they have the love of God in their hearts?

I enjoyed the meetings so much last Saturday and Sunday. You spoke of so many things that had been on my mind. I had been wondering all the week if I would be able to go to the meetings. It was the Lord's will for me to be there, and he had put these things in my heart. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." We are also commanded not to forsake the assembling of ourselves together. How can any who have the love of God shed abroad in their hearts be contented not to fill their places in the house of God? I do not feel as if I were worthy to be there, but it is the dearest place in all the world, to meet with the dear children of God, and hear his love presented to poor sinners like me. Only those who feel to be poor sinners can love the courts of the Lord, or count it a privilege to be there. The more deeply we feel our sinfulness, the more shall we feel to say, "I was glad when they said unto me, Let us go into the house of the Lord."

Now another week has passed away since I began this letter, and I will enjoy the day in reading the SIGNS; they are so good. Still my mind is with you all at Hopewell in the meeting, but it is not my privilege to be with you. The editorial in the number for December 15th is good. There is so much in it that I have thought about, and at the last Sunday meeting your text was in Ephesians, and it did seem to me that when we can read

the epistles and feel what is in them we will want to fill our place in the church.

I have thought of you all as you are assembled together. How rapidly time goes by, soon another year will be past. Many sad things have come to some of the dear ones, but all is well to those who trust in the Lord. It is hard for us to see that this is so at all times, and to say, The will of the Lord be done. I know it is so with me, and I am so far from what a child of God should be, if indeed I am a child at all. We read that "we know that we have passed from death unto life because we love the brethren." Here is my hope, and it is not because of anything that I can do, for even my thoughts are evil. O is there any one like me? "The Lord is my Shepherd," and I would say, Begone, unbelief, my Savior is near.

Well, my dear brother, I will close this poor letter, and not take more of your time. I trust that you will excuse all mistakes and all that is not right. I do feel as though it is not worth sending you. I told brother Elijah Leigh one time about writing letters and not sending them, and he said that after I had written them they were not mine.

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

CHEROKEE, Ky., April 4, 1906.

ELDER H. C. KER—DEAR BROTHER IN THE LORD:—Having received a copy of the SIGNS OF THE TIMES, I desire to know how it stands relative to the absolute predestination of all things. I know that Baptists are divided on this question. I claim to be an old time Baptist, I believe in the predestination and foreordination of God, but possibly not just like some of my brethren; I depend on God for all wisdom and knowledge, I am not my own keeper, but am kept by the

power of God. I am seventy-three years old, was called of God when fourteen years old, and have been preaching for a long time; when the weather is good I preach every Saturday and Sunday, but it is all by the power of God.

I am yours to serve,

J. S. THOMPSON.

[IN reply to the question of our brother in the above letter, we are glad to say that the SIGNS OF THE TIMES from its first issue has advocated and earnestly contended for the doctrine of absolute or unlimited predestination of all things whatsoever come to pass. God rules and reigns not only in the army of heaven, but among the inhabitants of the earth. (Dan. iv. 35.) God works all things (not a part of them) after the counsel of his own will. "I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things."—Isaiah xlv. 7. "All things work together for good to them that love God, to them who are the called according to his purpose." God has not only known the end from the beginning, but he declared the end from the beginning. (Isaiah xlvi. 10.) There are many things too deep for our understanding, but this does not affect predestination. Those who oppose the doctrine of unlimited predestination have never been able to find a satisfactory dividing line: if they say all good and righteous things are predestinated, the unanswerable question at once arises, How could all the good and righteous things from the beginning have taken place without the unrighteous and wicked things which preceded them? Sin has ever been a link in the chain of events to bring about blessing to mankind. Had not Adam sinned, we poor creatures could never have known God in his true character of love, pity, mercy and grace.

If sin was not in the purpose of God or was not predestinated, why did God provide salvation for his people in Christ before the world began? Had there been no death we could not have had the life of God, because his life is given to the dead; had we not died in Adam we could not have been resurrected (brought forth from the dead) in Christ. God predestinated that his children shall be conformed to the image of his Son; this is brought about through death, and death came by sin. We therefore rejoice in the doctrine of absolute predestination.—K.]

COLEMAN, TEXAS, Jan. 22, 1906.

DEAR BRETHREN:—My father wrote the following in August, 1905, a copy of which he gave to the church. He had lived with us for the last ten years; was in his eighty-second year at the time of his death, which occurred Nov. 17th, 1905.

MARY E. McMAHAN.

I WAS born of Primitive Baptist parents, (John and Tempie Walker) in Madison Co., Alabama, Feb. 16th, 1824. My father and mother lived nine years in that State and County, and nine years in Lincoln Co., Tennessee; they then moved, in 1842, to Ouachita Co., Ark. My father died in August, 1843. Sept. 11th, 1844, I was married to Miss Elizabeth Caroline Warnock, who was a faithful companion till the last day of June, 1896, when it pleased the Lord to take her from me.

In the spring of 1848 I became troubled about my future destiny. In the fall of the same year I received a little hope, which has been a help in times of need. The next spring, 1849, I united with the Primitive Baptists at Bethesda Church, in Ouachita Co., Ark., and was baptized by Elder J. M. C. Robinson. After two or

three years the church liberated me to preach, but this I refused to do, and lived in rebellion about thirty or thirty-five years. When the Civil war was over, in 1865, we moved to Washington Co., Ark., but I did not find any church of Primitive Baptists that suited me, and in 1878 moved to Coleman Co., Texas, where a few of us were organized into a little church by Elders J. C. Clark and Jacob Lee. We had brother J. C. Clark preach to us the day the church was organized. I was ordained to the ministry by Elders J. C. Clark and Jacob Lee, and the next meeting brother Whittenburg, my wife and sister Aston united with the church by experience, and brother Clark being absent, it fell on me to administer the ordinance of baptism. Brethren and sisters, I sometimes look back on that meeting as being one of the happiest I ever attended. Brethren, you know what kind of a servant I have proved since I have been with you; if I have filled the place of a good servant you can give God the glory, and if not, pray God to forgive me.

Now may the abounding grace of God be with us all, and keep us from all harm, and when we come to die may that grace be sufficient to carry us to the arms of Jesus, where we will be at rest eternally.

Your brother in hope of eternal life,

R. H. WALKER.

BURDETT, N. Y., Dec. 16, 1905.

DEAR FRIENDS:—I inclose two dollars to renew my subscription to the SIGNS, which has been to me a welcome visitor as a medium by which I hear of heavenly and divine things. How I would like to tell the dear correspondents of the SIGNS what a comfort it has been to me to read from time to time of the life which they seem to be living. At times I have been

cast out, and down in a low state of feeling and mind, but at times their correspondence has raised me up to realize that Christ has come, and died that the saints of God might have life, and have it more abundantly. This is the life that he came to give to every lost sheep of his fold, which he knew from the beginning would be lost, and which he came to seek and to save. Thanks be to God the Father that he knows all the while where his children are, and thanks to him for the comfort that he sends, according to his promise; he does not leave his children without this hope in him.

Speaking of this hope which I have in Jesus, it means to me the life of Christ, it means a new creature, it means the eternal life which is bestowed through faith in the only begotten of the Father. To him that believes, it is given to know the riches of his grace, and by this grace are we saved through faith, and that not of ourselves, or of anything that we can do or have done. Our God finished the work of atonement, and will finish and perfect the good work that he begins in every heart where it is begun, and yet the workers of this world tell me that I must do something to possess this salvation. I believe that I have always earned my bread by the sweat of my face. Bread is the staff of life, but God has finished his work, and has made his children to be lively stones; they are fitted in the building, and all his works do praise him.

I do not want to take up too much of your time, but do feel like thanking the ready writers of the SIGNS for their willingness to write what the Lord has done for them. Thus the Lord makes known how he loves his little ones, and many are fed with the crumbs that fall from his table.

I will close, praying that God may strengthen you and all who write, as he did the inspired writers of old.

With love to all,

NORMAN BROWN.

GRANBURY, Texas, 1906.

DEAR BROTHER CHICK:—I do not know that I, a poor worm of the dust, have any right to address you as brother in the Lord. I feel so cast down, so dark and so dejected; “Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.” If I have been found of him, he found me in a waste howling wilderness, and in a desert land, and he led me about and instructed me, and kept me as the apple of his eye. Yes, he has preserved my unprofitable life nearly sixty-five years, and has brought me out of many dangers, both seen and unseen, for some purpose I do not know, but I do know it is not for my goodness, for I feel that there is no good in me, (that is, in my flesh.) I have thought and hoped that I have been made a partaker of the divine nature of the meek and lowly Nazarene, and have thought I could rest assured that I am one of the household of faith, and could run with patience the race set before me, looking unto Jesus, “the author and finisher of our faith;” but O what a contrast; have I been all these thirty-five or forty years mistaken; have I been deceiving the church all this time, and acting the hypocrite? I can only say, O Lord God, thou knowest. My only hope, if I have any at all, is in the atonement of Jesus upon the tree of the cross, and a finished redemption for all his people, and though I am tormented so much with fear and doubts, and so much of the time have to bear bodily afflictions, if Jesus died to put away my sins, all devils

and the powers of darkness combined can never deprive me of that immortality beyond.

Since the death of my aged father, Dr. S. R. McPherson, and sister Stribling, we have been very sad, and now that Mr. J. A. Tandey, and his wife, daughter and son-in-law of sister Stribling, who were friends to the Primitive Baptists, have moved away, we are still more lonely.

Now, brethren editors of the good old SIGNS, you can consign this to the wastebasket if you think best.

Hoping all God's humble poor will pray for poor, unworthy me, that I may joy in the Holy Spirit once more, yours in fear and hope,

W. L. MCPHERSON.

WARRENTON, Oregon, Dec. 28, 1905.

ELDER F. A. CHICK—DEARLY BELOVED BROTHER:—I have been low down in the dark valley where the blinding mists seemed to hide all but my unworthy self, and that was what I did not want to see. How distasteful it is to me to see myself, and how I hate the sins which beset me on every hand; with my head in the dust I am ever crying to him, in whom I know there is no shadow of turning, for mercy. Death and darkness were upon me, a poor worm of the dust, and I cried in despair for one ray of life and light of the glorious Son of God to cheer my troubled soul. O how can I tell all that I have passed through in the last few weeks? How I have grieved because of the absence of all that was so very dear and comfortingly sweet in my lonely life as I journey on among strangers in a strange land, no heart to sing a song of praise, no heart to try to pray. I was grieved to think I had ever been so presuming as to send my poor letters to the dear old SIGNS, and that they ap-

peared in the same and were read by the dear Baptists everywhere, deceiving all, as I feared I was myself deceived. O how I suffered in all this! I never have the privilege of attending my church meetings, so I have tried to write to let them know that I love and remember them if I cannot be with them; but what a trial was this previously beloved task. It was just the same when I tried to write to you when I wished to have my dear paper continued, but I had nothing in my heart but despair, and in bitterness and tears gave up the attempt; a friend of mine forwarded the order for me, which I hope was received at the office, for I do not wish to miss one paper. O the peace and joy that took the place of the misery in my soul while reading dear Elder H. C. Ker's letter to Elder Coulter. O my beloved in the Lord, may he give you grace to go on comforting the stricken and binding up the broken in heart. May God bless all who are connected with the dear SIGNS OF THE TIMES, and all who write for the same, is the sincere wish of your unworthy sister,
(MRS.) S. L. H. STUART.

PLEASE BE SURE,

IN sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur.

Also when ordering the address of your paper changed give the old address as well as the new one.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1906.

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.

BAPTISM.

DEAR BROTHER CHICK:—If not asking too much, I should like to have your views upon the subject of baptism. The following questions are on my mind: What is meant by baptism unto repentance for the remission of sins? What is the difference between that, and baptism as an answer of a good conscience? Is it your understanding that Christ baptized his disciples in water? Also, if it does not take up too much time and space, please give your understanding of being baptized into Christ, and baptized into death.

By so doing you will greatly oblige me.

Yours,
BUFORD OLDHAM.
FORT BRANCH, Ind., Feb. 23, 1906.

We are glad to write with regard to this ordinance, and in reply to the questions proposed by brother Oldham. We cannot claim to be able to present all that the several expressions referred to above contain, but are glad to present such things as we do see in them. It is important not only to understand what the Scriptures declare to be the mode of baptism, and who are the subjects of it, but also what is the design of it; it is not an unmeaning form, but is full of gospel truth. A full gospel sermon is preached whenever baptism is administered. We used above the expression, "mode of baptism," but in reality that expression conveys an untruth unless carefully guarded, for there are not modes of baptism any

more than there are modes of dipping; for baptism itself simply means dipping, and had the word been translated as other words in the Bible were, the translators of our King James' version would have been compelled to use the word dip or dipping everywhere it is found in the New Testament. Nothing else is recognized as baptism at all in the New Testament; and as baptism is requisite to church membership, according to the New Testament, it follows that all who practice sprinkling or pouring are not baptized, and therefore are not churches of Christ, and if not churches of Christ, they are not entitled to any of the privileges of the house of God; they are not gospel churches and their ministers are not gospel ministers. This may seem to be a hard saying, but is any other conclusion possible?

But now let us consider the questions proposed by our brother: "What is meant by baptism unto repentance for the remission of sins?" In Mark i. 4, and in Luke iii. 3, it is declared that John in all the country around Jordan did preach the baptism of repentance for the remission of sins. We have not found any other places where any similar expression is used in the New Testament. In these Scriptures it is said that he preached the baptism of (not unto) repentance. In both places there is no preposition in the Greek original, but simply that form of the noun repentance that shows that the preposition "of" is required when translated into the English. Also the word "for" may be as well translated "unto," or "to the end that." John preached repentance, and his baptism was the baptism of repentance; in other words, the rite was reserved exclusively for those who repented. We know that this must be so, because when some came to him of the Pharisees and Sadducees, seeking baptism,

he rejected them, calling them a generation of vipers, and asked, Who hath warned you to flee from the wrath to come? and bade them bring forth fruits meet for repentance, and rejected the plea that Abraham was their father in any sense that would entitle them to this ordinance. From this we learn that repentance must precede even John's baptism, and repentance must produce its own proper fruit in all who had a right to this ordinance. In the case of these Pharisees and Sadducees it is evident that the proper works, the works meet for repentance, or which true repentance would produce, were that they should turn away from all their vainglorious self-righteousness, all their national pride as Jews, all their forms and ceremonies, and as those who had been humbled under a sense of their sin and nakedness, come, seeking something better than all these things, something which could be found in no man save Jesus only. Nothing is here said about faith in Christ, or being baptized in the name of Christ, because Christ was not yet crucified and risen from the dead, but there was a presentation of the fact that they must have come to see the weakness and unprofitableness of all the furniture of the old covenant, and also to see their own need of that which its forms and services could not provide. When therefore these Pharisees came in their pride as Abraham's children they were rejected, for to them baptism unto repentance would have been an acted lie; but all those who had been given repentance, or a turning away from the weakness and unprofitableness of all the old forms and ceremonies, would bring forth fruits meet for this repentance, or in harmony with it and suitable to it. These humble-hearted ones were not rejected by John; theirs would indeed be the baptism

of repentance unto the remission of their sins. Such baptism would be the testimony that they had repented, and that remission of sins was theirs, as these are the blessings conferred upon all who repent. Baptism did not produce either repentance, or the remission of sins, but it is and was the answer of a good conscience toward God, and the testimony that repentance and remission of sins had been given to them.

What is the difference between the baptism of repentance and the answer of a good conscience? In reply we will say, first, that whatever difference there may be, both of these things are involved in the ordinance of baptism; that is, the one ordinance of baptism involves both the expression "for the remission of sins," and the expression "the answer of a good conscience." After John's ministry, baptism is not said to be the baptism of repentance, still it remains true that no one has a right to this ordinance save those to whom Jesus has given repentance and faith in the Lord Jesus Christ.

We have spoken of what baptism for the remission of sins signified, and the same thing is said of baptism after Jesus was crucified and was risen again from the dead and ascended to glory; that is, that it was for the remission of sins. Concerning this what we have before said will also apply. Now, Peter said that baptism was not the putting away of the filth of the flesh, but the answer of a good conscience toward God. It seems to us that this means that when by the Holy Spirit the testimony has been sealed to the heart of any one that Jesus Christ has died and has put away the filth of the flesh for him, and by this testimony his conscience has been cleansed so that his soul has peace with God and his conscience has been purged from dead works (which, like

all dead things, are filthy and vile,) and the heart is purged from an evil conscience, then when such a soul desires to know how he can testify in a manner pleasing to God, his love, faith, hope and gratitude, there is set before him this ordinance of the Lord, and he is told to arise and be baptized in testimony of all that the Lord has done for him. Thus baptism is the answer, the response of the conscience which has been so purged from dead works that it has come to see Jesus only, and that his righteousness is the glorious covering of all who are redeemed and saved. In the ordinance of baptism God has appointed that all his children shall walk to the praise of his grace and mercy, which he has revealed in Jesus Christ their Redeemer. All such redeemed ones will desire to respond to his works and words of loving-kindness, and to testify what he has done for them. This ordinance he has himself appointed as their response, and what a joyous response at times it is, and how full is this answer. Baptism means: I have been redeemed by the death, and resurrection from the dead, of Jesus Christ. In baptism I would set forth his gracious work of redemption through his death and burial and resurrection again. Baptism also means: I have become dead to the law, and to sin by the body of Christ, and I have come to live the new and abiding life of faith; I have become dead to all my old hope, and faith, and joy, and now I live by the faith of the Son of God, who loved me and gave himself for me. It means: "I am crucified with Christ: nevertheless I live;" "and the life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." It also means: I have hope of the resurrection of the dead. All this is involved in baptism, and so it is,

when thus understood, the full answer of a good conscience toward God.

"Is it your understanding that Christ baptized his disciples in water?" Most certainly not. It is expressly said that he did not, but his disciples did. The language in John iv. 1, 2, is: "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.)" Beside, John himself said more than once, I baptize you indeed with water, but there cometh One after me who shall baptize you with the Holy Ghost and with fire. This is all the testimony we need to settle this matter, and we have wondered how any one could contend against this language of the inspired writer. So far as the expression "Jesus himself made and baptized more disciples than John," it is well known that what servants do is ascribed in common language to their masters, and what soldiers do, their battles and victories and so on, is ascribed to the officer in command; so here, the Pharisees heard that Jesus baptized in the same sense, but the evangelist says parenthetically that he himself did not baptize, but his disciples did. The Holy Spirit ruled in the hearts and minds of the inspired writers so that the exact truth should be recorded by them. Here we have a special instance of this care.

What does being baptized into Christ, and baptized into death mean? The Scripture to which our brother alludes in this question is found in the sixth chapter of Romans; Paul said to the church there, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Read also the next three verses. While we do not doubt that there is an

allusion here to the ordinance of baptism, yet the chief thought is that believers have become dead (through Christ,) to sin, that they might live unto righteousness. See the first two verses of this chapter. Believers are presented as being in Christ, and being in him they go with him down into his death. "He died unto sin once: but in that he liveth, he liveth unto God." Paul in substance says to his brethren at Rome, Ye cannot live any longer in sin as the members of Christ, for ye are in him, and not in the element of sin, and as he has died unto sin once, so in him ye also have died; and as he is risen from the dead and liveth forever without sin, so ye live in him freed from sin. He says, "How shall we, that are dead to sin, live any longer therein?" It is impossible for him that is dead to live in that to which he has become dead. Paul says, "He that is dead is freed from sin. Now if we be dead with Christ, [that is, baptized into his death,] we believe that we shall also live with him: knowing that Christ, being raised from the dead dieth no more; death hath no more dominion over him. * * * Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." The same baptism which in a figure publicly brings us into Christ, brings us into his death also. As the old life, to which we have become dead, was wholly evil and vile and sinful, so the new opposite life must be a life of perfect holiness and sinlessness. This the life of the risen Jesus is, and in this is our righteousness. If, like the Galatians, we go back to the weak and beggarly elements of that former life, we belie our resurrection with Christ to newness of life, and forget that we have been purged from our old sins. Water baptism is a symbol of this perfect

work, for as we have been experimentally in union with Christ, legally buried with him, or baptized into him and into his death, and risen with him again to walk in newness of life, so we are buried in water and are raised up again. The symbol is a perfect figure of the real spiritual work of Christ for us and in us, and nothing that is called baptism can be a true symbol of this glorious work of the Lord, save burial in water and rising again from it. It is sure that had the members of the church at Rome received sprinkling or pouring for baptism they could not have understood what Paul intended by this language. Paul could not have said to such a body of people, Therefore ye are buried with him by baptism into death. Only to baptized believers could this exhortation and instruction have had any force. It cannot be said to Methodists or to any of those who have been "ranted" instead of "baptized," Therefore ye are buried with him by baptism. Baptized into Christ, and baptized into death, mean, as it seems to us, a complete work of separation from the former legal bondage of sin, and coming with him through death up into gospel light and freedom; freedom from legality and freedom from the dominion of sin. "Sin shall not have dominion over you: for ye are not under the law, but under grace."

These thoughts are but gleanings, the full harvest is beyond the reach of our feeble thoughts. C.

BACK NUMBERS.

ALL new subscriptions for the SIGNS OF THE TIMES are now credited from the time they are received, unless otherwise ordered, but if any wish their subscription to date from the first of the year we will supply them with back numbers.

ISAIAH LII. 3.

"Thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money."

Sister Susie Gillett, whose post-office is Mardela Springs, Md., desires that we give some expression concerning "money" as it appears in the Scriptures. She has mentioned several places both in the Old and New Testaments where the word occurs. We quote the above text as a starting point, with the hope that we may be given something that may be of interest, at least, to our sister and others who love the truth as it is in Jesus.

Never in our experience in the church have we felt more destitute of all things pertaining to righteousness than now; we feel that if our redemption depends upon money, and good works of the creature, we are forever lost. We are glad that our text declares the idea of salvation by money and works to be absolutely false.

Let us now consider the first clause of the text: "Thus saith the Lord." The prophets in declaring the messages of God to Israel said, "Thus saith the Lord." The Savior called attention to these holy things declared by the prophets, and the apostles spake and wrote as they were moved by the Holy Ghost; thus the Old and New Testaments are to us the word of God or the "Thus saith the Lord." And as far as we know, the Old Baptists and those of like precious faith are the only people who accept it just as it is, and believe that the sinner must be saved by grace alone. We are always safe in presenting the way of life and salvation just as the Scriptures teach it; we are safe in declaring predestination, election or any other point of doctrine just as the word of God declares it; science, philosophy and all the wisdom of the world combined, in the salvation of the soul,

fall to the earth when weighed by the "Thus saith the Lord."

The text at the head of this article no doubt literally refers to the captivity, and deliverance of Israel from Babylon. By their transgressions against God's law in living in and partaking of the things which perish with the using, they had sold themselves for nought. The same is true in the case of Adam in the beginning; the forbidden fruit was that which perished with the using; only one tree in the garden of Eden yielded abiding fruit, which tree was the tree of life.

The greed for money has taken possession of the entire country; many men of high rank (so called) have fallen into disgrace because of it; some have gone down into the grave with guilt stamped upon them, others are languishing behind prison bars, others living in seclusion and others confined in insane asylums. Wives and children have been disgraced and brought low because of husbands and fathers having sold themselves for nought. Let us beware of this disease and not sell our birthright for a mess of pottage. The love of money is the root of all evil, says the word of God. Some of Israel were called greedy dogs that could not be satisfied; this principle is to-day in the flesh of all men. If a man accumulates one thousand dollars he then wants two; if he accumulates a million he wants more; this appetite can never be satisfied. It sometimes causes the children of God to neglect their church privileges, and instead of worldly prosperity making one more liberal, it often has the opposite effect. When we sell ourselves for nought we may rest assured that money can never redeem us from that bondage.

Israel went into captivity; they had sold themselves for nought, or for the things which perish. The Lord called

Cyrus, a ravenous bird from the east, to execute his counsel in their deliverance; no money was paid as a ransom, but by the mighty working power of God in his servant Cyrus and also in those who followed him, Israel was delivered. In their deliverance they were taught that their money, works or righteousness had not redeemed them, but instead God's mercy according to his promise had done all for them.

The spiritual import of our text teaches us the important lesson that we sold ourselves for nought, in the transgression of Adam, and were beyond the reach of all earthly help, as the transgressor has never been able to undo what he did, by good works or money. If he should give a world of money and live morally till the end of time he is still a transgressor. If neither money nor good works can redeem the sinner, what can? "Ye shall be redeemed without money," saith the Lord. The first representation of this redemption was in the shedding of the blood of a lamb by the faith of Abel, who realized himself to be a sinner, and was taught by the Spirit of God that without the shedding of blood there could be no remission. Cain did not know he was a sinner, hence saw no need of the shedding of blood.

According to the Missionary idea few will be saved without money, and works of the creature; none are preachers in their sight who do not go through the schools of men to be prepared for the work as the lawyer and physician are prepared. Just who they will attribute the faith of Abel to, and the walk of Enoch, by faith, with God, and the preaching of righteousness by Noah, we do not know, but one thing is sure: they had nothing to do with it. The Lord works in the hearts of his children to-day to

believe in him and to trust in him as their Redeemer just as he did in the beginning of the world, and as he did in the days of Job, who said, "I know that my Redeemer liveth."

The idea of the Mission cause is that it requires money to save souls, and that without it and the gospel being sent to the heathen they must be lost. No, not if redeemed without money; the gospel is the message of salvation, but not the means unto salvation, except salvation from error, idolatry and every false way.

God made promise to the first transgressor, manifestly, that the seed of the woman should bruise the serpent's head, or in other words, the works of the devil should be destroyed, not by money, but by the Lamb of God. The sinner who knew the plague of his own heart looked for the fulfillment of this promise; generation after generation, age after age passed away before the appointed time of God for the redemption of the transgressor, but this did not affect the faith of those who died without the sight, neither did it affect their eternal salvation in Christ Jesus our Lord, neither will one among the heathen or elsewhere for whom Christ died be lost. The blood of the Lamb was the price paid for the redemption of the transgressor; this was all that law and justice demanded; this was God's way and purpose in Christ; no money used in the redemption. Ye shall be redeemed without money, therefore not one penny has ever or can ever be used in the redemption of the sinner. Peter says we "were not redeemed with corruptible things, as silver and gold," "but with the precious blood of Christ."

Because of the redemption the Spirit calls upon the church (Zion) to awake and put on her beautiful garments; the

garments of salvation doubtless are meant; these are faith, hope and charity, and every other grace, together with every fundamental principle of truth, such as election, predestination, salvation by grace, special and complete atonement and resurrection. The church clothed in such a beautiful manner is established in the truth and prepared to fight against spiritual wickedness in high places. In this clothing is clearly presented the whole armor of God which the church is commanded to put on that it may be able to withstand the wiles of the devil.

To the thirsty soul the call is, Come and buy wine and milk without money and without price; the poor and needy have neither good works nor money, hence gladly hear and obey the voice of their Shepherd, and drink. The Fountain of life provides every needful blessing for the redeemed, and it is because of the redemption through Christ that every blessing for time and eternity comes to the sinner.

Let us not forget the fact that Christ did not redeem his sheep in order to make them his, but because they were his already; not purchased with money, but chosen in him before the world began. The relationship between Christ and his people existed in eternity, hence how absurd for man in this age of the world to teach that those who are not the children of God can become children if they choose. "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life." There is no middle ground in this matter, we are either the children of God or not his children; we are either redeemed or not redeemed. With us all, faith lays hold

upon the finished work of Jesus and we hope in his righteousness. To God the Father, through Christ, belongs all the praise for our redemption and sonship.

K.

TO OUR DELINQUENTS.

ON our list are many whose subscriptions are two or more years in arrears, and as we have no means of knowing that the paper is received by them, we request that all such inform us whether or not they wish the paper continued. Many times we have been censured for not discontinuing the paper when the time paid for had expired; but if we should adopt this rule we would grieve many who would think we did not care to trust them, and in this way lose many subscribers. Brethren, please let us hear from you in regard to this matter, for we do not wish to send the SIGNS to any who do not desire to read it.

We do not wish to distress our patrons, but if any whose subscriptions are in arrears feel they can spare the amount due us, we would be glad to receive it. In any case please let us hear from you.

CHANGE OF ADDRESS.

SISTER S. E. Ellis has changed her address from Forestburg, Texas, to Duncan, Ind. Ter., where she will be glad to hear from any of her brethren or sisters, as there are no Old Baptists near her.

ELDER John R. Daily has changed his address from Luray, Va., to Haughville station 5, Indianapolis, Ind., where his correspondents may address him.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905; 06 means 1906, &c.

MARRIAGES.

By Elder J. McConnell, March 17th, 1906, at 227 West 141st St., New York, J. Wesley Smith, of Gardenersville, N. Y., and Lucy T. Newton, of New York city.

OBITUARY NOTICES.

John Brown, the subject of this notice, was born Dec. 13th, 1846, and died April 1st, 1906, aged 60 years, 3 months and 19 days. About five years ago he was blown up by dynamite while blasting rock, and lost one arm and the sight of both eyes, from which he suffered a great deal. Brother Brown was baptized in June, 1904, in the fellowship of the Black Rock Church, Baltimore Co., Md., by the writer, and lived a consistent and beloved member until his death. Although his afflictions kept him from the meetings a great deal, he was strong in the faith and enjoyed the visits of the brethren. He died in the triumph of faith, telling his companion and children not to grieve for him, that he was going home, and seemed to rejoice that the end had come. About six years before his death he had requested one of his nieces to see that the hymn, "Jesus, lover of my soul," was sung at his funeral. She called the same to my attention the day of the funeral, April 3rd, 1906, and from that moment I felt impressed to speak on the sentiments expressed in the hymn, so after reading a portion of the fifteenth chapter of 1 Corinthians, I read and commented on the hymn with as much liberty and sweetness to myself as ever I felt on a funeral occasion. The funeral was attended by a large congregation of relatives and friends, who showed their respect for our dear old blind brother, who is no more blind, afflicted or sick, but complete in him who is the Head of all principality and power. May God's blessings be with the widow and children, and may he give to them the same salvation he gave to their departed one. To the bereaved ones I would say, in your sorrow remember he is happy, so be as contented as possible, and may the mercies of the Lord rest upon us all.

His pastor,

JOSHUA T. ROWE.

Uriah Holeman was born in the State of Indiana May 20th, 1819. He was raised on a farm by sturdy pioneer parents, who taught him industry and to lead a moral life. In reaching manhood he was married to Miss Mary A. Stockton, of the same State. In the year 1842 he with his wife moved to the State of Illinois, which was then a new State, where he became used to pioneer life, suffering many hardships incident to a new country. Being of an industrious temperament, and having by experience learned the value of economy, he amassed enough competency to support himself and wife down to old age. He was a

man of firmness, and conscientious in all his dealings, which won for him many friends. He became interested in the subject of religion, and united with the New Hope Church of Primitive Baptists in Warren Co., Ill., of which he was a member at the time of his death. He was a strong believer in the doctrinal tenets of his church, trusting for eternal salvation only in the sovereign mercy of God. It may be said in truth that he lived his religion, being devoted and generous, as his many acts of charity will testify, and died in the triumph of living faith. In the year 1881 he with his wife moved to Gentry Co., Mo., where he formed new acquaintances and friends. In the year 1893 his companion died, and he was left without children to comfort and care for him in old age. He died on the 31st day of August, 1904, at the home of F. A. Stockton, in Kansas City, at the ripe age of 85 years, 3 months and 11 days, after a short illness. His remains were brought to Stanberry, Mo., where on the 2nd day of September a funeral discourse was preached by Elder R. A. Oliphant, a minister of his faith. A goodly number of relatives and friends were present; after preaching the remains were laid by the side of his companion in Cooper cemetery, near Stanberry, to await the summons of his heavenly Father to come up higher.

Truly a good and noble man has passed over the river, and we feel certain that he is not lost, but gone on before.

It now becomes my duty, though a sad one, to chronicle the death of **Jasper Monroe**, with whom I have been acquainted from boyhood. He was the ninth child of the family, four brothers preceded him to the grave. He leaves four sisters and a baby girl. His wife's maiden name was Hattie Grant, to whom he was joined in matrimony Nov. 10th, 1903; she died August 6th, 1905, leaving a girl baby eight days old, and eighteen days later her husband followed her to the grave. The cause of death of both was typhoid fever. She was 20 years, 1 month and 25 days old at the time of her death. Jasper Monroe was the son of James Monroe, of Hotsprings. All that willing hands and loving hearts could do was done; four of the best doctors were with him, but he had no desire to live after his wife died. He was asked if he did not want to live for his baby? He said, "Mamma can raise the little one." He was not a member of any church, but in his last days he expressed a desire to leave this world of sin and sorrow and go hence and be with Jesus. He said to his mother, It is better to die than to live; all my joy in this world is gone, so he prayed for the will of the Lord to be done with him. Jasper Monroe was well known in this county, and loved by all who knew him. He told his mother that he loved the Old Baptist people. His dear mother and step-father are both members of the Old School Baptist Church in Hotsprings, and to them I would say, Be of good cheer, God is King in

this world, and he can take care of it, and his will with us shall and will be done; he is good, and all he does is right.

G. R. HATHCOCK.

DALARK, Ark.

Fanny Gifford departed this life March 6th, 1906. She was born Nov. 5th, 1833. Her maiden name was Hubbell; she was a sister to the late Elder J. D. Hubbell; she united with the Second Old School Baptist Church of Roxbury about forty-eight years ago, and has been a faithful member of that church ever since. Sister Gifford was loved by all who knew her; she was very kind and generous to the poor, and was always ready to lend a helping hand to the needy. To know Aunt Fanny (as she was called) was to love her. For some years she had been afflicted with rheumatism, and had not been able to attend the meetings for about two years, yet she never murmured or complained, believing that the Lord doeth all things well. Her funeral was held from her residence at Kelly Corners. A very large congregation was present to pay the last tribute of respect to one that they loved. She was laid to rest in the Hubbell cemetery at Kelly Corners. Sister Gifford leaves her husband in poor health, who has the sympathy of all, one sister and one brother, beside the church and many friends, to mourn, but our loss is her eternal gain.

The writer tried to speak on the occasion from 1 Cor. xv. 19. May God comfort all that mourn.

JOHN B. SLAUSON.

DIED—Sept. 24th, 1905, **Mrs. Amy Stremple**, wife of brother Jonas Stremple, of Locktown, N. J., aged 61 years, 10 months and 6 days. She with her husband was received by the church at Locktown, N. J., and baptized by the writer about five years ago. I think her disease was heart trouble. She was a good, faithful sister in the church, sound in the faith, a good wife and kind neighbor. She leaves a lonely, sad husband and some distant relatives, with the church, to mourn her absence; she is at rest.

The writer of this notice attended the funeral Sept. 27th, 1905. May God bless all that mourn.

ALSO,

Sister **Lucy Broughton**, of Broughton Hollow, Tioga Co., Pa., died Tuesday, April 17th, 1906. Sister Broughton was 90 years old, lacking 10 days. She died with lung difficulty of some nature. She was baptized by the writer four years ago, uniting with the church at Cammal, Pa. She loved the brethren, and enjoyed listening to the gospel preached. She left many relatives and friends to mourn. Her home was with Mr. and sister Tomes, who did what could be done for her, faithfully looking after her comfort. Sister Tomes is a daughter. Sister Broughton is with Jesus, at rest.

The writer attended the funeral April 19th, 1906. May God give grace to the sad ones.

D. M. VAIL.

POETRY.

THERE IS REST BEYOND.

How sweet it is when doubts assail,
When all our plans and fond ambitions fail,
When friends forsake and foes prevail,
Ah, then how sweet to look beyond the veil,
And know there's rest beyond.

How sweet the hope that dries the falling tear
With which we mourn for those most dear!
How sweet the hope that conquers every fear,
That brings such peace and glory near,
And whispers, We shall meet beyond.

How often in a gloomy day
Has that sweet hope illumed my way,
Cast through the gloom its cheering ray,
And made my soul long for the day
When we shall rest beyond.

OLIVE PITTMAN.

LAMAR, Colo.

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John Hobson, N. Y., \$3.00.

MEETINGS.

THERE will be a three days meeting held with the Sidling Hill Old School Baptist Church, in Fulton Co., Pa., to commence on Friday at 2 o'clock before the first Sunday in May, 1906. We extend a cordial invitation to all lovers of the truth. Those coming by railroad will come to Hancock, Md., where they will be met on the Hancock side on Thursday about 1 o'clock. We hope to be remembered by our ministering brethren.

AHIMAAZ MELLOTT.

THE Baltimore Primitive Baptist Association will be held, the Lord willing, with the Ebenezer Church, of Baltimore city, Md., commencing on Wednesday, May 16th, 1906, and continuing three days. A cordial invitation is extended to all lovers of the truth to meet with us, and it is the request of the church that those who come to the city on Tuesday p. m. go direct to the meeting-house (which will be open from 1 to 5 o'clock p. m.), where they will be met by the brethren, sisters and friends and taken to places of entertainment. Those coming via the Pennsylvania R. R. will get off at Union station and take any car going south on Charles St., and get off at Calvert and Madison Sts., and walk eastward half a square. Those coming via B. & O. R. R. take St. Paul's St.

cars in front of Camden station, and get off at same place. (Calvert and Madison Sts.) Those arriving on Wednesday a. m. will follow above directions and it will be no trouble to find the meeting-house.

By request of the church in conference assembled on Tuesday p. m., April 10th, 1906.

JOSHUA T. ROWE, Pastor.

DOUGLAS L. TOPPING, Clerk.

THE Delaware Old School Baptist Association is appointed to be held with the church at Wilmington, Delaware, commencing on Wednesday before the fourth Sunday in May, (23rd) 1906, and continuing three days.

THE Delaware River Association is appointed to meet with the church at Southampton, May 30th and 31st, and June 1st, 1906. Those coming via Lambertville and New Hope will be met at Ivyland on Tuesday afternoon. Others will be met at Southampton on Tuesday afternoon on train leaving Reading Terminal, Philadelphia, at 4:23 and at 9:43 Wednesday morning. All who desire to come are cordially invited. It is hoped that all the ministers of our correspondence who can do so will be with us. This is a cordial invitation to each one of them. We shall also welcome any other ministers of our faith and order who may wish to come.

SILAS H. DURAND, Pastor.

WM. HOBENSACK, Clerk.

THE Warwick Old School Baptist Association will be held with the Middletown & Walkkill Church, at Middletown, N. Y., Wednesday, Thursday and Friday, June 6th, 7th and 8th, 1906.

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2:30 P. M.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 74.

MIDDLETOWN, N. Y., MAY 15, 1906.

NO. 10.

CORRESPONDENCE.

MATTHEW XIX. 28.

“Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”

Upon this text I desire to express some thoughts. A friend of mine who graduated from Johns Hopkins' University, Baltimore, Md., and afterwards studied in Germany, wrote me that in the original Greek there is a comma after the word “regeneration.” Elder Chick wrote me the same. In our translation the comma is omitted; this makes a great difference in the meaning of the words. Be that as it may, I shall try to give my understanding of this text, as I believe and have believed for years the Holy Spirit meant it. I do not believe that regeneration is a work wrought by the Holy Spirit, while yet it is, as all the work of Jesus is, revealed by the Spirit. It was essentially the work of our dear Redeemer in the body of his flesh, and was, as is all his work, fully accomplished when he arose from the dead to newness of life. If there is a regeneration there must first have been a generation, and there could

not have been a generation without a generator, one who generates or begets.

In many places it is written that God is our Father, and Jesus is said to be the only begotten of the Father; therefore if God is our Father and Begetter, it must have been in the begetting of Jesus. As we cannot separate the life of the child Jesus from the Father, neither can we separate ours from God, through our Lord Jesus Christ; for to us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him. I think therefore that the church was begotten or generated by God the Father in Jesus Christ as the covenant head of the church, according to the record that “God hath given to us eternal life, and this life is in his Son.”—1 John v. 11. This was before the mountains were settled, when as yet he had not made the earth, or the hills, or the highest parts of the dust of the earth. Even then was Christ by him as one brought up with him. He says, “I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men.” God speaks here of things accord-

ing to his word, "That which hath been is now; and that which is to be hath already been."—Eecl. iii. 15. He speaks of things that were not, as though they were. The Lord saw his substance when as yet it was unperfect, and in his book all his members were written, which in continuance were fashioned, when as yet there was none of them.

The psalmist says, "A seed shall serve him; it shall be accounted to the Lord for a generation." At that time "the Lord shall count, when he writeth up the people." As the Lord shall count, we conclude that there must be a definite number, else he would take them all without counting; counting is to determine the number. These are the sons of men with whom were the delights of Jesus before he had made the highest parts of the earth. These were they who were begotten in Christ, and to whom God promised eternal life. These are distinct from the fleshly children of Abraham, being the children of promise. The eternal purpose of God, the promise of God and the giving of life, all depended upon this regeneration, for by the transgression of Adam sin separated them from God, and consequently from life. "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—Isaiah lix. 2. They were now dead in sins, dead to God, not God dead to them; that could never be. As they were dead to God, and dead to life, there must be a regeneration, or a re-begetting, else they must be forever separated from life and God. This was the gracious work of our dear Savior. This required that he should obey every jot and tittle of the law for the putting away of sin by the sacrifice of himself, the quickening of us together with him, and raising us up with him so

fully and completely from under the power of death that it shall no more have dominion over us. Peter, filled with the blessedness of this glorious regeneration, said, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." This is the true meaning of the words "regeneration," "begotten again." Peter's great rejoicing was that by the resurrection of Jesus Christ from the dead we were regenerated, or begotten again. The mysterious and wonderful declaration of Jesus was, "I am the resurrection, and the life." Therefore Jesus said, "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." This is life from the dead, begotten again, regenerated. When Jesus in the text, answering Peter, said, "Ye which have followed me," he did not mean that they had followed him in spirit, as they did (and we trust we have done) after his resurrection, for the reason that they had not followed him in spirit, and the Scriptures do not so prove; but he does mean, as it seems to me, that they had literally in person followed him, and the question of Peter, as it seems to me, meant no more or less than this. But I freely admit and rejoice in it as a blessed hope, that since his resurrection Peter and all heaven-born souls have in spirit followed him. It should be remembered that only the twelve had followed him when he said this, "Ye which have followed me." His words therefore applied only to them, and it applied to them in the regeneration, putting the

comma after this word regeneration as it is in the Greek. With most of our brethren this word is used synonymously with the words "born again;" others in the far south use it synonymously with the resurrection, but could it be possible that the Holy Spirit of God would use two words of different meaning, and entirely different, to set forth the same thing? To generate is to beget, to beget is to procreate; so regeneration is to generate again, to beget again. This is, as I have shown, from the dead, by the resurrection of Jesus Christ. Surely the begetting is one thing, and being born again is another and an entirely different thing. There is more difference, if possible, between regeneration and the resurrection than there is between regeneration and being born again. In speaking of being born again, I do not mean when born in Christ from the dead, (Isaiah lxvi. 8,) but "born of the Spirit," as Jesus said to Nicodemus, "born again." It seems to me that if Jesus had meant that regeneration was the exercise of the Holy Spirit in the experience of the child of God only, and not the work of our blessed Lord while in the flesh, he would have said, Ye which have followed me, when the Son of man shall sit in the throne of his glory, shall sit on thrones judging the twelve tribes of Israel, in the regeneration. But on the contrary, he places this expression before his sitting on the throne of his glory, and before the disciples sitting on twelve thrones. If my informants are right, and I believe they are, that there should be a comma after the word regeneration in the text, then regeneration is before, and not after Christ sits in the throne of his glory, and the apostles upon twelve thrones judging the twelve tribes of Israel. Indeed, if regeneration means what the dictionary says it does: to pro-

duce anew, to reproduce, to give new life, which agrees with Peter when he says, "Begotten again," then it is evident that it must have preceded the sitting of Jesus on his throne, or the disciples sitting on twelve thrones as judges, for the reason that Jesus reigned in righteousness, and the apostles as princes in judgment over those only who had been begotten again, or given new life. With prophetic vision, Isaiah beholding Jesus upon his throne, and the apostles ruling in judgment, said, "Behold, a king shall reign in righteousness, and princes shall rule in judgment."—Isaiah xxxii. 1. Jesus did not reign in righteousness until he had brought life and immortality to light, until he had saved his people from their sins. This was foretold by Jeremiah xxiii. 6-8: "In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." It does appear from the Scriptures that when the Lord had purged our sins he sat down on the right hand of the Majesty on high, and to him the Father said, "Thy throne is forever and ever." As a Son he rules over his own house, "whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."—Heb. iii. 6. His reign is over those begotten again, made alive from the dead, regenerated, made holy, righteous, without spot or blemish, to whom our dear Redeemer said, "Thou art all fair, my

love; there is no spot in thee.”—Sol. Song iv. 7. To accomplish all this for those who were under the law, under the curse, required no less work than the regeneration. In one more place only is the word regeneration used, Titus iii. 5, there it is “the washing of regeneration.” The purpose of washing is to get rid of that which defiles, to make clean the unclean, to make the thing that is washed white, holy and without defilement. Where do we find this regeneration? surely not separate from Christ. Our experience is the experience which we have of Christ, it is faith laying hold upon the perfect work of Christ making it ours, that work which washes away the guilt of sin and condemnation, and which presents us holy and without blame before God in love. The work of the Holy Spirit is simply to teach and make known to the faith of the child of God that which the blessed Savior has done for him. There is no washing that can free the sinner from his sin and present him holy before God save that water and blood which flowed from the bleeding side of our dear Redeemer. This washing of regeneration is the application of the blood of Christ by faith, by which we are sprinkled from an evil conscience so effectually that the worshipers once purged should have no more conscience of sin, (Heb. x. 2,) resting in the finished work of Jesus, who when he had purged our sins sat down on the right hand of the Majesty on high, and we know that he shall reign until the last enemy is destroyed; and he reigns in righteousness, which guarantees to us our final victory. Then “he shall have delivered up the kingdom to God, even the Father.”—1 Cor. xv. 24. While we live in the body of this flesh, our minds so carnal and our heart so sinful, we need the constant application of the water of

regeneration, and this the Lord has promised: “It shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.”—Isaiah iv. 3, 4. This is written of them who shall be called holy, who are written among the living in Jerusalem, whose filth is washed away by the spirit of judgment and by the spirit of burning. Surely it is by the unsearchable judgments of God that sin is discovered, and by the spirit of burning destroyed.

“If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.”—Heb. x. 26, 27. I shall never forget while reason is on her throne, reading, not long after I was baptized, this Scripture: “Ye know that no murderer hath eternal life abiding in him.”—1 John iii. 15. What did all my experience amount to? What did my baptism profit? What had I to rely upon? Nothing, no, nothing. I am banished from God, and plunged into eternal woe, the Bible is true and I am lost, forever lost. Brethren, if you have never been there I cannot tell you how I felt; if you have, then you know better than I can tell you. Here it is we learn to know how awful his judgments are, how fiery his indignation is, and that his Spirit against sin is the spirit of burning, and that he came not to send peace, but a sword. I said then, There is no hope, no hope for me. What would I not have

given to know that I had never killed a man. Could I pray? No; and if I did, what good would it do? That would not blot out this damning sin. O the tumult of mind, the awful distress of heart, the bitter sorrow, the deep repentance, all this did not and could not give me one moment of peace, or take away the guilt of conscience, though baptized; I was yet under the law, and under its curse. One day while lying meditating upon my lost and ruined condition, I do believe that God spoke peace to my soul in these never to be forgotten words, "The blood of Jesus Christ his Son cleanseth us from all sin." My conscience was from that moment washed from all guilt by faith in the blood of Christ, nor has that sin ever been a trouble to me since. We have an evidence, and faith is that evidence; the apostle says we have the witness in ourselves. This is the evidence of things not seen, it makes to be true to us that which is true of Christ. There would be none just, and hence no resurrection of the just, but for the fact that in the resurrection of Christ they were justified; neither would there be any washing of regeneration but for the fact that in Christ we were regenerated, and begotten again unto a lively hope by his resurrection from the dead.

Dear brethren, I submit this to your judgment.

Your brother in hope,

E. V. WHITE.

LEESBURG, Va., March, 1906.

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DRAIN, Ore., Jan. 21, 1906.

DEAR BRETHREN IN CHRIST:—I so much enjoyed reading the last copy of the SIGNS OF THE TIMES that I have more than ever been made to know that God moves in a mysterious way his wonders to perform, and that he uses many

ways to supply cold water to the thirsty soul. I have seen brethren who will not subscribe for our religious periodicals solely for the reason that they spread discord and strife, and I will agree with them to the extent that they are means of scattering discord, which is also true of every attribute of the church militant, except the Spirit of Christ itself, which cannot sin, because it is born of God, and he cannot commit sin. Churches as a whole, preachers, lay members and associations are all prone to err, and to spread discord, malice and contention, and it is good that it is so, for if man was not as prone to sin as the sparks are to fly upward, if we were not as Paul, given a thorn in the flesh, even the buffetings of Satan, we would become exalted above measure, and forget to ascribe all majesty and praise to the meek and lowly Jesus, and thus leave out, as do the Arminians, the essential element of the christian religion. It is the wonderful counsel of Almighty God, determined in the ancients of eternity, when man was not yet born, not having done any good or evil, that fixed, ordered or ordained that man and everything in his nature in its best estate is comparatively so worthless that vanity is inadequate to express it, and he says, less than nothing. "Man can receive nothing, except it be given him from heaven," that his own immaculate Son might stand alone to receive every honor, praise and adoration from those to whom he gives the cup of cold water when the heaven-born soul is parched with thirst for a glimpse of his soul-cheering presence, and it was arranged that this thirst cannot be quenched from any other fountain, although men and women in their vanity have endowed seminaries, traversed the broad ocean, braved the dangerous jungle and the fever-stricken

swamps of far away lands, trying to help their fellow-man to reach forth his hand and take of the tree of life, that they might rob Christ of just one bit of his glory; "compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves." They are oftentimes as persistent as the heaven-born soul is in praising Jesus, to whom we owe everything in this world and the world to come, which is the ultimate object of the whole plan. God in his wisdom gives one the spirit of prophecy, another of preaching, another a gift of writing, and sometimes all these gifts to one; but they are all nothing but a means of carrying his message to his chosen seed. He at one time closed their mouths and spake the truth by the mouth of an ass. Again, he can lift the weight of mountains and speak peace to a sin-sick soul without the voice of preachers, prophets, religious periodicals or Baalam's ass, which proves, though I speak with the voice of angels, I am nothing. I have read many periodicals and heard much preaching, and hope I have been made to rejoice in the precious truths set forth in both; also I have been made sorry for the errors of both, until I conclude the arm of flesh is very short unless God directs the message. As the "preparation of the heart and the answer of the tongue," so also is the preparing and quenching of the thirst for grace, with the outpouring of the preached word through publications, preachers and many other ways. I am often filled to overflowing with thankfulness that he has never left or forsaken us, and that in his great mercy he has long spared the SIGNS OF THE TIMES to stand fast in his praise, and to ever be found ascribing to him all majesty, power, honor and glory,

which is the sure end of all the plan of light and darkness, good and evil, life and death, suffering and rejoicing, condemnation and redemption, sin and atonement. I have been a reader of the SIGNS for many years; the downittings and the uprisings and the many features of the brethren's travels over this parched desert seem to stand as an unfailing sign-board on the crooked and thorn-strewn road, and they often point to pure crystal streams of living water in the midst of the great burning desert, where I am led to bask in the smiles of our loving Savior, and drink to the full content of a thirst that I hope is God-given, and the cup runneth over.

If he would only direct my pen, I would like to write something of the beauty I hope he has shown me in Matthew xv. 22-29, and also the first part of the eighteenth chapter. Do you not remember many times in your travels up the rugged road, when your heart was bending low beneath the weight of sin, that there seemed to be no place to hide, no way to turn, that if you were only under the Master's table and could pick up the least crumb of assurance it would satisfy the awful hunger of your lean and destitute soul? And more especially when Jesus has shown in your heart enough to reveal the filth of your self-righteousness, which is as filthy rags? Then you cried, Save, I perish, and he did not seem to hear you, and you cried louder, and called on those you supposed to be his disciples, and every other source where you thought there might be help, and then he answered and said, "I am not sent but unto the lost sheep of the house of Israel." When you felt sure your case was entirely hopeless, justly cut off by the flaming sword that turns every way to guard the tree of life, every

other hope vanished, and then you came and worshiped him, feeling more forcibly than tongue can express that it would be wrong to take the children's bread and give it to you, and say, Lord, help me; hardly daring to call on his holy name, yet not daring to go elsewhere for help; worse than the beasts of the field, willing to be only a despised cur if you could have but one crumb from the Master's table, and do one thing that would be to his praise. I felt sure that I must receive my just portion, which is the depths of the bottomless pit, and yet it was for his glory, because he had created me for that purpose. The Lord said unto Pharaoh, "Even for this same purpose have I raised thee up, that I might shew my power in thee." Jesus said to the woman, Great is thy faith (faith is the gift of God), be it unto thee as thou wilt. We are ever taught that if we receive justice we will inevitably pass to eternal punishment; and when we have learned obedience by the things we have suffered, and been made willing to kiss the rod, and to wait under our Master's table, we are fit subjects to bear one another's burdens, we are then divested of the spirit that pervaded the disciples when they asked, (Matt. xviii.) "Who is the greatest in the kingdom of heaven?" When we feel to be as dependent on Christ as little children, who when under sore chastisement have no recourse but to kiss the rod, no chance for sustenance save from the parent; when we realize that it were better that a millstone were hanged about our neck and that we were cast into the sea, than that we offend one of these little ones; when we know the Master's unceasing watchcare, and that there is more rejoicing in the presence of the angels of God over one sinner that repenteth than over ninety and nine just

persons that need no repentance; when we have learned obedience by the things we have suffered, and are as a worthless cur under its master's table, looking wistfully in the face of every one of the family, that we might catch the least reflection of the Master's grace which would be a feast to the starving soul, then we are in a spirit that if thy hand or thy foot (brother) offend thee there certainly is only made manifest in that one a stench of putrefication of earthly works covered with filthy rags, (self-righteousness) without a spark of Christ's Spirit to reflect a crumb of food, and they should be cut off. I have thought I could see great beauty and harmony in the lessons of humility taught by the greatest of all Teachers leading up to this rule of church order in the eighteenth chapter of Matthew. When we thus feel our dependence, and his wonderful glory, we are willing to follow explicitly the rule laid down, to go and tell a brother his fault "between thee and him alone;" the man-fearing spirit is gone, and the fear is rather of him that is able to destroy both soul and body in hell, and we are more than willing to forgive seventy times seven, and to accept the Savior's way of cutting off the hand or the foot, trusting fully in his promise "that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

Dear editors, I submit this for your better judgment, and prefer you to treat it entirely as your own, and ask that you will not publish it if you think it harmful to the cause of Jesus. I wish to express a hearty accord with the general correspondence and the editorial work in the SIGNS as published by you and the dear

brethren who have been called to their glorious reward.

Your unworthy brother, who prays for the peaceful welfare of Zion,

G. O. WALKER.

SCOTSVILLE, Nova Scotia, Dec. 18, 1905.

MY DEAR FRIEND:—I have had a desire for a long time to add my feeble testimony to the doctrine advocated by the SIGNS OF THE TIMES, which I firmly believe to be the doctrine of the Bible, of Christ and his apostles, and the only doctrine that is any comfort to a sin-sick soul. I have neither a home nor a name among the people of my love, but not from any fault found with their faith or practice, as far as I can judge from their writings. I was taking the SIGNS thirteen years ago, but had it discontinued as I intended to go west, but failed to do so. I did not subscribe again until 1903, when I missed many old names from the field, but thank God, I did not miss one point of the God-honoring doctrine that I found in it eighteen years ago; it is the same that I read in the New Testament. Now I say to the writers of the SIGNS, Lift up your voices, spare not; little you know when you are writing how you may be comforting a poor, old, sinful man on a sea island, down in British North America. Write on, from Maine to California, and from far away Texas to Canada; give us the strong doctrine of grace, and be ye followers of Paul, even as Paul was a follower of Christ; no more, no less.

I was born of the flesh in the year 1839, at North Side Lake, Anslie, in the county of Iveness, N. S. My parents were of the free church of Scotland. I had a respect and love for godliness as far back as I can remember, and was always very attentive at family worship. At the age

of nine or ten years I was taken to my uncle's home. My uncle and aunt were very religious people, and would talk the Scriptures over and over. I was very jealous of them, and wished I knew as much about the Scriptures as they did. There was a great cry about the Sabbath, and Sabbath-keeping, and Sabbath-breaking, in the country about that time. I commenced praying in secret morning and evening, but I do not remember feeling any burden except my duty to God, but I remember the burden of my heart when anything would come between me and my prayers. After a time I came home, and my religion began to wear away somewhat, but not altogether. I was now about thirteen or fourteen years of age. The boys of the neighborhood were in the habit of gathering on the shores of the lake on Sunday in the summer time for boating, swimming, fighting, and all such things as boys will do when out of sight. I well remember one day, when in the evening the other boys started for home, and I found myself standing in the sand helpless and hopeless, looking at the setting sun, viewing God in anger behind that red sun; yes, angry at me in person for my Sabbath-breaking, which I considered the greatest sin a man could commit. O the anguish of my heart I shall never forget, and there was no one to blame but myself; the sins of the other boys did not trouble me, but O if I could only recall the day, but that of course I could not do. Here I was ignorant of the plan of salvation, and of all the promises of the New Testament, not able to read one word, and I did not try to pray, as I considered my case beyond pardon from that angry God behind that red sun. I started home in this state of mind, blaming myself for my disobedience to God.

Time went on in this way with me, half dead and asleep, until I came to my nineteenth year, when I started out to learn the blacksmith trade. My master was a good man, and held family worship. I now began to attend the meetings of the church for the first time, also to read and write. Time passed on until I was twenty-nine years of age, when I was married and settled down in a poor country place to make a living. I was not satisfied with my condition in the sight of a holy God, but as I thought grace was to come after duty (do your part and God will do his) I joined the church, and they gave me a token, not of grace, but of metal, to go to the Lord's table the next Sunday. Now I made up my mind to live as good a life as any pharisee; I was bound to please God with my good works. The following questions were always in my mind: Do I love God? Do I believe in Christ? Am I born again? With many more such questions, but no answers were given me. On Sunday before communion I began to feel the hardness of my heart and my unfitness for the solemn ordinance of the supper. I went to the lake to pray, and when I thought I had a good place to kneel down found myself in the heart of a thornbush; I could not turn either way, and could only back out, and to this day it is a mystery to me how I got myself into that bush. When I joined the church and expected new life, I found death, in breaking and forgetting all my promises. I was in great darkness, and was afraid I would bring reproach upon the cause that I loved so much. The darkness continued, but I kept on going to meeting. The preacher was such a clean reaper that Ruth herself could not find one grain after him. Nothing better than work for your soul's salvation, not a

word of experience, and the people did not want it either, for when coming out of the house every one was praising the sermon, but I could not even remember the text. I was satisfied with everything, but dissatisfied with myself, and was ready to faint as I felt the fruit was growing less, instead of larger.

Now about this time the lack of duty performed did not trouble me as much as my actual sins in word and thought. I well remember being alone on the mountains and praying behind the hills. O how hard it was to utter a word, for my sins were all I could think of, and I was afraid to look at the sky, lest I should see the Son of man coming in the clouds; not to judge the world, but to judge me in person. These many times are not to be soon forgotten.

In the summer of 1881 I went to Boston to work, and there met a Baptist minister whose name was Anderson, from Mt. Vernon, N. Y. He it was who first told me that my works would not aid in my salvation, and that it was all of grace, without any of my good works, for they were sinful at best. At that moment I thought I was lost forever; I felt that my rotten props were falling on every side. After awhile I was led to see more in the grace of God and less in my carnal works. Surely I could say with David in the seventy-third Psalm, "So foolish was I, and ignorant; I was as a beast before thee." I left Boston for the west, and in a year's time was in the Rocky Mountains. There I first met John Walker, of Canada, and there I read the first copy of the SIGNS.

My dear friend, I find it very hard to frame my thoughts into words and put the words on paper, but I give you a little of what I went through, but how much grace there is in it I do not know. I

cannot say, like others, that I love the doctrine I hated before, as I never heard the doctrine of grace preached in full until I found it in my mouth like honey, and like balm to my poor soul; but I can say in truth I have no use for what I once loved, that is, the conditional doctrine.

Now, my dear friend, if you can make this out, which I fear you cannot, you will know more of my travels than any other man living, and it is yours to do with what you will, if you are willing to correct mistakes, but do not change it, for fear of deceiving any one. All I care is that Elder John McConnell, Elder B. F. Coulter and Elder D. M. Vail may know that I am in the land of the living, and among the dead, contending for the faith once delivered to the saints, and am afraid that I am sometimes going too far in its defense, but how can I help speaking what I believe: that salvation is of the Lord?

DONALD MCKAY.

PATASKALA, Ohio.

I NEED a new suit of clothes, the one I have on is about worn out. I do not know how I am to get another one, the kind of one I want. I have had this one a long time, in fact it is the only one I ever had; it is so "bad" it is not fit to be worn away from home. I brush it and polish it so as to "appear" respectable, but it is only "I appear to men." It suited me right well for a long time, until one day something came over me, or around me, or in me, and ever since then my clothes looked different; they were bad before, but I did not know it, then I saw how threadbare they were worn. I have been dissatisfied with them, but have had to wear them, for I had no other, and desired not to be "unclothed."

My clothes are ragged, in "rags;" they are all spotted, and the "spots" show so bad. I have tried everything I could get hold of which was recommended to remove spots, but all proved a failure; I would succeed in causing them to disappear, so that I would be in hope they were gone, but ere long they showed as bad as ever. I have heard of a Man who has a remedy for this purpose which never fails, and makes them as though they had never been, makes them "like snow" and "as wool," but he does not sell it, keeps it for his "friends," gives it to them "without money, and without price." The knowledge of the condition of my clothes worries me, I am ashamed to go away from home. Some say, You look well enough, but that does me no good, for I know it is only in appearance, I "appear unto men to fast." I want to look nice, "to be seen of men," and this worries me and keeps my mind on "earthly things," "things on the earth," but I would like to have my affections set on things above, and ought to do it, but how to do it I find not. I find myself constantly looking about for something better than I have on, but never have succeeded in finding anything yet. Once I saw a man who was in this business, selling clothes, and telling the people how to get them; many were getting them and going away seemingly satisfied, but when I examined them closely they were no better than what I had on, in fact they were the very same things, and the terms of purchase I could not fulfill, and altogether they cost too much. Why spend money for that which satisfieth not? I told him I would look further, and so got away. I suppose I shall never get a better one as long as I live in this world, must wear this one until I die. I cannot "cast it off" nor "away,"

and so I am discouraged, cast down, burdened, sad and gloomy, heartsick; am afraid my friends will shun me; my condition is on my mind nearly all the time, in my thoughts awake and in my dreams asleep; surely I am about as mean, miserable and wretched as a poor mortal can be; I abhor myself, and hate myself, and mourn daily with cries and tears. When my eyes were opened and I saw how poorly I was clothed, my ears were unstopped and I heard of a better suit, and was given a hope there and then, which has never left me, that it was for me. I have spent much time thinking about it, and the things I have heard of it and read about it make me sometimes forget the things that are behind, or past. This new suit was made a long time ago, and "laid up" for me, "reserved" where there is no moth to corrupt or destroy. I have the assurance it will fit me; I was measured for it by the Man himself when I was "chosen in him," when I lay in the womb of eternity, before Jehovah built the skies, or earth, or seas, or sun; it was done first of all, before anything else was done: "In thy book all my members were written, * * * when as yet there was none of them." In the Lamb's book. The Man came and made up the suit at the proper time, and is keeping it for me, and me for it. It is of a particular kind of cloth; woven on an especial loom, and of a peculiar pattern, "blue and purple, and scarlet." These colors denote: blue, everlasting love; purple, a royal priesthood; scarlet, the blood by which it all came. These colors will never fade away, never become spotted—spotless. There was not enough of it made for the whole human family, only for those whose names were written in the Lamb's book of life from the foundation of the world; enough so that all of them have a full

suit; there was no cloth left, no scraps even; it is warranted to wear a long time—forever and ever, and never grow rusty or old. There is a time appointed when I shall get the suit, but not yet, I must die, that is appointed, too, and until he bids I must wait; until he bids I cannot die, when he bids I must. We must all needs die; it is appointed unto man once to die. This Man is a man of authority, and says to this one, Go, to that one, Come, and to his servants, Do this, and they all obey him; he has but to speak the word. He speaks and it is done, but he never does anything before the time, so when my time comes he will speak the word, bid me, and then

"This robe of flesh I'll drop, and rise
To seize the everlasting prize."

I will go to be clothed upon with my house from on high; "garments of salvation," that will be far better for me to depart and be with that Man who loved me and gave himself for me. That new suit will be glorious; never can be told the glory that shall be revealed in us. That suit is bright, shining, sparkling, splendid, and those who have it on will shine forth above the brightness of the sun. As it comes to me this way, I forget the things that are behind, and press on, lean forward toward that day, look for signs of its coming: "All the days of my appointed time will I wait, till my change come." A change of raiment. For the joy set before me I endure and despise the shame, all evil yet to befall me, the sting of death and victory of the grave are all vanished away, I feel as if I had something to live for and look forward to. I do not know just what I shall be, but I know I shall be like him, in paradise with him. I would comfort my brethren with these words.

FRANK McGLADE.

MASSEY, Va., Jan., 1906.

DEAR BRETHREN EDITORS OF THE SIGNS:—While I was in a sleepless condition last night the words found in Ecclesiastes xii. 7, came to me, followed by some meditations: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." The inquiry is often made, What becomes of the man as soon as the breath leaves the body? It seems to me that the writer of the above Scripture has given a better answer than I could give. It is evident to my mind that the writer had the final dissolution of man under consideration. The inquiry is in my mind, first, What is man in his carnal or earthly state? He is represented in the Scriptures as being composed of body, soul, spirit and mind. Now by the transgression is not man in all of his elements subject to death? There is first a natural man, with all these elements, not one excepted or exempted, and this is the end of all men, none can possibly escape. But I think the writer in the text has the child of God under consideration, when all the various things to which the writer calls attention, preceding the verse under consideration, bring man to the close of his earthly career. I believe firmly that the foreknowledge and predestination of God the very dust of which his people are composed was in his mind and before his all-wise eye when he predestinated them to eternal life. Then they all stood before him, as complete as they will be when the very last one is developed and brought forth, and he does not have to put a mark on them as we do our stock. By nature they are all of the earth, and are earthy, (not spiritual) until the fullness of the Lord's time, and are without God and without hope, and subject to return to the earth as they were before they

were formed of dust into man. Man is dead to spiritual things, and shut up from the faith which should afterwards be revealed, but God in his own time and place, regardless of blood, or the will of man, or the will of the flesh, sends like lightning his Holy Spirit. He does not ask the permission of any man; if so then he would ask the earth to let the sun rise and shine upon it.

Now this man finds himself in a strange condition, he is stirred up and sees himself full of sin in every part where he never saw it before; this affects the whole man, does it not? We do not believe in quickened spirits, but we believe in a quickening Spirit, and that there are quickened sinners, and that all the power to hear, feel and believe is by the Spirit of God within. This is what causes this man to differ from another, and from his own former self. Now the apostle can talk to such a man, and he can understand him when he says, "Now we have received, not the spirit of the world, but the spirit which is of God." This is the gift of God, and is eternal life. God alone hath immortality dwelling in the light which no man can approach unto. What is the spirit? Are there as many distinct spirits in heaven as there are elect vessels of mercy on earth? I think not. Jesus said, "It is finished," and gave up the ghost. In him dwelt all the fullness of the Godhead bodily, yet it was distinct from his humanity. The same One that came into this earth and took on himself flesh and blood was the same that descended into Joseph's new tomb; and he took again that same body that was laid down, and the same body was glorified and ascended. This is the testimony, he is "the first-fruits of them that slept." Now we can see that everything but the Spirit of God, which

is the light and life of the people of God, returns to the earth as it was. It is sown in all the weakness that pertains to the earthly man, but is not lost, for it is sealed by the Holy Spirit unto the day of redemption, with every atom into which it may crumble. This is the state which by the apostle is called asleep in Jesus, and all of these will God bring with him when Jesus shall have delivered the kingdom up to God, even the Father, saying, Here am I, and the children which thou hast given me. Let us remember that all this is spoken of as being in the future: "The spirit shall return unto God who gave it," where it was before. From this we see the needs be of the resurrection of the dead, and that resurrection is still in the future. The resurrection is not past already; the redemption of the bodies of the saints has not yet taken place; that which is redeemed must be in the fullness of glory. Job says of this state, that it is "there the wicked cease from troubling; and there the weary be at rest." But the resurrection is not yet. Just as the body of Jesus was raised by the Spirit from the grave, so I believe that the Spirit of God will come with power and great glory, and the saints will no more be flesh and spirit both, but will come forth in the fullness of that glory for which they have looked, and which they have desired so earnestly, and over which they have mourned because it was not so here. We are now "waiting for the adoption, to wit, the redemption of our body."

Could I have penned down, just as it looked to me last night, these thoughts would have appeared much better than they do here.

Dear brethren, I want you to examine what I have written, and if you think it worth anything, give it a place in the

SIGNS, if not worthy, lay it aside and I shall not be offended.

Your brother,

T. M. POULSON.

OAK LANE, PHILADELPHIA, Pa., Jan. 7, 1906.

DEAR BROTHER CHICK:—It was my intention to write you soon after returning from your place, but time has gone by and the letter has not been written. There have been times when I have thought about writing you, and such beautiful thoughts and words would come into my mind, so that if they had been put on paper you would have said, Surely sister Mary is filled with the Spirit; but after reading this you will not be able to say that, as none of those beautiful things come to me now. I have been in a dangerous place in the pilgrim's sojourn here of late, and that place is being at ease in Zion. We are warned against it. I have felt that it was a pleasant place, but there is not much travel here. I think I know that the Bible is true; that the Old School Baptists are the church of God; that it is the only church which follows the teaching of the New Testament; that there is no salvation for sinners only through God's love and mercy; that election embraces all who shall be saved; that the Lord will have mercy on whom he will have mercy; that every crumb of comfort falls from the hand of the Lord; that no man can find food save from the hand of the Father; that whatever the Lord has predestinated will come to pass in its season; that what he has not predestinated no power on earth or any prayer will avail to produce, and that it all from first to last must be according to the will of the Father. When I come to ask of myself, I know that I am a real sinner in the sight of God, who is just and mighty, but with this knowledge is

this state of mind; I have no fear, for he has in the past given me bread, yes, feasts of fat things, and I can trust him for more. Do I know that death, that dreaded monster, will come? Yes, I do know that, and also I know that it cannot come until its appointed time, and then no man can save from it, but in this one thing the rich and the poor are the same, they all leave this world as they came into it, they brought nothing, and nothing can they take away.

A few days ago I was so sick that I questioned myself, If this should be unto death am I willing? and I could feel that I was resigned to whatever was the will of him who doeth all things well. So even in this I seemed at ease, and so much at rest. Sometimes portions of the word come to me and I search to find if they are Scripture, and do find them in the record of his word. But with all this there is not the same travel on a plain where there are no hills and valleys, but just one continual journeying on, knowing that the road was laid out before us, and that when we have traveled all the time allotted we will be at our journey's end. If all were a level plain all the way what a long, tiresome journey that would be; but when the journey is first plain and then hills, there is a going down in the valleys by the waters, then up to the hilltops and over some rugged rocks, or by some dangerous precipice, where it seems we will be overthrown; then we journey with trust, calling all the time for help to go on through the dangerous way; then we know that the deliverance is from the Father, for no man on earth could have given it, and when we come to the hilltop there is a glimpse of light far above man, and then the song of praise and thankfulness to him who has given us the glorious sight.

Often in the darkness of night, without warning, in the deep waves we are given to hear the "Peace, be still," spoken to the waves, and then how good to feel that his hand controls them. Sometimes there is a desire to seek knowledge, and for words to express it, on the mind for a time, then the Father opens the seals and we can never forget that view; it was from heaven. We may hear preaching and know that it is true, and yet not hear from the heart, but when we do hear from the heart and know this is from the Lord, how much more good it does us! I can see that this ease is pleasant, but in the troubled waves is profit. For myself, I desire to be content with whatever the Father sees fit to give me, whether of sorrow or of joy. May I always remember that his mercy endureth forever, and that a sparrow does not fall to the ground without him, much less a child. I have a desire to seek knowledge from the Scriptures, yet I know that unless it is the will of the Lord that I obtain it, my desire is in vain. To be at ease in Zion does not bring much comfort to the soul of one who feels a condemning conscience. I know that I am a sinner, and unless pardoned for all my sins am lost forever. If there is one poor, trembling soul not strong enough to lift his eyes unto heaven, who yet down in his heart is begging for mercy, let him be where he may, still crying for mercy, and if one could hear his groans he would know that in that sin-sick soul the cry is, God, be merciful to me a sinner; I am lost, undone, helpless and hopeless. Is the mercy of God clean gone forever, and is there no deliverance for me? To such a soul how much comfort could come from hearing one speak who is at ease in Zion, but better and of more profit is the desiring, seeking mind. To that poor, condemned soul let

me say, Trust him, for behind a frowning providence he hides a smiling face, his mercy endures forever, he will not let a poor, trembling soul go entirely away from him. Just now it does not seem to me that I can ever doubt his love and mercy again. There have been times when it has been the pleasure of the Lord to give me views which I could not doubt were from the loving Father above; afterward I would doubt whether they were anything more than imagination; it would be suggested that it was vain to think that God would give me, such a poor, undeserving creature, such bright views, and so I may be made to doubt again.

I close this with love to all, and a desire for the sweet fellowship of the household of faith.

MARY HILL TERRY.

ELGIN, Oregon, Feb. 23, 1906.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I send you the experience of brother Colwell. I asked him to write it out and send it to the SIGNS, but instead of sending it to you he sent it to me, and I now send it to you to be published in the SIGNS OF THE TIMES if it meets with your approval. I have not asked brother Colwell that I might do this, but I will assume all responsibility.

I was much pleased with Elder Chick's editorial on "The communion of the body of Christ;" I could but see how wonderful is the truth of God; to know that God's people in their own experience live the very truth of revelation. Jesus said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Jesus does not say, Except ye do this ye will not have life, but, Except ye do this ye have no life. What seems impossible to sense and reason is a truth in the personal experience of all God's

people, and your article, brother Chick, made it seem so plain to me that God's people do the very things Jesus said they must do: eat the flesh and drink the blood of the Son of man, all because he is their life. Elder Durand's article on the resurrection, how good it is, and he, too, shows that God's people do in their own personal experience live that life, and in the hope of the resurrection of the dead, for all live unto him who is the Resurrection and the Life.

Wishing prosperity for the dear old SIGNS OF THE TIMES, I am your brother in hope,

G. E. MAYFIELD.

KENNEWICK, Wash., Jan. 2, 1906.

ELDER G. E. MAYFIELD—DEAR BROTHER IN A PRECIOUS HOPE:—This morning I will try to write you a few lines. I have thought many times I ought to write to you, and as many times have felt that I was too unworthy. I told my wife the other day I would like to write to you, but did not feel worthy. She said, No doubt he feels the same way. I am a very poor writer, and hate to write to any one, much less to one of God's dear children, but I get so lonesome here where I do not have a chance to talk with any of the dear ones, that it gives me a desire to write.

You asked me last winter something about my experience; I will now try to tell you some of the Lord's dealings with me, if I have not been deceived in the matter myself. No doubt you remember I joined the denomination called the Christian Church at sixteen; I had never read the Bible much until that time; I thought my salvation depended on my own works. Then I began to read the Scripture to see what I must do, not that I had any love for God, but the fear of

being sent to hell if I did not do right. I found that I had no right to claim religion, as my chances were better not to act the hypocrite, for I thought at that time if a man lived a good moral life he would be better off than the hypocrite. I was worldly, and cared for nothing save the pleasures of the world; at the same time I always had a feeling of love for the people that I thought were christians, and liked to hear you preach, as no doubt you noticed; I was interested in your talk while you were speaking, but as soon as I was away my thoughts were with the world. I went on this way until the death of our first child, when I was made to realize my lost condition, and that I was a condemned sinner in the sight of God. I had read the Scriptures a great deal, but there would be passages come to my mind with a different meaning from what I had ever had in reading them. I think the angel appeared to me as he did to the shepherds of the flock by night, but I was not left in this state of mind long until he said, Fear not, for unto you is born in the city of David a Savior; then I felt that I must be baptized. When we went to Touchet, I told Elder Barnes my feelings. I united with the church and was baptized. I thought my troubles were over, but they had not begun. I cannot tell you my wanderings, and doubts, and fears. This past summer I felt that I was deceived, and was deceiving the dear ones of God, but I knew there was One I could not, was not, deceiving, but I think that I have been learning obedience by suffering; like Paul, I have been made to cry, "O wretched man that I am! who shall deliver me from the body of this death?" I have been led out of Egypt with a strong arm, if I am not mistaken, and, like the Israelites, when I depend

upon God he fights my battles; when I undertake to fight them myself I get hurt. O if I could only feel to be in his love all the time, but this is not right, and I should not wish it, for I know we must suffer the trials and tribulations of this life.

Now this is my experience as well as I can write it, as I am a poor hand to tell my thoughts with pen and paper. I do not feel that this will be of much interest to you, but as you asked me for my experience, and the Scripture says to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you," so I thought to try to tell you the best I could. I did not want to write to the SIGNS as you requested me, as I am such a poor writer. There are times when I want to mix works with grace, not that I think the Scriptures teach it, neither has my experience taught it, but I think it is the sin in me. I know that if I am saved at all I am saved by grace. Tell me, does this feeling ever come over you? I feel so wretched and low that I think there is no one like me. My family is well.

Well, I am writing too much, it will weary you. I hope you and family are well. Write to me when you can. Love to all. Remember me at the throne of grace.

Your unworthy brother,

MARION COLWELL.

OKEMAH, Ind. Ter.

DEAR READERS OF THE SIGNS OF THE TIMES:—I am requested by a precious brother in Pennsylvania to write you something of the Primitive Baptists in this country, who are few and scattered, but most all are blessed with the high and happy privilege of meeting and greeting each other once a month. Many

have to go twenty-five or thirty miles to their church meeting, but it only reveals the intense strength of the cords of true brotherly love and affection, which can only emanate from its Head and Fountain, God, the supreme Ruler of all things. There is but one little church in a very wide space of country here, which stands alone, and is dependent on the God of all power to uphold and strengthen her fold, for their heart's interest is in trying to worship that God who has all power, and who does his will in heaven and among the inhabitants of the earth, and none can stay his hand, or say, What doest thou? Ministers are few, but are the more precious, and are esteemed as gracious gifts from God when they come laden with the precious fruits of his Spirit, proclaiming the doctrine that Paul, James, John, Peter and Jesus himself preached, that salvation is of the Lord, and like the disciples feed the great throng in the desert; they were without food and no visible means of obtaining it; but we need not doubt or fear when Jesus is with us. We feel to be in a desert land down here, and our ministers are like the disciples in the desert, dependent on God for their supplies, but he never fails to furnish the proper food just in due time for his humble poor. We believe that God has chosen to use men to feed and nourish his little ones, and in every way fitted, qualified and prepared them for that purpose, and called them by the word of his power to do this work (not called at them, but called them). If God has failed in this he is a failure, and would not satisfy those who are as helpless as I am. My little hope is in the mercy of that God who knows no failure. If I believed that a single one of his purposes was hung on my free will and ability I would

be miserable, for that would be one purpose to fail; for, if I know myself, every time I am left to walk after my own will I go astray. Then I just desire to be free from self, or natural power, for I have lost all confidence in man. We want to hear men preach God's power, not theirs; we feast on grace and mercies, not on works or justice; so when they come laden with the precious goodness of God's unfailing fullness it is rich and comforting to us, but when they come loaded with stones, pelting the poor, little, hungry sheep, we feel to believe that they are not God-sent, for this is not the way we understand feeding.

Our little church has had fourteen additions in the past year, for which we feel thankful to God, for he lays them on his own shoulder and carries them to the fold, then what a feast of rejoicing it is to see them come in this way. Jesus is the only door, he that climbeth up any other way, he says, is a thief and a robber. Then we understand that the Christ-way is an humble way, no climbing up by human wisdom or ability, but only Jesus is the door; he opens and none can shut, and shuts and none can open. I must say, too, that we are not free of the marks of God's chastening rod, which sometimes is very painful to our mortal lives, but does not diminish our little hope, for he says whom he loveth he chasteneth; he that is without chastisement is a bastard and not a son; chastisements are grievous for the present, but bear the peaceable fruits of righteousness to them who are exercised thereby.

Now, dear ones of this faith and love, if God ever sees fit to pass you this way, we beg you give us a call, for you will find this little flock always hungry for the sweet fruits of the true Vine. Our meeting-house is located just over the line

in Oklahoma, two miles from Belmont, five miles south-west of Prague, on F. & W. R. R.; W. A. Turner is an old settler and clerk of the church.

Yours in bonds of love,

J. W. LANGWELL.

EPHESIANS II. 5.

"By grace ye are saved."

What a great comfort it is to have such an assurance from such good authority. We are of the earth earthy; like everything else, we are attracted to the earth by the force or law of gravitation. David said, "My soul cleaveth unto the dust;" and again, "None can keep alive his own soul."

"See how we grovel here below,
Fond of these earthly toys;
Our souls can neither fly nor go
To reach eternal joys."

If we are drawn to seek things that the earth does not afford, it is a supernatural power that draws us. If we find ourselves clinging to the earth, it is because we are not drawn by the loving-kindness of the Lord to seek those things which are above. I believe there is a prayer in my heart that is expressed by the language of the bride in the Song: "Draw me, we will run after thee;" but I cannot run after the Lord Jesus unless he does draw me. I do not understand that the heavenly Bridegroom becomes vexed with his loved one and thrusts her from his presence; this may be the case with man, but not so with Christ. You may hold an object suspended in the air, and let it fall; of course it immediately goes straight to the ground, and if it is a very frail object it will go to pieces if it comes in contact with an object harder than itself. This may serve to illustrate how the Lord tries his people when they claim too much praise for where they are and what they are; we fall to the ground

as quickly as any other object when the Lord lets us go, and there we lay until he takes us up again. It is by grace ye are saved. We do not have to be desperadoes because we are unable to seek the Lord. Naturally speaking, the attractions of this world are divided into two parts, viz: good and bad. Part of the world seeks the good and part seeks the bad. Naturally some love to make peace, naturally some love to make mischief; but the motive of the natural peacemaker may be just as abominable in the sight of God as the motive of the mischief-maker; all are alike in God's sight, they have all gone out of the way; "there is none righteous, no, not one." "By grace ye are saved." God hath concluded all in unbelief, that he might have mercy upon all. The grace of God teaches us something, it teaches what we should do and what we should not do; it teaches us that denying ungodliness and worldly lust we should live soberly, righteously and godly in this present world. The subjects of God's grace realize that they should so live, whether they do it or not, and if they do not so live they have not the answer of a good conscience toward God. I believe the child of God does about the best he can; he certainly finds as he goes along that it does not pay him to do wrong, for he has to pay dearly for it; he finds that the way of the transgressor is hard. No doubt the child of God is suffered to do things that appear very wrong to himself and others, that he may be taught again the truth that, "By grace ye are saved."

I hope these thoughts may be of comfort to some poor, weak soul like myself, as they have been to me.

Yours in weakness,

EDWARD F. ROUNDS.

NEWARK, Del., Feb. 15, 1906.

ALLENTOWN, Pa., Feb., 1906.

TO THE DEAR BRETHREN AND SISTERS OF THE HOPEWELL CHURCH, AND TO ALL OF LIKE PRECIOUS FAITH, GREETING:—
 Having been spared to see the beginning of another year, I take up my pen to address a few lines to you, as has been my custom for a few years, but I can assure you that it will be the same old story, with no new departures. I hope the theme will be in sweet fellowship with my kindred in Christ, if I am one of them. "Blest be the tie that binds our hearts in christian love." Gloom has overshadowed my experience for a long time, I have doubted if I had any love for the brethren at all, and have felt to be a hypocrite of the worst type. I said, O is there a spark of heavenly love in this cold, dead sinner? If there is, I am unable to find it. For months I have felt too indifferent to even try to pray. This is a horrible place to find one's self in; to realize deadness to all spiritual life, and to know something at least of what I owe my Maker, and then be so cold and careless toward him as to not give him one loving thought. O what a worm I am! All I could say was, O Lord, O Lord. I felt that these words were only of the lips, with no meaning attached to them spiritually. I could not so much as say, God, be merciful to me, a sinner, because I could not realize I was one. What a mixture of contradictions I am! One of my troubles was, and still is, that I did not see myself as black as I really am when compared to the true standard, which is God's word. I thought such a view of my vile heart would comfort me because I knew that none but God could reveal it to me, so then it would be the work of grace begun in the heart. The Lord reigns, and he will do his pleasure in regard to me, and should it be his will

to bar me from his presence, and to appoint me a dwelling-place with the wicked, it will be just and right, yet, dear kindred, I cannot feel reconciled to being forever banished from his dear presence, but I desire to dwell with him in glory, and sing his praise through all eternity. Eternity, what an endless song it will be. "There's no less days to sing his praise than when we first begun." Dear fellow-travelers, think of his mighty love, and of the sufferings he endured to redeem his bride, the church. O what a wonder of wonders that such a worm as I should hope to dwell with the spotless Lamb of God, yet I know he can wash me whiter than snow, and that his precious blood can cleanse the blackest heart, so that he can see no spot in his loved ones. Is it any wonder that martyrs went to the stake praising him because of his great love to sinners? Language cannot express it.

"Was it for crimes that I have done
 He groaned upon the tree?
 Amazing pity, grace unknown,
 And love beyond degree."

It is but seldom that I can visit you, my brethren, yet I think of you often, and hope that I am one with you in spirit. At this moment I can truly say you have my heartfelt love, and hope that you are in the full enjoyment of church privileges, of which I am denied, in a measure at least. You can do without me, but I cannot do without you; O no, I have nowhere else to go.

I was very agreeably surprised one day last week in seeing Elder Vail enter my door, to whom I laid bare my case. The Lord has been pleased to graciously send me much sweet comfort in this dear brother's visits in my hours of need. Then in December Elder Chick and wife spent a night with me, for which I hope I am truly thankful; such visits are like

fragrant flowers in a desert. One more visitor came to me a few weeks ago in form of a message of love and fellowship from dear sister Weeks, who resides in Gardiner, Maine. Letters from this dear sister come to me always in my hour of despondency, and cheer me when roaming in the valley of dry bones, where I usually dwell. I find a number of fellow-travelers in this rough place of the journey; I suppose we are traveling all the time, even though we do not seem to get on at all.

I must close lest I weary you, hoping that we may all reach that country where the inhabitants never grow weary.

I am yours lovingly,

MARY E. FISHER.

JAMAICA, N. Y., Feb., 1906.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—The Lord is exceedingly good to me, he hath abundantly blessed me, he hath watched over and cared for me, kept me from dangers both seen and unseen from my earliest existence, and granted unto me a sufficient amount of health and strength, with a willing mind to labor, and also blessed my labors so that I have been enabled thus far to procure such things as are needful for my comfort naturally, and for those which he is pleased to bless me with. These are truly blessings bestowed upon unworthy me by the God of providence. But this is not all that I claim I am blessed with, for the God of all grace saw fit according to his own will, pleasure and purpose, more than thirty-five years ago, to show unto me that which was impossible for any created power to make manifest, how poor, naked and blind I was spiritually, that naturally I was entirely destitute of spiritual life, therefore utterly unable to move or act

in any way whatever in a spiritual sense, and blessed be his holy name, he has continually been with me, even unto this day, ever reminding me of this one great important lesson. Yes, day by day I must still be made to feel the truth of what the Scriptures declare, that "man at his best state is altogether vanity." And these I humbly trust he has caused me to be thankful for, and consider as inestimable blessings; no estimate can possibly be placed upon them; no longer to be left under the delusion that I am rich and increased in goods, that I am not so great a sinner but what I could make amends for my wrong doings and thereby gain the favor of God. This was once my condition, and would have been until this day except that "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." Being made alive to a true sense of our condition in nature brings into requisition all of our boasted powers, and not until taught fully the futility of all our own efforts to reinstate ourselves, or bring ourselves into a justified state, do we give up all our former hope of being justified by the deeds of the law; for naturally, being ignorant of God's righteousness, we vainly attempt to establish our own righteousness; but now, thanks to our God, in due time we are made to see all of our own righteousness as filthy rags, no better than a fig leaf, no endurance about it, and being made to loathe it and turn from it, we do desire that righteousness which is enduring, that which is spotless and pure, to wit, the everlasting righteousness of our God. Up to this time we were shut up in darkness, and did not know the Lord our righteousness, but now are we made to know him, the chief among tens of

thousands, the One altogether lovely, and to know him is life eternal.

Yours in hope,

MARTIN D. FISHER.

GREENWOOD, Colo., Dec. 19, 1905.

DEAR BRETHREN AND SISTERS IN CHRIST:—As I am sending my remittance I feel inclined to write to you upon the subject of the love of God to me, a poor sinner, saved by grace if saved at all. I do believe and trust that the Lord has brought me to love and praise his sacred and beloved name. When we have been thus taught we have a desire to speak of his matchless love and kindness, and to crown him Lord of all. I oftentimes feel gloomy, and cast down in doubts and fears, and my faith and hope are so weak, and God's presence seems so far off, that I fear I have deceived the dear ones of God. I feel too sinful and unworthy to even speak or think upon his sacred and precious name, the name of Christ Jesus our Lord. If I am saved at all it is not by anything that I have ever done or can do to merit salvation; it is alone through the precious blood and righteousness of Christ Jesus our Lord that I am what I am. I must say, Praise the Lord, for his mercy endureth forever. May I ever be kept in the bonds of humility, and low at the feet of our Lord Jesus Christ; may the Lord keep me humble, and teach me to know and obey his will. It seems to me as I look back over my past life that I can see how the Lord has kept me by his grace until now, through the very depths of darkness, and almost in the pale shadows of death, when I felt as though the Lord had forsaken me. But he has said, "If I go and prepare a place for you, I will come again, and receive you unto myself." I must say that all the joy and

happiness on this earth are as nothing when compared with the manifestation of the wondrous love and pure joy of my weary soul when heavenly things are revealed. With weeping I am oftentimes made to say, Lord, why have I been made to hear thy word? I sometimes hope that the Lord has brought me to love and praise his glorious name, and the precious plan of salvation by grace, by which sinners are saved. I read that Christ came not to save or call the righteous, but sinners to repentance, and I feel as though I could join in with you all, and say that I love the goodness and mercy of the Lord. I love to meet with the dear ones of the Lord, and to hear them tell of their joys, and the mysteries and wonders of God's great love, and I love to sing with them some of the good old familiar songs of Zion.

Please pardon and forgive this imperfect letter. I will close with the prayer that you may be spared many years to send forth the glad tidings of salvation. Remember me at the throne of grace.

Yours in hope of eternal life,

M. J. DUNCAN.

CATATONK, N. Y.

DEAR EDITORS:—A word to all the dear kindred in Christ who may have it in their minds to write for our precious family paper, the SIGNS OF THE TIMES. In the love which is given you in Christ Jesus, write on; speak of the dark seasons, of the low places you have been brought through, for by so doing you speak words of comfort to many lone pilgrims like myself, who may feel the vileness of their nature to be so great that they hardly dare look heavenward, or to feel to have any right to a home with the people of God. Words fail to express the darkness through which I

have passed, but this morning the glorious Sun of righteousness arises with healing in his wings. The Lord has triumphed gloriously, and I am made again to trust in the Lord for all things. His everlasting arms are underneath, and he is a stronghold in the day of trouble. O give thanks unto the Lord, for his mercies endure forever. Now it is given me to muse on the years that are past; to remember the days of the gladness of my heart, when all things in nature seemed to join in praise to my Savior, my Redeemer; then it was a heaven below; Jesus all the day long was my joy and my song. I feel deeply my nothingness, my inability to do good, yet I have a desire for the welfare of Zion. I would be glad had I words to express my gratitude for the many precious communications in the SIGNS.

Hoping the mantle of charity will be widely spread over this, and asking to be remembered at the throne of grace, I am, I hope, your sister in Christ,

MELISSA CATOR.

JERSEY SHORE, Pa., Jan. 21, 1906.

ELDER F. A. CHICK—DEAR BROTHER:—If one so unworthy as I feel myself to be may call you by that endearing name. It was impressed on my mind long before I was a member of the church to write to you. I have been negligent in sending on my remittance for the SIGNS, mostly through fear of writing. I am one of the weak ones of the Master's flock, if one at all. I walked in disobedience for many years after I was taught the true way, as I hope, but the feeling sense of my unworthiness kept me from going before the church and asking a home with them. I was baptized October 23rd, 1899, at our little church at Cammal, by Elder D. M. Vail. I travel in darkness most of the

time, and am made to cry, Unclean! unclean! and yet how merciful the Lord has been to me in so many ways; I have always had the privilege of meeting with the brethren at Cammal at nearly every meeting for twenty-five years, until the last year, which has been a sad one because of sickness and death in our family, and yet the dear Lord was with us and helped us to bear our troubles. He can heal the broken-hearted, he alone can make us whole.

I have always wanted to try to write my experience, but I see that I am making such a poor effort at writing this time that I do not think I will ever try again. I do hope the brethren and sisters who have written such good letters for the SIGNS will continue to write, for I find much comfort in reading their letters.

Dear brother, excuse me for writing to you, for I know there is nothing interesting in what I have said, but I hope it will relieve my mind.

From a weak sister,

PHILENA VELEY.

TENNILLE, Ga., Feb. 26, 1906.

DEAR READERS OF THE SIGNS:—It seems that I cannot send my remittance without saying a few words to you all, especially to the contributors to the SIGNS. If not deceived in my poor heart, I do love you all for the truth's sake. I do dearly love the precious old doctrine the SIGNS advocates, salvation by the grace of God, both in time and eternity, so, dear brethren and sisters, write on, for you do not know how much good your precious letters do me; yes, I think you do know, too, for you enjoy reading from others as well as I do. Long live the SIGNS, for the doctrine it advocates will live forever.

Your brother in hope of eternal life,

JOHN W. BRASWELL.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1906.

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EDITORS:

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

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

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ANSWERS TO CORRESPONDENTS.

DEAR BROTHER CHICK:—Will you give your views
through the SIGNS upon Matthew viii. 21, 22? This
has been upon my mind for some days.

Your brother in hope,

B. F. PARKER.

LOYAL, La.

Just before this it is narrated that one
said to the Savior that he would fol-
low him whithersoever he went. Jesus
said unto 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." Then "another of his disciples
said unto him, Lord, suffer me first to go
and bury my father. But Jesus said un-
to him, Follow me; and let the dead bury
their dead." See also Luke ix. 57-62.
In Luke it is recorded the Master said to
the second man, "Follow me," and then
hesaid, "Lord, suffer me first to go and bury
my father." Luke also narrates that
another said, "Lord, I will follow thee;
but let me first go and bid them farewell
which are at home at my house. And
Jesus said unto him, No man, having put
his hand to the plough, and looking back,
is fit for the kingdom of God."

It is manifest first, that some things
are not intended by the dear Redeemer
by his words to these men; one is this:
he did not mean that his disciples were to

put away all natural affection from their
hearts, or that they were not to render all
needed offices to the dead of their house-
holds. Reverence for parents is incul-
cated in all the word of God, and Jesus
himself wept at the grave of his friend
who was dead. Second, he did not teach
that no regard is to be paid to those of
our own families. He did not come to
break up human relationships, or to re-
lease his disciples from the obligations of
those relationships; whatever these Scrip-
tures may signify they do not mean any-
thing like this.

In the first instance (Matt. viii. 19, 20)
a scribe came, volunteering to be his dis-
ciple, and professing great earnestness
and zeal. "I will follow thee whitherso-
ever thou goest." Jesus knew the hearts
of all men, and it seems apparent that
knowing the heart of this scribe, that
there was no true, real love for the Mas-
ter in him, and that some worldly consid-
eration was influencing him, he applied to
him this test, saying that the foxes and
the birds were better off than he. In
other words, If thou followest me in this
life thou hast the promise of poverty,
and shame, and reproach, and persecution,
but no promise of any worldly favor. It
was saying, as he had said plainly else-
where, "My kingdom is not of this
world." The lesson is, that in the king-
dom of our Lord Jesus Christ there is no
promise of any worldly advantage, but
rather of loss, and trial, and suffering.
The scribes, no doubt, as it was the case
with all the Jewish nation, were expect-
ing a Messiah who should overthrow the
kingdoms of the earth, and reign in
Jerusalem, and exalt his followers to high
and exalted stations in his kingdom.
Now Jesus tells him plainly that none of
these things belong to him or to his king-
dom. We are not told what the effect

was upon the scribe, and it is not needful that we should be told, the lesson is plain in itself. Whether this scribe went on or not, we know that all who are seeking some earthly favor in making a profession of religion are not the true disciples of the Lord. If any follow him in reality, it must be knowing that his kingdom is not of this world, and worldly emoluments are not for his followers. So in the Old Testament we have the testing of Ruth by Naomi recorded, and upon the same grounds.

Now one of those who were recognized as his disciples came, and in response, as recorded in Luke, to the Savior's words "Follow me," he said, "Suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God," or, as in Matthew, "Follow me." We have had no question for a long time that the simple meaning was that the disciples of Jesus should learn that his commandments must be first; nothing of an earthly nature, however sacred and commendable it might be, should be allowed to come in the way of obedience to him. We must hold such an attitude of mind and heart with regard to this matter that Jesus must be first; to proclaim his kingdom is of infinitely more importance than any earthly duty or any earthly pleasure can possibly be. It is with this very thought in view that Jesus once said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." This manifestly did not signify that his disciples are to hold malice or hatred in their hearts toward any man, but that if any of these things come up between any of us and our obligation to obey him, or to follow him, they are not to be regarded;

nay, more, they are to be put on one side, as one would cast one side a thing that was hateful to him. Naturally, if anything opposes one in following that which is dearer than all the world beside to him, he hates that thing in proportion to the degree with which he loves the other thing. If therefore the love of Christ be all and in all with us it will lead to a casting one side of the dearest earthly thing, as one would cast one side an enemy. So, in the text, Jesus said, "Let the dead bury their dead." That is, let worldlings attend to worldly things, thou hast a better calling. If this be true with regard to that which is accounted of importance among men, the respect due to our beloved dead, how much more clear is it that this also must be true with regard to all other matters that belong to this world. How heart-searching are these words of the blessed Redeemer. O that the Spirit might apply them to our hearts, so that we may be found knowing only Jesus, and following only him in all things.

"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Every farmer knows that one ploughing, and looking back, will not draw a straight furrow; his ploughing will be of no credit to his workmanship. It becomes a solemn question then to all who are called to the ministry especially, Are we looking back? Is our heart back in the old life with its pleasures, ambitions, hopes, aspirations and rewards, or have we an eye single to the glory of God? Well indeed is it for us if when we read these things they search our hearts and show us what is true with regard to ourselves. At such times as this we shall go softly, and with fear and trembling, and this is well, it is far better than boastful self-confidence.

How greatly do we need supplies of grace, and how great is the grace that supplies our need.

SISTER S. W. Gard, of Russell, Iowa, asks about the words found in 2 Thessalonians ii. 3, 4: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

From the connection it seems that even in that early day there had arisen some who misinterpreted the teachings of the apostles, and disturbed the minds of the churches by saying that the end of all things was at hand. In these later days men have presumptuously claimed to know the year, month, and even the day, when the world should come to an end. We ourselves can recall when a child that the report went out that some men had said that a certain day was the one when the end should come; and while we did not even then believe that any one knew, or could know, that day before the time, yet we thought with a great deal of uneasiness about this prediction all that day, and felt relieved when the day was past and gone. Now Paul in this Scripture and its connection bids his brethren not to be thus disturbed by any such teaching as that the day of the Lord is at hand. He urges this upon them by the coming of the Lord Jesus, and by their gathering together unto him through the power of the gospel, and by the indwelling of the Spirit. He beseeches them not to be shaken in mind or troubled, neither by anything that might be said to them, nor by any claim that some one had a letter

from himself asserting this thing; he had not so written any one. Still further, before that day could come, as come it would, there must be a falling away first, that the man of sin might be revealed, who is the son of perdition, and "who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." Then he said, "Remember ye not, that, when I was yet with you, I told you these things?" It is evident to our own mind that the man of sin does not mean the ungodliness that is in the world at large, for that had been revealed in all the ages of the past, and this they were aware of, but it, as it seems to us, does mean a revelation of sin and iniquity in the highest degree religiously. It is the revelation of that which in a special sense is called "the son of perdition." Judas was called "the son of perdition," because it was he that should betray his Master for money. So the same title is applied to the coming evil power, because that also should seek to betray the Master even while professing to serve him and honor him, as did Judas; it is religious high treason, carried on in the house of God itself. While professing to serve Christ and God really he opposeth God, and while professing humility exalteth himself above all that is called God, or that is worshiped, and he sitteth in the temple of God, claiming himself to be God. It is the extreme of religious wickedness that is intended by the apostle. Now all this must be revealed before the end shall come, as Paul here declares; it is not, we again urge, the ordinary wickedness of professedly ungodly men, such as is described in the first two chapters of Romans, but wickedness cloaking itself under the garb of exalted piety. The religion of

the meek and lowly Jesus would be made a cloak to conceal pride and vain-glory, and exalted pretensions to sanctity, and superior righteousness. From what is here said about this man of sin we learn that he shall claim to rule men, and to be lord over their consciences, for God alone has this dominion, and this man of sin in claiming this dominion claims to be God. Who then is this man of sin? We have not one iota of doubt in our mind that it is first and chiefly the hierarchy at Rome. It is not some one man, but a power claimed by an organization, and it is a religious power, as said before. What one mark of the meek and lowly Jesus, who was God manifest in the flesh, has this despotic power ever exhibited? We shall seek for it in Rome in vain. Her priesthood, from the highest to the lowest order of it, delights in pomp and show, and in receiving the homage of the people, and no king or emperor ever rules with half so despotic sway. Other religious peoples have persecuted, as well as Rome, but it is reserved for Rome alone to justify persecution upon the claim of destroying the body to save the soul. Rome claims the right to command the consciences of men, the right to coerce men by the sword if need be. The greatest danger to civil liberty in our land to-day is in the Roman hierarchy. Priestcraft and kingcraft go together, the latter the handmaid of the former. Paul was inspired to write of this man of sin, and to show his brethren that the end should not come until he was fully revealed.

SISTER Rena Bell, of Camden Point, Mo., writes, asking as to what is the meaning of Hebrews vi. 4-6, which reads as follows: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were

made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

Not that any one for whom Christ died, and who has come to savingly know the Lord, can ever finally perish, but rather the contrary. It completely refutes the Methodist claim that a man may be a christian and fall away into his original lost condition a half dozen times, more or less, during his life. We have ourselves known of cases where men professed conversion, as it was called, and in a few months were back into the old manner of life, and then in a few months or years professed another conversion, and then again fell away, and so on for any number of times. This Scripture plainly teaches at least this, that if it could be possible that one who had been really saved should fall away, for that one, from that moment, there could be no further hope, for if such a thing could be, in order that he should again be saved Christ must again be crucified, and specially crucified for him; but this can never be, for Christ has died unto sin once, and now liveth by the power of God. This we do not need to insist upon, for no one will deny it, yet this is just what a Methodist must contend for if he believes that he may be a child of God to-day and a child of the devil to-morrow, and then a child of God again the next day. How fearful the conclusion to be drawn from this Methodist practice and faith. One candid Methodist minister once said to us that he did not believe in the possibility of any man passing through a half dozen conversions. Said he, "Either the man was deceived the first time or else he is deceived the second time."

But what does the text mean? Simply this, as we have long been convinced, that it is not possible for one for whom Christ died to fall away, because if it were so then Christ must be crucified again to redeem that man from death and hell. The whole argument of the apostle in the connection is to present the efficacy of the blood of Christ far above that of bulls and goats, whose blood was shed under the old covenant. Those offerings were made often, but the offering of Christ is but once. The effect of those offerings was not to purge the conscience or to put away sin in the sight of God, but the offering of Christ did purge the conscience, and did present its subjects perfect before God without spot or blemish. There needed under the former covenant, therefore, that there should be frequent offerings, but there is no such need under the new covenant. This is the substance of the whole argument of the apostle in this epistle. Now if it were possible that one thus redeemed should fall away, then it would be impossible for that one to be renewed again unto repentance, because to be thus renewed would first require that Jesus should die again, and thus it would appear that his first death was not sufficient, and so by this failure Jesus would be put to an open shame. Shame attaches to any one whose work proves to be a failure, so shame would attach to Jesus were his work proved to be a failure. But his work is not a failure, there is power in it to save, and to save forever.

This it seems is the whole force of the apostle's argument here.

C.

EPHESIANS VI. 4.

"AND, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

Brother H. H. Bentley, whose address is 580 Decatur St., Atlanta, Ga., asks that we give "a little talk" upon Sunday Schools, and Old Baptist parents allowing their children to attend the same. We are willing to give such as we have upon the subject, which no doubt is one of importance, and one which has perhaps been neglected. It is good for us all to be reminded often of our obligations to God in all things. Our children are the gift of God to us, and we should endeavor to do all in our power for their welfare. We should instil, if possible, every honest and upright principle in them, beginning in their infancy; we should teach them to honor father and mother, to respect old age, to be kind and gentle toward each other; we should take them to meetings with us, teach them to respect the day of rest, Sunday, (so called) because the law of our country demands it, teach them as far as we can of God and his almighty power. As far as we are able we should educate our children and give them a profession or trade, that they may be independent, prepared to take care of themselves when it becomes necessary. All this is the duty of the Old Baptist parent to the child, but this is not the duty of the Sunday School teacher concerning our children. A believer should never feel that he can trust an unbeliever to instruct his child in the Sunday School.

The original design of the Sunday School was to teach poor children, whose parents were not able to send them to regular schools, to read and write. After a short time the Bible was read to the children, and little by little the original

design of Sunday Schools disappeared until not a shadow of it remains. To-day, children are taught a lie in Sunday Schools: they are taught that God wants to save them if they will only let him; if they will be good God will love and bless them here and take them to heaven when they die. Does not this teaching fill the mind of the child with the idea or belief that God is subject to him in the salvation of his soul? What could be a greater falsehood?

No harm can be done by us in reading the Bible to our children, and in talking to them of God and his power to save, but to send or allow them to attend Sunday School is inconsistent. Why should we be willing for our children to go where we ourselves would not go? It is sometimes said, The Lord is able to keep our children and to bring them out even should they unite with other denominations. None of us doubt the power of God, but this should not make us indifferent concerning the welfare of our children; the Lord is just as able to take our children from the gambling den or the saloon as he is to separate them from the Sunday School, but we do not want them to frequent such places. The idea to let them go and if the Lord wants to manifest them as his he will do so, if not all our carefulness amounts to nothing, is more fatalism than predestination. Sunday Schools, where a lie is taught, and where God is dishonored, and where his people are ridiculed, is no place for our children, hence let us keep them away from such places; if we cannot teach them the truth let us see to it that they are not taught false doctrine. The children of the Israelites were not permitted to mingle with the nations round about or to worship their idols; why should the children of spiritual Israel be allowed to do so?

The text at the head of this writing is the stronghold of those who believe in Sunday Schools, but it has no bearing whatever upon that subject; the apostle is admonishing children to obey their "parents in the Lord;" he tells them it is right to do so. These parents in the Lord are fathers and mothers in Israel, hence it is right for the children to obey and honor them; it is the commandment of God that they may live (spiritually) long upon the earth; if they disobey and dishonor them they die to their confidence and fellowship.

How well we all remember when we were little children in the church, and how at that time we honored and obeyed those older in grace and experience, how we recognized their superior judgment in all things pertaining to the christian life and order of the house of God. The fathers are not to provoke the children to wrath, this is not the way to bring up children either in our homes or in the church. All are children when they unite with the church, though they may be well stricken with years, and all need to be kindly and affectionately dealt with by the fathers and mothers in the Lord; those who were once children are now qualified, through the training of others, to bring up children in the nurture and admonition of the Lord; it is in this way that the order of the house is maintained. Solomon said, "Train up a child in the way he should go; and when he is old, he will not depart from it." Surely this cannot refer to natural children, for many of them do depart from the moral training of good and faithful parents. Solomon and Paul are in perfect accord upon this subject; it is the child in the church to which Solomon refers. If he is brought up in the way he should go, he will not depart from it; to be instruct-

ed in doctrine and in the order of the house is "the way." When he becomes a man, instead of departing he is qualified to instruct others who are young in experience, hence those who were babes become fathers and mothers in Israel.

Let us "be not deceived: evil communications corrupt good manners," but let us beware of antichrist in all its forms. We know well that it is not in the power of natural men to teach spiritual things, if so, some of us would have known them much sooner than we did. The Scriptures belong to the man of God, that he may be perfect, thoroughly furnished unto all good works. In the New Testament we find no example or authority for Sunday Schools, therefore whatever is unwarranted by the word of God we may be sure is false, being only the notion of men.

May the Lord deliver us and our children from the snares of the devil.

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.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905; 06 means 1906, &c.

MARRIAGES.

By Elder Wm. Grafton, March 31st, 1906, at the Harford meeting-house, Belle Grafton, daughter of Elder Wm. Grafton, to Howard Durham.

By Elder F. A. Chick, Tuesday evening, April 24th, 1906, at the bride's residence, Wilmington, Del., Enoch Craig Densten and Miss Mary Rachel Martin, both of Newcastle Co., Del.

OBITUARY NOTICES.

DIED—April 22nd, 1906, **Mrs. Ann King**, widow of Peter King, at the home of her son, in Brooklyn, N. Y., aged 78 years, 6 months and 3 days. She was baptized in the fellowship of the Ebenezer Church, in New York city, by Elder S. H. Durand, Dec. 7th, 1879, and remained a faithful member to the end. One sister, three sons and two daughters survive to mourn their loss. Sister King was a lovable character, and her life testified in no uncertain way in praise of the glory of God's grace which bringeth salvation.

JOHN McCONNELL.

John E. Wilson was born in Kentucky January 13th, 1836, and died Dec. 16th, 1905. He leaves a widow and three children, two sons and one daughter, to mourn. Brother Wilson was taken sick a year ago last April, and I learn from dear sister Wilson's letter, he suffered greatly with what the doctor called ulceration of the bladder, but bore it with great patience, saying he was in the hands of a just and holy God, who had taken away the fear of death.

May the dear Lord give our sister and her children patience to bear them up under their great loss.

JAMES M. TRUE.

KANSAS, Ill., May 2, 1906.

Mrs. Sarah McGregor, daughter of John and Luceria Fuller, was born in Roxbury, N. Y., July 15th, 1815, departed this life April 20th, 1906, at the age of 90 years, 9 months and 5 days. Our sister was married to Robert McGregor in 1857, and for the next nineteen years resided in Stamford township. Her husband died in May, 1868, and in the spring of 1876 she returned to Roxbury and has made that her home, with the exception of two and one-half years which she spent in Kingston with her great niece and her adopted daughter, Mrs. Wm. Green. In 1903 she returned to Roxbury, and her home from that time had been with the wife and daughter of the late Burnett Beebe Bouton, where she was kindly cared for in the decline of health which came with old age. Sister McGregor united with the Second Old School Baptist Church of Roxbury in the summer of 1843, was bap-

tized by Elder Isaac Hewitt, and was a faithful member of that church; she had not been able to attend the meetings of late on account of ill health, yet she never wavered from the truth; it can be said, she kept the faith, and finished her course, and we believe a crown of righteousness awaited her. For many years sister McGregor had been a subscriber to and a constant reader of the SIGNS OF THE TIMES, was able to read a little in April 15th number. Reticient by nature, yet she was a firm believer in the doctrine of God our Savior. Sister McGregor leaves nephews and nieces, a sister, Mrs. Betsey Bouton, in her ninetieth year, and the church, to mourn their loss.

Her funeral service was held at her late home (Mrs. B. B. Bouton's). Burial was in the cemetery near the Second Church of Roxbury. The writer tried to comfort the friends from the words, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. xiv. 13. By request, hymns Nos. 808 and 367 were read.

JOHN B. SLAUSON.

POETRY.

TRUST.

"I LONG for household voices gone,
For vanished smiles I long,
But God hath led my dear ones on,
And he can do no wrong.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And if my heart and flesh are weak
To bear an untried pain,
The bruised reed he will not break,
But strengthen and sustain.

No offering of my own I have,
Nor works my faith to prove;
I can but give the gifts he gave,
And plead his love for love.

And so beside the silent sea
I wait the muffled oar;
No harm from him can come to me
On ocean or on shore.

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care."

MEETINGS.

THE Baltimore Primitive Baptist Association will be held, the Lord willing, with the Ebenezer Church, of Baltimore city, Md., commencing on Wednesday, May 16th, 1906, and continuing three days. A cordial invitation is extended to all lovers of the truth to meet with us, and it is the request of the church that those who come to the city on Tuesday p. m. go direct to the meeting-house (which will be open from 1 to 5 o'clock p. m.), where they will be met by the brethren, sisters and friends and taken to places of entertainment. Those coming via the Pennsylvania R. R. will get off at Union station and take any car going south on Charles St., and get off at Calvert and Madison Sts., and walk eastward half a square. Those coming via B. & O. R. R. take St. Paul's St. cars in front of Camden station, and get off at same place. (Calvert and Madison Sts.) Those arriving on Wednesday a. m. will follow above directions and it will be no trouble to find the meeting-house.

By request of the church in conference assembled on Tuesday p. m., April 10th, 1906.

JOSHUA T. ROWE, Pastor.

DOUGLAS L. TOPPING, Clerk.

THE Delaware Association is appointed to be held with the church in the city of Wilmington, Del., May 23rd, 24th and 25th, 1906. Those coming on the Pennsylvania R. R. on Wednesday take Delaware Ave. car and get off at Tenth and Market Sts., walk east one square and then north half square to meeting-house, which is on King St., between Tenth and Eleventh Sts. Those coming on B. & O. R. R. will take Delaware Ave. car going east and get off at the same place, Tenth and Market Sts. Any coming on Tuesday will please inquire for Mr. E. Shriner, 111 East Seventh St., where they will be taken care of. All lovers of the truth are cordially invited, ministering brethren especially.

WM. B. TAWRESEY, Church Clerk.

THE Delaware River Association is appointed to meet with the church at Southampton, May 30th and 31st, and June 1st, 1906. Those coming via Lambertville and New Hope will be met at Ivyland on Tuesday afternoon. Others will be met at Southampton on Tuesday afternoon on train leaving Reading Terminal, Philadelphia, at 4:23 and at 9:43 Wednesday morning. All who desire to come are cordially invited. It is hoped that all the ministers of our correspondence who can do so will be with us. This is a cordial invitation to each one of them. We shall also welcome any other ministers of our faith and order who may wish to come.

SILAS H. DURAND, Pastor.

WM. HOBENSACK, Clerk.

THE Warwick Old School Baptist Association will be held with the Middletown & Wallkill Church, at Middletown, N. Y., Wednesday, Thursday and Friday, June 6th, 7th and 8th, 1906.

Erie R. R. trains leave Twenty-third St., N. Y., as follows: 7:25, 9:10, 10:25 a. m.; 12:55, 2:55, 3:53, 4:25, 5:22, 6:25 p. m. Get excursion tickets between New York and Middletown. All who can, use 2:55 p. m. train Tuesday before the meeting, arriving at 5:07. All p. m. trains will be met at James St. station. Those coming Wednesday morning will go direct to meeting-house, which is only a short distance from the depot. Afternoon trains from the west will be met at James St. Afternoon trains of O. & W. R. R. will be met at Wickham Ave. depot. Should any one come on morning trains Tuesday or be missed at depot, go to 21 Broad St.

We extend a cordial invitation to all lovers of truth and righteousness to meet with us; we specially invite our ministers who preach salvation through the grace of God for time and eternity.

H. C. KER, Pastor.

G. A. EMORY, Clerk.

THE Siloam Association of Oregon and Washington will meet with this church, four miles north-west of North Yakima, in the Nathez Gap, June 15th, at 10 o'clock a. m., and continue the two following days. We extend a cordial welcome to all lovers of the truth. Conveyances will be at the station at North Yakima, and all who contemplate coming by train will please write beforehand, stating when they will come. To those wishing to come by private conveyance, will say there are ample means for caring for teams.

SONORA A. HESS.

THE Lord willing, the yearly meeting of the Beulah Old School Baptist Church of Canada will be held in the schoolhouse in the township of Brooke, Lambton Co., Ont., five miles from Alvington Station, beginning on Saturday before the third Sunday in June, 1906, and continuing two days. All lovers of the truth are cordially invited.

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.**

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11:00 A. M.

2:30 P. M.

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H. SEWARD, Clerk.

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THE

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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. 74.

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NO. 11.

CORRESPONDENCE.

WELLINGTON, Colo., March 23, 1906.

DEAR EDITORS AND KINDRED IN CHRIST:—Another year in the providence of God has been added to my pilgrimage life since I have troubled you with anything from my pen. It is not that you have been forgotten by me, but because of a feeling I have that I am unable to write anything either to comfort or instruct one of God's little ones, for I have not been reconciled to the conditions that have controlled my own mind during that time, so how could I be expected to comfort others with the same comfort wherewith I myself am comforted of God? I have been hedged in on every side, and have been as one of little profit, although I have fully realized that it has been only through the abounding mercy of God to the chief of sinners that my life has been spared and I am left as a monument of God's faithfulness, and not in any merit of myself am I enabled to raise here my Ebenezer, and say, Hitherto hath the Lord helped me. How well do I remember the many occasions I have had for gratitude to God in the past year for his faithful watchcare, in

that no storm-cloud so dark has been allowed to pass over my unworthy head but lo he was there to direct me to the silvery lining underneath it all, and I have felt, as did Paul, to thank God and take courage. Although much of the time in my wanderings through this wilderness do I find the law of sin in me warring against the law of my mind and bringing this exile into captivity, so that I cannot do the things that I would; and had not he, whose promise is never to leave or forsake those who are dearer to him than the apple of his eye, fulfilled his word in me and been my Preserver and Protector, then my sins would have swallowed me up and I never should have been able to realize that it is for the trial of our faith that we have been made to drink of the bitter waters, that we may the more appreciate the sweet, refreshing places like Elim, where there are twelve wells of water and threescore and ten palm trees, where we may quench our thirst and have our hope revived and remember all the way the Lord has led us. He who first disclosed to us the bitterness of the inbred sin of our natural life, has also caused us to hope that it was the blessed Master who had come and

spoken unto us, else we had not known sin, for all our springs are in him, and "the preparation of the heart in man, and the answer of the tongue is of the Lord," and his people shall be willing in the day of his power; they shall all be taught of him, for he speaks as never man spake, and his people hear and understand the joyful sound of salvation by grace alone through the merits of God's dear Son; and why do they understand? Because through faith in him they become faithful witnesses of the mystery of his will, according to his good pleasure, which he hath purposed in himself, and of the exceeding greatness of his power to usward who believe, according to the working of his mighty power in us, and it is through him they have obtained an inheritance which shall not fade away, reserved in heaven for those who are kept by the power of God, being confident of this one thing, that he who hath begun the good work in us will perform it unto the day of Jesus Christ, or until Christ be formed in us the hope of glory, through the merits of God's dear, suffering and triumphant Son. This is the doctrine so ably advocated and widely proclaimed by both editors and writers for the columns of the dear old SIGNS, which often gives me a desire to speak through the same medium with those of like precious faith, for the language they speak betrays to me that they have been with Jesus and learned of him; that they are my companions in tribulation and partakers of the sufferings of Christ. For more than twenty years it has seemed to be the will of God that this should be the only way open for me to commune with the faithful and tried ones, which I have endeavored to do as often as I have dared to do so, with such ability as God has been pleased to give me. I have had

great cause for thankfulness that the editors of the SIGNS have felt willing to overlook the imperfections and unprofitableness manifested in my writings, and I do feel thankful to the God of all mercies for the gift given unto me, though it be small, that through the medium of my pen I have been enabled to set forth the truth, as I have been given to understand it, in such a manner as to be acceptable to the brethren editors, so I can say, what has been given me in darkness has been spoken from the housetop. Could they but know with what timidity and misgivings I have taken my pen in times past, while I have endeavored to determine satisfactorily the question in my mind as to my legitimate right to claim a part, or lot, or memorial, with the living in Jerusalem, builded together with them on the same foundation, who through faith receive the inheritance. But O, I am such a sluggard, so crippled and lame, and can never make straight paths for my feet, and at the best am but a withered, lifeless plant, a cumberer of the ground, and a usurper of the rights of those to whom belongs the children's bread, and we know it is not meet to take the children's bread and give it to dogs, though I do crave one crumb of that living bread which came down from heaven, accompanied with the assurance that it was the Father's good pleasure to give it me. Jesus said, I am that bread which if a man eat he shall never die. Evermore, Lord, give us that bread; and I do ask of God that I may ever manifest a spirit of meekness, and be kept humbled at the feet of our God and my brethren at all times. My experience of grace, if I have any, has taught me that they who would live godly in Christ Jesus must suffer persecution, and O how often does my wearied, suffering mind

cause me to hope that if I suffer with him I shall also glory with him. There is no other promise given to the children of God while here on this earth than that it is through much tribulation they must follow their Lord; "but be of good cheer; I have overcome the world." It is not promised that the road the children of God must travel shall be strewn with flowers, neither do they recline on downy beds of ease, although they are often wearied and worn with watching for the light of day to brighten the pathway, that they may see more clearly to walk in the strait and narrow way that leads to that blessed abode where the wicked cease from troubling and the weary are at rest. In my desire that I may be a more humble follower of my Lord, has the prayer gone up from my heart that I may know him, and the power of his resurrection, and the fellowship of his sufferings, that I may be made conformable unto his death; and if my prayer be answered, according to my request, and I am made to drink from the same bitter cup as he drank, and to travel the same thorny road, in my astonishment I say, Not so, my Father, not so; the cross borne by the meek and lowly One is too heavy for me to bear, for I had thought the cross was easy and the burden light; nor do I always remember that in the cross there is a blessing, and in the blessing there is a cross. God often commands a blessing where, and in such a manner, as we least expect it; for God's ways are not as our ways, or his thoughts our thoughts, and we do know that every good and perfect gift cometh down from the Father of lights, and should be accepted with thanksgiving, and treasured up as coming from him who has all power in heaven and in earth, and withholdeth

no good thing from those who walk uprightly.

I will now bring this part of my letter to a close, and hope I have not wearied any of the readers of the SIGNS with my rambling, disconnected thoughts. Please do not pass harsh judgment, for it is the best I can do, and I do hope it may find a responsive chord in the heart of some poor, wayfaring one, as they travel their lonely way. There are many of the readers of the SIGNS who are personally acquainted with me, and some who in other days were companions of my youth, who may feel interested to know how I am getting on. We have changed our residence from Fremont, Neb., to Wellington, Colo., and as this change has had much to do in controlling my life for the past year, perhaps it will not be amiss that I refer to it here as being a part of my experience, hoping thereby to acknowledge God's right and justice to do as seems best to himself with his creatures, for he created them for his own purpose, and for his own power and glory they are and were created, and it becomes the children of his grace to say, It is the Lord, let him do as seemeth him good; yet I do often find it difficult to yield my hard and impenitent heart a willing subject to the supreme mandate, and say, The will of the Lord be done. For many years have I been hoping that the light that was in me would grow brighter as I came nearer the end of my pilgrimage life, but instead of the light growing brighter I have felt that it grows dimmer, and each day I live reveals to me more of the hidden, secret sins of my heart, and I grow weary of my wanderings, am discouraged that I cannot see that I have grown in grace, and cannot do the things that I would, and have a greater assurance of my interest in the atoning blood

of him who died, and whose obedience to the divine will of the Father was for me, that I might be a living witness of this by manifesting my faith in him, and saying, I am thine, my Father, mould me to thy will. A thought has come into my mind that I have seen the words of Jesus to John verified in me: "Verily, verily, I say unto thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." When I first learned that it was anticipated for me to leave our pleasant home in Nebraska, where I had spent the pleasantest part of my life, I felt that I could not be reconciled to it, yet I knew the hand of God was in this, as well as in all else, directing it by his own wisdom, yet I could not be reconciled to a dispensation that would frustrate my own cherished ideas of spending the remaining days of my life in peaceful quietude in the home I had learned to cherish for memory's sake. Some of the family were pleased with the prospect of a change; I would try to smile and say, It is well enough for you who are young to be anxious for a change, and think it only a pleasure to battle with the vicissitudes of life, and see nothing but victory for you in the end, but I can assure you it is quite another thing for those who have passed the allotted time given to man, to be torn from their moorings and to go out as did Abraham, knowing not whither he went. Abraham went out trusting in God that he was able and would perform all he had promised, but the question in my mind was, Why does God require this of me? why? This seemed to be the question to settle in my mind, and gave me neither peace nor rest. After bat-

ting with this one question nearly all one night, as I arose in the morning these words came into my mind very softly, "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." And as Peter said on one occasion, What was I that I should withstand God? This was the promise given to me, and in the strength of it I am still traveling on, trusting it is for the best, and I would be an ingrate indeed did I not appreciate all the kindness and thoughtfulness manifested in my behalf. As I review the incidents of the past year as they have transpired, I feel more firmly convinced that each link in the chain of events only more securely binds the testimony that all things work together for good, and that I am in the place and position designed for me. A new and an untried way stretches out before me, a veiled vista. How divinely and wisely ordered it is that we cannot look through the veil of the future and see what it has in store for us of its joys and sorrows; the present is ever with us, and is it not enough? More sometimes than we feel able to bear. And the past; does it not cause sorrow and anguish of heart as we recall to mind so many of the turned down leaves that mark the sad epochs of our past lives? Who would desire to live them over? And what shall we say of the future? The unrevealed things belong to God, and are treasured up in the mind of the great Architect of the universe, whose omniscience and eternal perfections are sufficient for him to judge wisely, in dispensing to each one a portion in due season, according to his own sovereign will. Just for to-day, my

Father, give me power to live to thee; to-morrow is not mine, the future is thine; prepare me, Lord, I pray, just for the duties I must meet to-day. And so it is, in the course of events I am found here in northwestern Colorado, at the foot of the Rocky Mountains, which only a few years ago was known to the world as the Great American Desert, where the buffalo, the antelope and the deer roamed at will, together with the wild and more to be dreaded Indians with their blood-thirsty propensities. Where only such as they dared to try to exist, we of to-day by coming here have seen this Scripture literally fulfilled, in that we see the desert to blossom as the rose. The whole plain, much farther than the eye can see, is dotted with farmhouses and cattle; and in their season the heart of the husbandman is made glad as he reaps the fruits of his labor. We can from our peaceful homes, where there is already a thriving village of nearly five hundred inhabitants, have a fine view of the vast mountain ranges as they rise in perpendicular grandeur, spread out like some huge panorama before our eyes, with their towering heights above the clouds, whose fleecy vapor seems like burnished silver woven in and out among the hills that appear to be bearing the huge monsters about on their silvery wings, floating in midair. With the sun rising upon this grandeur in the early morning and lighting them up, the scene is beyond the power of my pen to describe. Then far below these lofty peaks are deep canyons, and their pellucid waters flow onward from the snow-crowned summit to find their way into the immense reservoirs, where millions of dollars have been expended, from whence they are sent forth

through ditches which seem like huge arms extended to dispense with bountiful hands the waters whose streams thereof make glad the hearts of a grateful people that dwell upon the plains beneath, in all their diversified order of existence. Surely we can say, There is no understanding the Mystery through whose mighty fiat these wonderful things have their existence. Who by searching can find out God?

I hope I have not occupied too much space. For some cause that I cannot explain, there seemed to be a strange feeling about me that prevented my finishing this; you will notice it is dated March 23rd. I have ever felt willing to leave anything from my pen to the judgment of the editors, and have felt that it was in safe hands, and I feel to do the same with this. The SIGNS comes regularly, and has been very welcome to me. There are no Baptists here. I have a library of very good books, which I prize much. The SIGNS has been good and comforting to me; none can write of too sorrowful a heart to be a companion for me to travel with in experience, especially those in whom I have such confidence that they are children of God, deeply experienced. May God give grace equal to their day, which has been promised to all by One who will never fail.

But I must close. When it is well with you, try to remember a lonely yet hopeful one, who claims an interest in the atoning blood that cleaves from all sin. This is all the hope I have, that I will meet my God in peace, when I am done with time and the things belonging to time; for in me there is no good thing.

Your most unworthy sister,

ABBIE CODDINGTON.

FRAGMENTS.

AM I afraid to "speak my mind" concerning any point of scriptural doctrine? Yes, certainly, I have often been afraid to assert as truth all that has passed through my mind, but not, I think, for fear of the opposition of men. I do not think I would be afraid to express in the presence of people anything which I was sure of as the truth of the Scriptures. But I have felt afraid that I might express something which the Scriptures would not sustain. I know how liable I am to be mistaken in my thoughts concerning the profound mysteries of the things of God, and therefore I often hesitate to present thoughts that have occurred to me, and conclusions I have arrived at in my meditations upon the Scriptures of truth, lest I might darken counsel by words without knowledge, and so confuse instead of helping the dear children of God. It is my desire and aim to have all my conclusions tried and proven, so that they shall be absolutely sustained by the Scriptures, and shall be commended to every spiritual man's conscience in the sight of God. (2 Cor. iv. 2.)

It is sometimes asked, Do you stand by and sustain such and such a brother in his position? I do not quite like that way of thinking or speaking, as though I or another were of importance in this respect as having some theory or position in our charge. I do not think my call is to sustain this or that man, or myself even, in any position. What portion of truth is given me to-day I wish to faithfully present in speaking or writing, as opportunity is offered, in the fear of the Lord. If any brother sees me in any error, and can show it to me, or if the Spirit shows me to-morrow that I have expressed an erroneous thought, I want

to be ready always to acknowledge it, and withdraw from it, and I hope I have been glad to do so. For here we see and know only in part.

In the work of the ministry we are not to seek to conform to and sustain this or that one, as though he were a leader; nor, on the other hand, to be disregarding of those who are as fathers in the church, but each preach the word as given to him. In doing this the one Spirit will be manifest as teaching all, and there will be an agreement, or rather, a oneness, in all the preaching, while there will be a sweet and rich variety in matter and manner.

There is no man, since the apostles, who has been given charge over others in this matter, in the church of God; no one has been appointed a leader whom others are to follow, and to whose position and doctrine they are to be conformed. Each must look alone unto him who has been appointed the Leader and Commander of the people, and look to him for word and doctrine, and also for direction as to the work he is to do. One branch of the Vine cannot direct or control another branch, nor can one be held in higher esteem than another because of a greater amount of fruit that it may bear, or as though its fruit were of a superior quality. The Vine says to each branch, "From me is thy fruit found." When each servant of God has given his own testimony, telling what he himself has seen and heard and felt, then true comfort and instruction will be ministered to the saints, and true fellowship will be experienced with each other by witnesses and brethren, and it will be manifest that one Spirit has directed all the servants, and that all the heavenly testimony has

come from the one Witness, who is faithful and true.

“God shall wipe away all tears from their eyes.” In the heavens of eternal glory, where the saints shall be after they leave this mortal state, there will be no tears to wipe away. The time of tears is now, in this time state, in the flesh, in this world of sin and temptation and sorrow, and it is now, in this gospel dispensation, that they are wiped away by the dear Savior, who is in the midst of the throne, and who feeds those who have come out of great tribulation, and who are before his throne, and leads them to living fountains of water. (Rev. vii.) Weeping endures for the night. During the night of the legal dispensation those who feel the condemnation of the law have no release from sorrow; there is no wiping away of their tears. All their days are passed away in God’s wrath. (Psalms xc. 9.) However great their strength may be, it is “labor and sorrow,” never labor and joy, because their works are vain, and cannot satisfy the law. “But joy cometh in the morning” of the gospel dispensation, when the Lord’s work appears to his servants; then are the tears wiped away. Sorrow comes again when we feel our sinfulness, and the tears flow, but again and again they are wiped away. While we are in this mortal state of existence there will always be cause enough in ourselves for tears on account of our transgressions, and of our corrupt nature. Only in the continual revelation of Christ to our souls as our sin-bearer and our righteousness can we find abiding joy and comfort. Whenever in our affliction and grief we are enabled by faith to realize his presence, to experience the power of his word of grace and to feel his love in our poor

hearts, then sorrow is gone as we appear before the throne, and thus he ministers consolation and wipes away our tears.

How is it that one who has led a good and innocent life in the sight of men should, when made alive spiritually, feel as much trouble and sorrow on account of a sinful heart as one who has been guilty of outbreking sins? We know that naturally there is a great difference of feeling, between one of a delicate taste and a refined disposition, and one who is of a coarse and depraved habit of mind, so that what the one would shrink from with disgust and abhorrence, the other would not dislike at all. But we know that only divine life in the soul can cause one to see sinfulness within himself, and to hate and loathe it. It is the sinfulness more than the sin which fills him with self-abhorrence. By the Holy Spirit of God the capability of wickedness in our fallen nature is made known to us, and under this experience the one who has led a moral life abhors himself, and sees no one more vile than he. So Benjamin, with whom Joseph’s divining cup was found, was made in that wonderful transaction to appear as having stolen the cup, and therefore the greatest sinner among them. Yet all of them were viler than he, having committed a terrible crime in which he had no part. When the divining cup of our spiritual Joseph is found with any one, then he feels in his own heart all the sin of the one man by whose “disobedience many were made sinners.”

It was not in the hope of getting out of the lion’s den, nor after he had been taken out, that Daniel had his greatest joy and comfort, but in the presence of the Lord while he was there, and in the

knowledge that the angel of the Lord had shut the lions' mouths. It was not in the prospect of getting out of the fiery furnace, nor after they had come out, that the three Hebrew children experienced the chief blessing of their lives, but it was in the presence of the Son of God with them in the furnace, and that faith in him which was given them in such measure that by it they quenched the violence of the fire, so that the flames could not kindle upon them.

It is in the tribulation that we are enabled most sensibly to rejoice, for there is our dear Savior most clearly manifest to our souls. It is while bearing about his dying in our body that his life is manifest in our mortal flesh. It is in the fellowship of his sufferings that we know the fellowship of his joy. (2 Cor. iv.)

WHEN those brethren who say that time salvation is conditional, and is left dependent upon the will of the creature, are speaking of their own daily exercises they talk as the rest of us do. They acknowledge their inability to live as they want to live, confess that their life is full of faults, mourn their hardness of heart, acknowledge that they transgress daily in thought and word and deed, and complain of their darkness of mind and coldness in regard to spiritual things. No child of God would think of saying to one whose soul is cast down within him, If you would live better and be more obedient you would not be so cast down and so full of doubts and fears. We have heard from the world that "one can have all the religion he will live for," and that they can win God's favor and be blest by being obedient whenever they wish to, or they can lose that favor by being disobedient. But we do not look for that kind of talk from exercised souls

who are sick of sin, and sick of themselves on account of sin, and who have to acknowledge, "When I would do good, evil is present with me," and to cry, "O wretched man that I am!"

When one is truly exhorted to turn from error in walk or doctrine it is not merely that he may "feel better," but that he may honor God. A hunger after righteousness and a hatred of sin are the most powerful motives that can be thought of to influence the actions; infinitely more powerful than hope of reward or fear of punishment. The apostle when exhorting his brethren presented to them as a good motive their remembrance of the consolation in Christ, the comfort of love, the fellowship of the Spirit and the bowels and mercies, which they had experienced. (Phil. ii. 1.) What could there be more likely to move them? Yet we urge others, and ourselves, to do what we think is right, whether it will make us "feel better" or not. Obedience to the Lord's will worked in our hearts by him, and worked out in our lives, may be followed not only by persecution and worldly loss, but by darkness of mind. That ought to make no difference. The obedience of the dear Savior brought agony and death upon him, and we are followers of him even in this. But though we have affliction in the world, in him we shall have peace. We shall, in the exercise of true faith, be enabled to say with Job, "Though he slay me, yet will I trust in him."

Did you, in the innermost recesses of your soul, ever come to the Lord with the plea for his favor that you had done some obedient work for which you expected that reward? What Jesus has done is our only plea, and never what we have done. But how thankful we are when we have been enabled to walk in

obedience to the Lord. In the keeping of his judgments is great reward. "If ye live after the flesh, ye shall die." Daily we learn that we must have grace in order to serve God with reverence and godly fear, and whenever we have done any gospel work we thankfully say, "Yet not I, but the grace of God which was with me."

"THOU hast magnified thy word above all thy name."—Psalms cxxxviii. 2. The name of the Lord includes all his essential power, wisdom, might, majesty and glory. His word expresses, puts forth, brings into manifestation, all of those glorious attributes and perfections that belong to him, and which are enfolded in his unspeakable name. Jesus is the Word of God; he is declared to be "the power of God, and the wisdom of God."—1 Cor. i. 24. In the name of the Lord was eternally all the power and wisdom necessary to create the heavens and the earth, and to command "the light to shine out of darkness." The Word of the Lord manifested and made known that power and wisdom, causing that incomprehensible work to be done. Thus his word was magnified above all his name in the natural creation. So also in salvation. The Word which was in the beginning with God, and was God, "was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Here we have that eternal life which was in the Word, and which was the light of men. We cannot look to any other source for light. This Word is the Fountain of light, as it is the Fountain of life. The inspired Scriptures of truth are put forth by the Word. They are the record of the Word. We find in them, and

only there, "the form of sound words;" we cannot reason upon spiritual things outside of that written word, nor against it. Upon every point of doctrine and order we are told to "Hold fast the form of sound words" which we have heard of the apostle Paul and other inspired writers. If the Scriptures tell us that "The worlds were framed by the word of God; so that things which are seen were not made of things which do appear," we are not at liberty to say that such could not be the case, because something cannot be made out of nothing. We are to take the inspired words and hold them fast against all the opposition of the wisdom of this world, and faith does so take and hold them.

Concerning the work of creation, the work of salvation, the final state of the wicked, the resurrection of the dead, and all the other mighty mysteries presented in the Scriptures, which declare the works of the Lord, how insistently we keep trying to explain how the Lord does his wonderful works, and to fill up what the Scriptures seem to lack in explaining the "how," and the "wherefore." But our efforts are always vain, and our minds are baffled and turned back at every point, failing to understand the wonderful works of God, even when we feel their blessed power; for, "How unsearchable are his judgments, and his ways past finding out!"

How pleasant and restful it is for us, poor and ignorant as we are, to be given an implicit and confiding trust in the Lord, as we read the written word, that we may receive it, not as the word of man, but as it is indeed, the word of God, (1 Thess. ii. 13,) and to trust that the Lord will in his own time and way open its precious meaning to our understandings, and apply it with power to our

souls. How good it is when we contemplate the glorious but inscrutable mystery of the resurrection, which will ever remain a mystery until it is experienced, to feel the solemn assurance of faith that this same poor sinner who sorrows and suffers and hopes and dies here, will in the resurrection be pure and incorruptible in heaven, satisfied with the likeness of Jesus, and eternally filled with joy.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Jan. 29, 1906.

AVONDALE, Ala., March 4, 1906.

DEAR ELDER KER:—I have read your editorial in the SIGNS for March 1st, on the subject of instrumental music in Old Baptist churches, and I wish to let you know that I heartily indorse every word you have said on the subject. The recent introduction of organs in the churches, together with other new and popular methods of worship, along with new theories of doctrine, is causing intense excitement and trouble among the Baptists everywhere, and it does seem to me that every true minister of Christ ought to "cry aloud, and spare not," to lift up his voice like a trumpet, and "shew my people their transgression, and the house of Jacob their sins." I have been warning our people in my feeble way of these things for the past four or five years, and strange to say, just three weeks ago today I dwelt at length upon these things, in the church at Ephesus, in Chambers County, Alabama, and used some of the same words and some of the same Scriptures you have used in your editorial. We need nothing in our churches to attract the poor and afflicted and penitent children of God but the pure, unadulterated gospel of Christ, together with the love of Christ and of our brethren manifested in all our dealings and intercourse

with each other; where there is no love there is no evidence of the grace of God. Love worketh no ill to his neighbor; love covers a multitude of sins; it is stronger than death. Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself; on these two commandments hang all the law and the prophets.

One editor of a Primitive Baptist paper recently said in defense of the organ, that it is a mistake to claim that singing is a part of the worship of God. What will they say next? If singing is not a part of the worship of God, let us abolish it altogether, for nothing should be engaged in in the house of God except that which is at least a part of the worship of God.

I could say more along this line, but I feel like writing upon the subject of the resurrection, which I will ask you to publish in the SIGNS.

I will say in the outset that the doctrine of the resurrection of the dead was (like many other things) not clearly revealed under the Old Testament dispensation, but it was left for Christ and the apostles to promulgate the doctrine in all its fullness, but there is no doubt but that the doctrine was believed even under the law dispensation, for Martha said at the grave of Lazarus, "I know that he shall rise again in the resurrection at the last day," and there were Sadducees who denied the resurrection. This shows that the doctrine was then taught and believed, and that it was a part of the gospel of salvation. Christ said Moses was shown the resurrection of the dead at the burning bush, so I conclude that the doctrine of the resurrection of the dead is as old as the gospel itself; in fact, without the resurrection of the dead there is no gospel, and no salvation. The apostle Paul

devotes the entire fifteenth chapter of first Corinthians to the subject of the resurrection of Christ and of the bodies of believers, and here he says, "But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." Now in these declarations of the apostle it is fully shown that the resurrection of Christ assures the resurrection of his people, and if one be true the other is; if one be not true, the other is not; both stand or fall together. There were some in Paul's day that asked, "How are the dead raised up? and with what body do they come?" Paul asked the question one time, "Why should it be thought a thing incredible with you, that God should raise the dead?" Again, "Of the hope of the resurrection of the dead I am called in question." The Jews allowed (or admitted) that there should be "a resurrection of the dead, both of the just and the unjust." I have quoted all these Scriptures to show that the resurrection of the dead has been an acknowledged fact at least since the beginning of the gospel dispensation. But there were some even in Paul's day that denied the resurrection, "saying that the resurrection is past already," and overthrew the faith of some. This, together with what Paul and others say, shows that the resurrection is not past, but is still in the future. It is said in Romans that we which have the first-fruits of the Spirit, "groan within ourselves, waiting for the adoption, to wit, the redemption of our body." "Because the creature itself shall also be delivered from the bondage of corruption into the glorious liberty of the children of God." Again, "Who shall change our vile body, that it may be fashioned like unto his [Christ's] glorious body." It does seem to me that a careful reading of the fifteenth chapter of first Corinthians will convince any un-biased mind that all that is there said about the resurrection is to take place in the future, and refers to the raising up or resurrection of the dead bodies of the saints. Here the death of a saint is compared to sleep, "fallen asleep in Christ," and so he says, "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, * * * 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?" If the body is not resurrected, where is there any victory over the grave? We know that the bodies of even the saints lie in their graves and return to mother earth. I would as soon undertake to limit God in his purposes as to limit him in his power to raise the dead; besides I take no comfort in the idea of no resurrection of the body. Of course "it is sown a natural body," but thank God, the same "it" is raised, but "raised a spiritual body," and that is what I am hoping for. "But hope that

is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." I fully believe in a future resurrection, but it will never take place till the last trump shall sound. I do not believe that the resurrection is simultaneous with the death of every person; this is simply a denial of the resurrection, and would rob me of all hope for the future.

I might add in conclusion that a future resurrection has always been the doctrine of the Old Baptists. Elder Gilbert Beebe was one of its ablest advocates during his lifetime.

I hope what I have written has been in the fear of God, and with sacred reverence for his word, and with the view of impressing this comforting yet mysterious truth upon the minds of my fellow-travelers to a better and heavenly country, even those "who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven." Now unto him that is able to keep you from falling, and to present you faultless before his throne, be glory in the church by Christ Jesus, world without end. Amen.

H. J. REDD.

HIGHLAND PARK, DES MOINES, IOWA, }
April 1, 1906. }

DEAR EDITORS OF THE SIGNS AND KINDRED IN CHRIST:—It may be of interest to some of the dear children of God who are scattered abroad to hear from one who feels himself less than the very least of the household of faith, if one at all. I feel that it would be useless to spend time and space in telling any of God's dear children of my weakness and inability to write the dealings of

the great God and Savior with me, a poor, helpless sinner; but it must suffice me to say, as did old Jacob to Pharaoh, The days of the years of my pilgrimage are seventy-six years, and evil have the days of the years of my life been. Yet the Lord has never forsaken me, and physically I am well preserved for a man of my years; I read and write without glasses. I could perhaps fill many columns in writing out a long story of my early life, and of the dealings of God with me, but I think it better and of more interest to readers in all cases not to make a narrative too long, so in as few words as possible I will try to tell you what I hope the dear Lord has done for me.

My mother was born in Kentucky, and claimed to be a descendant of the Huguenots, of South Carolina. My father was a Virginian, and claimed his father was with George Washington during the Revolutionary war. They were married in Wilson County, Ky., about 1816, moved to Washington County, Ind., about 1820, and from thence to Carrol County, Ind., in the fall of 1829, where I first saw the light of day, April 8th, 1830. I claim to be the first white child born in Jackson, in that county. At about that time others moved into the settlement from Ohio. The Indians were all around us, and I have as vivid a recollection of seeing them as though it were but yesterday; a large village of them was but twelve miles from our cabin, but the government moved them away in 1836. Several new comers were Old School Baptists, among them were William Hance and wife, Elder John Shanks and wife, Levi Cline and wife, who were my father and mother. They organized a church and called it Paint Creek, and from that day to this, now over seventy years, the members have

met together on Saturday before the first Sunday in each month, and now in a large, fine meeting-house.

At about ten years of age I began to have a desire to live a christian life. By this time a few Methodist neighbors had settled about us, and had organized a class and held their meetings at their cabins. Soon a cabin of round logs was built for a schoolhouse, where both the Baptists and Methodists held their services. Before this public worship and schools were held in the cabins of the families; there were no free schools in that day. My desire to lead a better life was soon gratified, as I soon learned from my Methodist friends that the Old School Baptists had been teaching me falsehoods, and that we could get religion at any time we wanted it, so from time to time I set about it, but as I came to be nearly sixteen years of age I was much impressed for about six months. I had joined the church on six months trial, but they let me off a little before the time was out. One of my young friends had slighted me, as I thought, and so I fell from grace, as they called it, and left them for good, (perhaps their good.) At this juncture the old proverb was fulfilled in me: "The dog is turned to his own vomit again; and the sow that was washed, to her wallowing in the mire;" and many a scene of frolic and fun I was the leader of in the next few years.

My father died when I was about six years of age, and my mother had the care of a large family of children. She was a close and severe disciplinarian, and gave us many talks on good moral character, which I know came from a good heart; but still I thought her religion was very bad, and came from a deceived heart. Time went on, and mother was married to a man who was a Baptist,

and at last I concluded to leave the farm and go to the village and make my own living. At the age of twenty-one I was married, and we settled in a village called Camden. Soon the responsibilities of good citizenship began to press upon my mind, and I thought we ought to join the church. We talked it over, and concluded to get religion again. It was not long until I thought I had religion again, and we joined the Cumberland Presbyterians, and were sprinkled. A great revival followed, and many others united, and the members seemed to be wonderfully elated; they thought that they had broken into the Old Baptists, and they put me forward at once as leader of the young men's prayer meeting, which emboldened me to exhortation in public. Things went on smoothly for a year; they said I was able in prayer, and I was foolish enough to believe them. At length we were to have a protracted meeting; Friday night before it was to begin on Saturday, was the time of our prayer meeting; I, of course, being leader, opened the service. I had that afternoon arranged a fine collection of words as a prayer, and memorized the form. I was at work when as lightning falls from heaven I was struck blind and dumb, and a voice that was audible said to me, You miserable hypocrite, how dare you even hope for life? This was the substance of the words that came to me. I, for the first time in my life, saw myself a lost, helpless sinner; and it seemed that there was no hope for me. I could but just sit down on the block, where I was working, weak and feeble. My shopmates came to me, having heard me groaning, two of them being in the shop saw that I was very weak, and started to lead me to the house, but I soon rallied and walked to the house and went to bed. My wife

wanted to send for the doctor, but I knew the doctor could not help me. The big prayer that I had been arranging was never made public, but I would have given all the world, if I had had it, if I could have uttered a prayer; my tongue seemed fastened to the roof of my mouth, I could not pray. I could move about, but was not able to work for three months. I was a mourner, but could not have gone to meeting for all the money in town. I became reduced in flesh, so that I was but a skeleton. At the same time I noticed that my wife was grieving, and attributed it to my condition, which in part was true, but not altogether; for some time she also was in trouble similar to my own. At last the case became so desperate with me that I thought I could live but a few days. One night I was reading in the Scriptures and came to the place where Jesus was talking to Nicodemus about the spiritual birth; I sprang to my feet and went quickly out into the yard, I thought I should not live until I could get out. My wife followed after me in a minute, and called after me, but before she called I was lying flat upon my face on the ground, but I could not pray. I thought of the publican, and cried out, "God be merciful to me a sinner." In a moment my tongue seemed to be loosed, and I wept and cried until my wife called to me again, and then I went to the house in ecstasy of joy, with many tears. I told her that I had found him of whom Moses in the law did write, Jesus. We fell upon each other's necks and wept like children. Strange as it may seem, that night before retiring I was enabled to kneel down by the bed and utter a short prayer. We hardly slept that night. But the strangest story remains to be told: we both concluded that the people which we before had hated we now loved, and the

ones that we had loved we now had no liking for. About July 1st, 1852, we both went out in the country to the Old School Baptist Church and offered ourselves, and were received for baptism, and were buried with Christ in the watery grave. You can well judge of the surprise in our old church in town. I had no accusations to make against them, I loved them as good people, but their doctrine I had come to hate as soon as the light came to me, and now no power on earth could have kept me from leaving them.

I desire to tell you of my call to the ministry after a little time. I will now close. May God be with you all till we meet, if it be his will, in the better world.

JOHN CLINE.

CEMENT CITY, Mich., Jan. 16, 1906.

EDITORS OF THE SIGNS OF THE TIMES
—DEAR BRETHREN:—If one so sinful may claim so dear a kinship. I have thought that I would try to write a little of my experience in the school of Christ, if so be that I have been taught of him. He has told us by one of the apostles who are the infallible witnesses of the living God, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." This is also said, Let him ask in faith, believing that he is, and that he is the rewarder of them that diligently seek him. It is in the name of Jesus that we are to ask, not of the preacher, but of God; and this believing is the work of the Spirit of God.

I have it in mind to speak of some things written in the book of the Revelation of Jesus Christ, not the revelation of "St. John the divine," as men who are under the guidance of the beast may say, who opens his mouth in blas-

phemy through his ministers to blaspheme the name of the living God and his church and his truth. The very first verse of Revelation contradicts the heading that is in my Bible, and John himself would have turned with horror from such a usurpation of the title of the Master.

But to the point upon which I wish to write, it is found in Revelation xvi., under the pouring out of the sixth vial of the wrath of God. Commencing at the thirteenth verse he says, "And I saw three unclean spirits like frogs 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. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." This covers all false religion of every hue and stamp, whether under the name of Roman Catholic, Greek Church, or any semireligious, secret institution of men, with Mohammedanism, and all false churches, to the number of six hundred and sixty and six; which means the full development of the man of sin, the son of perdition, spoken of by Paul in the second chapter of second Thessalonians, and this is now being made manifest by the doctrines of men and devils, prefigured by the three frog-like spirits, and is just as filthy if dealt out from a Primitive Baptist desk as it is from a Salvation Army, Methodist, Mormon or any other desk. We look for something better from the Primitive Baptist stands and papers; but no marvel if these things are heard from Primitive sources, for Satan himself is transformed into an angel of light, and his ministers are transformed as ministers of righteousness, and by good words and fair speeches deceive the hearts of the simple. This is that spirit

of antichrist which began to work in the apostles' day under the name of christian, introducing false christs.

I do not like the doctrine that we must carry Jesus, for he must carry us; we cannot carry the Spirit, for he must go before us. Satan's ministers must carry their gods, with the false spirits and doctrines of devils, to gather their hosts to battle against the truth. But what do the Scriptures say by way of warning? Verse 15: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." This, I believe, is to hold fast the profession of our faith without wavering. Who shall see his shame? The subjects of the three unclean spirits. Our garments cannot be kept clean by mingling with the frogs in their filthy services in the cesspool of filthy and blasphemous doctrines. We are given the Scriptures as a thorough furnisher, so that we can watch the practices of the three unclean spirits, whether in the form of a secret order, or a church of Satan under the guise of christianity. Anything that would try to limit the power of the true God or his wisdom is of the devil, who would destroy the true church, which is the pillar and ground of the truth, and would if possible dethrone the God of heaven and earth himself. But the gates of hell shall not prevail against the church, neither by secret machinery, nor by false christianity. Satan is entitled to his own and will get them, and our God will have his own; they are firmly grasped in his right hand, and the wicked are as firmly placed on the left hand of his power. Things are a surprise to us, but not to him, for he has determined them. These evil things are as a sieve to sift the church. The doctrine of God our Savior is no sickly senti-

mentalism, but a living principle; the doctrines of men are nothing but sickly trash. The church of the living God is thoroughly furnished by the Master in doctrine, in reproof, in correction and in instruction in what is right, without any additions by man. So it is written, "If they speak not according to this word, it is because there is no light in them." Jesus, the King of saints, reigns in righteousness and his princes (the apostles) rule in judgment, and the book of Revelation sets forth the works of the man of sin in all his different organized forms of religion, and all these are embraced in the great whore, and the first and second beasts, the one rising up out of the sea, and the other out of the earth, the number of whose name is six hundred and sixty and six. This means that many different sects; and they are still summing up the number, and the beast is still opening his mouth in blasphemy. This book of Revelation reveals to enlightened eyes the mystery of Babylon, and these are some of the Scriptures which make wise unto salvation, as the apostle said to Timothy. Peter said of them, "Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." But God's people should be satisfied with the provisions of his house, and not wonder after the beast.

This has been written from considering what one of your correspondents, brother Hardy, wrote concerning secret orders, which I believe to be included in the six hundred and sixty and six, the number

of the beast. You may publish this if you see proper.

Yours in the love of the truth,

DAVID TITMUS.

[We wish to add a thought or two here. Are secret orders religious bodies? If so, they are not religious after a christian sense, for they expressly, all of them, reject the name of Christ, and without Christ there is no christianity. And if they are not religious at all, why do they all have a religious ritual in the secret meetings, and on funeral occasions, and other public services? Are they benevolent societies? Why then do they expressly exclude those who most need help, and why demand from poor members as much in the way of dues as of the rich, and why confer as much benefit upon the rich as upon the poor in their need? If they are religious they are antichrist, because they will have nothing to do with him in their religious exercises. To reject Christ surely is to be opposed to Christ, and what is this but to be antichrist? We think brother Titmus and brother Hardy are both right in this matter.—C.]

MANOKILL, N. Y., March 3, 1906.

DEAR EDITORS OF THE SIGNS:—Through the abounding goodness of the Lord I am spared and have had the pleasure of reading the SIGNS, and have taken solid comfort in it. The editorials and the communications and the experiences in general have filled my soul with delight. They testify of the goodness of the Lord in various ways, but all declare salvation to be of the Lord. The SIGNS has not lost ground at all, but proclaims the same unadulterated word: Christ, the truth and the life. How cheering to know that he sees us when we see him not, and he always hears our cry. Only a few days ago

my soul was full of trouble, and the strain on a weak mind seemed overwhelming, the billows rose mountain high, and no way of escape appeared; the foundation of my health seemed to be destroyed, and, like Elisha's servant, I could see no way of escape; like Israel at the sea, it was before me, and the mountains on either hand, and the enemy behind, yet I could not stand still; but ere I was aware the light appeared, my soul was filled with praise, and I was trying to tell the wonders of redeeming love with words too wonderful for a mortal like me to utter. I was surprised at myself, and felt like asking, Are not these Galileans, speaking the wonderful works of God?

"My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss."

At such transports of joy the darkness recedes, and the Sun of righteousness arises with healing in his wings. "Corn shall make the young men cheerful, and new wine the maids."

"Twas a heaven below,
The Redeemer to know,
And the angels could do nothing more
Than to fall at his feet,
And the story repeat,
And the Savior of sinners adore."

But we read, "The evening and the morning were the first day." How this opening day falls on our eyes like the opening bud, which after a little unfolds such a beautiful flower that we are overcome with delight, and our souls are ravished at the perfume of love and beauty. Let us bask in its various unfoldings. When it first appears it has a dismal appearance, with no form or comeliness that we should desire it, but still it takes such fast hold upon us, uninteresting as it appears, that we cannot put it off. It may be that we lose sight of it for a time,

and then we go about the streets and inquire, "Saw ye him whom my soul loveth?" We wonder and are amazed that we are so wrought upon by this bud of promise, still as yet we cannot tell why it is so, and we try to hide ourselves as we journey along, but still it follows us, and we at last come to inquire of some one about the way, or to ask, Why am I thus? Perhaps we are told, "The morning cometh, and also the night: if ye will inquire, inquire ye." As yet we do not comprehend the beauty inclosed in this bud of promise. The night may follow the evening, and the darkness is such that it can be felt, it is the time of Jacob's trouble; but soon again we see the rays of the Sun of righteousness with healing in his wings, the bud has burst forth from the shell, its beauty is wonderful and its perfume fills all around us with its fragrance, our hearts are filled with the love of Jesus, and the night recedes, and the morning appears. We are filled with such delight at finding him whom our soul loves that we want all to enjoy the fragrance with us, and it seems to us that we can tell it to every one, but ere long we find that but few understand what we say, and these few delight us so that we want to live and die with them, for they, too, have found him whom our souls love.

March 8th.—I send love in the Lord. I am in doubt whether it will be for the glory of God, or to my credit, to write what is in my mind, but the thought has come that you will bear with my weakness.

How good it would be if all your subscribers would send on their subscriptions which are due, and pay in advance for the coming year. God has enabled me to do this for the past fifty years, and it grieves me to think that any one could neglect

you so shamefully. I am on the decline, and soon shall bid adieu to you all. I am seventy-four this month. I have carried injuries for sixty years, and at times the burden has been very heavy. I cannot see how this can be for my good, but God knoweth. Forty-two years ago I cast in my lot with this people, and soon the warfare commenced, which I learn is the heritage of them that love God. But at times I have been so weak that I thought a more solemn duty was imposed upon me; it came on this wise: I was in the field planting potatoes, and the words came, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Then again the words came, "Thou shalt not see a fierce people; a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand." Then again, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers." And, "Comfort ye, comfort ye my people." All this so stirred me that I felt the Lord wanted me to stand upon the walls of Zion. Other passages came, too numerous to mention, and I wrote down many, to see if I could learn what they meant concerning me. At times I concluded they did mean that I should be a mouthpiece for God. I also felt impressed to read the Scriptures, and pray in my family, which I endeavored to do. At night I would be so exhausted that I would nearly fall asleep, and I felt that this was an offense against God, and that he held me in derision, so I gave up the evening prayer, but have continued to read a chapter as some word given me would lead to it, and the most of the time it has been a solemn comfort. At times such words as these have come: "Ye will not come unto me that ye might

have life." And, "Ye do always resist the Holy Ghost: as your fathers did, so do ye." I have feared that these came as a reproof; it was so this morning as I read, "Ye do always resist the Holy Ghost." A few times I thought there was given me a word to speak, but most of the time there has been nothing special, and when I look at the evidence or the qualifications there is nothing at my hand; so of late I have rested assured that it is no more than a trial of my faith. I feel that I have been highly favored of the Lord that I have not made trouble for his people.

I have taken much comfort of late in reading the SIGNS and the Bible. What a treasure to a poor sinner to meditate upon the beauties of God's word, which he has been pleased to show unto his loved ones. While thus meditating my soul has been so overwhelmed with the love of Jesus that I could say,

"Where he has gone I fain would be;
This land is not the land for me."

I very much doubt whether this can interest you, but you will know if such travel is common to the brethren generally.

Yours in hope,

D. S. ELLIOTT.

VEGA, N. Y., April 7, 1906.

ELDER H. C. KER—DEAR BROTHER:—
This letter leaves us all well; good health is the greatest among temporal blessings bestowed upon us poor mortals. The hope in the mercy of the Son of God is beyond every earthly blessing; but where is the evidence of my hope? It is so small at times I hardly know whether I have a hope or not, yet there is something that holds me up through darkness and doubts. We read in Revelation x. of that mighty angel that came "down from

heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." Was not this the child Jesus clothed with the veil of flesh? No one knew this child to be other than the son of Joseph and Mary except those to whom he was revealed; and from his birth in Bethlehem until he was taken up out of the sight of the apostles was he known only as a man by those who had not eyes to see and ears to hear. That cloud hid from the vision of natural eye the very God, as well as very man, the Prince of peace and King of kings. It was in the wisdom of God to so clothe him in a mantle of flesh, or cloud, that no one should behold him as the Son of God with power; that which is mortal cannot behold that which is immortal; the natural eye cannot behold that which is the hidden man of the heart. So I hope that this mighty angel dwells in this poor heart of mine, clothed with a cloud, and will still appear in the cloud until this earthly house be dissolved, then shall I be in the likeness of this mighty angel, no longer clothed with a cloud, but in the glorified state of Jesus, delivered from death by the glory of the Father. The rainbow, is not this the token of the covenant between the Father and Son which is ordered in all things and sure? The rainbow was to be the token of the covenant between the Lord and Noah, and with this mighty angel is the same token found as was seen in the type. The rainbow is not seen except in the cloud, so does Jesus always appear in the cloud, driving darkness away and causing the glory of his presence to appear in our poor hearts, and when darkness, doubts and fears are dispersed, or when the storm is over, then we see the token of the covenant between the Fath-

er and Son and feel to praise God with all our heart, mind and strength; then we hear the mighty angel proclaiming time shall be no longer, the end of the law has come to us, and the time of Jewish offerings and sin-offerings, new moons and old moons, is no longer, but Jesus is all and in all.

I will close, hoping that you may come among us this summer.

Your brother, I hope,

JOHN B. SLAUSON.

QUITMAN, Texas, Dec. 25, 1905.

DEAR BROTHER CHICK:—Inclosed find two dollars, for which please continue the SIGNS OF THE TIMES to my address. I desire to take the SIGNS as long as I live, or as long as the Lord shall prosper me so that I may be able to pay for it. From all the acquaintance that I have with the paper I believe it sets forth in general such things as I believe to be the truth. The last number was of much comfort to me, coming as it did at a time when I was much cast down because of my sinful and barren condition. This number was indeed laden with sweet messages and glad tidings which seemed to be suited to me, although all unworthy I am. I am glad to note that it contends for salvation by grace, and grace alone, in time as well as in eternity, for what is man but a corrupt being, prone to evil? Were it not for the life of Christ made manifest in his flesh, he would never be mindful of God or of his goodness to men. If my salvation be dependent upon ever so simple a thing, and I comply with that requirement, it places our God under special obligation to me; but such is not and cannot be the case, seeing that he reigns supreme above all his creation, and that to his own glory, according to his purpose which he pur-

posed in himself before the world was, or any man had being. Our God is not as other gods whom other nations serve. When they want their god moved, they must move him, and they have to set him up, if he sits at all. But their gods are made to fall when in the presence of our God's power, for he is a jealous God, and him shall his people serve.

I did not intend to weary you with a long letter, but only wanted to let you know that down here in Texas there is one (and also others) who rejoices in the doctrine of salvation by the Lord, if not deceived.

Yours in love,

S. C. DAVENPORT.

SEBASTOPOL, R. F. D. No. 2, Sonoma Co., Cal.,
April 21, 1906.

DEAR BROTHER CHICK:—We have had one of the most terrible earthquakes ever known in the United States. In forty seconds buildings were laid flat, and the dead cannot be numbered yet; destruction is everywhere. This was such a wicked land I think God in his wrath destroyed it. We are thankful the dear Lord has spared us, but we feel that we have been warned to leave this land of destruction. We cannot get a day's work, the banks are burned, and no money for any one. We are a family of eleven, and are trusting in the Lord for help and guidance. Do you think there are brethren that could help us to go where we could get work and be near our church? We do not want to be burdensome to our brethren, but we are in a strait to know what to do. We are here with no money, and the help that will be sent to the burnt towns will not reach the country people that are in the same condition. The poor and rich are all alike; perhaps you see it in the daily pa-

pers. We cannot get any papers here; it cannot be described by pen. Will you ask the brethren who are able, if they will help us get away where some of our brethren are, where we can get work? Will some of the brethren and sisters write to us? We have thought of going to Oregon, as it is the nearest, but hope the Lord will direct us in the way he would have us go.

In great tribulation, your brother and sister, I hope, in Christ Jesus our Lord,
MR. AND MRS. S. J. GAINER.

HOPKINS, Mo., March 20, 1906.

VERY DEAR BROTHERN EDITORS:—I received the hymn books the 9th inst., and am well pleased with them; I also receive the SIGNS OF THE TIMES regularly, and am well pleased with the paper. I was a subscriber and an active agent for about fifty years, but have not taken it since till now. And now to the many correspondents of the SIGNS I can say, I am well pleased with your writings. I am old Elder R. M. Simmons, formerly of Spoon River Association, of Illinois, but since 1875 a member of the Western Corresponding Association of north-western Missouri; I am eighty-six years old; was ordained November, 1861, and have been actively engaged in the ministry ever since. My field of labor has been, and is now, in Missouri, Iowa, Kansas, Nebraska and Illinois, and I am still able to go forth in the discharge of my duty. The church here holds two sessions each month. I baptized one member on the third Sunday in December, 1905; by the mercy of God I was able to go down into the water in the name of my Master. I have many friends who will be glad to hear I am still alive and well, and able to fill the place to which I hope the Lord has called me. With love to all the brethren and sisters, I remain affectionately,

R. M. SIMMONS.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1906.

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DISCIPLINE.

ALTHOUGH this word is used but once in the Bible, (Job xxxvi. 10,) yet the word from which it is translated in the Hebrew of the Old Testament, *massar*, is also, in very many places, translated "chastisement," and very many times the word "instruction" is used. In the general sense of the English word "discipline" are included these two other words "chastisement" and "instruction." In the New Testament the words "chastisement" and "instruction," or "chastise" and "instruct," are also frequently used, and the meaning of the word discipline is also involved in these words. The word "chastisement" in both the New and the Old Testaments is used with regard to the dealings of the Lord with the children of men in almost all cases, and the word "instruction" is so used in very many cases. Discipline, then, in the real meaning of the word, relates to the dealings of the Lord, and not to what men may do one to another; that is, it is so used when we read of it in the Scriptures; but, like almost all other words, it is in common use with regard to the every day affairs of men. Parents discipline their children, teachers their scholars, commanders in the armies and navies of the world discipline their

soldiers and sailors, and rulers those who are ruled; and in its use among men it includes the thought of instruction and of chastisement also. The word also includes the thought of reproof, warning, rebuke, exhortation, and, in short, all that goes to make up the training of children by parents or instructors. So in the Scriptures whenever we read of the rebukes, warnings, reproofs, chastisements and instructions of the Lord, we are reading of that discipline by which the Lord fashions his people and conforms them to his likeness in all holy conversation and godliness. So that it is true that while the word is used but once in the Bible, and not at all in the New Testament, yet every page wherein the commandments of the Lord are set forth is filled with that which belongs to discipline. More than this, from the Scriptures we also learn that all the providential and gracious dealings of the Lord in the lives and hearts of his people as they travel in this lower road, are but parts of that discipline to which he subjects his dear children for their growth in knowledge and grace and in the fear of the Lord. Temporal losses, disappointments, crosses, afflictions, burdens, sicknesses, and also inward temptations, darkness, doubtings, fearings, hopings, with all the sorrow and loneliness of those who must, like David, cry out, "Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?" These, and tens of thousands of other things, all go to make up that needful discipline which is so hard to bear, and which only faith can sustain us under. But over and in all these things the strong hand of the Lord is to be found, and sometimes he makes bare his arm, and we believe and know that all is well, and that "our light affliction, which is but for a moment, worketh for us a far more ex-

ceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

One of the most blessed things belonging to this discipline is the truth that it is of the Lord. It is the Father's hand which holds the rod, and in his hand we know that all is well. One of old said, "I was dumb, I opened not my mouth; because thou didst it." The Lord hath taken away as well as it is certain that he hath given. Living faith saith, "What! shall we receive good at the hand of God, and shall we not receive evil?" How good it is that all this needful discipline of life is in our Father's hand and not in the hand of any man; our earthly fathers verily chastise us after their own pleasure, but he for our good. He knows just what we need, and he chastises not in anger, but rather in highest mercy. His chastisements instruct us, and in the end we are benefited thereby. The wisest and the most loving of earthly friends often make mistakes in their dealings with their fellow-men, but he makes no mistake. No wonder that David said, Let me fall into the hand of the Lord, and not into the hands of men. Let him choose all my trials for me, and let the discipline of life be all his.

But we had in view to say something about what is commonly called "church discipline." While the word is not used in the New Testament with regard to that order which belongs to the church of Christ on earth, and while it is not for ministers or members of the churches to chastise or to instruct in any sense in which the people of God are all taught by him, yet there is much said with regard to the manner in which his children shall

conduct themselves toward each other, and much is said about the way in which offenses, or weaknesses, or stumblings among the brethren are to be dealt with. God has placed his people together in companies here for mutual benefit and mutual helping of each other. The word takes account, among other things, of wrong doing, either through ignorance or in wilfulness, and gives full directions as to how brethren are to feel toward each other, and as to what manner of behavior they are to show toward each other at such times as any do go astray, and this we have a desire to now speak of if we may.

Sometimes we have thought that the word discipline has been used among our brethren in a way that sounds harsh and repelling; that is, it has sometimes sounded to us as though the thought in it was something which would seek to compel others, and as though in some sense lordship was implied toward offenders. When any such sound as this is in the use of the word it is not according to the Scriptures. Even the Elders, who are the under-shepherds of the flock, are not to be lords over God's heritage. Paul emphatically said to his brethren that neither he nor any other man had dominion over their faith, but were only helpers of their joy. It is not for the churches or the brethren to seek to chastise, or to claim superiority over the very weakest or smallest of the disciples of the Lord; one fellow-servant must not beat another fellow-servant, or to seek dominion over him; all alike, from the least to the greatest, are but servants of the one Master. In the supreme sense of the word, discipline is in the hand of God only. Yet we do not mean to be understood as objecting to the use of the word discipline when rightly used; perhaps no other word would so well pre-

sent that obligation which is upon the churches of Christ to keep house well, under the direction of their Master; and he has left full directions in his word as to how we shall all behave ourselves in his house, which is the church. What then is the one object of all that he has commanded, with regard to our relations as members of the churches with each other? Briefly it all may be summed up in this one thing, viz: to save each other. It is never the object of that order which we call discipline, to cut off or to destroy one soul for whom Christ died; it all, from beginning to end, is to save, and his directions, when followed, do always have saving power in them. If this is not seen at once, it will be in the end. There is salvation in that which he has commanded his church for the diseased member, and for the whole body as well. So in Matthew xviii. we read from the Savior's own lips that every effort is to be made to gain that brother who has offended, and it is only after it fully appears that there is no spirit in him to hear the church of God that he is to be as an heathen man and publican among us; that is, when it is seen that the member of the body is dead, then, and then only, is he to be cut off; and this is for the salvation of the whole body. So Paul also gave direction that one offender should be delivered to Satan for the destruction of the flesh, that the spirit might be saved in the day of Christ. Manifestly this did not mean that this literal body might perish in natural death, but that which was fleshly in him might be crucified, that he himself might in the end be saved from the flesh, and unto the church of God. Then when Paul said, "Them that sin rebuke before all, that others also may fear," it is plain that he was seeking the good of the whole body. Such rebukes

would fall upon the ears and hearts of others, and there would be a salt in them for others which would preserve them from doing the same things. We all need just such reminders all the time from the word of God.

All these things belong to what is called the discipline of the church, and let us also note well that they are mandatory. They are not directions which we may disregard if we think best, but commandments from the blessed Master, which leave us no discretion as to whether to abide by them or not. If our brother trespass against us, as is dealt with in Matthew xviii., the word is, Go to him alone. Not if you think best, but whether you think best or not, go; it is best to go, though you may not think so. When the church was told to deliver one to Satan that he might learn not to blaspheme, there was no such word as you may do so, but you must do so. When it is said, "Them that sin rebuke before all," it is an equally positive commandment. But the commandment is not arbitrary; that is, it is not without reason; it is not the commandment of a tyrant who seeks the good of no one but himself, but it is the commandment of God our Father in heaven; it is not for revenge, or to cause the offender to suffer, but for healing and restoring, if indeed the member of the body be not hopelessly gangrened and dead. All these directions are the voice of love. God loves his church and therefore he has sought her good in every way. We are sure that all our brethren feel and know that this is true. God is love, and all his commandments are the expressions of love; he is the Father of the family, and they all are named of him in heaven and in earth. It is not only disobedience to him when we neglect these, or any of his ordinances, but it is to the harm of all

his people of his church; it not only shows that the love of God is very dim within us, but it shows that we have but little love to our brother when we neglect the directions of our Father laid down in the word. If he has told us how to deal with an erring brother, then such dealing is for the glory of God and the good of that brother, and our good also. It is good for the whole body that the sickness of one member be healed; it is bad for the whole body if but one member of it be sick. Do we love each other? Do we love God? Then let us do as love directs: try to restore our brother. "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." That is, he shall put away from that brother manifold transgressions which would follow if he were not thus converted. Suppose that in a family circle a child shows tendencies to wrong courses, what is the result of love toward that child? Is it not to try to save him by instruction, and by chastisement if that be needful? If indeed the parent loves the child as he ought to love his children this will be his effort, even though there be great pain in it to himself. If a brother sees another brother going in ways that can only result in evil, and love reigns in his heart toward his brother, will he not expostulate, and entreat, and warn again and again, to save him from the precipice toward which he is tending? It was the voice of Cain, the murderer, who said, "Am I my brother's keeper?" It is the solemn conviction of love that we are our brother's keeper in the sense of striving to save him from death. How can a church answer her King when he shall say, Have ye tried to save my erring ones? How can any one of us answer when it shall be asked in our consciences, Hast

thou striven to convert the sinner from the error of his way? Is there any one whom we have not faithfully striven to convert from that error? Our brother has not sinned against us, he has sinned against God, and against him only; our displeasure is but a small matter, but "it is a fearful thing to fall into the hands of the living God."

We know full well how hard it is for one who himself feels imperfect in thought, word and deed, and that he comes far short of that which is commanded him of God, to go to another and seek to point out to him his sin, but because we are lame, shall we therefore let our lame brother slip and fall? True, we all are daily going astray, and daily we must have restraining grace or we shall sin that sin which is unto death; but who is best prepared to seek out others that are erring? Is it the pharisee, who thanks God that he is not as other men are, or is it the poor publican, or is it that man who looking upon the publican feels that he is not fit even to be the companion of such as he? Is it Peter when he said, "Though I should die with thee, yet will I not deny thee," who is prepared to save the erring and denying ones? or is it Peter who has sinned, and at one look from his Lord has gone out and wept bitterly who is best prepared to seek and to save his brother from error and death? It must not be forgotten either, that all this must be done with a remembrance that the Lord alone can bless the seed that is sown, and produce a harvest to his praise and glory. It is sure that he will and does bless his servants when they are found in the way, and it is true that when any man feels most his own weakness and errors, then, and then only, is he prepared to seek out others who are wandering. "When I am

weak then am I strong," said the apostle. It is sure that no one has come further from abiding by all that has been presented here than has the writer. O that we might all heed this word of the Lord more abundantly! Not self-praise, but the praise of the Lord is in it. Let all be done to his glory, is the prayer of all who love him, we feel well assured.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

JAMES V. 13.

"Is any among you afflicted? let him pray."

The spiritual tribes of the Lord, to whom this epistle was written, have the assurance that in the world they shall have tribulation, and be subject to afflictions, for God's people have always been characterized as a poor and an afflicted people, who trust in the Lord. Yet there are seasons when they are enabled to mount up with wings as eagles, and to rise above their pressing sorrows, when they are permitted to drink of the streams of that river which makes glad the city of our God—when they drink, and, for a season at least, do forget their poverty and remember their misery no more. The tide of their sufferings and of their rejoicings ebbs or flows as they endure the absence of sensible manifestations of the divine presence of their Lord, or are permitted to sit under his shadow with great delight, as his smiles create their purest joys, and when his smiles are withdrawn nothing can supply to them the lack. That this is, and always has been the case with the children of God in all ages past, the Scriptures fully testify; and that the same must be our lot while here below we have no reason to doubt; nor have we any just cause to desire that

it should be otherwise, for although no affliction for the present seemeth joyous, but grievous, yet afterwards it works the peaceable fruits of righteousness in them who are exercised thereby. And we are assured by divine revelation that our light afflictions, which are for a moment, work for us a far more exceeding and eternal weight of glory, while we look not on the things that are seen, but on the things that are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. We are, therefore, gainers ultimately, and even at the present they afford us reliable evidence that God dealeth with us as with children. But still, such is our weakness, we soon would faint under the weight and pressure of our afflictions if we were not sustained by the strong hand of our covenant God. Our impatient nature is prone to seek for sympathy in our afflictions from those around us who are subject to like passions, and it is soothing to our feelings to know that we have kind friends who can feel for our woes, and offer words of consolation and comfort; but still we are not to rely on human, or even on christian sympathy, alone. Our great dependence is, and should be, on Him who is able to bear us up, and to sanctify all our tribulation to our good and his glory; therefore we have the direction embraced in the text, at the head of this article: "Is any among you afflicted? let him pray." This is the peculiar privilege of the saints, of all who mourn in Zion, of any among you; and what a cheering consideration it is that we may come boldly to the throne of grace with our supplications, our prayers, our groanings, our tears, our burdens and complaints, with this warrant or order from the Lord, bidding us to bring them there, and leave them there, for we are

instructed to cast all our cares on him, for he careth for us. As a good Shepherd careth for his flock, and as a father pitieth his own son that serveth him, so the Lord careth for his own elect who cry unto him day and night.

A feeling sense of our extreme poverty should not deter us, for although we have nothing in our hand to bring to our God as an offering, it is his throne of grace that we approach, and the poorer we feel the greater is the necessity of calling on him. If we were not poor, why should we ask for favors? The throne of grace is not accessible to the rich. The rich our God sends empty away, but he filleth the poor with good things. Nor should our darkness and doubtings deter us from approaching the mercy-seat, for our God assures us that they who fear him, though they walk in darkness and have no light, still it is said, "Let him trust in the name of the Lord, and stay upon his God." The mercy-seat is open and accessible to the saints, as well when involved in clouds and darkness, as when their skies are bright and clear; for God to them is a Refuge in distress and a very present help in trouble. He is not God afar off, but always at hand. He may be out of our sight, but his saints can never be obscured from his view. His ear is never heavy or dull that he cannot hear their crying. Hence the instruction, "Is any among you afflicted? let him pray."

But what is prayer? It must be something more than a form of words, for when the saints pray they are forbidden to use vain repetitions, as the hypocrites do. Nor are we to indulge the thought that we are to be heard for our much speaking. Prayer does not consist in the position of the body, nor any form of words, though they be ever so sound or orthodox. God is a Spirit, and they who

worship him must worship him in spirit and in truth. Without faith it is impossible to please God, and none but the spiritual, those who are born of the Spirit, possess that faith which is so indispensable to please God, for Paul says it is not of ourselves, it is the gift of God; it is a fruit of the Spirit, and it is the faith of the Son of God. Jesus Christ is himself both the Author and Finisher of it. Every one that is born of the Spirit does possess this principle of faith at all times, but it is not at all times sensibly felt by them, it being a purely spiritual principle in them; it is opposed by the flesh, and when the flesh predominates, when we walk after the flesh, that faith in us is obscured by clouds of doubt and unbelief which rise from the flesh, which is always at war with the Spirit. Then we grope along in the dark until we are delivered from the captivity of sin, which is in our members. Still that faith of the Son of God in us cannot die, for it is of God, and overcomes the world.

That faith which is born of God, according to 1 John v. 4, subsists on heavenly food, and will not rest long in us without its food from heaven. The saints cannot, therefore, remain long in darkness, or in captivity to the law of sin which is in our members, before there is a secret breathing desire for deliverance, a sighing after the liberty of the gospel, a groaning, being burdened, a crying out, "O wretched man that I am! who shall deliver me from the body of this death?" This struggling after light and spiritual enjoyment is the action of faith which must finally triumph over the flesh, and overcome the world. It is the prayer of faith that is fervent and effectual.

Christians, therefore, often pray fervently and effectually when there is no outward form or ceremony discoverable,

and perhaps pray most when they feel as though they cannot and do not pray at all. The Spirit of Christ, which is in them, maketh intercession according to the will of God, but it is often with groanings which we cannot clothe with words, for it cannot be uttered; but it is nevertheless prayer, and it is the prayer of faith, and it will assuredly be heard, and in due time answered. We may sometimes be sadly cheated by the deceitfulness of the flesh, and think we are praying fervently for certain things, when our desires are only those of the flesh, and not the groanings or breathings of the Spirit. Hence we ask and we receive not, because we ask amiss. It is a great mercy to us that our fleshly desires are not gratified, that the things which we ask for and which our carnal passions desire, are not granted, to be consumed on our fleshly lusts, which war against the Spirit, for they would only tend to strengthen the flesh, the more vigorously to maintain the warfare against the law of the Spirit of life. But the Spirit of life and immortality, which dwells in all who are born of the Spirit, searches all things, yea, the deep things of God, and knowing the mind of God, maketh intercession for us according to the will of God, and John says, "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."—1 John v. 14, 15. Those who are addressed by the apostle James in our text are all in possession of this Spirit, all being born of it, and that which is born of the Spirit is spirit, therefore he says, "Is any among you afflicted?" That is, if any one among the saints is afflicted, it is his peculiar and inestimable

privilege to pray. None others have the ability to pray with the spirit and with the understanding, for they possess neither, and in their absence all their prayers are but the vain expressions of the prompting of the carnal mind, which cannot please God.

Many are the afflictions of the righteous, and they are not only many, but various, but their afflictions rise not out of the ground, neither do they come by chance, for God hath, for wise and gracious purposes, chosen them in a furnace of affliction, because he knoweth that it is good for them to be afflicted, it seems to humble them, to teach them their dependence on God, and to make them remember the throne of grace. Having nowhere else to look for succor and support, and deeply sensible of their pressing necessities, they are constrained to enter into their closets, and to shut the door; their desire is unto the Lord, they desire seclusion from the world, and, if possible, from themselves, to enter the secret chambers, which are only known to the saints, and there—

"Into the bosom of their God
Pour out their long complaints."

"Let him pray." Our Father seeth in secret—he knows our feeble frame. He bows his ear and bids us come even unto his seat, to come boldly, notwithstanding our sense of vileness, of unworthiness; no frowning terror clothes his brow to fright the timid, trembling suppliant from his presence, but as a child coming to a loving parent, so the saints approach and draw nigh unto God by the new and living way, which he hath consecrated for them through the veil; that is, through the flesh of him who was made flesh and dwelt among us. None can come to the Father but by Christ, and none who come by him will ask God

to change the purpose or counsel of his own will for their gratification, but rather will they pray that they may be reconciled in all things to the righteous will of God; and while they pray from the fullness of their hearts that God may forgive their trespasses, as they forgive all who have trespassed against them, they know that unless they have that forgiving spirit in them which from the heart forgives those who trespass against them, neither will their heavenly Father forgive them their trespasses.

At this present time the saints are passing through a great fight of afflictions; we have fallen on exciting times; wars are raging in our land, our sons are called into the tented fields,

"Where blood and carnage
Clothe the ground in crimson,
Sounding with death groans."

Let all the afflicted saints then call mightily on the name of the Lord, as he affords us the spirit of grace and supplication, that he may support us under our present trials, and in his own good time and way restore peace and prosperity to our beloved country, and protect his dear children under the shadow of his wing, until the indignation be overpast.

Ye saints of the most high God, pray without ceasing, and in all things give thanks unto God. And may the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you. To him be glory and dominion forever and ever. Amen.

MIDDLETOWN, N. Y., Oct. 1, 1862.

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

Mrs. Nancy Strathers, W. Va., \$3.00; Phebe J. Faulkner, N. Y., \$1.00; Thomas W. Records, Mo., \$1.00; Elder D. Bartley, Tenn., \$4.00.—Total, \$9.00.

OBITUARY NOTICES.

DIED—May 7th, 1906, **Mrs. Phoebe Ruhamah Ellis**, widow of the late John W. Ellis, Scotchtown, N. Y., at the home of her daughter, Mrs. P. B. Hartford, 501 W. 140th St., New York city. Sister Ellis was born Sept. 25th, 1827, and was therefore aged 78 years, 7 months and 6 days at time of decease. She was baptized some twenty-eight years ago, by Elder Benedict, in the fellowship of the Brookfield Church, at Slate Hill, N. Y., and continued a worthy member to the end. Four children survive her, two sons and two daughters, also one sister. She was a doer of the word. The Spirit of him that raised up Jesus from the dead dwelt in her, and that Spirit did quicken her mortal body, for the life was manifested, and we have seen it, and bear witness that God is glorified in his saints, and that all his will is done in earth even as it is in heaven.

The funeral service was held at her late residence. The text of discourse was from 1 Cor. xv. 26.

J. McCONNELL.

NEW YORK, N. Y., May 15, 1906.

Calvin Howard was born in Chester township, Morrow Co., Ohio, November, 1824, and died at his home in Richwood, June 7th, 1905, aged 80 years, 6 months and 22 days. He was married to Ann Lloyd, Oct. 23rd, 1842, with whom he lived almost fifty years, when the beloved companion passed to the great beyond, twelve years ago. Mr. Howard united with the Chester Baptist Church, in Knox County, when seventeen years of age; in 1841 he moved his membership by letter to the Mt. Pisgah Baptist Church, in Morrow County, with which church he remained until his death. Being much afflicted in his last years, he was prevented from attending the meetings of the church of his choice; he greatly appreciated the visits of all ministers of the gospel, and his worn and much used Bible is a silent testimony of the many, many hours spent in spiritual communion with Christ. He was the father of seven children, five sons and two daughters, who with a host of other relatives and friends mourn his departure.

The funeral was held at the late home Saturday at 1 o'clock. Elders Mathews, T. P. James and A. A. Thomas, of Richwood, officiating.

His daughter, (MRS.) MAGGIE HARD.
RICHWOOD, Ohio, May 13, 1906.

DIED—At his residence, New Kingston, Delaware Co., N. Y., May, 1906, **Richard Miles Faulkner**, in his 78th year. In January, 1844, he had the misfortune to lose a portion of one of his limbs, which caused him to learn the shoemaker's trade, thereby earning a comfortable living for himself and family until stricken with paralysis, in January, 1905, which rendered him nearly helpless. He was married in Janu-

ary, 1850, to Oret Maria Dumund; to them were born three children, one son dying in infancy; two daughters survive him. Though not a professor, he was in possession of a good hope through grace, and we feel that he is at rest.

ALSO,

Oret Maria Faulkner, wife of the above, died October, 1905, aged 78 years. In March, 1900, she, too, was stricken with paralysis; thus husband and wife were almost helpless at one time for over a year, until taken away by death. Two daughters, Martha and Rosenas Faulkner, survive her, and tenderly cared for their parents during their illness. She united with the church at Middletown, Delaware Co., N. Y., many years ago; her trust was in Jesus, anchoring her hope in grace divine, exalting her God. She loved to meet with the church to hear the gospel of Christ, and we have greatly missed her from our meetings since her affliction. She had no fellowship for the fashionable societies of the day, but preferred to walk the two miles in order to meet with us. Hers was the last funeral at which our beloved and lamented pastor, Elder J. D. Hubbell, officiated. Thus one after another of our dear kindred in Christ are taken away, and we are left to mourn, but God who doeth all things well can heal our wounded hearts.

PHEBE J. FAULKNER.

I HAVE been requested to write an obituary notice for the SIGNS, of our brother **D. D. Boyd**, and speak of what we hope the Lord has done for him.

He united with the Missionary Baptists, and tried to live up to the letter of the law for fifteen or sixteen years, and knew no other way. He was a faithful soldier, and always tried to live right. At that time he knew nothing of the Old School Baptists. In 1881 the Lord revealed himself to him, and his neighbors said he was becoming crazy. In 1885 some Primitive Baptists came and preached Christ Jesus, and the same year he united with them. He had to go about twenty miles to his meetings. Afterwards his first wife became a member also. She died in 1895, leaving him with several little children. Three or four years later he married a Mrs. Wright; she was identified with the Primitive Baptists when they were married. She is a good and faithful sister in the church, always contending for the faith once delivered to the saints.

Brother Boyd often spoke in public after he united with the church, but never lengthily. In 1890 the Pilgrim's Rest Church was organized in this country, and some ten or twelve have united since that time. Brother Boyd passed away Sept. 27th, 1905. He now lies in the Shady Grove cemetery by the side of his first wife. He leaves his wife, three little children, and brethren and friends to mourn their loss. He was well spoken of by them who are without, as well as those within the church. We do miss him so much, but hope he has gone where there is no more

weeping or sorrow. O that it may be our lot to meet him in that world above, where all is love, joy, peace and pleasure.

B. F. PARKER.

ROYAL, La., April 27, 1906.

OUR babe, **Alvin Turner Bond**, died Oct. 14th, 1905, was born Dec. 20th, 1904, and was nearly ten months old. He was a bright, sprightly child, and the pet of our family. At the time of his death we were temporarily located in Spencer County, Ky. On the 8th of October we visited our home in Anderson County, and all the pretty flowers we had left were still untouched by frost, but we knew it would be our last visit before they must fade, so his mother gathered all the nicest and made a pretty wreath to place (in the Lawrenceburg cemetery) on the grave of our little Christine, who died nearly four years before. All the way to the cemetery our babe played with these pretty flowers, and chattered over them more than was usual for him to do, until we felt that it was depriving him of much pleasure in leaving them on the little grave for which they were gathered. Wherever we passed any flowers on the remainder of our journey that day his attention was especially attracted by them, and he would reach for them and prattle to the delight of us all. He had been languid for several days from the effects of the whooping cough, and we thought from the unusual cheerfulness he was much better, and we were rejoiced because of it. We were mistaken in this, however, for six days later he was taken from us, the result of the same trouble, and one week after the pleasant journey just described we were traveling the same road, following the corpse of our babe, and when passing the place where the beautiful flowers stood, so attractive to our little one, we saw them blighted and faded by frost, and it seemed that the same frost had visited our home and taken the tenderest and best, and our affections and earthly hopes had felt the killing effects of that frost from the hand of a wise and merciful God. About the same time as on the week previous we were at the grave of our little Christine to inter beside it the body of our other precious babe, who in his infant purity and beauty was fittingly typified by the beautiful wreath we placed there on our last visit.

Brother D. G. Johnson offered prayer, after which the little body was laid to rest, freed from all pain, sorrow and trouble, with which we must all be burdened in this life, to await the resurrection, when all the redeemed family of God shall be united, in which we believe are included those called in infancy from this world of sin into the presence of their blessed Redeemer, to join in the song of grace in that world that shall never end.

As we reflect on the dispensations of Providence toward us, and realize that brother Johnson, who spoke in prayer so comfortingly on the said occasion, was also called home to his last resting-place soon

afterward, we feel that God's hand has rested heavily on us in taking this dear friend and brother from our midst. We bow in humble submission to what has pleased our God to send upon us, and try to say by faith, Thy will be done. C. W. BOND.

DIED—At the home of Mrs. F. L. Cox, Manassas, Va., where she had been on a brief visit, May 6th, 1906, **Mrs. Jane C. Hunton**, aged about 81 years and 6 months. Her husband, brother Thomas E. Hunton, died in 1882. Sister Hunton kept her home in Fauquier County till old age and failing health compelled her to leave it and make her home with her youngest daughter, Margaret, my wife. Under the pressure of disease and old age and severe trials in the last two years of her life, her naturally strong constitution became so undermined that an attack of stomach trouble, to which she had long been subject, soon closed the scene of her earthly pilgrimage after an illness of two or three days. Apparently she suffered but little. I see her now as she lay prepared for the grave, a lovely, beautiful expression upon her countenance, and I felt she was blest above all living. Knowing her as intimately as I have for the past thirty years, and being a member of her family for twenty-two of those years, loving her so dearly both as a mother and a sister in Christ, I feel I must restrain my pen, lest my readers might think I indulge in fulsome praise of a poor fellow-mortal. Mother Hunton was a noble character naturally; grace added its charms to and sanctified that character. I do not think that a more unselfish person lives, or one who more cheerfully sacrificed their own comfort for that of others. It can be truthfully said of her, none knew her but to love her. She was baptized many years ago by Elder Joseph L. Purington, in the fellowship of Broad Run Church. Many of her brethren in different parts of the country can testify to her unspiced hospitality. Her faithfulness to her Lord and Savior as it is always manifest in steadfastness to the truth, faithfulness to the church and its peace and order, was abundantly shown all her life in the church, especially in its closing years of great trial to her, and she proved that her love for her brethren and the house of God was not in word only and lip service, but in deed and in truth. Often in the recent past she expressed a great longing to be at rest, to go to her heavenly home. She sweetly and quietly fell asleep, and we must believe, "asleep in Jesus." We miss her sadly in our home, but grief is selfish, we must rejoice for her. She leaves three daughters: Mrs. Louise Cox, Miss Laura Hunton and sister Margaret C. Badger, and one son, Thomas Hunton, with numerous relatives, friends and brethren in other churches to mourn their loss.

Elder Eubanks ministered sweetly and comfortingly to us at the funeral from the words of Jesus, "Whosoever liveth and believeth in me shall never die."

J. N. BADGER.

MANASSAS, Va., May 15, 1906.

POETRY.

(IN MEMORY OF CALVIN HOWARD.)

As the annual frosts are cropping
Leaves and tendrils from the trees,
So our friends are yearly dropping,
Through old age and dire disease.
Spring and summer, fall and winter,
Each in swift succession roll,
So our friends in death do enter,
Bringing sadness to each soul.
In hope of life eternal given,
Behold a pardoned sinner dies;
A chosen blood-bought heir of heaven
Called to his mansion in the skies.
He left the world and all its toys
For better, brighter worlds on high;
His faith embraced substantial joys,
Soaring beyond the starry skies.
We think we see him now at rest
In the bright mansion love ordained;
His head reclines on Jesus' breast,
No more by sin and sorrow pained.
Why should our eyes with sorrow flow,
Our bosoms heave the painful sigh?
When Jesus calls the saint must go,
'Tis his eternal gain to die.
Fearless he entered death's cold flood,
In peace of conscience closed his eyes;
His only trust was Jesus' blood,
In sure and certain hope to rise.

CHANGE OF ADDRESS.

ELDER W. A. Thompson has changed his address from Blackwell, Okla., to 1019 South Laurance Ave., Wichita, Kansas, where he will be glad to welcome any of his brethren.

Mrs. S. Elsworth having changed her address from Norton, Kansas, to Burlington, Colorado, would be glad to hear from any one getting their mail at the latter place.

MEETINGS.

THE Delaware River Association is appointed to meet with the church at Southampton, May 30th and 31st, and June 1st, 1906. Those coming via Lambertville and New Hope will be met at Ivyland on Tuesday afternoon. Others will be met at Southampton on Tuesday afternoon on train leaving Reading Terminal, Philadelphia, at 4:23 and at 9:43 Wednesday morning. All who desire to come are cordially invited. It is hoped that all the ministers of our correspondence who can do so will be with us. This is

a cordial invitation to each one of them. We shall also welcome any other ministers of our faith and order who may wish to come.

SILAS H. DURAND, Pastor.

WM. HOBENSACK, Clerk.

THE Old School Baptist Church of Middleburg, N. Y., has appointed her yearly meeting to be held the first Saturday and Sunday in June, (2nd and 3rd) 1906. Ministers, brethren and friends are cordially invited to meet with us.

A. COOK, Clerk.

THE Warwick Old School Baptist Association will be held with the Middletown & Wallkill Church, at Middletown, N. Y., Wednesday, Thursday and Friday, June 6th, 7th and 8th, 1906.

Eric R. R. trains leave Twenty-third St., N. Y., as follows: 7:25, 9:10, 10:25 a. m.; 12:55, 2:55, 3:53, 4:25, 5:22, 6:25 p. m. Get excursion tickets between New York and Middletown. All who can, use 2:55 p. m. train Tuesday before the meeting, arriving at 5:07. All p. m. trains will be met at James St. station. Those coming Wednesday morning will go direct to meeting-house, which is only a short distance from the depot. Afternoon trains from the west will be met at James St. Afternoon trains of O. & W. R. R. will be met at Wickham Ave. depot. Should any one come on morning trains Tuesday or be missed at depot, go to 21 Broad St.

We extend a cordial invitation to all lovers of truth and righteousness to meet with us; we specially invite our ministers who preach salvation through the grace of God for time and eternity.

H. C. KER, Pastor.

G. A. EMORY, Clerk.

THE Siloam Association of Oregon and Washington will meet with this church, four miles north-west of North Yakima, in the Nathez Gap, June 15th, at 10 o'clock a. m., and continue the two following days. We extend a cordial welcome to all lovers of the truth. Conveyances will be at the station at North Yakima, and all who contemplate coming by train will please write beforehand, stating when they will come. To those wishing to come by private conveyance, will say there are ample means for caring for teams.

SONORA A. HESS.

THE Lord willing, the yearly meeting of the Benlah Old School Baptist Church of Canada will be held in the schoolhouse in the township of Brooke, Lambton Co., Ont., five miles from Alvinston Station, beginning on Saturday before the third Sunday in June, 1906, and continuing two days. All lovers of the truth are cordially invited.

ARCHIBALD McALPINE, Clerk.

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2:30 P. M.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 74.

MIDDLETOWN, N. Y., JUNE 15, 1906.

NO. 12.

CORRESPONDENCE.

NORTH BERWICK, Maine, Feb. 6, 1906.

MRS. MABEL WEEKS—DEAR SISTER IN THE LORD:—I was glad to so soon get a few lines from you, as the theme of our correspondence has ever been the all-important one, the religion of our Lord Jesus Christ. And then, I trust, our interest in the things of Christ has not been concerning the bare theory of these things, but we have desired to know in all its divine preciousness the power of the revelation of Jesus Christ. As the years of our life pass along, we more and more come to the understanding of Paul's language: "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."—Phil. iii. 7, 8. We are poor, sinful, so needy, we need the Savior in his all-sufficiency, and to us that believe, he is precious.

"In every office he sustains,
In every victory he gains,
In every counsel of his will,
He's precious to his people still."

Those words in Jude that you mentioned in your letter are very gracious, let me pen them: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." As I look at these words I say, This is spiritual, heavenly employment: building, praying, looking. The saints to whom Jude was writing were compassed with adversities and plagned with false teachers who subverted the gospel of Christ, and in their vile doctrines turned "the grace of our God into lasciviousness." How necessary it was then that those who feared the Lord should hold fast that which they had received and heard of God, and earnestly contend for the faith once delivered to the saints. All the false teachers who have in any generation crept in unawares among the beloved of God will eventually find that their damnation slumbereth not, and they shall utterly perish in their own corruption. (2 Peter ii. 3-12.) It is no trifling matter that men untaught of God, "sensual, not having the Spirit," intrude themselves and their damnable errors among the saints

of God. If we are otherwise, if we have been drawn to sit at the feet of the Lord, (Deut. xxxiii. 3,) and have been taught of him, it is all of his sovereign kindness.

“But ye, beloved, building up yourselves on your most holy faith.” The sacred writer may well designate these the beloved. The evidence that they are such is that God hath delivered to them the truth of the gospel of Christ, and thus they are sanctified unto himself. (John xvii. 17-19.) Their most holy faith is the foundation on which they build. All the doctrines of men or devils will never become a sure support and foundation for poor, perishing sinners; but our most holy faith once delivered unto the saints embraces all the glorious revelation of the everlasting gospel. Here our feet stand, (1 Cor. xv. 1,) and here we may build up ourselves, our hopes and expectations, and find ourselves, through God’s mercy, established and unmoved. The storms and winds may beat, trials and false doctrines may assail us; our most holy faith, the eternal, God-given truth, is our rock and everlasting strength, which not all the powers of darkness can ever undermine or overthrow. Happy are we to be found building up ourselves upon this foundation. “Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.” I find, my dear sister, that I look with all affection to our most holy faith, for here there is ground for encouragement for a mourning, sighing, helpless, vile sinner. In this faith our covenant God is known; he who hath loved his people with an everlasting love, who hath chosen his own in Christ Jesus, and hath so freely, most lovingly blessed them in him with all spiritual blessings in heavenly places. Here we have re-

vealed the redemption and forgiveness of sins by the shedding of the blood of God’s own dear Son, Jesus, our dear One, our Savior, who of God is made unto us wisdom and righteousness, sanctification and redemption. In our “most holy faith” all the attributes of the blessed God are comfortingly and gloriously revealed, his justice and grace, his mercy and truth, his loving-kindness and faithfulness, all in divine harmony they dwell in our most holy faith. Here may our desires root themselves. As poor, frail creatures, so sinful, unworthy, may we trust in, lean upon, cast ourselves upon our most holy faith and find there is a building up, that we are encouraged, that we are edified. Truly it is well that we are not moved away from the hope of the gospel, for other foundation can no man lay than is laid, that is, our precious Christ. Others may build up themselves in their vain conceits, in self-righteousness and fleshly, pleasing doctrines, but all such things will prove to be only quicksands, and the end can only be everlasting disaster, confusion and wrath. But our most holy faith, so sacred, so dear, so firm, so sustaining and comforting, abides to bear us up in holy confidence before the Lord our God. Then though troubles be our portion, and temptations assail us, though others depart from the truth and give heed to seducing spirits and doctrines of devils, if through God’s grace we are found building up ourselves on our most holy faith, we shall find ourselves strong and well fortified to withstand all afflictions, and we shall be found to the praise and honor and glory of God.

“Praying in the Holy Ghost.” Did not our Savior say that men ought always to pray and not to faint? (Luke xviii. 1.) One of the consoling thoughts

in the believer's heart is that the Lord heareth prayer. (Psalms lxxv. 2.) He hears the cry of the humble and does not despise their prayer. The Holy Ghost is the inspirer of all true prayer, his divine operations move our hearts to look up to the mighty God for succor, and thus in our necessities we pour out our hearts before the Lord, who graciously inclines unto us and hears our cry. The Scriptures abound with encouragements to pray, and none who fear the name of the Lord shall ask in vain. (Isaiah xlv. 19.) God will avenge his own elect that cry unto him day and night. (Luke xviii. 7.) The answer to all our supplications he has already stored up for us, and in the set time to favor us he will bring us relief and shed upon us abundantly his tender mercies. He delighteth in mercy, therefore he says, "Before they call, I will answer: and while they are yet speaking, I will hear."—Isaiah lxxv. 24.

"The christian's heart his prayer indites,
He speaks as prompted from within;
The Spirit his petition writes,
And Christ receives and gives it in.

'Tis prayer supports the soul that's weak,
Though thought be broken, language lame;
Pray, if thou canst or canst not speak,
But pray with faith in Jesus' name.

Depend on him, thou canst not fail,
Make all thy wants and wishes known;
Fear not, his merits must prevail,
Ask what thou wilt, it shall be done."

As I muse upon the words, "building up yourselves on your most holy faith, praying in the Holy Ghost," I feel my insufficiency to nourish myself in divine things, and I find longings within; my heart going forth that I may in very truth be grounded, nourished and built up upon the precious doctrine of Christ our Redeemer, for I know no other foundation than the faith of God's elect can encourage and build up a poor sinner. "Praying in the Holy Ghost." Yes,

while we are building we are praying. I would that the Holy Ghost would teach me more and more my need, and open up to me the preciousness and glories of our most holy faith. O that he would animate my soul with fervent supplications that in all blessedness and comfort I may be strengthened with might by the Spirit in the inner man; that Christ may dwell in my heart by faith; that I, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and know the love of Christ which passeth knowledge, that I might be filled with all the fullness of God. (Eph. iii. 16-19.) What a prayer for an unworthy, vile sinner to pray! I ponder over it, and though I know I am asking all, my humbled yet yearning heart says, I cannot ask for less, less than this will not suffice me. It is very agreeable to know that you and others are exercised with like precious longings, and as such aspirations do not arise from our depraved natures, but are wrought in us by the Spirit of God, these cries and sighs and yearnings declare us to be those found "praying in the Holy Ghost." So much we need divine help that we are instructed to be found "praying always with all prayer and supplication in the Spirit."—Eph. vi. 18. The next words in these verses we are considering are, "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." "The love of God." Here let us retreat, this is the sanctuary of believers. That love is everlasting, and immutable, and so mighty a hold it has upon us that it will not let us go, and no power in earth or hell can sever us from the love of God which is in Christ Jesus our Lord. (Rom. viii. 35-39.) Let us, the Holy Ghost en-

abling us, keep ourselves in this sacred sanctuary, in this mighty, unwavering, eternal love of God.

"In heavenly love abiding, no change my heart shall fear,

And safe in such confiding, for nothing changes here;
The storm may roar without me, my heart may low
be laid,

But God is round about me, and can I be dismayed?"

O to believe the love of God, for God in his tender mercy speaketh most comfortingly to the poor and needy. He knows that we are weak and sinful, and that we are sometimes discouraged by our temptations, but he who in love and pity redeemed us will surely shelter us from every ill, and he will carry us in his embrace until the pilgrimage is done. Jesus, "having loved his own which were in the world, he loved them unto the end." Let us therefore keep ourselves in the love of God, that is, that we be found not distrusting, not having mean thoughts of Jehovah's affection for poor sinners, but be found believing and knowing the love that he hath to us. (1 John iv. 16.)

"Keep yourselves in the love of God." This embraces that heavenly teaching of Christ, wherein he says, "He that hath my commandments, [written in his heart, Jer. xxxi. 33,] and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love." "Even as I have kept my Father's commandments, and abide in his love."—John xiv. 21; xv. 9, 10. I know that your heart, and mine also, hath much affection for the commandments of the Lord, and much we crave that enabling grace that we may ever be found walking as his obedi-

ent children, not fashioning ourselves according to the former lusts in our ignorance; but as he which hath called us is holy, so would we be holy in all manner of conversation; because it is written, Be ye holy, for I am holy. (1 Peter i. 14-16.)

"Looking for the mercy of our Lord Jesus Christ unto eternal life." Mercy, this we constantly need, and our God is rich in mercy. Looking for mercy. This describes us.

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

"Looking for the mercy of our Lord Jesus Christ." That mercy that flows through his atoning sacrifice and justifying obedience. Looking for mercy to be shed upon us abundantly through Jesus Christ our Savior. (Titus iii. 5, 6.) Looking for mercy, we shall not look in vain, our God will shew us his kindness, he will be merciful to our transgressions, our sins and iniquities he will remember no more. "Looking for the mercy of our Lord Jesus Christ unto eternal life." This is the crowning expectation of the believer in Christ Jesus: that mortality should be swallowed up of life. "Now he that hath wrought us for this selfsame thing is God, who also hath given unto us the earnest of the Spirit." We are now tasting it, for "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John xvii. 3. Our poor earthly life, derived from Adam, is sinful, corruptible, abounding in miseries. O such a life, I would not live alway, I loathe it. (Job vii. 15, 16.) I should indeed be miserable. (1 Cor. xv. 19.) But the hope of eternal life, which God, that cannot lie, promised before the world began, lifts up a poor, sin-plagued sinner to hopeful

blessedness and peace. Eternal life; this is to live in friendship with God and Christ Jesus, the Head of the church. Eternal life; this is freedom from all iniquity, all impurity, to be in spotless beauty, to be holy and without blame before God in love. This is to live in communion with the Lord, to reign in incorruption, immortality, glory and power with Christ Jesus our Lord. O to be like him, to see him as he is. (1 John iii. 2.) Then there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. This is our destiny, the destiny of all the blood-bought saints of God, and even now how sweet it is to be tasting the earnest of our predestined inheritance to which God our Father hath predestinated us. (Eph. i. 11.) "Looking for the mercy of our Lord Jesus Christ unto eternal life." May the Lord give us eyes to be ever found so looking, and his name we will praise forever.

FREDERICK W. KEENE.

“WRITE.”

WHAT shall I write? Let me write whatsoever the Lord giveth me. It is as brother Gilbert said of faith: when the Israelites were at the end of their strength, and were at a loss to know what to do, Moses commanded them to stand still and see the salvation of the Lord. What else could Moses do than to tell them to wait upon the Lord? The Lord had promised Moses that he would deliver his oppressed Israel out of the bondage in which they were held by the cruel Egyptians, and now when they had apparently come to the end of their road, and were just at the Red Sea, and mountains were on either hand, so that they could not go forward, or to the right hand or to the left, with the hosts of Pharaoh pursuing

them to carry them back into their former bondage, how could they expect anything else than to be captured and returned into the bondage from which they were seeking to escape? What great dread they must have been in! But the Lord had promised Moses to set the Israelites free, and he had faith to believe it, therefore he could with confidence tell them to stand still and see the salvation of the Lord; he knew that what God had promised he was able to fulfill. Then when God commanded them to go forward, what else could they do but to arise and go through the Red Sea? As brother Gilbert said, they started onward by faith, not by sight. Had the sea been opened from side to side they could have gone on by sight; but they went forward at the command of God, and the sea opened before them, as they needed that it should do. So if the Lord has commanded me to write in his name he will guide my mind and pen, sentence by sentence, for the comfort of his little ones. But I need to be comforted myself, poor, old, deaf, lame sinner that I am. Paul said, "When I am weak, then am I strong." If there has ever been a time that I have felt to be weak, it is to-day. I am overwhelmed with the troubles of this world, but while cast down, I hope that I am not forsaken. God has promised that he will be with us to the end of the world. That promise means not only the time of the end of the world, but also the time when our end as individuals shall come, for that will be the end of the world for us. It is as when Jesus spoke about the dead hearing the voice of the Son of God, it is not only in the future that they shall hear, but also all the way along. It is a progressive work, and will progress until the last one of God's elect hears his voice and lives. Then, child of

God, while you remain on the boisterous sea of time fear no evil, for he has promised to be with you unto the end of the world, and you shall safely land on the shore of deliverance, and though the waves may roll high and rough they shall not hurt you, for God has promised to be with you alway. While this is the language of Christ to his disciples, to whom he gave the great commission, yet it will fully apply to each heir of promise, and he will be with each one to the end. I sometimes think that my little barque will sink, and then again I think, "How can I sink with such a prop as my eternal God?" How can I sink with his eternal hand underneath me and Jesus standing near to save me from all danger? We are just as certain to be landed upon the sweet shores of rest as though we were already there, for we have a never-failing Pilot guiding the ship, and the devil with all his host shall not be able to overthrow the old ship of Zion, because our God is at the helm. Sometimes we get low down in the slough of despond, and dark clouds enshroud us and there is not a ray of light, yet the Sun of righteousness again breaks through the clouds with refulgent glory, and darkness and storm must give way before his light and warmth. Then the children have a rich feast, and cry out to their fellow-pilgrims, "O taste and see that the Lord is good." The children of God do not wish to feast alone, but want their fellow-pilgrims to come and taste with them. The Lord is gracious and his love is like the rays of the sun, all the people of God share the light and power, and it is not in the least weakened, because it is like its Author, without bound. But the poor, tried pilgrim, like Mephibosheth, is lame on both feet, and his progress must be slow. But thanks be to God they

eat at the King's table; they have no robes of their own to hide their shame, so they must be clothed by the King's bounty, and eat at the King's table. They are clothed with a seamless robe, which no man can wear until Jesus puts it on him. But these fast runners who get along so well, they neither want to eat at the King's table nor wear his robe, for they say, "We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach." Their own apparel is their own righteousness, wrought out by their own labor in complying with conditions demanded of them, and their desire is that their reproach be taken away before men. They do not want that salvation that is all by grace, they want a salvation upon conditions, which shall be of right theirs when they have complied with the conditions; therefore they want to eat their own bread and be clothed with their own apparel. These are they of whom Paul said, "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." An intelligent lady once told me that Christ's righteousness was only for himself, and that each one of us must have a righteousness of our own; that the righteousness of Christ was only as an example to us. This is the true sentiment of all who do not want to wear the robe that was wrought out upon Calvary. God's people are so poor that they are not able to furnish themselves with clothing, and therefore they are glad of the imputed righteousness of Christ. As my dying wife said when I asked her if she felt that Jesus was her righteousness: "If Jesus is not my righteousness I have none." God's children are a thousand

times willing to have Jesus for all their righteousness, for it is sure that they have none of their own before God. Let "self-righteous souls on works rely, and boast their moral dignity," but when God's people count up all the cost, without free grace they know they are lost. These pilgrims are homeless, having no abiding place here, but they seek a city whose maker and builder is God. This city is the new Jerusalem. Of this city, Jerusalem, with its temple built by expert workmen, who knew each stone and timber and where each belonged, is a type. When this temple under Solomon was built, each stone was taken from the quarry, and every stone was fitted for the temple, so that when they came to erect the building there was to be heard no sound of axe, or hammer, or any iron tool. This city sought by the people of God is a building not made with hands, eternal in the heavens. Each stone was quarried out of the quarry of nature. The great Builder goes to the quarry and prepares each stone, and he places each one in the building as it pleases him. Paul said, "Ye are the temple of God;" and God dwells in this temple. When Jesus prayed to his Father he "lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." At another time, after praying, "Father, glorify thy name," the Father answered, "I have both glorified it, and will glorify it again." Then Jesus prayed that all his might be one with the Father and with himself. Then, dear child, you are one

with God, and an heir of God, and a joint-heir with our Lord Jesus Christ; what is the Lord's is yours, and all things are yours, and ye are Christ's, and Christ is God's. Why talk of being poor when all things are yours? Lift up your drooping heads, ye cast down children of God, for all gold is worthless compared to your wealth. You have an inheritance which is "incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." There is certainty in our salvation, "therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed." There is nothing uncertain about this salvation, and everything pertaining to the everlasting happiness of the people of God is sure.

The heading of this article is "Write," and I have written, and I send it to the SIGNS for your consideration, and if there is anything for the people of God in it, it is at your disposal.

Dear brother Chick, your card to me, some time ago, was very encouraging. I am glad that you enjoyed the former letter I wrote you, and Elder Ker said the same thing. To know that such brethren as yourselves and Elder Bartley are benefited by things which are given me to write is an encouragement to me. Let us bless God there will be no deafness or affliction of any kind in our final home. Here we have some foretastes of the living water which waters the city of God to which we are traveling, and I sometimes feel in a hurry to reach that blessed abode. I cannot say that time is swiftly flying with me, like John Bunyan, I am in a prison; but God rules and does his will, and I desire to submit to his will.

May God bless the editors and publishers of the SIGNS, and all his Israel, is my prayer.

J. M. DULEY.

CAPRON, Oklahoma.

RIO, Ill., January, 1906.

LINES TO A FRIEND ON THE DEATH OF A HUSBAND, BROTHER AND FRIEND—TO THEM THAT MOURN:—Some one is in great sorrow. The Lord for a good purpose has led you in deep waters, flowing over you in great waves of affliction, amid groanings that cannot be uttered; in deep sorrow, weeping that the world, even they that know not God, may know the anguish of souls in the prison-house of clay; may see the sufferings of his followers, even as he suffered. "Jesus wept." Why did the Son of God weep, even with the sisters and friends of the dead Lazarus? Ah, why? His beloved followers while in the flesh must needs sorrow. "Blessed are they that mourn: for they shall be comforted." List! the Master says, "Lazarus sleepeth;" and this is heard from his disciples: "Lord, if he sleeps he shall do well." But the veil of the flesh was between them and immortality, and great was their sorrow, even in the presence of their Master, that their brother and friend was dead and in the grasp of dissolution; putrefaction was doing the work of "dust thou art, and unto dust shalt thou return." This, the inevitable, is written in living words upon all flesh: Flesh cannot inherit the kingdom of ultimate glory, until sown in weakness and raised in power. Do we not hear the words of the mourners? "If thou [the Master] hadst been here, my brother had not died." And also, "Thy brother shall rise again," with the reply, "I know that he shall rise again in the resurrection at the last day," but the tomb

now holds him in the silent embrace of death; he cannot hear our voices; we can never more in this life see him go forth in his pride in the full vigor of a well ripened manhood.

The one that now sleepeth the long sleep of death once walked with the loved ones now left to mourn; walked with them to the house of the Lord, where the knee bowed at the command of the Spirit, and the tongue confessed unto the Lord, where prayer was wont to be made, and reverence and adoration were tendered unto the Lord of hosts, to whom all power was given when he took up his life and was seen of his brethren, and above five hundred, before his ascension, having conquered death, hell and the grave; and he is Mediator and Advocate with the Father for the sins and iniquities of the flesh, the tabernacle of clay containing the treasure, that the excellency may be of God and not of us. This same Jesus is our Redeemer, who was glad that he was not there with his followers when their brother died, to the intent that his disciples might believe; thus teaching dull mortality that in him, and him alone, there is life in time and in eternity. "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" The first Adam in the garden of Eden believed in God when God called him, after he had fallen by disobedience. Back there is the first attempted hiding in the Lord's garden, when the world was new, ere the appearing of the Ancient of Days was made manifest in the flesh. This first Adam was only of the earth; had he been born of the Spirit he would have been an heir and have dwelt in God's spiritual kingdom. We read that he that is born of God doth not commit

sin, for his seed remaineth in him, and his belief is unto everlasting life. The offspring of the first Adam now is in sin and iniquity, and all his days he must go sorrowing, contending with thorns and thistles. Mortality sees through a glass darkly, so darkly it is hard to believe death is completely swallowed up in victory; hard to see that our brother, husband, kinsman and friend sleepeth in Jesus; hard to see that relatives and friends who have passed over into the land of rest (sleep) must come forth at the last trumpet call, when all the ransomed will come forth of every nation, kindred and tongue. The redeemed were his from the foundation of the world, given him by the Father, and being redeemed from all sin as he, the First-fruits, came forth, so will they come forth, none will be lost.

The redeemed shall come to Zion, the city of our God. Satan cannot touch their lives; they that believe this, whose allotted time in life is as yet but a little season, behold the victory by the eye of faith; they see mortality put on immortality, they see by faith that Christ is the Redeemer, is the resurrection and the life, and believing, they are glad death has lost its sting and the grave its victory over those whom the Master bids come forth. The fetters are broken, the prison door is opened, the prisoners are freed from their grave-clothes, Satan is chained by him who holds worlds in the hollow of his hand. We read in the word, "It is expedient for us, that one man should die for the people, and that the whole nation perish not." This is the language of a noted priest in the time of Christ's sojourn in earth, in the time of Christ's coming to raise the dead, and from that day forth they took counsel together to put him to death, him

who should gather together in one the children of God that were scattered abroad. (John xi. 47-53.) Friends, mourners, you cannot understand these things, you cannot behold this Master in the resurrection and the life unless he suffered for you, unless he died for you and arose a complete conqueror for you, and if so, and is made manifest to you by the Comforter promised to all the saints, you are not left, as was Rachel, weeping for her children, and would not be comforted because they were not. If the Master is come in the Spirit he will make his power known; where he has begun a good work he will carry it on to the finish, to the intent that you, sorrowing friends, may believe, fully knowing he is all-powerful and doeth all things well; and though you may have prayed that this cup might pass, you can now say, O God, may I be reconciled to thy will, and glory in thy majesty and power, with the sweet promise that, "I go to prepare a place for you. * * * That where I am, there ye may be also." And when your pilgrimage in time is over, may you meet the loved ones gone before. May you realize God's love and mercy as you journey on in time, praise and adore him for the dear Redeemer's sake. Amen.

JOHN L. BLOOMFIELD.

St. JOSEPH, Mo., March 16, 1906.

TO THE PRIMITIVE OR OLD SCHOOL BAPTISTS SCATTERED THROUGHOUT THIS BROAD LAND:—I would address you as one who loves the name, and I trust that I do love the name. Why do I love it? I hope that it is as David, who said, "Is there not a cause?" His brethren asked him, as you will remember, why he was not back in the mountains with the few sheep? He replied to them, saying, "Is there not a cause?" Now it seems to me

from the reading of the Bible, which I recognize as the revealed will of God, that those who bear this name are that people who are saved by the Lord. "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord?" And, The Lord "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." Now I will say that I do not know how long before the foundation of the world, but all Old School Baptists do believe this truth, as far as I know. Paul said so, and he was an apostle by the will of God, and knew Jesus Christ, according to the promise of life, which is in Christ. Now shall I not say it also? I will say that there are some claiming the name Primitive Baptist who do not say it, or it seems that way to me. They talk much about the Adamic race. Adam was the last creature that was made of this material world. "God created the heaven and the earth," not the earth and the heaven. Let us receive it as it is written, and let everything come in line as it is written in the record. We also read, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." In Hebrews we read, "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." Read also the balance of this chapter. The Lord said, "They are not of the world, even as I am not of the world," alluding to his disciples. Of some who were present, he said that they were of the world, and he further said that his word had no place in them. They were of their father the devil, and his works they

would do. We read of some in whom the Lord works to will and to do of his good pleasure. He said that he would walk in them and dwell in them, and that he would be unto them a God, and they should be to him a people. He said also that "It shall come to pass that whosoever shall call upon the name of the Lord shall be delivered." Some men do not like these "shalls." But, "Thy people shall be willing in the day of thy power." Again, he said, "My sheep hear my voice, and I know them, and they follow me: I give unto them eternal life; and they shall never perish." He said that he would give this life to his sheep, which were already his sheep. There were others who were not of this fold, them also would he bring, and they should hear his voice, and there should be one fold and one Shepherd.

Now, dear ones, have you ever heard the tender Shepherd's voice? He said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." It is said in one place that the sons of God married the daughters of men. Does it not look as though some who bear the name of Baptist are marrying something like this? Some of them do not like to hear very much about predestination or foreordination, but do love to talk about money, and an educated ministry, and are very much alarmed, fearing a failure if we do not exercise ourselves. It would seem that they have failed to notice the promise of God to those who put their trust in him. We are told that "the love of money is the root of all evil," and had we not better be careful in this direction? I do think that there is great damage done to the cause by talking so much about money. One reason is, that all the religious sects around us

are after money, and do not want to hear anything about what is the will of God; but the poor in spirit desire to know something about him whom to know is life eternal. We read in his word that his counsel shall stand, and that he will do all his pleasure. All that the Father hath given to Jesus shall come to him, and all that have left houses, lands and children for his sake, shall have an hundredfold more in this present world, and in the world to come, life everlasting. The ravens have neither storehouse nor barn, and yet God feedeth them, and one of his children is of more value than many sparrows. There are gracious provisions from him who has all power in heaven and in earth. What has become of our faith? And what sort of faith have we now? I fear that the sons of God whom we have mentioned are learning from the wives which they married of the daughters of men, and this is causing many to halt and many to wander, yes, more than all the preaching of the predestination of God. We learn that "all Scripture is given by inspiration of God, and is profitable for doctrine, * * * that the man of God may be perfect, thoroughly furnished unto all good works." When we go to the sanctuary and the preacher is dodging on every side, for fear that some one cannot endure sound doctrine, and that if it be preached such as these will not come back, and the congregation will become small, have not many of us seen the result? The sheep get no food, and soon become dilatory about going themselves; it seems as though it is the same thing that caused trouble in days gone by. If the sheep get distant, the little lambs naturally will follow. Peter was commanded to feed the sheep, but was neither commanded to make one nor to shear one.

I have said more than I expected to say when I began, but do as you please with this; I know it is very imperfect and badly composed; my mind has gotten ahead of my pen in writing.

Please send me the SIGNS OF THE TIMES for one year, I love to read it; the dear ones talk as did David, Draw nigh, and I will tell you what the Lord hath done for my soul.

Your brother,

J. L. MINTER.

GOD'S SOVEREIGNTY.

"THE convulsion of nature that has all but wiped out a city has sent a thrill of horror around the world. Wherever the hand of civilization has touched there are men and women with blanched faces who scarcely had recovered from the horror of Vesuvius in time to learn of the awful tragedy of the city of the Golden Gate. Man is a pigmy. He boasts that he has conquered the elements; he has girdled the earth with electricity; he has learned to talk through space; he has sailed the salted seas with great ships; he has proposed to master the air. In his pride he has believed himself more than man. And in the face of the terrors of earthquake, fire, eruptions, it is meet that he should humble himself before his God and realize that in the face of the natural law, the rich and the poor, the high and the low, the weak and the strong, are equal in their utter helplessness. Man is a pigmy; he is the fly on the window pane, the atom to be rended and torn and crushed as the Power that rules the world for some great purpose, hidden from us all, shall direct. Man is a pigmy. 'I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.'"

DEAR BRETHREN EDITORS:—I inclose the above clipping from the *Louisville Herald*. I was deeply and solemnly impressed as I read it, yet surprised to find such a profound sentiment in a newspaper. But few will regard or look upon the appalling scenes at San Francisco as being in any way a dispensation of Providence, but all right-minded, candid and honest hearts must say, The Lord hath done it, and should we not

stand in awe and reverence to the God of providence, who is ever righteous in all his acts? What he hath purposed to accomplish we poor, finite worms cannot tell, yet we must believe this awful event is but a stepping-stone to the accomplishment of some great and all-wise purpose. If it is true our days are numbered or appointed, and we cannot exceed them, then the time and way must as certainly be determined and fixed. Many deaths occur seemingly by accident, but the days were numbered and made up to the full. Could the end have come in any other way? Human beings are careless, forgetful, and disastrous results follow, but dare we say our God is careless, negligent or forgetful, making mistakes as men? To whom will ye liken him? Shall we say some part of this great structural work was incomplete—the foundation not strong enough? He who is the great Builder of the universe hath made it complete in all its parts, and will subserve his all-wise purpose. What though Vesuvius be found belching forth streams of molten lava? What though there be internal convulsions in the earth? What though the earth quakes and chasms open and cities are swallowed up? Pause a moment. By whose hand is it done? Man—pigmy, dust, has nothing to do with this. Then if we can trace His hand in these great destructive elements, where shall we set the limits or boundary line and recognize the work of man? In all the intricate working of the universe, “the wheel within a wheel,” each little part must as necessarily fulfill its place as the larger. The master wheel is God. The Lord by the prophet could say, “Out of Egypt have I called my Son,” but how shall this be when he is born in another country? Our God has divinely arranged all inter-

vening events, so that no cog within the great wheel shall be out of place, and the Son is called out of Egypt. Then,

“Keep silence, all created things,
And wait your Maker's nod;
My soul stands trembling while she sings
The honors of her God.

Life, death and hell, and worlds unknown,
Hang on his firm decree;
He sits on no precarious throne,
Nor borrows leave to be.

Chained to his throne a volume lies,
With all the fates of men,
With every angel's form and size,
Drawn by the eternal pen.”

“This God is our God for ever and ever; he will be our guide even unto death.”—Psalms xlviii. 14. Truly all his works praise him and his saints will ever bless him.

Submitted.

P. W. SAWIN.

SHELBYVILLE, Ky.

AUGHRIM, Ont., March 19, 1906.

EDITORS OF THE SIGNS OF THE TIMES
—DEAR BRETHERN, I HOPE, IN THE
LORD:—While I am about to send my
subscription for the SIGNS OF THE TIMES
I thought I would like to tell you what I
hope the Lord has done for my soul.

I was born May 6th, 1834. My father
and mother were Old School Baptists,
and from my earliest recollection I was
taught that in order to be saved I must
be born again; that I sinned in Adam,
and all the will I had was to sin, and this
caused me to have very serious feelings,
although I was brought up very moral.
I was seventeen years old when I saw
myself a lost sinner before God. Then I
tried to do better, but the more I tried it
seemed the worse I got, until I thought
there was no mercy for me; but I tried
to give up thinking of these things, and
succeeded very well for awhile. There
was a family moved into the neighbor-
hood, and they built a house; I was help-

ing them build it when one day a log fell off the house, struck my leg and broke it. No one knew my feelings, but I felt that the God of heaven through his mercy had kept me from being launched into eternity. Then I felt if I ever got over this I would live a better life. I got well again, and able to go about, but I found I was the same sinner as before. I found all my promises were broken, I could not think a good thought, and was now a helpless creature on earth. I was very fond of company, but I thought I would settle down in life, and I asked the Lord to guide me. I bought a bush farm, built a house on it and got married, but I believe there was a hungering after righteousness that all this could not fill. One day I was in the woods alone, and I was so troubled that I put my axe away and started for a place where I would kneel down and pray. Soon the feeling left me and I stopped, and these words came to me, "Remember Lot's wife," look not behind thee; but I went on, and fell on my knees, but could not utter a word, only the publican's prayer, and that did not seem to go any higher than my head. I felt I had sinned away the day of grace and there was no mercy for me, and it would be better for me to die than to live, but as I got up these words came to me, "He which hath begun a good work in you, will perform it until the day of Jesus Christ." O if you could know the comfort I received at that time. I wondered if any one else felt as I did, and I wished some minister would come along so that I could tell him my feelings.

One day my brother was working with me in the woods and I told him my feelings. He said, "That is a christian experience;" but I could not believe it, for I thought if that was the case I would be

without sin. Then I wished I had not told him, for it seemed I must have deceived him. Shortly after this brother was taken sick with typhoid fever, and passed from this world of sorrow. I felt it was well with him. That same summer I was working in the field alone and felt what a miserable sinner I was; I fell down on my knees to pray to God, but yet I could not say a word; I felt I was a reprobate and there was no mercy for me. Then I thought I would stop thinking about it, but these words came to my mind, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." I knew that was a promise to me, for I did hunger after righteousness, and this kept me from despondency. But I could not keep from sinning, and this gave me trouble, though I tried to keep from everything that was wrong. This went on until the year 1870, when one day I came into the house from my work feeling very sick and miserable, then these words came to my mind, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. * * * But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." I can never describe the joy I felt at that moment, for I felt that all my sins were laid upon Jesus, and I was complete in him, and that I would doubt no more; but before twenty-four hours had passed the darkness returned, and I can describe it only as an eclipse of the sun. I felt miserable, but then I thought of Peter when he thought he would never deny his Lord, and this gave me some comfort. I know that it is not in man to direct his steps, and all my times are in his hand, and all events at his command. I have tried to tell what I hope the

Lord has done for me. I love the SIGNS, and would not be without it.

I remain, I hope, your brother in the Lord,

MALCOLM McALPINE.

DRAIN, Oregon, March 20, 1906.

DEAR EDITORS OF THE SIGNS:—Another year has rolled around, which reminds me that it is time to renew my subscription for the dear old SIGNS. In sending remittances for the paper I have often wondered whether it was right for me to say anything more than what is necessary in sending my subscription, but I do love to talk of spiritual things, and I am not ashamed to own my Lord or to defend his cause, although I feel unworthy.

It may not be out of place for me to give a little account of our church. I will leave that to your better judgment. We are a little handful of members, and meet at our home once every month, I hope for the true worship of our Lord and Savior Jesus Christ. Elder Matthews has been with us for some time, and quite often, but he is becoming feeble and aged, and cannot be with us now every time. At our last meeting our dear son, Charles Morningstar, spoke with liberty and comfort to us all, so much so that the church liberated him to exercise his gift. He says that he has fought long and hard against having to stand up to speak in the name of Jesus, and O the tears he has shed, and the terrible load which has been on his mind, no one knows save those who have passed through the same. If ever the Lord spoke peace to my soul it was over this dear boy when he lay dying, as we all thought, from a burn which he received when only three months old. The third day after he was burned I thought that I

could live no longer under the awful pressure of my sins, which were pressing me down. I went to my room for the last time, as I thought, to beg the Lord for mercy. I locked the door and fell on my knees, when I heard a voice say, "Daughter, thy sins are all forgiven thee." My tears were dried, my burden was gone, I arose to my feet and sat down and wondered what it all meant. I had been much cast down for five years under this awful load of sin and guilt. Never had I been so happy in all my life before, I wanted to shout praises to our heavenly King, but I thought that I must be quiet on account of my babe. After a time I became composed so that I went to my child, and I noticed that he was better, and he began to mend from that hour. Little did I think then that I would live to hear him declare the counsel of God upon the walls of Zion. Praise be to his holy name, he has wonderfully blessed us. Three of our oldest children, one daughter-in-law and one son-in-law are all members in good standing in our church; they are sound in faith. Our three other children, as I firmly believe, know the joyful sound, and I feel to consign them to the Lord.

At our last meeting we had the pleasure of a visit from dear old brother and sister Turpin. They have lately united with the Baptist Church; one is seventy-five and the other seventy years of age; they are as happy old people as I ever saw. Our custom is to give all our members a chance to speak at our meetings if they feel like it. These two old people related the experience of grace which had been given them, and it did cause our hearts to rejoice. My husband said he had nothing to tell, save his travel from darkness to light, and he had told that so much that it had become as an old coat

or vest, it would seem to the hearers that it was all worn out. Dear old brother Walker said it reminded him of a piece of gold; if it was wrapped up and laid away it became dull, but the more it was rubbed and used the brighter it grew. It stirs up our pure mind and encourages us to hear the dear little ones tell of the sure mercies of our heavenly Father. May we all at all times be ready and able to contend for that faith which was once delivered to the saints. May we be given strength from on high to run with patience the race that is set before us, ever looking to Jesus, "the Author and Finisher of our faith."

I would like to say a few words to the writers of the SIGNS, also to the readers, to tell you my heart goes out to each and every one of you. I feel that we are all one family, being taught in the same school, and Christ is our Teacher. I am very fearful and weak in spirit at times, and have many doubts and fears; at other times my spirit is revived for a little, which makes me hope that my name is written in the Lamb's book of life. Dear loved ones, I ask an interest in your prayers.

With love to all the household of faith,
I remain your unworthy sister,

S. MORNINGSTAR.

TROY, Texas.

DEAR EDITORS AND READERS OF THE SIGNS:—I will try to tell you a few things that make me glad, and why. I am glad the Lord is my righteousness, my own is as filthy rags; that I am a sinner, for such Jesus came to save; that it is not of him that willeth or runneth, for I cannot do either; that the preparation of the heart and the answer of the tongue in man is of the Lord, for I cannot prepare myself; that the Lord

is merciful to our unrighteousness, and will remember our sins and iniquities no more forever; that he will separate them as far from us as the east is from the west; that though our sins be as scarlet or crimson, he will make them white as wool and snow; that the blood of Jesus cleanses us from all sin; I am glad it does not say some of the least, for mine are big ones; that it is not by works of righteousness which we have done, but according to his grace and mercy that we are saved.

Dear brethren, I began this some time ago, and it seemed so much like myself, poor and imperfect, I laid it aside; but since reading the SIGNS of April 1st, which was so comforting to me, I feel to add a little more, and may perhaps send it on if I do not become disgusted with my effort again. It may be a damaging confession, but I want to make it right now, and that is, I was for many years after I obtained a hope and was received in the Primitive Baptist Church a believer in "conditional time salvation," and tried to defend it in my weak way. Arminianism was so very closely interwoven in my nature that it had to be literally burned out, and the process by which it was done almost drove me to despair at times, but I trust the Lord has delivered me from that snare and delusion and has taught me that salvation from start to finish for time and eternity is alone of him, and without him we can do nothing. I much sympathize with the dear saints that are yet entangled in its meshes, and hope that they may not have to suffer what I have, to be extricated. I hope I am enjoying some of that sweet peace and rest we get in ceasing from our own labors. By the deeds of the law shall no flesh be justified. Cursed is man that trusts in

man, and makes flesh his arm. Two years ago I was driven out of a conditional church here that had passed non-fellowship resolutions against those believing in predestination. At last, after suffering quite awhile, I came out and united with a little church twenty miles away, that had come out, having had about the same experience I had, and we do not feel that we need any peace propositions, for we have peace, and see eye to eye, and have one speech, no Ashdod. We are denounced, and are called hard names and misrepresented by some of the would-be leaders of the conditionalists, and their animosity and vituperation against us seem to be worse than we get from outsiders, but we can well afford to possess our souls in patience, and let them rail on; if God is for us, who can be against us?

In conclusion, dear kindred in Christ, I want to say that my sorrows and sufferings in this world will soon end, I being sixty-eight years old, and perhaps this is the last I will try to write. I feel to be the weakest of the weak, and the vilest of the vile, and if grace saves a wretch like me the rest of you need not fear. I have a hope sometimes that it will, notwithstanding all my deformity and sins.

As space is precious in the SIGNS, I will close. Love to all the dear saints.

Your brother, I hope, in Christ,

A. J. PHILLIPS.

KALAMAZOO, Mich., Dec. 20, 1905.

EDITOR OF THE SIGNS OF THE TIMES:
—I herewith send payment for the renewal of my subscription. I have been sick with erysipelas and rheumatism for the past three and one-half months, from which I have suffered greatly. I am improving slowly, and hope to be able to

attend again to my school work by the first of January. I do not wish to be without the SIGNS; it always bears sweet, comforting news to the tried and tempest-tossed child. O if I could but write as those who do write for the SIGNS from time to time, how happy I should be, but my words seems as chaff thrown to the wind, of no value at all.

We are oftentimes cast out into darkness, and feel that all have forsaken us, but how our weak, trembling hearts are made to leap for joy when Jesus, our precious Jesus, shows his smiling face, and we are permitted once more to enter that same peace and rest that we did when we were first brought to love Jesus and were made willing to take up our cross and follow him. Surely all that have obeyed his commandments have found that his yoke is easy and his burden is light. True there are trials and tribulations through which we must pass, but it is said the Lord will be with us in six troubles, and in the seventh will not forsake us. What a strong arm to lean upon. O that more could lean upon that strong and everlasting arm.

How sad, dear brethren, it makes us feel to see those whom we feel sure do know the dear Savior's love and power, and whom we would love to take by the hand and journey along with them, go to church meetings and listen to the precious gospel and to the sweet and tender admonitions of God's dear servants, and still do not confess Jesus before men. They may say that they love the Savior, but O how good it would be if they could come and show their faith by their works. It may be they think themselves unworthy to be in the church, but if all such should remain outside of the church what would become of it? Our worthiness is not in self, but in Jesus Christ. Also, they may

think that they will be of no benefit to the church, but I do know that the church has been a blessed comfort to me, and I know that it will be the same to all who find a home there. O for more love, more zeal, and less pride among the inhabitants of Zion. Take the pride from the church and she will be sound in doctrine, pure in practice, and the poor, little, despised children of Zion will delight in her ordinances. The songs that have been sung in days gone by are good enough for me; where they are used with no addition or improvement is my home, and nowhere else; I want nothing new in the church. I love the church that Jesus Christ set up, it is complete, and her laws just and good, my soul desires no other, and I find no sweet-resting place elsewhere. May our God still continue to bless Zion, and all that are his, is the prayer of the writer.

You can publish this if it is the language of Zion. If ever saved, it will be by grace alone.

Your brother,

D. D. McALPINE.

ROMULUS, Okla., Feb. 16, 1906.

ELDERS CHICK AND KER—VERY DEAR BRETHREN:—Not long since I received a letter from a very dear sister in the flesh, and also an Old School Baptist, who lives in Arkansas. She wrote a sketch of her experience of grace, and it was of so much comfort to me, knowing her as I do, to be such a meek, lowly, humble follower of the Lamb, that I felt as though I wanted to send it to you for publication in the dear old SIGNS, if it meets with your approval. I have her consent. She is so isolated from the dear people of God that she has not heard any preaching for three years. Her husband is not a member, and she is far from any church, but thanks be to God, she is still abiding in the faith.

Dear ones scattered over all our land and country, my prayer is that you may be comforted with the heavenly manna which is sweet to all the children of God. We are kept by the power of God through faith unto salvation, ready to be revealed at the last time, when Christ shall come the second time without sin unto salvation, when he shall make up his jewels, then all the isolated ones will be gathered together. What a glorious meeting that will be, when all they that are in their graves shall hear his voice and shall come forth.

Dear ones, no child of God can deny the resurrection; it seems like the sweetest part of the christian hope. If the dead rise not, then is not Christ raised, and our faith is vain, and your preaching is vain, and ye are yet in your sins, and are of all men most miserable. Then shall I be satisfied when I awake with his likeness, and this vile body shall be fashioned like unto his glorious body, and I shall see him as he is, and be like him. What a glorious thought to the tempest-tossed child of God, that when we are done with earth and all its trials, and affliction, and pain, and sorrow, and death, we shall be at rest with our blessed Savior.

Dear brethren, please pardon me for writing so much, I did not intend to write more than a few words, but my mind seemed to be carried away upon these blessed truths. Sometimes I feel that I could write a volume. May God bless you both, and give you grace and strength, is the prayer of your little sister,

M. J. RILEY.

BLANSETT, Arkansas.

DEAR SISTER:—I will try to tell you my experience, although I feel it is so

little that it is hardly worth while to tell it, even if I have any to tell. It began with a dream when I was a child. I would then sometimes think about dying, and I felt so mean that I was afraid to die; still it was only at times that I felt that way. As I grew up to womanhood I would study about how vile I was, and it became a great burden to me. I was greatly troubled in mind about my condition for several years, and would try to pray, but could not; I felt that I was too mean to pray. One night I was thinking how full of evil and how little I was, and of what would become of me if I were to die, and I fell asleep and dreamed that I saw an angry looking cloud coming up, and I thought that I was afraid, for I thought that I would soon be blown away, and that I must surely die. But soon the cloud began to scatter, and I heard a still small voice saying, "Fear not, it is I," and I knew it was the Lord, and all fear was driven away. When I awoke my mind was relieved, and I felt that way for some time; but it was not long before doubts and fears came. I then had a great desire to unite with the church, but felt that I was not worthy. Sometimes I would go to meeting, and they would open the door of the church, and I could hardly keep from going forward. Sometimes I would find myself holding to the bench to keep from going, but when Florence united with the church I could remain away no longer.

This is all, dear sister, it is so little I am ashamed for one like you to read it. I have many doubts and fears yet. I feel so unworthy to be in the church that I sometimes think I will have my name taken off the book. I never get to the meetings, and I feel that it is because I am not worthy to go, and that I am a castaway.

"Like one alone I seem to be;
O is there any one like me?"

May God bless you, and be with you in all your trials and afflictions, and guide you in the narrow way.

Your loving sister,

WITTIE DUNCAN.

MAY, 1906.

DEAR EDITORS AND READERS OF THE SIGNS OF THE TIMES:—Please grant me the opportunity of saying through the columns of your paper, that while I was at the National Convention of Old School Baptists (so-called), at St. Louis, and participated in the discussion of the various subjects which were discussed there, that I was not, and am not yet, in fellowship or sympathy with the findings of that body, which are unscriptural, and I confess my mistake in assenting to such findings. I also wish to say I believe in and try to preach the holy and high character and attributes of God, in his infinite wisdom, power, riches, love, purpose and grace, and that he rules in the army of heaven and among the inhabitants of the earth with a fixed purpose; causing all righteousness by the mighty working of his Spirit, and suffering all sin and wickedness by the working of the spirit of the adversary.

MORGAN BROWN.

WILMER, Ark., Dec. 27, 1905.

DEAR EDITOR:—In renewing my subscription to the SIGNS OF THE TIMES I am reminded that another year has gone by with all its changing scenes and vicissitudes, its deaths and disappointments, its sadness and sorrows, its sunshine and songs, and it has been the case that while at the meeting with the brethren it has seemed that those that have known me longest love me the best, which makes me feel my littleness; in fact I have never

felt worthy of their love, kindness or confidence; indeed and in truth, when I come to rightly examine myself, I have never felt fit to belong to what I believe is the church of God. I have never merited the love of Jesus which I have sometimes felt shined in my benighted soul, and heart and mind, and which at times lifts me up into another world or place which I have never been able to describe. I sometimes wonder at myself when I survey the surrounding world and see the great mass of humanity rushing, surging, pressing on to hear all false religious doctrines of the day. What our Savior said to those so-called workers for Christ in the olden time holds good even to this day: "I know you not whence ye are; depart from me, all ye workers of iniquity." I do not believe that this limits God's power, predestination, knowledge or electing love, but he means that in the covenant plan of redemption, which was devised by infinite wisdom, he never knew them, and they have never known him in the pardon of their sins. A remnant indeed they are, few and far between in this part of the world, when compared with the great numbers which surround us, yet it is a feast or treat to meet now and then with this little band of believers, and with them sing songs of praise to the great Redeemer.

Your brother,

C. G. IRWIN.

JASPER, Mo., Dec. 29, 1905.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—As I am sending my annual remittance, I feel impressed to write a few lines that you may know there is one more poor, lonely traveler through this vale of tears who highly appreciates the dear old SIGNS. I have been familiar with the paper ever since I learned to

read; being a lover of poetry I used to read it and wonder at its teachings. At the age of twelve years I began to see myself a guilty sinner, and used to search its pages, and read with deep interest everything that seemed to describe my feelings. I was for six years groping in darkness, then, as I humbly hope, the dear Lord spoke peace to my soul.

What I most wanted to tell you, brother Chick, is this: I have derived much comfort from your editorials. Often when my mind has been burdened with some trouble I have received the SIGNS and found an article from you that seemed to just suit my case, and I have long felt it my duty to tell you how I appreciate your writings. May God bless and spare you to speak comfortably to his little ones, and to his name be all the praise.

Your unworthy sister,

C. A. STRATTON.

KENNEWICK, Wash., May 13, 1906.

EDITORS AND READERS OF THE SIGNS OF THE TIMES:—Do any of the readers or correspondents of the SIGNS know the present whereabouts and address of Elder W. W. Polk, formerly residing in San Francisco, on Vallejo St., where he owned a valuable residence property? Since the earthquake I have had no word from him. His residence was in the burned district after the earthquake, and many houses that withstood the earthquake were consumed by the fire, and some were blown up to stop the fire. I think his last address was Berkeley, but I received no answer to my letter when I wrote him before that awful disaster. Please write to Elder J. W. Hess, North Yakima, Wash., R. D. 3, or publish in the SIGNS.

I. N. NEWKIRK.

MARGARETVILLE, N. Y., Feb. 25, 1906.

DEAR EDITORS OF THE SIGNS:—You will find inclosed two dollars to renew my subscription to the SIGNS. I have been a reader of your dear paper for a long time, and feel that I cannot get along without it. I have been in darkness much of the time, and yet have been greatly benefited by reading the different communications from the Lord's tried and afflicted people, and have at times hoped to be able to write some of the Lord's dealings with me, a poor worm of the dust. This may be the last that I shall write. I have often been asked to write by my dear brethren, and by my pastor, the late Elder J. D. Hubbell, and would gladly have done so, but could not as my health has been poor for years. I am now improving, and the dark clouds are breaking, and it seems like coming out of midnight darkness into the glorious sunshine. I feel like saying, "Bless the Lord, O my soul; and all that is within me, bless his holy name."

I am very much alone since the death of Elder Hubbell, and miss his company very much, as he always had some words of comfort and encouragement; but I am sure that of him it is true that he fought a good fight, and finished his work, and has entered into that final rest that remains to the people of God.

I did not think of writing thus when I began, but I have been silent for years, and you will please excuse me. I will close, as I am still weak and my hand unsteady.

From a poor sinner.

(MRS.) R. L. GAVETT.

SENECA FALLS, N. Y., Dec. 11, 1905.

DEAR BROTHER CHICK:—I will now send on my remittance to the SIGNS for another year, although I do not know as I

will live that long to read it. I can say from my heart that I do like the SIGNS OF THE TIMES. I have taken it for almost fifty years, and cannot see any difference in the doctrine it contains; it is still "salvation by grace." I love all the brethren and sisters who write for it; they speak my own language. I can say, like Ruth, "Entreat me not to leave thee."

Dear brother, I like your editorials, they are clear and meek; it seems that you know just how to soothe the sorrowing and help the weak. I look for the SIGNS as the hungry look for food. I do not know that I will ever again be able to write for it. If I live until next May I will be eighty-four years of age.

Now, dear brother, I hope that you will be kept to comfort the people of God, and that the Lord may strengthen you and make you more and more bold for the truth. This is the prayer of the least of all God's children, unworthy to receive the least of all his mercies.

Your sister in this vale of tears,

E. CANDLER.

PLEASE BE SURE,

IN sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur.

Also when ordering the address of your paper changed give the old address as well as the new one.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1906.

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.

DOCTRINE AND EXPERIENCE.

EDITORS OF THE SIGNS OF THE TIMES—DEAR BRETHREN:—Find inclosed two dollars, for which please advance the date on my subscription to the SIGNS. It is worth more to me than all other papers published; it contains all the preaching we get here, except once a year. I would like to write of some of the way in which I hope I have been led, but I cannot, for I am so weak, and ignorant of spiritual things. My wife and myself fully indorse the doctrine of the SIGNS, so far as we understand it. Can any one believe such doctrine who is not born of God? I do not think any one can. I fully believe it is the doctrine taught in the Scriptures. I wish that you would answer the above question if you feel like doing so; it would be a great satisfaction to me.

Yours in hope of eternal life,

GEO. E. MILLS.

KEENES, Ill., April 27, 1906.

From the reading of the above short letter we are sure that our brother is among the number of those who are born of God; he manifestly believes the truth in the love of it. No one can believe the truth of the Scriptures, and love that truth, unless born of God. As those who proclaim the gospel are to preach the truth in love, so all who believe it are to receive it in love. To all such as are born of God the doctrine of the Bible is more than a theory. The form of doctrine is not a dead form, but one full of life. Mere form never can do any living child good. The living in Zion

want that which is spirit and life to live upon, and Jesus' words are spirit and life to them. The blessed Master said that whosoever should eat of this bread should live forever. It is emphatically the bread of life. The provisions of this world support this mortal life, but both this mortal life, and the provisions which support it, shall pass away after a little time; but God has provided for the support of that life which is spiritual, (all spiritual blessings) and neither they nor the life for which they are fitted shall ever cease to exist. So he said, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." The daily bread of this life is sweet to those who live in this life; not only is it needful to be eaten to sustain and to strengthen, but kind Providence has so ordered it that to eat and to drink is a delight to the hungry. It is perhaps a duty to eat and drink the proper amount in order that we may perform that which falls to our lot to do in the work of this world, but yet eating and drinking is more than a duty, it is a delight when we are in a healthy condition. So to receive the doctrine of God our Savior, which is the bread from heaven, is more than duty, it is a delight. The Lord has abundantly blessed the provision of Zion, and has satisfied her poor with bread, and as he brings them to his banqueting-house they eat their meat with gladness. In Solomon's Song it is said that they sit down under his shadow with great delight, and his fruit is sweet to their taste. This is the sure witness that one is born of God, that they find the provisions of the gospel sweet to their taste. This, as it seems to us, ought to give comfort and strength to brother Mills.

The question proposed in his letter has

called up a subject in our mind of which we wish to write for a little time, if the Lord will. The two words, "doctrine" and "experience," are in our mind. By doctrine we mean all things that are true in the sight of God, whether we come to know them or not; and by experience we mean that way by which we come to know them, each one for ourself. Clear experience will bring about clear views of the doctrine. Experience is that we may come to know the doctrine; but whether we come to know it or not, the doctrine still abides, and will abide forever. It is true that our God is eternal, self-existent, immutable, omniscient, omnipotent, omnipresent, just, holy, true, merciful, beneficent, and that he in all these attributes was manifest in the flesh, whether any one of all the sons of men ever comes to know all these things or not. All these things are everlasting truths; they were true before the world was made, and they will be true in all the eternity to come. It is true that men by nature are evil, and that the thoughts of the heart are evil altogether, and that men are condemned by the righteous law of God justly to everlasting punishment for their sins; that salvation cannot be by any human work, or merit, or choice; that the only way of salvation is through the finished work of Jesus; that to bring all this about he came in the flesh and lived among men, and died upon the cross to redeem his people from death and hell and sin, and that he arose again for their justification. All these things are true, whether a single soul knows them or not. All these things belong to the doctrine of God our Savior. So also it is true, as taught in the Scriptures, that all must die; that there shall be a resurrection both of the just and the unjust, and that the right-

eous shall be like Jesus, for they shall see him as he is. All these things remain to be known experimentally by the children of men, but are eternal truths, although not experienced yet by any of us.

Now, on the other hand, experience is that by which we are brought to know the things named above, and the power and sweetness of them. To all those who know not Christ he is as a root out of dry ground, without form or comeliness, and when such men see him, in the only way in which natural men can see him, there is no beauty that they should desire him. But to those who have come experimentally near to him he is the chiefest among ten thousand and the One who is altogether lovely. What has made this difference? This is answered in the beginning of the fifty-third chapter of Isaiah: "Who hath believed our report? and to whom is the arm of the Lord revealed?" The second question answers the first: they believe the report, to whom the arm of the Lord is revealed, and this revelation is alone by experience. No one knows how sweet bread and water are until hungry and thirsty. No one knows how sweet the sunlight is until that one gropes in darkness. No one knows how good the care of a mother is until he comes to need that care. So no one can know how precious is the power of the dear Redeemer in salvation until that one realizes he is lost. The sick appreciate the good physician; the weak know how good is the strength of the right arm that defends them and supports them. He who is strong in himself needs not the strength of another; he that is whole has no use for a physician; he that is righteous in himself has no use for the righteousness of Christ. To such as these Christ has

no beauty or any excellency whatever. But let that man be convicted of all his weakness, and unworthiness, and sinfulness, and then come to see the beauty and excellency of Christ as his righteousness and redemption, and from that time Christ will be all and in all to him. There has been no change in the dear Savior, but there has been wrought a most wonderful change in the feelings of the man by the revelation of himself to himself. Thus it was with Saul of Tarsus. What a vast difference between Saul and Paul! Saul means "ditch or hell," while Paul means "little." The Christ whom Saul persecuted is the same Christ that Paul preached and loved; but the revelation of the sin that was in Saul wrought in him a knowledge that he had not before of himself, and then showed him his need of a full and perfect Savior, and then to him was revealed that Savior, Jesus of Nazareth, whom he had been persecuting. The secret of it all is declared by Paul himself, when it pleased God "to reveal his Son in me."

Now begins with such as was Saul of Tarsus an experience of the doctrine of God and of Christ. Now all these attributes of Jehovah become solemn realities to him. Now all that Jesus has done and all that he is, becomes of immeasurable importance to him. Now the gospel becomes the gospel indeed. Now he who has come to know the joyful sound is blessed indeed. Such an one has come to believe the doctrine of Christ; he believes because he knows, and he knows by that revelation which God gives the soul, by experience. Such an one, through his own experience, knows that he is totally depraved, that his own merit cannot be accepted with God, that imputed righteousness alone can save him, that he must be kept by the power of God; in

short, that salvation is of the Lord. Knowing these things he abhors himself and repents in dust and ashes, while at the same time he magnifies the Lord and makes mention that he is exalted. To this poor, needy soul Christ is all and in all indeed; he believes the doctrine, but he does more than believe it, he loves it.

Our brother asks, Can any one believe such doctrine who is not born of God? We answer confidently, no. One of the strongest evidences that this doctrine, which abases and humbles self and exalts the Lord alone in salvation, is true, is the fact that there are those among mankind who believe it. It is sure that of all the race of men, not one would or could believe such a self-abasing doctrine if left to self. Only the supreme power of God can ever convince any man that he is nothing and that Christ is all. Proud, boastful man will remain proud and boastful if left to himself. Jesus will have no more honor at the hand of any man than was given him by Saul of Tarsus before he was called, so long as that man is left to follow his own vain mind. The power of God alone will ever be able to convince any man that he is condemned and unable to redeem his soul from death. Therefore the fact, as said before, that some men do love this doctrine that abases self and exalts the Lord, is evidence that it is true, for God will not, it is sure, impress falsehood upon the mind of any man. Man cannot of himself believe in his own weakness and unprofitableness, and Satan will not thus abase the thoughts of men concerning themselves. Therefore this work must be of God, and being of God it must be true. His Spirit is the Spirit of truth, and he takes of the things of Jesus and shows them unto us.

The people of God will not object to

doctrinal preaching, they will not object to experimental preaching, and this for the good reason that they cannot be divided. Some preaching has been called doctrinal which yet did not come to the hearts of the people of God with power and savor. Some preaching has been called experimental which did not instruct the children of God; something was wanting in both, else the results would have been different. Perhaps the doctrine was presented without love on the one hand; perhaps the experience was not a presentation of that which is experienced, but only a narration of the changing feelings of daily life. What has experience taught us? What does the doctrine mean to us? One may argue for total depravity, and while the soul listening accepts the argument, yet somehow it does not reach him to do him any good. The minister who is preaching does not come near to him in it. Perhaps the reason is that the minister is preaching it only as a theory, and not as something which he has tasted in its bitterness, as one tastes the wormwood and the gall, it is theory and not experience that is preached. The theory may be all right in form, but there is no sap in it. On the other hand, what is called experience may be preached, and yet not one soul is instructed in the truth by it. This is not to preach experience in the true sense of the word. The experience of depravity cannot be really preached without clear statements of the doctrine from the word of God being involved in it. So also the experience of salvation cannot be really preached without some clear statements being made regarding the finished work of the atonement. Experience involves election, salvation by grace alone, effectual calling, final perseverance and final glory. All that fails

to involve and present these principles of doctrine clearly is not true, heartfelt experience, but simply a misty fog from the emotions and passions and fancies of men.

Christian experience, and the changing feelings and emotions of the heart, are two distinct things. We have all been horrified at the sad news of the destruction at San Francisco of late by the earthquake shocks. Could we meet the hundreds of thousands who experienced the horrors of that dreadful day and hear their testimony, we should find that the experience of all was the same in substance. All had been frightfully awakened that morning; all were driven from home and shelter; all suffered the exposure, the hunger, the danger, the separation of families for a time. In all these things, and many others, all would be agreed. This was the experience, the common experience of them all. But now let each one describe his or her emotions, thoughts, feelings, and what he said or did under the excitement of the time, and we should have not one, but thousands of diverse testimonies. No two in all probability had the same thoughts, feelings or emotions in that awful time. In the experience was unity, but in the feelings produced in each one was infinite diversity. The various thoughts and feelings were not the experience, but were the outcome of that terrible experience. So afterwards came the experience of the bounty of the whole country for relief. This experience in turn produced other feelings, thoughts and emotions; still the experience was one thing, and the various emotions produced by it were another thing. So the experience of depravity and condemnation on the one hand, and of salvation and redemption on the other hand, is one

thing, but the emotions and feelings and thoughts produced by this experience are altogether different things. Experience will produce emotions and feelings, but these are not the experience. Often the soul wonders why such an experience of grace does not produce deeper feelings of gratitude, joy and peace. Why, he says, is my heart so hard, so like adamant under such blessed experience? But while the feelings may change with every passing breath, the experience does not change. All the time remains the knowledge in his soul, "I am a sinner, saved by grace alone." This is what experience has taught that one; it is indelibly written in the heart, and cannot be effaced. C.

CIRCULAR LETTERS.

(Written by Elder J. T. Rowe.)

The Baltimore Primitive Baptist Association, to the churches and associations with whom we correspond, greeting.

DEAR BRETHREN:—In our letter for this year we feel to call your attention to some thoughts on the eighteenth chapter of Matthew.

In the closing verses of the preceding chapter we have set forth some of the authority of the kings of the earth, and we think there is no doubt that the disciples of Jesus were looking forward to the time when he would reign a King on earth, and that they had some carnal ambition to satisfy in holding some important position in that supposed kingdom. Therefore the question in the first verse of the eighteenth chapter, "Who is the greatest in the kingdom of heaven?"

Second verse. The little child here presented to the disciples was, we think, a natural child, but a helpless little one, and his natural weakness was to remind them of their own spiritual weakness.

Third verse. Jesus says, "Except ye be converted," that is, so changed as to get rid of this carnal ambition to be great, "ye shall not enter into the kingdom of heaven," for its King is humble and tells you that he can do nothing but of the Father; so you must be helpless as little children and know that "without me ye can do nothing." This kingdom of heaven we think is the church militant, over which we have one Lord, and all we as brethren. In this kingdom the smallest one is the greatest, the humblest one is the most exalted, and the one who shows a disposition to be led, is the leader. Such meek, humble, small ones as this are the greatest in the church, (or kingdom) as shown in verse four.

Verse five tells us that "whoso shall receive one such little child in my name receiveth me." Not the natural child first presented, but the humble child of God represented by the natural, and it is the child of God that we have presented to us from here on, and his greatness consists in the Spirit of Jesus that dwells in him, and those who love and receive him for Jesus' sake, love and receive Jesus.

Verse six shows us what a terrible thing it is to offend one of these little ones that believe in Jesus, and this offence does not mean the excitement of the carnal passions, but by our own carnal, sinful actions leading them into or tempting them to sin, or to tempt them to believe that being children of God they are immune from the sufferings that belong to the flesh, as Peter did our Lord. (Matthew xvi. 22.) But in the twenty-third verse Jesus said, "Get thee behind me, Satan: thou art an offence unto me." If we insult our brother as a man, we may appease his wrath and all be well, but who can make amends when we have caused him to offend?

Verse seven: "Woe unto the world because of offences!" Not this carnal world that has not known the Father, nor the Son whom he hath sent, but the world of God's people for whom Jesus is the propitiation (satisfaction) for their sins. (1 John ii. 2.) God's people are called the world, because they are made up of every family of the earth. (Rev. v. 9.) These all feel the woe that their carnal nature by its offences brings upon them. These offences bring the oft repeated cry, "O wretched man that I am!" It is this that brings about the warfare between the flesh and the Spirit, and it is the enemy against whom David prays in Psalms cix. "For it must needs be that offences come." Not that offences in any way help or advance the cause of Christ or bring comfort to the child of God, but as two opposite currents of wind produce the whirlwind, so the contrary natures, the flesh and the Spirit in the child of God, necessarily produce offences, crosses, and even sin, and make the children of God cry, Forgive us our sins; and the man who has sinned feels the greater woe.

Eighth verse: "Wherefore if thy hand or thy foot offend thee, cut them off," &c. For the reason that offences bring woe upon the offender, whatever offends you cut it off and cast it from you. This, dear brethren, is in your personal experience. If your carnal nature looking around the glories of the world would take you where you should not go, representing feet, or if it would take to you as a hand that that would neither glorify God nor comfort you, as his child cut them off. It is the same as the apostle says, put off the old man with his affections and lust. "Cast them from thee." Forsake the evil and turn unto the Lord, and he will have mercy upon you, and to

our God, for he will abundantly pardon. (Isaiah.) "It is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." This life means your comfort in the kingdom of God (the church), the joys of salvation as experienced in walking according to the gospel rule. Better to be hopping along in the path that Jesus trod, on one foot, handling only the true gospel of Christ, than having two feet, profession of love to Christ, and at the same time loving the world, and all the time be in the fire of God's wrath and fearfully looking for the day of his fiery indignation.

Ninth verse: "If thine eye offend thee, pluck it out, and cast it from thee." If you see any other than the hand of God in his works, either in nature or in grace, your eye is offensive, for God will not give his praise to another. Pluck this out, cast it away, and with an eye single to his praise enter into life, the fellowship of Jesus and his people, which is far better than seeing man as an help to God. "Having two eyes to be cast into hell fire," which is experienced in our souls when we are conscious of having robbed God of his glory and praise.

Tenth verse: "Take heed that ye despise not one of these little ones" that walks in the path of Jesus, that handles the pure gospel of the Son of God, and that gives to him all the glory of his works, and in those things sees no one but Jesus. To scorn one of these would be to scorn Jesus, for he dwells in them, and this is why they are such humble little children in his kingdom. And "their angels do always behold the face of my Father which is in heaven." The Spirit that ministers to them, the grace that keeps them humble and small in their own estimation, does it by showing

them that all things are of God the Father, who rules by his Son in his gospel kingdom (the church). Should we despise them, we should despise (or scorn) the Spirit that moves them in their humble way.

Eleventh verse: "For the Son of man is come to save that which was lost." Not the lost or dead in trespasses and sins are meant here, but those who by living after the flesh have died or are in the wilderness of transgression, as shown in verses 12-14; showing that as the Shepherd is not satisfied with ninety-nine sheep, but must have the hundredth one, and goes himself into the mountains and seeks that which is gone astray, and when found he rejoices more over this one than those that went not astray. It is possible that the earthly shepherd may not find his lost sheep, but the all-seeing eye of Jesus never fails to find the lost sheep, however small he may be, or however dark the mountain into which he has wandered. "It is not the will of your Father which is in heaven, that one of these little ones should perish." Then they will not perish, for God will do his pleasure and bring his sheep home again. It may be with a broken, contrite heart, as the prodigal son, but O the sweet comfort of the poor, wayward son in being received as a son, which was more than he dared ask. All this, brethren, refers to our own experience alone.

Now, coming to the fifteenth verse, the Lord teaches us how to deal with those of our brethren who may trespass against us; and in the first place we feel that we should know that we are injured instead of being insulted and being trespassed against. We should go to our offending brother in that meek and humble spirit that has been with us up to this time in dealing with ourselves, and prompting

us to cast away the offending foot, hand and eye. The beam being out of our own eye, we now see clearly how to pull the mote out of our brother's eye, and so not saying one word to any one about our brother's sin, we go to him alone, and if it be that he has the same Spirit of Jesus, he hears us, confesses his sin, and we have gained our brother; but if he be so carnal and selfish as to persist in his sin, then take with thee one or two more of the children that believe in Jesus, that in the mouth of two or three witnesses every word may be established, for the humble, Christlike brethren will be able to judge both the words and spirit of each of us, and capable of advising us for the better. We feel that the inference is strong, that if he hears them all is well, and here the matter should stop forever. "And if he shall neglect to hear them, tell it unto the church," and if he hear the church, well, but if not, "let him be unto thee as an heathen man and a publican." He has now been labored with by one, two, and the whole body of Christ, and he will not hear, so you are to look on him as a man of the world, who has no privileges in the church. You have bound him on earth, and the same is bound in heaven (the church). This is justified by his worldly course, and we who have shown our devotion to the cause of Christ outside the church in our efforts to be reconciled to our brother, are loosed; that is, our course has been recognized by the little ones that believe in Jesus, and thus we are loosed in heaven (the church), having the same privileges as before. Those two little ones whom we have called to our aid, and to whom we have submitted our case, have agreed, and the thing has been done for them of our Father which is in heaven (the church), as shown by verse nineteen.

Verse twenty: "For where two or three are gathered together in my name, there am I in the midst of them." In the case referred to, the two little ones whom we have called to help us have Christ in them, and we have him in us, and so he is in the midst, directing our own peace and that of the church, which is still to us the kingdom of our blessed Lord.

The remainder of the chapter is devoted to the one thought of sin and forgiveness, and the extent of that forgiveness. Peter asked how oft he should forgive his brother, "till seven times?" thus more than doubling the Jewish custom of forgiving three times, perhaps feeling that this would be very charitable; but our blessed Lord, who is rich in mercy, and all the time forgiving his people's sins, teaches us that as to his, so to our forgiveness there should be no limit: not seven times, but seventy times seven; and then he tells us that the "kingdom of heaven is likened unto a certain king, which would take account of his servants. * * * And one was brought unto him that owed him ten thousand talents." Just think, brethren, what an enormous debt for a small servant to owe with no means to pay, and what anguish of soul he must have felt when his lord "commanded him to be sold, and his wife and children, and all that he had, and payment to be made," the debt though more than sixty-seven millions. He does not dispute, but begs for mercy, saying, "Have patience with me, and I will pay thee all." Brethren, how often we make promises in our poverty that we never keep in our prosperity, but like his ungrateful servant seem to forget what great mercies we have received. His lord was moved with compassion, and forgave him the debt. He

was not now required to pay, but set free, and at liberty to enjoy home and loved ones. How glad he must have felt, but how soon he seemed to forget the great mercy shown him, "and went out, and found one of his fellow-servants, which owed him an hundred pence [about thirteen dollars]; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all; and he would not; but went and cast him into prison, till he should pay the debt." O what base ingratitude! How can one so blessed be so hard-hearted and without feeling for those who are now, as he was but a short time ago, in great trouble? No wonder that his fellow-servants, seeing what was done, should be grieved, and their lord wroth. He truly deserved to be delivered to the tormentors. "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." See, brethren, the great difference in the amount of their debts: the one ten thousand talents, the other an hundred pence, and the difference between the debt we owe our blessed Lord, and that our brother owes us, is no less. If I have done no wrong and my brother has trespassed against me, his debt is small compared to mine. Let me remember the great mercy shown me, the long-suffering of God toward me; also the great debt I owe, and my utter inability to pay, and then I shall see the debt my brother owes me is small indeed. We have one Lord, even Jesus, and to him we go with all our complaints, acknowledging our sin, and with a broken and contrite heart we beg for his mercy. "Ye Gentile sinners, ne'er

forget the wormwood and the gall." Having so many times been forgiven such great sums, in which we have so greatly rejoiced, ought we not bear this forever in mind, and cheerfully forgive the small sums that our brethren owe us, saying it is of small moment, my brother, I freely forgive? May God grant us this blessed principle of forgiving, never-dying brotherly love that gives us at all times to remember and appreciate God's wonderful mercy to us, and then we shall be merciful and forgiving toward those who may at times like ourselves be out of the way.

May God keep us all humble, and at his footstool united in loving fellowship, praising one Lord, Jesus.

WM. GRAFTON, Moderator.

MILTON DANCE, Clerk.

MARRIAGES.

By Elder J. E. Gore, May 9th, 1906, at the home of the bride's parents, near Laidig, Fulton Co., Pa., Roy C. Crumwell, of Maddensville, Huntingdon Co., Pa., and Miss Ellen R. Lake.

OBITUARY NOTICES.

Zoa Zillotta Crown, daughter of Gilford and Jennie Crown, was born August 10th, 1889, departed this life April 28th, 1906. The frailty of this life has once more been made apparent, and Lottie was called hence at the tender age of 16 years, 8 months and 18 days. This sad event took place after an illness of about seven months. Her sickness from the beginning was of such a serious nature as to cause the family much anxiety. Her time came and the Lord took her home. She is removed from all the ills of this mortal existence, through the gateway of death; she has gone to live with her Savior. She said in her last moments she was ready to go, and as we eagerly listened to the last faint words that fell from her lips, by faith we could almost see her spirit launch into the eternal haven of rest. There was evidence that the Lord was with her. May God's tender mercy and consolation be with her grief-stricken father; her mother preceded her in death. She bore her suffering with great patience and fortitude. She leaves father, three brothers, grandmother and many other friends to mourn their loss.

The funeral service was held at brother Crown's residence. The opening service was conducted by Elder J. C. Hanover; then Elder L. B. Hanover spoke to quite a large concourse of neighbors and friends, using as a text, "As we have borne the image of the earthy, we shall also bear the image of the heavenly." After which the body was laid away to rest.

C. R. HANOVER.

BLACK LICK, Ohio.

Elder R. M. Pate died at Falls City, Texas, Jan. 13th, 1906, lacking only eight days of being 81 years of age, having been born Jan. 25th, 1825, in Jasper Co., Ga. He was married to Miss Nancy Mobley Feb. 22nd, 1848. They both united with the church at Cedar Creek, Coweta Co., Ga., in the year 1850. He was ordained to the full work of the gospel ministry about the year 1860. Some time after this he moved to Cass Co., Texas, and from there (perhaps between 1880 and 1885) he moved to south-west Texas, where he spent the remainder of his time, serving churches the most if not all the time in the bounds of the San Marcos Association. Brother Culpepper says he was a faithful member to the last. My personal acquaintance with Elder Pate and his family and history is very limited, and I know only the things that brother Culpepper has written me.

ALSO,

Nancy Pate, wife of Elder R. M. Pate, was born Oct. 26th, 1830, at Edgfield, S. C., and died March 14th, 1906, at Falls City, Texas. Thus she survived her aged husband only about two months. May the Lord comfort all that mourn, with the assurance that though they have ceased from all their labors and sorrows here in this selfish and unfriendly world, they are now at rest.

ALSO,

J. M. Pate, grandson of Elder R. M. Pate and sister Nancy Pate, who was raised by them, died April 15th, 1906. He was born at Atlanta, Cass Co., Texas, August 2nd, 1879. He died of rheumatism of the heart, and before he died said, I see I cannot get well, I shall go to grandpa and grandma. We believe they are all three at rest.

The above is the information sent me by brother Culpepper. I do not know who, if any, of the family are left to mourn, but Elder Pate was the last of the Elders of the San Marcos Association to pass away. Only a few of the members are now left in its bounds. I have for several years regarded them as the true representatives of the Primitive or Old School Baptist doctrine and order in that part of Texas.

H. B. JONES.

Our dear mother, **Mrs. Euphemia McColl**, widow of the late Duncan T. McColl, died at her home east of Wallacetown, Elgin Co., Ont., on the morning of April 5th, 1906, aged 78 years. She was the eldest

child of the late Duncan and Martha McLean, of Middlesex Co., Ont. Mother united with the Covenanted Baptist Church when quite young, and was baptized by the late Elder Thos. McColl, and continued a faithful member till called away by death. She was sick only a few weeks of dropsy and heart trouble. She leaves to mourn her departure two sons, one daughter, six brothers and two sisters, beside the church, where her seat was never empty when she was able to attend.

Elder W. I. Carnell preached very comfortingly to a large gathering of friends and neighbors, after which her remains were taken to the family plot in Brocks Creek Cemetery.

Her daughter, **MARTHA YOUNG.**
DE WINTON, Alberta.

DIED—At her home in Charles City, Iowa, April 7th, 1906, **Miss Welthy Johnson**, aged 92 years and 10 months. Miss Johnson had been a subscriber to the SIGNS since its first issue.

K. R. ELLIS.

CHARLES CITY Iowa, May 25, 1906.

MEMORIAL.

It is our desire as an Association to give some expression of our sorrow in the death of our dear, aged brother, **Dr. John Thorne**, of the Ebenezer Church, Baltimore city, and of our appreciation of him as a long time attendant upon the sessions of this Association. It is perhaps not needful that we should say much of the many good qualities which were his, for almost every member of all our churches knew him well. His kindness of heart, his hospitality to all his brethren, his earnestness of purpose, his unflinching devotion to the cause that he loved, his faithfulness in contending for what he believed to be right, his frank opposition to what he believed to be wrong, his spirit of forgiveness, which could harbor no malice, his readiness at all times to speak of the sacred things that he loved, and especially his un-failing desire and labor for the prosperity of his own church, are things well known to us all, and we need but name them here to the praise of that grace which made him what he was. No one could know him long or be much in his company without loving him as a brother indeed and a faithful follower of Christ. At this our present session, held with the church of his membership, very many of us remember our past associations with him, and at his home, where so many from far and near have partaken in past years of his hospitality, sorrowing that we shall see his face no more. Yet we believe that he is with the Savior whom he loved. We feel that it is useless to multiply words, but desire to place this feeble tribute upon our Minutes. May the blessing of a covenant-keeping God abide upon all dear to him by family

ties, and upon the church of his membership, and grant unto us all that we may be found following our dear brother as he followed the Lord.

WM. GRAFTON, Moderator.

MILTON DANCE, Clerk.

APPOINTMENTS.

ELDER John McConnell, of New York city, will, the Lord willing, preach at Goshen, Anderson Co., Ky., June 15th to 17th; Salt River, 18th; Mays Lick, 20th; Little Flock, 22nd to 24th; Sulphur Fork, 26th; Turners, 27th; Pleasureville, 29th; Bethel, Saturday and Sunday, June 30th and July 1st. Brethren can arrange from these dates up to the time for getting to the next appointment.

P. W. SAWIN.

CHURCH CONSTITUTED.

CONSTITUTION of a Church of Jesus Christ of Primitive Baptists.

The following ordained ministers and deacons met at schoolhouse, one-half mile east and one and one-half miles north of Eddy, Kay Co., Okla., viz:

Elder W. A. Thompson, Sandy Creek Church, Putnam Co., Ill.; Elder Henry Richards, Shiloh, Logan Co., Okla.; Elder Henry C. Waggoner, Shiloh Church, Logan Co., Okla.; Elder Thomas Veach, Shiloh Church, Logan Co., Okla.; deacons J. O. Patrick and J. F. Pieratt, Shiloh Church, Logan Co., Okla.

After prayer, and preaching by Elder J. F. Beeman, of Ebenezer Church, Helena, Woods Co., Okla., a presbytery was organized by choosing Elder W. A. Thompson moderator, and J. F. Pieratt clerk.

The moderator called for letters of those desiring organization, and the following names presented themselves with satisfactory letters of recommendation, viz: brethren W. L. McCaun, James N. Rush; sisters Lucy F. Rush, Nancy Henshaw, Mary E. Riley.

Articles of faith read and received as principles upon which the church was constituted.

Prayer by Elder Waggoner, the charge by Elder Thompson and the right hand of fellowship by Elder Richards and then by the presbytery, declaring the church constituted in gospel order.

W. A. THOMPSON, Moderator.

J. F. PIERATT, Clerk.

The church organized for business 1st by choosing Elder W. A. Thompson moderator, pro tem. and J. F. Pieratt clerk, pro tem.

2nd. The name of Bethel chosen for the church.

3rd. Moderator invited all visiting brethren to seats in council.

4th. An invitation was extended for the reception of members. Sister Betty McWilliams, brother R. M. McWilliams, brother J. H. Giller and sister Elizabeth

Giller were by relation of circumstances received into full fellowship of the church.

5th. The minutes of the meeting were read and approved.

6th. Church instructed clerk to send copy of minutes of this meeting for publication.

W. A. THOMPSON, Moderator, pro tem.

J. F. PIERATT, Clerk, pro tem.

M E E T I N G S .

THE Siloam Association of Oregon and Washington will meet with this church, four miles north-west of North Yakima, in the Nathez Gap, June 15th, at 10 o'clock a. m., and continue the two following days. We extend a cordial welcome to all lovers of the truth. Conveyances will be at the station at North Yakima, and all who contemplate coming by train will please write beforehand, stating when they will come. To those wishing to come by private conveyance, will say there are ample means for caring for teams.

SONORA A. HESS.

THE Lord willing, the yearly meeting of the Beulah Old School Baptist Church of Canada will be held in the schoolhouse in the township of Brooke, Lambton Co., Ont., five miles from Alvinston Station, beginning on Saturday before the third Sunday in June, 1906, and continuing two days. All lovers of the truth are cordially invited.

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 ,**

IN

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

Meetings every Sunday at the Hall, corner of 19th St. and 8th Ave., fifth floor, Elevator entrance on either 19th St. or 8th Ave.

11:00 A. M.

2:30 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 2 p. m. in a Hall on Franklin Square, in the Flatiron Building, 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.)

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PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 74.

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NO. 13.

CORRESPONDENCE.

LEXINGTON, N. Y., May 1, 1906.

EDITORS OF THE SIGNS OF THE TIMES
—DEAR BRETHREN:—For a long time my mind has been wandering back to my past experience, and the way in which I hope the blessed Lord in his abundant mercy has seen fit to lead and teach me, if indeed I have been taught at all. I have to go back to my childhood, for I cannot remember when I did not have a great regard for the Old Baptist people, although I did not hear much of that kind of preaching, as we lived where we were surrounded by the “do and live” system.

I was brought up by pious parents, who tried to bring up their children in the way they should go, trusting that when they became older they would not depart from it; but that teaching has been a great deal of trouble to me, for many times I have feared that only for that teaching I would never have been an Old School Baptist, but O how God-dishonoring such doubts seem to me at times when I have a view of his goodness and mercy. When a child of eight or ten years I had a great many serious

thoughts and a great fear of death and judgment, especially when I would hear of the death of some friend. I went on in this way until I was sixteen, then my grandmother, who had lived with us for twenty years, and to whom I was very much attached, having had the care of her, she being blind, was taken sick and died. This made a deep impression on my mind. The funeral was not at the time of burial, as the nearest Old School Baptist preacher was thirty miles away, so it was put off for several months. Then my aunt, who was a Baptist, came with Elder Buel Maben and dear old brother Russell Peck. O how the sight of those good christian people, as I believed them to be, filled my heart with fear and humiliation; feeling myself to be such a vile sinner it seemed that I was not fit to even wait upon them. O how that sense of unworthiness comes back to me now while trying to write. Still I wanted to be near so I could catch every word that was spoken, yet had to struggle to keep my feelings under control lest I should expose myself, and that I would not have done for worlds if I could have helped it. During the preaching I broke down and wept, but tried to com-

fort myself by saying it brought back the loss of my dear grandma all fresh to me, and for a time I even made myself believe that this was the cause of my trouble. So that time passed, and I found no rest night or day; then I began to read my Bible, and that gave me more pain, for every word condemned me, and my sins came looming up before me such a black mass, black as the tents of Kedar, and all I could say was, "God be merciful to me a sinner." Then I would steal away out in the woods with my Testament or hymn book and read and try to pray God to have mercy, but still was in agony of grief, for every word I uttered was sin and sank to the ground, and I would go away in despair, but could find no solace even in tears, which I could hide no longer. This added still more to my sorrow, for I could no more meet my young companions, as they were no more company for me, nor I for them, so I would shun them all I could. I would hurry and do my work and go out in the woods, for that solitary place seemed most suited to my condition. O how well I remember one day; I always had my Testament now, that was my only companion, and I sat down on the trunk of a fallen tree and listened to the wind whispering through the young leaves and branches of the trees, and it seemed like the breath of God, so sacred did the place appear to me, and I such a vile sinner. I then opened my book, and the first thing that met my eyes was the parable, A sower went out to sow seed, and some fell by the wayside, and some on stony ground, and had no depth of earth, and when the sun arose it withered away. Ah, I could read no further, that was my case, there was no hope for me. I was in agony, and still the words would escape my lips, unbidden it seemed,

"God be merciful to me a sinner." At another time I was looking in my hymn book and found this hymn:

"Show pity, Lord, O Lord, forgive,
Let a repenting rebel live;
Are not thy mercies large and free?
May not a sinner trust in thee?"

O, it did seem that my very soul went out in prayer with every word I read, and a sweet peace seemed to steal over me, a sweet, restful feeling. Then I heard my mother calling me and went in. So I went along for a few years; my trouble wore off in a measure, and I would wonder at the change that had come to me at times, but would try to cast it from me and join with my young friends as much as I could, and try to think I would not have any more such troubles, but ah me, I was only preparing the way for more sore trials. About that time Elder B. Maben came again and held meeting, and well I remember the time, it was in August. As our house was small, and the weather being perfect, and having no more convenient place, dear old brother Peck proposed having the meeting in the barn, which was new, and filled with new hay and grain. It was decided to do so, and a large company assembled. To my surprise, after the preaching there was opportunity given for any one who had any remarks to make, to speak, and my dear sister arose, told her experience and was received for baptism. O I can never express my feelings. It seemed all my past troubles came rushing back with renewed force, and it seemed there was a tormenting spirit at hand saying, Now pray again; you prayed to God to send you rest, and he sent it, and you went to dances, and joined your young companions, sinned with your eyes wide open; now how dare you ask for mercy? O it did seem I could see the very gates of heaven were closed forever against

me, and there had been hope for me, but where was there any now? I thought that death and hell were my portion, and did not dare try to pray; I was in mute despair, and tears were denied me. One of my young friends sat beside me, and how I did wish for a way to escape from her, but there was none. They made ready to go to the water for the baptism, but I sat like one dumb; it seemed I could not move, and my friend still sat beside me until all was ready, then she arose, put her arm in mine and said, "Let us go." So I arose somehow and started, but thought I should sink before I reached the place. We walked along by ourselves, neither of us speaking, which seemed so strange to me, for she was very gay and our chief leader. At last we reached the place. They went down into the water. O what a beautiful sight it seemed to me. My sister seemed to be transfigured into an angel of light, and separated from me as heaven is from earth. Then it seemed the fountain of the deep was broken up, and tears came to my relief. My friend still clung to my arm and wept, as I did. When all was done we returned to our home and went to my sister's in the afternoon for meeting, and after it was over dear old brother Peck said to me, Meliss, have you not something to tell us? Pride was slain and my reply was, No, I have nothing to tell, only that I am a lost and ruined sinner. Then came the words of that beautiful hymn, "Rock of ages, cleft for me." I repeated it and asked them to sing it, which they did, but there was no more rest for me; it seemed I must die and sink into everlasting torment. I went on in this way, trying to read and pray, until winter, and no lasting comfort came until one night when all the family had retired, I got the Bible and a

prayer went up, I hope, from my poor heart, O that I may find just a little ray of hope, be it ever so small. I opened to Isaiah fifty-third chapter, and my eyes rested on these words, "Who hath believed our report? and to whom is the arm of the Lord revealed?" I read and then came the long sought rest. I let the book fall and sat as one in a dream, my trouble was gone. My father awoke and said, "Daughter, have you found something?" O yes, I had found him whom my poor soul had long sought, Jesus my Savior, who had borne my sins in his own body on the cruel cross. I saw him as my Savior, the only way for my escape, and I was astonished; I could not realize what had happened to me all that night, and the next day until night; then came the sweetest peace I had ever known. I went to my sister and told her my joys, and we sat up all night to talk and read. I was filled with joy and rejoicing that tongue cannot express, nor can it be written. I soon related my experience, was received, and baptized by Elder B. Maben, and have had many trials since. I went into the darkest trials of my life soon after being baptized; I thought I was deceived and had deceived the church. O such a painful experience. I promised that at the earliest possible time I would go to the church and tell them I was deceived and had deceived them, and would ask them to take my name from among them, but the opportunity was not afforded. I went to care for a sick friend, and her husband was a member of the Andes Church, and the next day was church meeting day; I went, but wished to keep out of sight, for I did feel too unworthy to be among them. In the evening there was preaching by Elder I. Hewitt, and as I could not stay away, I went, feeling I

could not possibly bear my trouble. I took a back seat to be as much out of sight as possible. After the preaching the Elder sang this beautiful hymn :

Come, all you his people of every nation,
Come listen awhile, and to you I will tell
How I was first called to know my salvation
In Jesus, my Lord, who redeemed me from hell.

I saw myself standing a distance from Jesus,
Between him and me lay a mountain of sin ;
The devil perceived that I was awakened,
And strove to persuade me that I was too young.

He said I'd get weary before my days ended,
And wish I had never so early begun ;
Sometimes he'd persuade me that Jesus was partial,
While he was setting the poor sinner free.

While he was singing it seemed to me that the very heavens were opened and I could see that the devil had driven me to despair all along the way, and I thought I had him marked so he could not torment me any more with such doubts and fears, but alas, here I find him yet, and can see how prone I am to listen to his whisperings, for he comes in so many ways of deceivableness of unrighteousness, and takes advantage of every weakened part.

I was not sixteen when I was first called to think of my soul and the state I was in, and I often am afraid to trust my experience ; but if deceived in this, I am without hope and without God in the world, for it is nothing I have learned from man, or sought out myself ; but I have found some comfort in reviewing and trying to write, and if any poor soul can find a crumb of comfort in it I will feel more than repaid for making the effort to write, and trust you, dear brethren, will pardon if I have wearied your patience.

Now, dear brethren, I will leave this to your better judgment, to do with as you think best, if it is to consign it to the flames it will be all right with me,

for I know it is very imperfect, like myself.

With love to all the household, I remain your unworthy sister,
(MRS.) G. H. FAULKNER.

SHERWOOD, Oregon, March 9, 1906.

ELDER F. A. CHICK—BELOVED BROTHER IN THE LORD :—I inclose a letter written me by sister S. H. L. Stuart, which I think surely gives the certain sound of a broken, contrite heart, and we think it will be good reading for those who take the dear old SIGNS OF THE TIMES, and doubtless others will be comforted as well as we by reading it. I wish to say to the dear brethren and sisters who contribute their loving letters and experiences to our dear old family paper, the SIGNS OF THE TIMES, that their letters and experiences are a great help and comfort to me. I am now past seventy-five years of age, and according to the course of nature the place that knows me now will soon know me no more forever, and I will be numbered with those that are gone, but I desire to wait patiently until it is the Lord's will to summon me from time and time things to things eternal. I can truly say that the finished work of the Son of God is all my hope and all my salvation, for I am so sinful, so weak and depraved, that I know there is nothing good that I can do. The addition of years in my life has added also to a more full consciousness of my great need of a perfect and complete Savior, and my comfort is that the dear Lord enables me to trust in his amazing grace and mercy, and to have no confidence in the flesh, enabling me to look unto Jesus, who is the author and finisher of our faith and of our salvation.

Dear brethren editors, brethren Durand, Coulter and Keene, I would be so glad

if I could correspond with all of you, and many others whose writings are so comforting to us, but I am so ignorant and unlearned, not only in spiritual things, but also in natural things, and feeling my ignorance I cannot get courage to write to the dear brethren, even when I am so well pleased and comforted and encouraged by reading their letters in the SIGNS OF THE TIMES. Sometimes I would think, Surely I must write to brother Coulter, brother Keene and others, while reading their able articles, but my nothingness and unworthiness would prevent me from doing so. I have dared to write a few letters to Elder Durand and Elder Bartley, and two I think to Elder Chick. This may be the last that I will try to write to the SIGNS OF THE TIMES, and I want all the dear brethren and sisters to know that we love them in the sufferings and fellowship of Jesus Christ. I have been reading the SIGNS OF THE TIMES since 1859, and am acquainted with all the old writers, that is, by reading their communications, and I in the same way am acquainted with the present editors and writers, and the great blessing to us all is that the writers for and editors of the SIGNS have had but the one theme: salvation by grace alone from first to last. There has been no change in the doctrine contended for by the editors and writers from the first until the present time, and this oneness of sentiment and doctrine is only maintained and sustained by the Spirit of God that works in his dear servants to will and to do of his good pleasure. They are truly those that continue steadfastly in the apostles' doctrine, determined with the apostles to know nothing among the people of God but Jesus Christ and him crucified, the way of salvation.

May the dear Lord bless the present

editors and managers of the dear old family paper, and all the household of faith, is the prayer of a poor old sinner.

J. P. ALLISON.

WARRENTON, Oregon, March 4, 1906.

ELDER J. P. AND MARY ALLISON—
MY DEARLY BELOVED BROTHER AND SISTER IN A MOST PRECIOUS HOPE:—I think that in all truth I can say with you in your last good letter to me, that I am also in great need of the same help every moment of my life, and in all that I try to do, feeling and knowing that without Jesus I can do nothing, and now, too, I feel so forsaken, and am nothing but a blank, and O that he would take me as such and fill me to his dear name's honor and glory. Then do I rejoice if I can feel that in my weakness I have tried to maintain the honor of his name and the glory of his cross, for in that name is my hope and my trust, for beside him there is no Savior, and it was for poor, sin-defiled and polluted worms like we that he suffered on Calvary. O hear the blessed Lamb of God crying to the Father, "Why hast thou forsaken me?" He who was a Prince, the crown Prince, the King of kings and Lord of lords, yet for those whom the dear Father gave him left the glorious throne and the riches of his high estate and became poor, that they through his poverty might be rich. O the riches of his love and grace which they receive so abundantly, and the gift of righteousness through their Lord and Savior Jesus Christ, so that where sin abounded, grace did much more abound, that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. O that he would help us through his Spirit to mortify the deeds of the body; then should we live more in

harmony with the teachings of Christ and his apostles. My dear brother and sister, I truly find comfort in reading of your doubts and trials. Dear old father and mother in Israel, in whom I have such confidence, (and, I hope, a heartfelt christian love,) I am so cheered and helped along to know that we are journeying on together in the valley, as well as in the higher flights over the way which is hidden from us until we meet with that which is before. So we must trust and go on in the path God hath marked out for us, still trusting, ever trusting in him who holds all things in his hands. O how I long to see you and all the dear brethren and sisters, and hear again the truths of the glorious gospel of our Lord and Master preached to his name's honor and glory. I have long hoped to be permitted to meet with my beloved church, but month after month goes by and I am trying to wait God's time for the rich blessing, and to patiently submit my all to his pleasure. I remain at home, where I can only hear his great ocean giving all glory to him in its ceaseless roll and roar. O how often I am thinking of the rich feasting that awaits those who will be able to attend our coming association, and hope that I may be one so blessed, but now I cannot see how I can get away from home duties. But, my dear ones, how I long to meet with those whom I love so well; I am so lonely and homesick for the Father's household, where I hope that my heart and mind are ever drawn by our mutual love. Our doubts and fears, our sighs and our joys and our aims are one in trying to worship the God of our salvation in spirit and in truth, giving to him all the glory, for to him all glory belongs, and he will not give his glory to another, and to them is this grace given

who are made willing through the gift of this same grace to give to our Lord and Savior all glory for the many mercies he has so richly bestowed upon such vile worms as we are made to see and to feel ourselves to be. We would never have known the depths of the sinfulness of our natures but by the Spirit of him who alone reveals himself unto us needy sinners, not as the world looks on him, as a possible Savior, but as a complete Savior in whom we have redemption through the shedding of his own precious blood on Calvary for that express purpose. O that we could love him as we should for all his mercies. My dear ones, I think that your song of sovereign grace is the song of all the redeemed of the Lord, and what are all our sufferings when we think of what he suffered for us? You know that if we suffer with him we shall reign with him. O how dare I think for a moment that I, the poorest, weakest and vilest of all, am one of that ransomed throng? "But can I bear the piercing thought, What if my name should be left out?" when the dear Lord comes to take his children home? Nothing but his grace can prevent, and he alone can be our hiding-place in that most solemn day; but my great unworthiness is ever before my eyes, and it seems so sinful to me; then how vile and black I must appear to the most holy God.

"But since my Savior stands between,
In garments dyed in blood,
'Tis he, instead of me, is seen,
When I approach to God."

O how wonderfully bright and beautiful are all the mysteries of that wonderful love! May its glorious rays beam on you, dear ones, warming and cheering your declining days, driving the dark clouds from your sky, and always be as a lamp to your feet as you finish the journey here.

I will now say farewell for the present; I fear that I have made this letter much too long, but I am so lonely that it is hard for me sometimes to find a stopping-place. May heaven's blessing attend you, is the wish of your unworthy sister in much love,

(MRS.) S. L. H. STUART.

PHILADELPHIA, Pa., May 21, 1906.

DEAR EDITORS:—The inclosed letter from brother J. M. Fenton, although addressed to me, is not mine, but by reason of its nature belongs to all the household of faith. I send it to you that it may be spread abroad in the SIGNS, if you see fit. May God bless you in your labors.

Your brother in love and fellowship,
HORACE H. LEFFERTS.

PHILADELPHIA, Pa., May 19, 1906.

DEARLY BELOVED BROTHER H. H. LEFFERTS:—I know a man that was baptized last June by the Old School Baptists at Southampton, Pa., and he felt at that time that he was done with sin and the troubles attending it. All nature proclaimed the glory of God. "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing." He heard Elder Eubanks speak on the "Tried Stone," and heard him say how that at one time he (Elder Eubanks) was at the laying of a cornerstone in a prominent building, and owners of quarries for miles around brought a sample of stone to be tried under a machine built for that purpose. As the machine would be brought to bear upon the stone they would crush under the strain. At last one sample was found that bore the strain and weight, and was accepted. Elder Eubanks typified this to our Savior, how that he had borne all

our sins and withstood the crushing weight of them all. Now after hearing this explained as plainly as words could possibly speak them, this man I speak of found out in a short time he was a sinner, and his sins began to roll up like mountains, and he felt now if he could go and be baptized again, but no, there is but one ordinance of baptism; then he thought had the Lord taken him out of the body immediately after being raised from the baptismal waters, he would have felt secure in his salvation. In this great anxiety of mind the words came, "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." Hope now came in for its part, and he was made to see that Jesus was the Mediator between God and man, there was "none other name under heaven given among men, whereby we must be saved." 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." This seemed to again cut him off, but not entirely, as at no time but he would still hope in God's mercy. He even finds at this present moment what it is that devours the adversaries, and what Paul means when he says, "I die daily." "Nevertheless I live; yet not I, but Christ liveth in me;" and he rejoices to know that Jesus has power over the adversaries, for he rose triumphant and victorious over death, hell and the grave. This man has been brought to see by the eye of faith that Jesus is all and in all; he is not as man, but has all power in heaven and in earth, and executes his will in his people, his chosen, and his glory he will not give to another, and no flesh shall glory in his presence. Natur-

ally when people hear one spoken of, the mind immediately takes in what is attached to that person, his traits of character and general appearance; but here is One that is with God the Father; One that prayed to God before his crucifixion, in John xvii. 20, 21, "Neither pray I for these alone, [his disciples] 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: that the world may believe that thou hast sent me." So that this man reads, Christ prayed for them which shall believe, and he meditates on what belief is, but can get no farther than that it is a gift of God, for it is a matter that cannot be controlled, for we must have evidence before believing. "God who commanded the light to shine out of darkness" must shine in our hearts, before we believe God exists. This man was a man of the world in every sense of the word. Some sixteen or seventeen years ago he was fearful he would die and be lost. His wife was a member with Presbyterians, and he went over their methods of salvation, and all met with his approval but the mode of baptism; he wrestled with that for some time, and finally bought a book giving their views, Bible quotations and various arguments that it was not necessary to be buried with Christ in baptism. Had they immersed this man he would have been in fair shape as far as his mind was led then to "work out" his own salvation. He entered upon it with zeal and earnestness, listened to all the sermons, attended Sunday schools and was going to do his part to escape the punishment of the wicked; he cannot recall that there was any love in it at all, only his desire was to go to heaven, and not meet with eter-

nal punishment. This was all right for a few months, and he cannot recall how it was he drifted away from what he had so earnestly started upon. It came about that this man and his wife moved from where they were members, to another part of the city, and his wife took her letter to a branch nearer home. She was asked where her husband was, and she replied that he was not a member anywhere, but if he ever did join anywhere it would be with the Old School Baptists. This husband has often wondered how she came to think that way about him, as he was then ten times more the child of hell than ever. After this man was baptized, the next day, (Sunday) as he went to communion his wife told him it seemed to her he had gone into the fold and she was shut out, and she told him she had prayed heretofore for him; that now she could not pray and that he ought to pray for her. He at once recognized that if he had an experience she had the same, and he felt that the Lord would take care of his own. The latter part of November, 1905, his wife was taken to the hospital to undergo an operation, and could not understand why she was not more fearful of the ordeal; all was peace, and no anxiety as she thought she should have. She read the Bible, but could get little comfort from that; tried to pray, but could not, and as she went to the operating room all she could say was, "God be merciful to me a sinner." She was led to tell the church her experience the second Saturday in February last, and was received, and baptized the last Sunday in February.

I spoke of the motive this man had in joining the Presbyterians some sixteen or seventeen years ago, and I will now try and relate his exercises previous to being received in the Old School Baptist

Church. There was a feeling of discontent, unrest, and his manner of conduct became distasteful; things he had found great pleasure and delight in now became repulsive; he would hate to hear the name of God taken in vain; the world had lost its charms. While he was surrounded with wife, three children, good business, and was respected in a measure by his acquaintances, he felt that if there was no hereafter he would like to end it all. He tried to read ancient history, or most anything that would occupy his mind, but got no comfort, and never once thought of the Bible. His little boy would in childlike faith pray at night, God bless papa and mamma, &c., and he would feel that it was impossible for God to bless one so vile and wretched as he was, but his longings were that he might have the prayer of the child. He was exercised then to be thankful, but who to? God, he felt, could no more be merciful to him, for he had sinned, knowing there was a God, and his exercises were to wonder at the love and mercy of God; that he had been so long-suffering, and and felt that,

"If my soul were sent to hell,
Thy righteous law approves it well."

It was the love of God to poor, miserable sinners that drew him, nor was he inclined to hear the gospel preached or read the Bible. But when it pleased Almighty God in his own time he caused him to pass by Southampton meeting-house and hear them singing; he felt he would go in and hear the preaching. While there he heard different ones telling of their exercises and how the Lord had led them, and he was greatly exercised about the life he was leading, and resolved he would forsake his sinful ways and make himself worthy to be one of this flock. While resolving all this in

his heart Elder Durand asked him if he had anything to say. As he stood up he saw that there was no good thing in him, never was, and of himself he was powerless to do anything for the salvation of his soul, and if he was ever saved it would be by the mercy of God. I cannot recall now what he said; however the church saw fit to receive him into full fellowship, and before he was aware of it he realized he was among those he had looked on but a moment before and longed to be with. This man has a heart that is deceitful and desperately wicked above all things, and wonders how God can dwell there. There are evils there that he dare not speak about, but he can tell them to Jesus Christ, and his prayer is that where sin abounds in him grace will much more abound, and his hope is based on Christ having died to atone for his sins; upon no other plea or plan can he see his justification before a holy God; not upon any works he ever has done or ever will do, but forever upon the rich, free and reigning grace of Jesus Christ our Lord.

J. M. FENTON.

MT. VERNON, Texas, June 1, 1906.

DEAR BROTHERS AND SISTERS, EDITORS, CORRESPONDENTS AND READERS OF THE SIGNS OF THE TIMES:—It has been a long time since my name has appeared in our good old paper, the SIGNS, but it has been coming to me regularly, and I have enjoyed and appreciated your good letters and editorials. I have been a reader and an occasional correspondent since the year 1877—two years after I was made to hope that God for Christ's sake had forgiven my sins. I had left my native home in the State of Georgia and settled in Texas when I first became acquainted with the dear old SIGNS, and

I soon found that if indeed I had ever learned the doctrine of God our Savior in experience the SIGNS advocated that doctrine. The editors and most of the correspondents who then wrote for the paper have passed from the stage of action, but still we are blessed with the same SIGNS OF THE TIMES as a medium of correspondence through which we can boldly and freely "earnestly contend for the faith which was once delivered to the saints." This I feel that in the main both editors and correspondents have continued to do; but we, too, are being called, one by one, to pass on and give place to others as our fathers have done. Having an abiding hope which is "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered," this does not grieve us. This world is not our home, "here have we no continuing city, but we seek one to come." The world here and the flesh are but sources of vexation and disappointment at best; here the child of God is tempted and tried, is persecuted, and enters the kingdom through much tribulation; but in that country whither faith directs, and to which our beloved friends have passed on before and entered, there can be no sorrows, temptations, sicknesses, pains, persecutions, doubts, fears or dependencies. Here we bear the image of the earthy, and suffer and die, there we shall bear the image of the heavenly, shall see the blessed Jesus and be like him, rejoice with him, and live forever in that blessed state of peace and joy known only to the glorified subjects of redeeming grace; then and there we shall have come into full possession of the "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, [all those] who are kept

by the power of God through faith unto salvation, ready to be revealed in the last time." Then why should we want to remain in this unfriendly world or court its favor? Why should we not expect its frowns? since "all that will live godly in Christ Jesus shall suffer persecution." Why should we wish our suffering for the truth's sake less? since it is written, "If we suffer, we shall also reign with him."

While I am writing thus I am reminded that I am often in a murmuring, complaining frame, and wishing my sufferings less and my road smoother. I seem to feel that if I could only know that my sorrows, the frowns of the world and my persecutions were for Jesus' sake, then I could bear them all patiently. I am sure this is true of many whom I know, but the question, the important question, is: Is it true of me? Our Savior truly said, "The spirit indeed is willing, but the flesh is weak." While sometimes I so greatly desire the assurance that will enable me to know that I am not mistaken in the hope of my heart, given me in my boyhood days, more than thirty years ago, yet I almost tremble for one whom I find boasting of his knowledge of his acceptance with God and his ability to please him by living free from sin and continuing in obedience to his commands; I can but regard such an one as a poor, deluded mortal, or a presumptuous hypocrite. The beloved apostle John tells us, "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." How good and comforting this testimony. If our confession is truly heartfelt (for a mere formal confession would be but

hypocrisy) we must realize our Adamic nature as vile and sinful, if we realize it as it really is, and if we do realize it, and the knowledge of its vileness is accompanied by a sorrow for it, and a longing desire to be free from it, it is for our comfort written, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The knowledge of our real condition as vile, sinful and helpless is a revelation, and one that is made to the subject of grace from time to time, for one time it seems is not sufficient. Also the hope of this same subject is based on revelation: Jesus revealed to him and in him as his "wisdom, and righteousness, and sanctification, and redemption." How wonderful and beautiful when to the believer Jesus is revealed in personal experience in the different phases of his relationship to his dear people: the divinely appointed King, Husband, High Priest, Atoning Sacrifice, Shepherd, Elder Brother and Friend. Reading about it, hearing people talk about it and hearing preachers preach about it, unless we be living subjects and faith abides in our hearts, and it is received in faith, brings no pleasure. If this be the case, however, it always brings joy and peace, whether asleep or awake, in company or alone, in private meditation or conversation, reading or listening to preaching. When all this is seen by faith we can truly sing with the poet:

"His name yields the richest perfume,
And sweeter than music his voice;
His presence disperses my gloom,
And makes all within me rejoice:
I should, were he always thus nigh,
Have nothing to wish or to fear;
No mortal so happy as I,
My summer would last all the year."

As in a loving, peaceful family the voice and conversation of each member, from the head, the revered father, and the

devoted wife and affectionate mother, to the innocent, prattling child is fraught with peculiar interest, each producing somewhat different yet most pleasing emotions, so is the correspondence in the SIGNS. I do not mean to say a word to the disparagement of a single letter by referring especially to Elder L. H. Hardy's article on secret orders, and brethren Titmus' and Chick's remarks on the same in the issue of the SIGNS for June 1st; also Elders Ker's and Redd's views on instrumental music in the meetings of Old School Baptists. As to the origin and nature of secret organizations none can successfully dispute the position the brethren occupy. That these secret, oath-bound orders are worldly in their origin and nature, yet having a form of religious service, is a sufficient reason for God's children to stand aloof from them; but when we consider that the name of our Savior and Redeemer, the only "name under heaven given among men, whereby we must be saved," is rejected in their forms of service, we have still greater reason to stand aloof from them and less excuse for affiliating with them. They are evidently a component part of the world, referred to by the apostle in his admonition, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." The apostle James tells us that the friendship of the world is enmity with God. "Whosoever therefore [he says] will be a friend of the world, is the enemy of God."

If I know my heart I desire to give

heed to the teachings and admonitions of those Scriptures, and our brethren, and the servants of God, and stand aloof from all those things, including organs and such like in the churches, and all other worldly vanities and forms invented by worldly-wise religionists to glorify fleshly lusts, and I would that Primitive Baptists everywhere would live so near the teaching of the Scriptures in doctrine and practice that the line of distinction between church and world might stand out so boldly and vividly that all who desire to may easily discern between them.

I felt especially glad of all those letters I have referred to, including brother Redd's remarks on the subject of the resurrection. May the mercies of Israel's God continue to rest on and abide with managers, editors, correspondents and all lovers of the SIGNS and the truths it advocates everywhere.

Your brother, I hope, in the fellowship of a precious hope,

H. B. JONES.

SOUTHAMPTON, Pa., June 12, 1906.

DEAR BRETHREN:—Our associations are over for this year. They are the Baltimore, Delaware, Delaware River and Warwick. The sessions at each were very good and pleasant, the intercourse of brethren and friends loving and cheerful, and the preaching of the gospel was with power, and came "as the small rain upon the tender herb, and as showers upon the grass," because the name of the Lord was published.

At the Delaware River Association nineteen ministers were present, and all were heard from but two, who left before the meeting was over. I believe the association of brethren and lovers of the truth was mutually enjoyed by all, and that many experienced such comfort and

refreshing as is expressed in the portions of a letter from my nephew, which I now send you. He lives in Herrick, Pa., our former home, and was here for the first time.

SILAS H. DURAND.

DEAR UNCLE:—I had a delightful visit with the friends in Philadelphia, and considering the liberty I enjoyed in my mind, about the best of the meeting. The visit at sister Durham's was very pleasant. Quite a company gathered during the evening. Elder Mellott came in after his work was over, and Elder Sawin and he talked freely of their early exercises, and of their call to the work of the ministry. Elder and sister Coulter came in quite late, but with "a word in season to him that is weary." How comforting to be in the company of those so devoted to the cause we so dearly love. Now that I am home I am wondering at the great change that has come over my mind since I left here two weeks ago. It seems too good to be true. While sitting here writing I seem to be enjoying that liberty of soul that was given me in my first love of the precious things of the kingdom of our God. I feel my mind dwelling upon the answer of Jesus to the disciples of John who were sent to inquire of him, "Art thou he that should come, or do we look for another?" And Jesus said, "Go and shew John again these things that ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." The condition of John in prison seems to represent the condition that I have been in so long. No one but Jesus could tell him the things he so much desired to know; he only could tell him all his questions, as Solomon told the queen

of Sheba. This seems to be our only work, to tell what Jesus has done. "I will take the cup of salvation, and call upon the name of the Lord." I feel to walk very softly before the Lord, and to look unto him who is the Author of all our benefits, "the Author and Finisher of our faith." If I look to myself how soon I am in darkness and trouble, but "The Lord is my strength and song, he is become my salvation." This experience of the psalmist came to my mind very sweetly when coming down to one of the little meetings at Waverly, N. Y., where I was teaching many years ago. I remember speaking of it at the little conference meeting at Deacon Harding's. Elder Hubbell had preached, and the conference followed. Neither moth nor rust can corrupt these heavenly treasures; they continue to be as precious as ever.

Affectionately,

HORACE W. DURAND.

ADRIAN, Mich., Dec. 30, 1905.

DEAR ELDER MCPHERSON:—Are not these lovely words: "Glorious things are spoken of thee, O city of God"? This is the church of the living God, built upon the Rock. His little ones are hidden in the cleft of that Rock, and the gates of hell shall not prevail against them. There is One who is strong to defend, for he has all power in heaven and in earth, and who shall dare to say, "What doest thou?" O what a beautiful sight is the church of God, the city of our solemnities, where the dear children of God meet, and where they speak often one to another and tell of the thorny road which they travel, and of the darkness and gloom that so much of the time hangs over them like a funeral pall. O how I love the place where they meet. To me

they are the excellent ones of the earth; their life is hid with Christ in God, and nothing can touch that life. O how secure and safe from harm they are! How lovely they are and how I love them! The world cannot see the beautiful dress which they wear, it is of wrought gold, wrought out upon Calvary's rugged cross, and when Jesus cried, "It is finished," they stood before God pure and spotless. He said, "Thou art all fair, my love; there is no spot in thee;" and lest the shadow of a spot should on my soul be found, he took the robe the Savior wrought and cast it all around. Is not this a lovely wedding dress? It is a free gift to his bride, in whose love he reigns without a rival. But shall I have on that wedding dress? It is the all-absorbing question with me, Will this be my happy lot? It does not at times seem possible. But sometimes I can go back to places and times in my life from which hope will spring up, and for a few moments the dark clouds of unbelief will flee away and all will look bright. I will speak of one bright day in my life which sometimes in memory I live over again. It was a sermon that I heard Elder William L. Beebe preach in the old Fairfield meeting-house, in the State of Michigan, where I once was a member. I believe he was given of the things of Jesus to show them unto us, that we might look and live. It seemed as if the glory of the Lord shone upon the faces of the congregation. O how sorry I was when he said amen, and I had to come back again to earth and grapple once more with earthly things. How my heart went out to that dear servant of God in unfeigned love and fellowship. I believe he is now enjoying that blessed inheritance which God has prepared for them that love him. I must soon close, but I want to tell

you that I was very much pleased with your good letter and the writing on the Scripture which you did; it was like listening to a good sermon. I was glad that you wrote as you did; I believe you would make no compromise with anti-christ, but contend for grace, free grace, from first to last. I believe also that you put your trust in him who has all power in heaven and in earth, and not in the arm of flesh. My fellowship for you is good, and if you ever feel like writing me again I shall be glad to hear from you.

Your sister, I hope,

(MRS.) H. TUTTLE.

HOPWELL, N. J., March 1, 1906.

ELDER F. A. CHICK—BELOVED BROTHER IN CHRIST:—I would like very much to tell you how often I could say amen to what you said upon temptation, but it will be in such a blundering way that I hardly dare make the attempt. When I read brother Kugler's letter I was carried back fifty-five years in memory to the Kingwood Church, when I first looked upon them as the excellent of the earth, with dear Elder Conkling to go in and out before them, and as the servant of Abraham was in the way, so they seemed to me to be in the way, and were given that peace that passeth all understanding. I cannot tell of some great deliverance as some can, but my burden was such for months that all my cry was, "Save a trembling sinner, Lord, whose hope still hovers round thy word." This is still my cry. I was brought to love the Lord's people, and to love the order of his house, but my feelings were very tender, I was so much afraid that the doctrine would hurt some one. In January, 1845, Elder Conkling was with us at Second Hopewell, and he preached to the poor of the flock. I trust the same power that shook the prison walls shook me then. I heard a

voice behind me saying, "This is the way, walk ye in it." Not a doubt has ever crossed my mind about the doctrine. "Faith cometh by hearing, and hearing by the word of God." No flesh can please God. I am often made to cry, Is this, dear Lord, the way that leads unto the mount of God?

Speaking of temptation, in my earlier experience I was ever anxious to see some particular one come before the church, but I have been made to fully realize that God can perform his own work. My greatest wish the longer I live is to see those who profess to be risen with Christ stand fast and walk worthy of the profession wherewith they have been called, and walk worthy of their calling, and be not carried away with the isms which surround us. I have thought much of the word, as "Christ in you, the hope of glory." If he is ours, then all is ours. May we who profess his name be able in the strength of the Lord to say, I will not go with them. Experience gives us to know that temptation comes in every form. We read that David was a man after God's own heart, and yet he was not perfect. May we who profess his name watch and ask to be set on the watch-tower, that we may hear what he will speak unto us.

I felt thankful for the baptism at Second Hopewell. The Lord, who never slumbers or sleeps, hath not forgotten us as a church. I feel that his judgments are abroad in the earth, and we are as nothing, and the Lord will be exalted. According to the time allotted to man I shall soon go hence to that place from which no traveler ever returns.

In this you will see many mistakes, but if I copy it will be no better. My love to you and to sister Chick.

Yours in hope,

MARY F. HART.

FEBRUARY 19, 1906.

DEAR BRETHREN:—I see that my subscription for the SIGNS is now out, and I herewith inclose money for renewal, and also send a few lines which I wrote a few days ago as they came to me, and leave it to the better judgment of the editors whether there is anything in it worth giving place in the SIGNS. "No good thing will be withhold from them that walk uprightly." That is, nothing which will be for their good will be withhold. I think this is what is meant. Even though we are brought low in sorrow and trouble we are taught that it is for our good. God knows what is best, and we poor, finite creatures know but very little about what is for our good. "All things work together for good to them that love God, to them who are the called according to his purpose." Although I have professed to believe these words for the past thirty-five years, yet it seems to me as though I have seldom, if ever, come to a realizing sense of what they mean. All things, both what we would call good and what we would designate as bad. Take, for instance, the life of Christ; could any one as they read it, not knowing the end, think it possible that there could any good come out of all the wickedness done unto one so pure and good as he? Yet when we see the end we remember that through all this suffering and death, and through this only, can any who believe in him have hope. Can any of us expect to escape trial when he suffered so much? They that suffer with him shall also reign with him. Let us take the cup of salvation and call upon the name of the Lord, he alone can help us bear it all; he can give the oil of joy for mourning and the garment of praise for the spirit of heaviness. It is enjoined to pray without ceasing, in

everything give thanks. O yes, we do learn to thank him for whatever brings us low at his feet, even though it be through severe trials and sufferings; but I am so slow to learn these lessons, it seems to me that I have to learn them over and over, and even then I know them so imperfectly I can only now and then see a ray of sunshine to light my path and give me a little hope in the mercy of God through Christ and what he has done for his people.

Your sister,

(MRS.) NANCY M. OWEN.

LANCASTER, Ohio, March 21, 1906.

DEAR EDITORS AND CORRESPONDENTS OF THE SIGNS OF THE TIMES:—As it is time to remit I would like to write you a few lines once more, as it may be the last time I am permitted to write. I want to say that I think I do appreciate your letters, as they cause my heart to burn as you talk to me by the way, and I must think you have been with Jesus. I have no hope save in Christ the Redeemer, who I sometimes hope has saved a poor sinner like me; but after great searching I am made to cry aloud, Lord, is it possible I am thine? I who have such a wretched heart, so deceitful and desperately wicked, like a cage of unclean birds, with such a wandering mind that I can have no peace or pleasure. O that it were with me as in the days that are gone, when I felt no evil, and Jesus all the day long was my joy and my song; still I am made to remember my Creator in the days of my youth. If I were eloquent and held the pen of a ready writer, I surely would try to answer some, at least, of Elder Frank McGlade's questions; I do believe I know a greater part of them, taught by the Teacher superior to man, God said no man could see

his face, and he told Moses he would put him in a cleft of the rock, and cover him with his hand while he passed by; that he should see his back parts, but his face he should not see. Dear editors, will you please give your views on these Scriptures and oblige a poor, ignorant sinner? I dare not ask the prayers of the saints, for I feel that I am too unworthy of the notice of God's dear people, and that it is hypocrisy for me to claim a name among them, but I dearly love all in the faith.

Yours unworthily,

SARAH B. PEARCE.

RIVERSIDE, Cal., May 3, 1906.

DEAR BRETHREN EDITORS:—I am aware of the drawing near of the time for the renewal of my subscription for the blessed old SIGNS OF THE TIMES, which is so great a comfort to me as I travel along in these low grounds of sorrow. What a great blessing to believe (but do I believe?) that Jesus the Son of God was a man of sorrow and acquainted with grief. If that is so, then am I not following him who hath said, "I will not leave you comfortless"? To-day I feel cast down, but not destroyed, and hope he will come again. Brethren, I want to tell you how I have enjoyed the assembly of the saints; in reading over the four numbers from June 1st to July 15th of the SIGNS of 1900, I felt almost that I had attended an association. There have been a few Old Baptists come to this place lately, and I gave them these papers to read, and told them how happy I had felt while reading them, and one sister said that she, too, had experienced the same comfort in reading them. The question has been asked, Why worship the SIGNS? We do not worship the paper, but the Spirit which dwells in the

contributors to its columns. Job said he knew that his Redeemer liveth, and that he would stand upon the earth in the latter day, and I feel to say that he stood with dear old Elder Beebe in the division, and will still stand with his people, although earth and heaven be shaken. Read Hebrews xii. 26-29, and give views through the SIGNS if convenient, and oblige one of the least, and most vile of all, yet who loves to read the explanation of these things.

Your feeble sister, if one at all,

ELIZA SARBER.

CARMACK, Miss., Feb. 25, 1906.

VERY DEAR BRETHREN IN THE LORD:—If you will allow such a poor wretch as I feel to be to thus address you. For some time I have had it in mind to write you, from some cause unknown to me. I am not a subscriber to your paper, but would like to be if my financial condition would permit. A sister who takes it has given me a few copies to read, and I want you to know how much I enjoyed every one of them, and fully indorse the same. I have been trying to preach for four years, have charge of four churches, beside having a large family to provide for, and am not able to do a full day's work. It seems that my road is a hard one to travel, but I must endure it, and the reproaches of the world, but let the world say what it may, my only theme is salvation by grace, both in time and eternity. The longer I live, the more I fall out with the works of the creature. I believe in good works, but they are what faith exercises the creature to do, not a part by the creature and a part by grace, but all of grace. Paul says if it is of grace it is no more works, so I claim works and grace will not mix, any more than oil and water.

I will close for fear I weary you. I hope the good Lord will uphold you and enable you to go on publishing the good old SIGNS OF THE TIMES. Pray for poor, unworthy me.

Your brother in hope,

J. M. PALMERTREE.

NASHVILLE, Tenn., June 5, 1906.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I write this to give you the sad intelligence that dear Elder David Bartley is dead. His death occurred on June 1st at 7 o'clock a. m., and came as calmly and peacefully as a restful sleep. He came to my house last April 25th, after having spent the winter in Montgomery, Ala., where he was sick the entire time. We carried him upstairs in a chair to his room, which he was never able to leave. He was blessed with his strong mentality up to his last moments, and delighted to talk of the doctrine of grace, which was his meat and drink. A while before his departure he awoke from seemingly a light slumber, with delight beaming upon his face, and said to his wife, sister Sallie M. Bartley, "I had a dream just now that the Lord had sent a divine storm over the whole earth." After this he prayed and asked his wife to pray for the Lord to come quickly. I sat by his bed and saw the end come as a sweet sleep enshrouding its subject for a refreshing rest. Elder Chas. M. Hood was blessed with the ability to talk very appropriately and touchingly on the occasion of the funeral, at 6 o'clock p. m. of the day on which he died, speaking of his able and touching defense of the doctrine which he so much loved, and how much it comforted the hearts of the saints. Thus seemed to be fulfilled what John wrote when he said, "And I heard a voice from heaven, saying unto me,

Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Brother Bartley was conveyed to Carthage Mo., for interment; he was seventy-nine years old the 27th of last April.

Yours in an humble hope through the merits of the same grace that supported brother Bartley,

GEORGE M. HITE.

[It could not be otherwise than that we should be saddened at the coming of the above letter from brother Hite. Since the coming of the sorrowful letter we have received a full account of our dear brother's last sickness and departure, from his beloved wife. We can only give some faint expression of our sorrow that we shall see his face on earth no more, or read from his pen the strong and clear statements of truth, that truth which was for so many years dear to him. From the above letter we are assured that the end of our dear brother was peace. We know that very many will long miss his clear testimony to the truth as it is in Jesus. We have personally known our dear aged brother for more than thirty years, and while not often meeting in that time we have maintained an almost unbroken correspondence with him, which has been both pleasant and profitable to ourself. It has been our great privilege to receive constant tokens of his kindness to us and of his fellowship for us. When one whom we have loved is taken from us it is hard to express just that which we feel, and thus we feel in writing these words. May God bless his dear companion and all who loved brother Bartley, and the churches and brethren who will miss him so sorely.—C.]

(See obituary notice on page 414.)

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1906.

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.***TRADITION.**

THIS word is used several times in the New Testament, and while the word is not used at all in the Old Testament, yet the thing signified by it is frequently spoken of there. It signifies what is handed down orally from parents to children in distinction from written words or facts. Children, for instance, obtain most of the language which they use orally, or traditionally, from their parents, and also inherit most of their ideas and beliefs in the same way. In the Old Testament it was enjoined upon the Israelites to tell to their children the things which had been done for them as a people in the past by the favor of their God. They were to speak of these things in their outgoing and incoming, in their down-sitting and their uprising, and so the story was to go on from father to child. In the days of the Savior, and for many generations before, they had a vast mass of traditions concerning the law, which were not written, and by which they made void the word which was written. These evil traditions were more to them than the plain letter of the word of God; the Savior rebuked them for their zeal for these foolish and childish traditions, because the law of God was made

void by them. But traditions might be right, and as such contained the truth, either as a matter of history or of the teachings of God with regard to the walk of his people before him. Thus his word was handed down from the creation until the time of Moses, who was inspired of God to write all these things for the surer preservation of them, and that there might not be a departure from the truth by the careless telling of it from one to another. Men's words might be forgotten or changed in large measure as they came down from father to son, and to succeeding generations, and that, too, without any intent to forget or to change them; but the word when written could always be appealed to, it must remain ever the same. Men's memories might prove treacherous, but words written upon parchment were to be seen of all, and children could read just that which their fathers read, and know for themselves what was written. Thus our God has been pleased to give us his written word in the Old and New Testaments, and by that word we are to try all things. If traditions agree with that word they are right traditions, if not, they are untrue and not to be followed.

As the Jews in the old time made much account of their traditions, even to the making void of the law of God itself, so have the Romanists done in these gospel days; counting their traditions of more force and value than the New Testament Scriptures themselves. In this, as in many other things, they have taken the place of the Pharisees, making more account of forms, and ceremonies, and superstitions, than of the blood of Christ as the means of salvation. Old Baptists have always held to the truth that the plain, simple word of God is to be regarded in all things as the rule of

the believer's faith and practice, so that whatever is taught there is to be observed and believed, and what is not clearly taught there is to be rejected, and must not be considered as binding upon the hearts and consciences of men. This has been in all ages, and still is, one distinguishing characteristic of the true church of God. It will be a woeful time indeed for Old Baptists when they shall depart from this plain, simple rule, and allow themselves to be carried away with the plausible reasonings and traditions of men. It is true that at times some churches may mistake the meaning of some Scripture, but it is sure that as a whole the church will be kept by the same Spirit that indited the word. If the church be liable to mistake the meaning of some Scriptures, much more would she be liable to mistake the meaning of tradition, and especially when there is to be seen such a great mass of it as Rome presents for her foundation in her faith and practice. If traditions are needed, as she claims, to interpret the word of God, who shall interpret her traditions in their turn? Her interpretations need interpretation much more than the Scriptures themselves. Through tradition human reason and human policy have come to reign in all her church polity, and out of this a great mass of superstition has grown up around her portals. When the true church of God shall go back from the letter of the word to tradition and human policy, either in her faith or practice, similar results will follow her departure.

But in the New Testament the use of the word is not always evil. The word is used twelve times in the gospels and epistles. In ten of those places it is used in an evil sense, in two places it is used in a good sense; both of these places are

in second Thessalonians. Beside this, in 1 Corinthians xi. 2 the word "ordinances" is in the original Greek the same word as is translated "tradition" elsewhere, and there the brethren are told to keep the ordinances (traditions) as Paul had delivered them to the church there. The same exhortation is given in 2 Thess. ii.: "Hold the traditions which ye have been taught, whether by word or our epistle." It is evident that Paul in these places refers to verbal teachings which he had given them while he was among them; these they were to observe. It is sure that in these verbal teachings there could be nothing contrary to what he wrote, but it seems from a careful reading that he had taught them some things by word of mouth that were not included in his epistles to them. From this we are to learn that a thing is not to be rejected simply because it has come to us by tradition, or by word of mouth from father to son, but all that comes to us in that way must be strictly tested by the word of God written and left on record for our guidance. It is a command to be remembered and observed at all times: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." All that is evil in the churches does not come by tradition, though very much of it does; some evils have their origin in a headstrong and reckless opposition to some matter of faith or practice simply because it is an old practice. What is new, however, may be wrong or contrary to the Bible, and so also what is old may be in harmony with it; nothing is to be rejected simply because it is new or old, but alone because it is contrary to what the Scriptures teach. It is unwise to say that this or that is merely tradition, until it be carefully examined by the written

word, whether it be new or old; much also that is evil comes into the churches from a desire to present something new or startling. While it is true that an old error gathers no dignity because of its age, on the other hand error is none the less ugly because it comes in the bloom and with the nimble feet of youth. We cannot believe that our God has left his church in all past ages in the dark concerning any matter of faith or practice that is vital to godliness.

There are traditional views of portions of the word of God; of these also it is true that some are according to the word and some are not. Because of this it behooves us all to carefully examine each item of our belief and practice by the Scriptures; for this reason let us carefully read the word at all times. Some of Berea were more noble than others because they searched the Scriptures daily to see if the things taught them were true. Even the inspired apostles appealed to the Scriptures often, that is, the Scriptures of the Old Testament, and of the dear Redeemer it was said often that he did or said this or that, that the Scriptures might be fulfilled, and he again and again referred those to whom he spoke to the Old Testament Scriptures. That true life and light were in his teaching, and in the teaching of the inspired apostles, is shown, because all that he or they said was in full harmony with the law and the testimony; and we wish to again say that while it is no doubt true that some Scriptures have been misunderstood and misapplied by different churches and different ministers in the past, the same is no doubt true now as well; and also it has been true and remains true that our God has not suffered and does not suffer his church, as a whole, to very greatly misunder-

stand the word. It is sure that God will preserve his children as a whole from any great error; Hymenæus and Philetus may as individuals embrace grievous heresy, but the church as a whole will never do so. Thus it appears by what is said to the seven churches of Asia in the first chapters of the book of Revelation, that the most of them had given place to errors, either in faith or practice, but no two had yielded to precisely the same error; the error of each appears to have been confined to one church. No one church however could boast over another, for all were imperfect in some one thing or another except two: Smyrna and Philadelphia. But the word of inspiration solemnly exhorted and reproved all that were in error; each one was warned that the particular error embraced by itself would destroy the visibility of the body unless repented of and forsaken; all error tolerated by any church will eat as does a canker, to the destruction of the body.

But our chief object in writing the above was to call attention to the fact that some traditions are in harmony with the word, and therefore tradition itself must not be rejected until it be proved to be contrary to the Scriptures. That is, we mean any custom, or practice, or belief, which has come down to us from our fathers as a tradition, ought not to be lightly cast one side just because it is tradition, but only after careful examination to see if indeed it be contrary to the testimony of the written word. On the other hand, if some one claims to have a revelation of the meaning of the word altogether different from the general view of that portion of the word as held among the churches, that new view ought to be very strictly tested by the word before being promulgated among

the churches. A new tradition is as bad as an old one, if not supported by the plain teaching of the Scriptures, and both alike are good if they be in harmony with the word. It is a right which every brother has in the church, to present for the consideration of the church what seems to him right understanding of any portion of the word, or of any subject in the word, but if when it be presented it does not commend itself to the brethren, then it is not his right to seek to press it upon the church. Let him remember that if it be right he has received it of God and in no other way, and so let him also remember that if others are to know the same things it also must come to them by revelation of God; let him wait, therefore, after he has presented it, until God is pleased to give to his brethren the same light that has been given to him. Paul in Philippians covers all this ground when he says, "Whereto we have attained let us walk by the same rule, let us mind the same thing." But "if in any thing ye be otherwise minded, God shall reveal even this unto you." For ourself we can only say that it has seemed to us that we ought to be very slow to present that which is contrary to the general view of the churches in the past generations and up to the present time. We have felt as though we desired to be very sure from the word, after careful study of it, that any matter of faith or practice held by the church in general all these ages past has been contrary to the word, before condemning it. One ought to be true to his convictions, but let him see that his convictions have a "thus saith the Lord" for them before accepting them or presenting them. Let us be sure that any principle of faith or practice is only tradition, and that it is contrary to the commandments and testimonies of the

word of God, before rejecting it or assailing it; let us not forget that some traditions are in harmony with the word. If we do remember this we shall be careful. On the other hand, if we remember that many traditions are contrary to the word we shall be earnest to search them out and reject them.

Brethren, consider what we have here written. May it please God to give us understanding in all things. C.

ACTS X. 34.

"THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons."

The above text is often used to sustain the idea of non-election and free will, but like all other Scripture it belongs to the household of faith, and teaches the doctrine believed and advocated by the Old School Baptists.

After referring briefly to the direct import we hope to establish by this very text the truth that God is a respecter of persons, and that the man respected of God has never had anything to do with the favor shown him, in the sense of meriting it.

Jesus said on one occasion to his disciples, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd. The disciples did not understand these words when they were spoken, but were given to know them afterwards. It is sometimes said that Peter did not know, even on the day of Pentecost, that God would show mercy to the Gentiles. Perhaps he did not, but it will be remembered that in that wonderful sermon he said to his brethren (Jews), "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." "Unto you, and to

your children," was as far as the promise extended to the Jews; they that were afar off were Gentiles, these God would call. Peter may not have known just then what the Spirit meant to signify by the words, "to all that are afar off," but it pleased the Lord to give him a vision after this by which he was taught God's purpose concerning the Gentiles. Peter went upon the housetop to pray, "and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth; wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven." Peter was a Jew, and had observed the law, hence no unclean beast or fowl had been partaken of by him. While the lamb, the kid and clean birds were in the sheet or vessel, they had become contaminated by the company of the unclean, hence Peter said all were common and unclean. He did not know at the moment what this vision meant, but doubted what it should mean.

Just here we will call attention to the fact that this vessel with all therein was let down from heaven and received up into heaven again. Does God deal with unclean things? Yes, he does not deal with anything else. The things in the vessel show that all men by nature are unclean, the Jew as well as the Gentile:

"God hath concluded them all in unbelief, that he might have mercy upon all." But while by nature unclean, God through his Son hath cleansed them, hence we must not call God's people common or unclean. This vision was for the express purpose, doubtless, to make known to his servant Peter the secret that had been hid from the beginning of the world: that God had a people among the Gentiles. God's ways are equal, hence before this experience of Peter upon the housetop God had appeared to a certain man in Cæsarea, called Cornelius, who was a Gentile, and commanded him to send to Joppa for Peter. His messengers reached Joppa while Peter was wondering what the vision should mean, and told him their mission. God now commands Peter to go with them, doubting nothing. When he came to the house and heard Cornelius tell of God's work he then said, "Of a truth I perceive that God is no respecter of persons." He then understood that God has a people among the Gentiles as well as among the Jews, and that all alike are cleansed by the blood of Christ; he then understood the language of Jesus: "Other sheep I have, which are not of this fold;" he now understood the true import of his own words on the day of Pentecost: "to all that are afar off, even as many as the Lord our God shall call." So far as nationality is concerned God is not a respecter of persons.

We will now take up the opposite view and endeavor to show by our text and its connection that God is a respecter of persons, that he ever has been a respecter of persons, and that the man respected never did merit God's favor. The very fact that all manner of beasts and creeping things and fowls were in the vessel shows clearly that God is a respecter of

persons or he would not have shown that he has a people in every nation, tongue and kindred. If God is not a respecter of persons why did he send Peter to Cornelius that he might hear his everlasting gospel? If God is not a respecter of persons why did he choose a people in Christ before the world began? To manifest his respect unto men he blessed Abel with faith, gave him to know that he (Abel) was righteous. This he did not do for Cain, though by nature there was no difference between them, both were sinners. It was to show him a respecter of persons even with the second born in the earth; strange as it may seem he manifested his choice in the second born or younger throughout the Old Testament Scriptures. When God caused the flood to come upon the earth he showed himself a respecter of persons in that he saved Noah and his family, while death came to all other men. In the ark with Noah and his family were all manner of beasts and fowls of the air, and creeping things, exactly the same as were in the vessel which Peter, in vision, saw let down from heaven, and in the ark they represented the same truth that they did in the vision given to Peter.

God himself has preached his own everlasting gospel from the beginning of the world; he preached it to Adam in the garden of Eden, he preached it in Abel, Enoch, Noah, Abraham, Moses, David and all the prophets, and in all the ordinances and sacrifices of the law. Election according to his purpose and grace, and conformity to the image of his Son according to his predestination, has ever been his doctrine, and it will stand when all worlds are passed away. God's first sermon to man was salvation by grace through Jesus Christ. His second ser-

mon was election according to his foreknowledge and will, made manifest in the choice of Abel, while Cain was left in his sins. The same is true in the case of Jacob; by nature there was no difference between him and his brother Esau, but according to God's election there was a great difference, therefore God said, "Jacob have I loved, but Esau have I hated." This he said that his purpose according to election might stand, not of works, but of him that calleth, and this he said before the children were born, neither having done good or evil. This doctrine was preached by Paul, who said, By grace are ye saved, not of works, lest any man should boast. God loved Jacob in Christ before the world began, he loved him before he was born of the flesh, he loved him when he took advantage of his brother and obtained his birthright, he loved him when he deceived his old blind father, Isaac, and received the blessing intended for Esau. God did not love him because of his wickedness, but because of his own election or respect of persons according to his purpose and grace given him in Christ before the world began. For this same purpose he called Paul and Timothy with an holy calling, not according to their works. He did not hate Esau because of any evil performed by him, but because he was not included in his electing love and mercy. This is God's right, and no man can say to him, Thou art unjust; we are the clay, he is our Potter. "Shall the thing formed say to him that formed it, Why hast thou made me thus?" The whole Bible is filled with this doctrine of God's discriminating grace, which shows God to be a respecter of persons. Time would fail us to mention all places where it is declared and made manifest. But before we bring this feeble effort to a

close let us all examine our own experience in this matter. Many of us have been separated from parents, brothers and sisters in the flesh, by this work of grace in our hearts, as we hope. We have also been separated from companions and friends and made to feel alone in the world. Is not this because God is a respecter of persons? In our own life this has been the case, not one of our father's family is an Old Baptist; we are the youngest of the family; if God is not a respecter of persons why should we be where we are and what we are? We feel to say with Paul, "By the grace of God I am what I am." This every child of God will say.

May we all, dear brethren, be more and more confirmed in this doctrine of election which makes God a respecter of persons. O for hearts of gratitude for his abounding grace and mercy in calling us out of nature's darkness into his marvelous light. May he give us to show forth his praises, and his name shall have all the glory.

We now leave the subject for your consideration. K.

ELDER W. W. POLK HEARD FROM

IN the last number of the SIGNS (June 15th) there appeared a letter of inquiry from Elder I. N. Newkirk concerning the whereabouts of Elder W. W. Polk since the earthquake at San Francisco; there has been much uneasiness in the minds of his brethren regarding his safety. We are glad to say that very recently we received an interesting letter from brother Polk giving many details of the disaster, and giving his address as Berkeley, Cal. He was not injured at all personally, but suffered some loss. We hope to be able to publish his letter in our next number.

CIRCULAR LETTERS.

(Written by Elder B. E. Cabbage.)

The Delaware Old School or Primitive Baptist Association, in session with the Wilmington Church, at Wilmington, Delaware, May 23rd, 24th and 25th, 1906, to the several churches composing this Association sendeth greeting in the Lord.

DEARLY BELOVED BRETHREN:—How good it is to have the desire to meet with the brethren at these meetings—bright spots in the wilderness. May it be our privilege to feel and manifest the same clinging in love to the church and to the brethren that Ruth expressed when she said, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me," being united in that same love of the truth and in that like precious faith that was delivered to the saints of old.

In this our annual letter, known as the Circular Letter, we desire to present the truth as it is in Christ Jesus, looking to the travel of Israel, as the Spirit of the Lord, in experience, is manifest to them, as our guide. The apostle Paul in his second letter to Timothy, second chapter, fifteenth verse, exhorts him as follows: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The rightly dividing the word of truth is the burden of the true minister of the gospel; and to know the truth and abide therein is the whole desire of the Lord's people. Christ declares himself

to be the truth, and his people find no rest, or peace, or abiding-place save in Jesus and his resurrection. Paul did not exhort Timothy to rightly divide the word of truth from the teachings of anti-christ (error), but to rightly divide the word of truth in the ministration of that word (Christ) to his people. Truth emanates from the God of heaven and earth, while error, and all that is opposed to truth, springs from the fountain of evil (antichrist); therefore the great work of dividing the two was wrought by Jesus, who hath put all enemies under his feet, led captivity captive, and gave gifts unto men, by the one atonement whereby he hath made all things perfect in the complete and perfect fulfillment of the work the Father sent him to do. Hence to those that are Israel, chosen in Christ Jesus and called, there is no walking in error, no mingling of truth and error. "No man can come to me, except the Father which hath sent me, draw him." And in all the way the Lord leads his people to bring them to Christ do they experience and learn of that truth which is in Christ Jesus, whether it be to lead them by the rivers of still waters, or to try them as gold is tried, or refine them as silver is refined. It is all truth, "Christ the power of God, and the wisdom of God." The condition of mind and experience which to the poor sinner again and again appear to be the fruits of their sinful nature and error is but the special way in which the Lord leads his people, to manifest the exceeding great and wonderful riches of his grace to his children. If ye be not chastised, then are ye bastards and not sons. He leads his people through the valley of the shadow of death, not that they shall fear evil and turn from it, but that they shall fear no evil. Jonah found the word of truth pro-

ceeding from the mouth of God when in the belly of the fish, a trying experience, and the followers of Jesus in trying experiences find in the belly of their human nature the word of truth speaking forth to their good and to the glory of God. Paul declares "that all things work together for good to them that love God, to them who are the called according to his purpose." Therefore in looking into the manifold experiences through which the Lord's people are called to pass, we find them at no place or in no condition that has not been ordained by our heavenly Father in his wisdom to fulfill some wise decree. Error, therefore, is excluded, there is no place found for it in preaching the word of truth, presenting Jesus as the author and finisher of our faith, the sincere milk of the word upon which the new-born babes feed and grow, the bread of life. But we find in that same word of truth the strong meat that belongeth to them that are of full age, who by reason of use have their senses exercised to discern both good and evil. Brought into the fellowship of the sufferings of Christ in the dark and trying experiences, when the Lord is with his people, yet the sunshine of his presence is removed for a time, that the doubting, stumbling child of God shall know that he leadeth all the way; that he is a Shepherd that slumbereth not, nor sleepeth. Thus Timothy was exhorted to preach Jesus as the sin-bearer, Jesus as the risen Lord and Savior, Jesus our all and in all, rightly dividing the word of truth unto the lost sheep of the house of Israel. The Sin-bearer in that he was made "to be sin for us, who knew no sin; that we might be made the righteousness of God in him." It was our transgressions that carried him to the cross; here we see the shed blood of the Redeemer, for the remission of sin

by the coming of our Lord and Savior in the flesh, which is unto death, the death of our Adamic nature. "I kill, and I make alive, I wound, and I heal, neither is there any that can deliver out of my hand." But in this death to self we are made alive to God. "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and the living." And whether we live therefore or die we are the Lord's. The risen Lord and Savior, in that he "was delivered for our offences, and was raised again for our justification," victorious over death, hell and the grave, robbed the grave of victory, and broke the bars of death; life and immortality are brought to light through the gospel. The angel signifieth to John (Rev. i. 18,) of himself, "I am he that liveth, and was dead; and behold, I am alive for evermore."

May his people abide in love, and be guided into all truth for his name's sake. Amen.

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 Southampton, Bucks Co., Pa., Wednesday, Thursday and Friday, May 30th and 31st, and June 1st, 1906, to the churches composing the same sendeth brotherly greeting.

DEAR BRETHREN:—It is in our mind to address you at this time by way of stirring up your pure minds to a remembrance of the things which you have heard and learned by the grace of God revealed unto you, when you were called out of darkness into the marvelous light of the Lord, and in doing so nothing can be better than to call your attention to the word of the Lord, or some portion of

it, revealed in the Scriptures. This has been the custom for many years at these annual meetings of your messengers, as you know, and it is a custom for which we think we have full warrant in the word of God, for it was the custom of the apostles to write letters to the churches, and in this way to present to them things important for them to remember. Some of these letters are given to us in the Bible, and reference is also made to other letters, copies of which we do not have recorded. But it must be remembered that the epistles recorded in the New Testament Scriptures are inspired of God, so that in them there can be no error, while all that we may write at any time must be brought to the test of the inspired word, and if not in harmony with that it is because there is no true light in it.

Among the things which the Scriptures present as being good and profitable, is the general walk which is becoming to those who profess to be the children of the King and followers of the Lord Jesus Christ. The order of subjects in the epistles of Paul, speaking generally, was first to present the strong principles of the doctrine of salvation by grace, then to speak of the trials and victories of believers as they walked along this narrow way, and then to exhort to a becoming walk, in view of what great things had been done for them, and the glorious hope set before them, of grace to sustain while they lived on earth, and of glory in the world to come at the right hand of God. This last thing which we have named must have been judged of exceeding importance by the inspired apostles, since so much is said in all the epistles concerning it. Surely it is most important for the glory of grace and of God, and for the well being of those who serve

him, that their conversation should be in harmony with their high calling in Christ Jesus, and we are sure that you all, brethren, whenever the power and sweetness of this salvation which is in Christ is felt in your souls, do feel stirred up, not only to gratitude for the mercy which has found you, and the blessed hope which has been given you, but also to an earnest desire that you might glorify God in your body and in your spirit, which are his. When the hope which is in Christ is revealed, the question no longer is, "What must I do to be saved?" but, "What wilt thou have me to do?" It is not now, What must I do for myself, or for my own benefit? since it now appears to such a soul that Christ has done all that needs to be done for him, but rather the question is, What wilt thou have me to do, as thy servant, bought with a price, and made willing to be thy servant forever? To such a soul at such a time as this, this question is of the greatest importance. To glorify God has become to him the one desire of his heart. Like Job, he now fears God for naught. Let us thank God that there is such a religion in the world as this. Satan questioned the reality of this religion then, and unregenerate men who yet profess that religion which arises out of selfishness, question its reality still. But, brethren, we do trust that we and you know that there is such a thing as a religion in which is liberty and not bondage, and in which the love of God reigns, and not the love of self, and which, whether loss or gain ensue, still believes in and loves God, and desires to serve him. To one in whose heart such a love dwells, the constant question will be, How can I glorify that God who has done so much for me? And if such a soul, upon self-examination, or when the

Lord searches him and tries his thoughts, finds that he is wanting in this true spirit of love, and that what he is doing is but a task, rather than a blessed privilege, he is at once put upon great searchings of heart, and is grieved and filled with mourning and shame that he should be so far from what he desires. At such a time he will earnestly pray for more love, saying in spirit, "I will run the way of thy commandments, when thou shalt enlarge my heart."

It is a blessed work wrought in the heart through the operation of the Spirit which brings one to say before the Lord, "What wilt thou have me to do?" It is a work which the Spirit alone can work there; it is a work which embraces in itself first of all a conviction of guilt and of just condemnation, for thus only can true humility be produced and realized by any one; it is a work which reveals Jesus, and Jesus only, as the Savior, so that to him belongs all the glory of our redemption from death and hell; it is a work which produces gratitude and love to God, and a desire for conformity to his holy will, while on the other hand it produces a hatred of all that is evil, and especially a hatred and an abhorrence of sin as seen in one's own self. It produces a great tenderness of conscience, so that things which before seemed trivial faults, not worth notice, become most grievous indeed, because they indicate, as straws indicate which way the wind blows, the tendency of the evil heart within. It also shows the subject of it that he cannot mark out his own pathway, or guide his own steps in that pathway. How well such an one comes to know, like Jeremiah, that the way of man is not in himself, that it is not in man that walketh to direct his steps. And now, out of all these revela-

tions of himself to himself, and of the way of life and salvation through Christ, and of the beauty of holiness, there arises a great longing for that way of holiness and that this new life might appear in all his words and deeds, as well as in the very thoughts of his heart. Thus his prayer, like the psalmist, will be, "O Lord search me and know me. Try my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." And now of what vast importance does divine direction in all these matters to such a soul come to be. In substance the voice of his soul will be, O Lord, I know not thy will; I want to serve thee, I want to walk in thy ways, I would obey thee in all things, but I do not know what is thy will. Lord, what wilt thou have me to do? This is the very spirit of that service which the Lord owns and blesses, because it is his own gracious work; it is a work which shall praise the Lord, because it must and will be made manifest in the mortal flesh of all them that believe. The true work of God cannot be hid. As the poet said, it may "lie buried long in dust," but still it shall not deceive the hope that is in it; it will work in the heart and mind like hidden leaven, and the voice of it cannot be stilled. Such an one may strive to still its voice by carnal reasonings and carnal doings, and it may well be that his fellows know nothing of it, but the Lord has planted this seed in the heart and it has life in itself, and that life cannot be destroyed, and it will overcome all obstacles, yea, even the opposition of all the world, the flesh and the devil, and in the end God shall be glorified.

Does this question, "What wilt thou have me to do?" abide with us day by day? Where shall we find the answer?

It must be, all of it, in the Bible. The Bible is the one rule of faith and practice to all the church of Christ. When we would know what the Lord requires us to do, it will not do to go to the teachings of men, even of the wisest and soberest of men; there is no infallible guide save the Lord by his Spirit. Ministers and fathers, to whom we go for counsel, after all must themselves be tested by the written word of God. What a solemn thing it is to remember that the Spirit of God judges all that we say or do, and that he has put the spirit of judgment in all his people also, so that they are to judge his messengers. When we come to consider the things of God, and of his house on earth, our opinions, our judgment, our words, have no weight at all unless they be in harmony with the letter of the Scriptures of the Old and New Testaments. We say in harmony with the letter of the word, because the spirit of it must be one with the letter. No thought, no experience, is anything better than mere carnal fancy, unless it agrees with clear Bible testimony. The Scriptures are our rule of faith and practice. In these Scriptures our high calling is again and again spoken of, and abundant exhortation is given to walk worthy of it. We are said to be called unto glory and virtue. Our calling is in the Lord, it is a heavenly calling, it is the high calling of God in Christ Jesus. We are called unto the fellowship of Jesus our Lord; it is a calling unto liberty. We are called in one body and in one hope of our calling; it is a calling unto an heavenly inheritance, and the name of the Lord is called upon by them. These references show how high and exalted is the state to which the redeemed have been called. Thy have, like their great type Israel, been called out of Egypt into

Canaan, out of bondage into liberty. Henceforth they serve not as slaves, but as freeborn children. The bond that holds them to this service is love, and not slavish fear. In this service there is no room for any element of selfish fear, or hope, or love, to enter, but rather the fear of the Lord, the hope of glorifying him, and love, not only to the blessed Savior, but also love of all his ways, so that it becomes the very meat and drink of his people to do his will. What wonderful liberty is this to which we have been called.

How much more ardent is that service which is produced by love than that which has selfish fear or hope for its motive, and how willing and joyful is such service in all the house of God. It is sure that if any of us possess this love of God shed abroad in the heart, we shall desire to know and do the will of God. If on the other hand, no such desire is manifest, there is, there can be, no evidence that the love of God abounds within. If there be faith there will be works. At least it is true that faith cannot be made to appear except by works that are in accordance with it. It is as true today as when the apostle wrote the solemn words, "Shew me thy faith without thy works, and I will shew thee my faith by my works." That is, the apostle would say, you cannot show faith without works; yea, more than this, he intended by these words, we are persuaded, that if there were no works, then also was there no faith.

What solemn questioning this last consideration is fitted to produce in all who really have come to know these things. Graceless carnal professors will find in this nothing to disturb them, nothing to alarm them, for they rest satisfied with their outward formality, or their fleshly

morality; but the spiritually minded, the Lord's humble poor, in whom there is a spirit of great jealousy toward God, and against themselves, will often be greatly tried at seeing in themselves so much carelessness of feeling, and in their daily lives so much that is of the flesh and the world. If indeed any of the Lord's children have gotten into that place where these things do not affect them, where they can go on day after day with no heart longings for God and the savor of his word, no longings for greater love, faith and zeal, no desires for seasons of blessed communion with him, at the end they shall find that it is a fearful thing to fall into the hands of the living God. But if any one is troubled, saying, O that it were with me as in days past, when the candle of the Lord shined round about me, and because he feels far away is cast down and cannot be satisfied until the Lord once more restores unto him the joy of his salvation, and washes him and purges him, so that he is once more clean, let not that one be in despair, for the mercy of the Lord has sought him out, and he shall find that the thoughts of the Lord are thoughts of peace and not of evil. And if any are where these things do not affect them, it will appear in their life among their brethren; there will be a forsaking of the assemblies of the people of God; they will not be glad when it is said unto them, "Let us go into the house of the Lord." Conversation upon the things of God and his salvation will be far from their lips. They will not find their joy in hearing of Jesus and his word. The marriage supper of the Lamb will not interest them so much as does the gain or the pleasure of this world. When it appears that any who have walked with the people of God are in such a state as this, there will be sor-

row among the spiritual; and more than this, there will arise great searchings of heart lest such a state may also be theirs, and earnest desires unto God that they may be kept from falling in such a way. How mournful were the words of Paul when he said to his brethren, "Ye did run well; who did hinder you, that ye should not obey the truth?"

Finally, brethren, let us exhort you that you give heed to these things. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." "Consider one another, to provoke unto love and to good works: * * * and so much the more as ye see the day approaching." These are the words of inspiration through the pen of the apostle. May it be ours to heed them, for they are good as all the word of the Lord is good.

We leave these considerations with you all. May we all consider them well, and be given grace to abide in them.

S. H. DURAND, Moderator.

ELIJAH LEIGH, Clerk.

MARRIAGES.

By Elder F. A. Chick, at the residence of the bride, on Wednesday p. m., Oct. 18th, 1905, John Stapleton Moore and Miss Jane Elizabeth Anderson, both of Princeton, N. J.

By Elder Silas H. Durand, March 14th, 1906, at the home of the bride's father, in Hartsville, Pa., Charles S. Kratz, of Philadelphia, and Miss Etta L. De-Courcey.

By Elder J. B. Slauson, June 6th, 1906, at the home of the bride's parents, near Halcottville, N. Y., Sinclair Snyder, of South Kortright, N. Y., and Miss Ursula J. Hubbell.

By Elder J. G. Eubanks, June 12th, 1906, at the home of the bride's mother, Wilmington, Del., G. Gibsou Warrington, of Wilmington, and Miss Harriette K. Reed, granddaughter of the late Elder E. Rittenhouse.

OBITUARY NOTICES.

Elder David Bartley, my dear husband, fell asleep in the full assurance of the living faith, in his 80th year, the morning of June 1st, 1906, at the home of Dr. George M. Hite, in Nashville, Tenn. He had been growing more feeble for several months, but notwithstanding his new book completed he continued his work for weeks, more by force of will than strength of body. When that was finished he felt that his life's work was done, and but waited for the time of his departure. On Thursday afternoon after a short sleep he told me he had dreamed that the Lord had sent a divine storm over all this country. I sat by him and fanned him all night Thursday night, and neither of us slept. Up to that time he had suffered but little in all his long sickness, and he was blest with a peaceful mind, fully reconciled to the will of the Lord. But the night was warm and close, and he suffered for breath, but every audible breath was a prayer of faith and hope and love. He tried to comfort me by telling me to often read Hebrews and the eighth chapter of Romans. Once he said, "I'll wait, wait, wait." I said, "All the days of your appointed time?" He said, "No, I'll wait for the will of the Lord to be done," then as his breathing grew harder he begged me to ask the Lord to come quickly and take him home. I reminded him of the sufferings of Jesus, whom he adored, and it comforted him. He raised his hand above and repeated the word, "Life, life, life," many times. I called Drs. Hite and M. M. Harvill, but nothing could stay the icy hand of death. During the few hours before he passed away he was comfortable, and conscious to the last. He commended me to the Lord and to the power of his grace, and assured me that the Lord would raise him up again, that he would come forth clothed in his likeness. Just before he fell asleep he opened his eyes wide and turned them heavenward; they were luminous with ineffable wonder and surprise, then without a struggle he went to sleep as quietly as a babe on its mother's breast. Thus passed away an humble, faithful servant of the Lord Jesus Christ, who had been in the ministry over fifty years. The last sermon he preached was at Montgomery, Ala., the third Sunday in January, taking for his text 2 Samuel xxiii. 5. He often referred to it, and expressed the belief that it was the last time he would be permitted to speak in the name of the Lord.

At 6 o'clock on the evening of the 1st of June we had appropriate services at the house, when our brother Elder C. M. Hood spoke with great comfort and power, after which I started on my lonely journey with him to Carthage, Mo., where on June 4th, after a service of praise and prayer from the home of our son, Gilbert B. Bartley, I laid his dear body in its last resting-place.

I hope the dear brethren whom he loved and served so long will remember me in prayer.

Your sister,
SALLIE M. BARTLEY.
BLUE SPRINGS, Mo.

DIED—Miss **Elsie B. Harding**, at her home, No. 355 North St., Middletown, N. Y., April 15th, 1906. She was born near Bloomingburg, N. Y., Dec. 16th, 1845, thus her stay on earth was about 61 years. She was the daughter of Jairns and Elizabeth Harding. She was baptized in the fellowship of the New Vernon Old School Baptist Church Feb. 2nd, 1878, by the late Elder Gilbert Beebe. She is survived by two sisters: Mrs. Charles Brown, of Middletown, N. Y., and Mrs. Himan Collard, of Winterton, N. Y.

The funeral service was held in her home, conducted by the writer; the interment was in the New Vernon cemetery.

ALSO,

DIED—**Josephine Jenkins Little**, in Middletown, N. Y., April 27th, 1906, aged 67 years. She was the widow of Mr. J. H. Little, and a sister of the late Elder Benton Jenkins. She was baptized by the writer in the fellowship of the Middletown and Walkkill Old School Baptist Church, Sept. 25th, 1898. She continued a worthy member to the last, believing and rejoicing in the doctrine of salvation by grace; she was established in the doctrine of predestination, and gloried in the God of the whole earth. She was much afflicted for months before her death, but endured as seeing him who is invisible.

The funeral service was conducted by the writer, after which her body was buried in Hillside cemetery. May the God of all comfort minister consolation and peace to all that mourn.

ALSO,

DIED—Mrs. **Roxy Leonard**, at the home of her daughter, Mrs. W. W. Hubbell, in Roxbury, Delaware Co., N. Y., May 10th, 1906, aged 76 years. Her maiden name was Shepherd. She first married Geo. W. Davis, who died twenty years ago. After this she married Daniel Leonard, he also preceded her in death. She is survived by four daughters; her only son died one year ago. Sister Leonard had been a faithful and consistent member of the Second Roxbury Old School Baptist Church of Delaware Co., N. Y., nearly forty years; she continued steadfast in the doctrine to the last. She was a good woman, and highly respected by all who knew her.

The writer conducted the funeral service in the meeting-house of her membership; a large congregation was present. Hymn 1253 (Beebe's Collection) was read by request of the family. Her remains were laid to rest in the cemetery adjoining the meeting-house yard.

ALSO,

DIED—Mrs. **Lucinda M. Wheat**, widow of Daniel S. Wheat, at the home of her nephew, J. Decatur Hor-

ton, 53 West Main St., Middletown, N. Y., in the 84th year of her age. She was the daughter of Eliphalet and Amy Warner. Her husband died about nine years ago; her only daughter, Mrs. Harriet Clinton, died in 1865. She was the last member of her family. She is survived by several nephews and nieces. The funeral service was held in the home of Mr. Decatur Horton, conducted by the writer.

Sister Wheat followed along after the Old Baptists for many years, but was not baptized until she was past 80 years of age. It was my privilege to baptize her in the fellowship of the Middletown and Walkkill Church, June 28th, 1902. She was kind to every one with whom she came in contact, and leaves a host of friends. She loved the "brotherhood," and made it manifest by her anxiety for their welfare. She will be much missed, both in and out of the church, but the will of the Lord must be done; we desire to be reconciled to him. K.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 74.

MIDDLETOWN, N. Y., JULY 15, 1906.

NO. 14.

CORRESPONDENCE.

PARRY SOUND, Ont., Jan. 31, 1905.

DEAR BRETHREN, AND SISTER STREET:—Beloved, I received your epistle containing a request that I would write you my experience, or give an outline of some of the Lord's dealings with me, both in his mysterious but all-wise providence, as well as in the multitude of his tender mercies manifested toward me, as far as memory serves, or as I humbly hope, God may be pleased to direct my heart and pen. Right here I ask myself the question, What is the motive which prompts me to write? Is it that my fleshly pride may be gratified? To which I answer with more than a half felt sense of fear and trembling, May God forbid. Or is it that the predestinating love, rich, free and abounding grace of our glorious Head and Surety be exalted thereby? To the latter, brethren, when we are favored to sit at the feet of Jesus, clothed and in our right mind, we would give our cheerful, glad and willing assent ten thousand times ten thousand. At such seasons of refreshing one is made to know he has nothing that he has not received; boasting is totally excluded,

his mouth is stopped and he gladly eats the crumbs that fall from the Master's table. I feel it to be no small mercy for a child of God to be led to behold him as the God of providence, as well as the God of all grace, comfort and consolation.

As the early part of my natural life was one of hardship and trial, as well as one of sin, shame, open vice and profligacy, being a sailor on board a British man-of-war, I feel inclined to relate a little of my pathway. I hope to exalt the watchful care, long-suffering, patience and forbearance of our kind and gracious God. Lord, be pleased to direct and guide both heart and pen, so that I may sweetly realize that in thy blessed presence is life, and at thy right hand pleasures forevermore.

I purpose here to touch for a few moments upon the watchful care over such an enemy and rebel as I was during my seafaring life, and tell of some of his wonderful deliverances providentially wrought in my behalf while wandering on the dark mountains of sin without hope and without God (manifestly), in nearly every part of the world.

I shall in a few months (if the Lord

wills) enter upon my eightieth year. I was born at Barton in the Clay, Bedfordshire, England, in 1826, (and like all the posterity of Adam was a transgressor from the womb, and went astray, speaking lies, an enemy to God by wicked works) where, as near as memory serves, I remained until I was about five or six years of age. At that time my parents, who were very poor but respectable, removed to London, in hope of bettering themselves, and I can well remember that my father's employer, belonging to "The Established Church," pressed him very much to let me attend their services, which for a short time I did, but have no recollection that any serious impressions were wrought in my mind, my only benefit being the gift of some new clothes, which I badly needed. In this gift, trifling as it may appear to some, I now see the Lord's hand and watchful and preserving care. Shortly after this, the cupboard at times being nearly bare, I was put out to work, my wages being one shilling per week, and one penny for myself, without board, working thirteen hours a day. Being thus early placed at work, I had little opportunity of attending school, and never had more than two or three months schooling. I had now a strong desire to go to sea. I should not mention these apparently trifling incidents did I not firmly and experimentally believe that not only is every blood-bought, Spirit-taught child of God loved with an everlasting love, and chosen in Christ before the foundation of the world, but that every step of his pathway, even of the minutest character, through this present evil world is mapped out by infinite wisdom and love, and God will not allow his map to be crossed or blotted by poor, puny, fallen man; also that every such poor soul is sanctified (set apart) by

God, preserved in Christ Jesus during the whole of his unregeneracy, and in the set time is called both to a knowledge of himself and the infinite majesty and holiness of God.

When I was about eight years old, having an inclination for a seafaring life, I was bound an apprentice to the brig Aphrodite, of Sunderland, but only remained one month before I ran away, as the treatment I received was hard indeed. My steps were then directed to Portsmouth, the chief navy port in Britain, where for three weeks my hardships and privations were severe. I had not one copper of money to obtain either food or shelter, to beg I was ashamed, to dig I knew not how. Sometimes hunger was so keen that I would pick up a bit of orange peel from the street and eat it; while for shelter I would sometimes creep into the wreck of an old vessel lying on the beach; at other times I would wander around the garrison walls to the soldiers' guard-house, where I often obtained both a meal and a bed. Thus my actual necessities were supplied by that God who feedeth the ravens and supplieth the wants of every living thing. The time for my deliverance from this state of hardship however was nigh at hand, though it came in an altogether different way than I had expected. One evening as I was standing on the dock an officer of the Royal Navy landed from a boat close to where I was standing and beckoned me to him, and asked the following questions; I give them and my replies verbatim, as I remember them vividly: "Boy, what ship do you belong to?" "Don't belong to any ship, sir." "Where do you live?" "Don't live anywhere, sir." "Where do your parents live?" "Got no father and mother, sir." This was altogether an untruth, as at that

very time my father was searching all the naval seaports in England to find the prodigal. "Well," said the officer, "you are a curious fellow, no ship, no home, no parents; will you go aboard a man-of-war?" I readily gave my assent, and he gave me a shilling to get some supper and a night's lodging, and appointed to meet me at 10 o'clock the next morning, which he did, and took me on board "H. M. S. Brittain," fitting out for the east, south and west coasts of Africa to be engaged in the abolition of the slave trade. Now I could give full rein to all the corrupt and vicious inclinations of my own deceitful and desperately wicked heart, inasmuch as there was little or no moral restraint, but immorality of the darkest and blackest character was encouraged and gloried in; truly and with sense of shame I state it, one could drink down iniquity as the ox drinketh down water. But as this kind of narration appears to me to be utterly devoid of interest and profit to heaven-born, Spirit-taught souls, I must summarize the events of quite a number of years; indeed, until I arrived at the age of twenty-two, when I verily believe at times the Lord was pleased to meet with poor, unworthy me on the bosom of the Indian Ocean, and I humbly hope called me by his grace.

I will mention a circumstance which occurred previous to our leaving Portsmouth, wherein the preserving hand of God was manifested toward me in such a way that to the present moment, whenever the circumstance recurs to my mind, it causes a thrill and shudder to pass through my very frame, at the same time producing an ejaculation of praise and thanksgiving to the God of all grace and mercy for what I have always been led to look upon as a special interposition of divine Providence on my behalf. The

circumstance was this: we were still lying in harbor, fitting out for our long voyage, and, as was usual on all naval ships, immediately after supper (from 5 to 6 p. m.) the boatswain's pipe sounded all hands to skylark and dance, every one of course being at liberty to choose what kind of amusement he might think fit until 8 p. m. There were about thirty of us small boys on board, eight or ten of whom had begun a game which consisted of one trying to outdo or catch the other in various parts of the rigging aloft; and right here my soul shudders, as it were, while I put on record the fearful position in which I had placed myself. Unnoticed from the deck, thoughtlessly and boy-like, I had dropped away from my companions, and had clambered up to the main royal truck, a small circular wooden cap about ten or twelve inches in diameter, which slips on or over the top of the mast. Now if I could stop here it would have been nothing more than an almost every day occurrence in a seaman's life, but in my utter thoughtlessness I got on the very top of the truck and was standing erect in open space, not a thing to lay hold of, and the ship's deck one hundred and eighty feet below, and in my ignorance of any danger was utterly devoid of fear. Noticing there was a large crowd of people looking at me from the shore, the thought occurred with all its indescribable fear, How am I to get down? I saw my plight, and knew the centre of gravity must be maintained to almost a hair's breadth or I must be dashed to death on the deck below, but through the unsought, unthought of, abounding mercy of our God I was enabled by the gradual raising of one knee to lower myself into such a position that with my hand I was enabled to grasp the edge of the truck. Thus my

worthless life was spared, yet in a gospel sense I was so totally blind that I had no sense whatever that either love or mercy had any hand in my deliverance. The strong man armed kept the palace, his goods were in peace, &c. (Luke xi. 21.) O how can I praise the benign providence of God that he did not end my worthless life at that time? O the long-suffering and forbearance of God toward such a guilty wretch as I.

I must now pass over the events of many years, until I reached the age of twenty-two, such as being at the capture of seventeen slave ships, many of which showed such stubborn resistance that out of one hundred and forty-five men, forming the ship's crew when we left England, only twenty-six were left to be paid off after a voyage of six years and four months. Some fell in action, some were murdered, while the remainder were cut down by disease. I might add that in one engagement two of my shipmates were shot down, one on either side of me as we stood in the ranks; once I received a small cutlass wound on my forehead, but soon recovered, though the scar remains to this day. Now why was my utterly worthless life again preserved? I may say with David, Because thou hadst favor unto me. God in his all-wise providence as a shield was round about me all of this time. I may truly say, not only was I ignorant of God my Maker, his word and ways, but being free from all moral restraint for a long time I drank deeper and deeper into a life of open sin and shame, neither fearing God nor regarding man, so that I was on the way to hell (had grace prevented not) as fast as sin and Satan and time could carry me, and that certainly was very fast. I was led captive by the devil at his will, still I knew it not,

neither was I troubled, the waters were sweet, my conscience (being seared) did not accuse me, and I was perfectly satisfied with myself, as every poor, dead sinner, or mere nominal professor, is. O how dead, blind, corrupt, loathsome, depraved and deceitful is the heart of man. At this moment I can truly see it is of the Lord's mercies that I am not consumed.

I now come to the time when I was to be stopped in my blind, my vile career, and was to be made to hear the voice of the Son of God and live, as I humbly hope, trust and believe; when the arrows of the Almighty were to be experienced in my soul. At that time I belonged to and was on board the ship *Kent*, of London. We had been lying in Calcutta for two months, discharging and taking in cargo, one of which months I had spent in the common jail for threatening (in a half drunken state) to take the captain's life. Previous to this I had received four dozen lashes. At length we sailed on our voyage for London, but the dysentery and fever both being very bad in the fore-castle we had only been at sea eleven days before we had buried eleven men. A boon companion of mine was lying in his bunk at the point of death; knowing his friends were in London, I in my rough but well intentioned way (naturally) tried to console him, and offered to take any message he might wish to his widowed mother at home. Now I was to hear the voice of God, as it were, in my dying shipmate's reply, and to behold something of the majesty and holiness of God, and the unfathomable depth of the desperate iniquities of my own deceitful and polluted heart. I vividly remember his words, which were as follows: "Darkey, (my nickname) I would like my mother to have my chest of clothes and

wages due, and my sister what curiosities I bought in Calcutta; and tell mother not to fret about me, for I have made my peace with God." I thought, Why, how can that be? (he was a Romanist nominally.) My mind reverted to such and such midnight revels and debaucheries we had formerly indulged in together, and now you say you are at peace with God; impossible. I stood amazed, but those words, by the holy and blessed Spirit of God, were made effectual in convincing me of the enormity of my sin, of the necessity of a perfect righteousness, and the infallible certainty of judgment. O the burden of guilt and sin that now rested upon my soul. I now knew that I had to do with a just and holy God, and felt certain the lowest hell would be my doom. The unfathomable pollution of my heart was laid bare, every outward sin that I had been the subject of appeared to stand out like mountains before my eyes, the pains of hell gat hold upon me; I did indeed find trouble and sorrow, and what to do I knew not. I could only groan within me, as it were, beneath my burden of sin and guilt, and so vividly is this impressed on my memory that were the vessel afloat now instead of lying on the ocean's bottom, I could go and point out the very spot on which at the time I stood. My shipmate was buried that same afternoon, and the thought occurred in all its fearfulness and dread to nature, What if I should be the next? I had no refuge; God himself was against me for my great and multitudinous sins, while the voice of the law was thundering, as it were, within me, "Pay me that thou owest." I now felt its demands were just, and determined that I would turn over a new leaf and be good by rendering strict obedience thereto; I would utter no more

oaths, and would begin to read and educate myself; then I thought the Almighty would be willing to accept me. Here, however, I was beset by a two-fold difficulty: first, I had no book of any kind wherewith to educate myself as I had hoped, and next, although in terrible soul trouble I had determined within myself that if ever I became religious, as the world calls it, I would never let my shipmates know it, lest I should be laughed at and persecuted by them. However, one afternoon (while in this burdened state) I mustered sufficient courage to ask several of my shipmates if they had a book of any kind they could lend me. One of them replied that he had nothing but the neglected history, I could have that if I chose, and at once put his hand down into one corner of his sea chest and handed me a small Bible, the gift of his mother on his first leaving home as a boy to go to sea. I remember my fleshly pride of heart was such that I almost refused to take it, still I felt assured there was something in it needful for me to know, and as soon as I saw the others had all turned in to their hammocks I began to read it. The chapter to which I opened was the third of the gospel by John. I read on until I reached the third and fourth verses. It was all a blank to my natural reason, and I said with Nicodemus, "How can these things be?" Vile unbelief and my own wicked heart suggested that the Bible was simply a myth, a pack of falsehoods, or at the very best was full of contradictions. I threw the book into my hammock, resolved to read it no more; it did not matter, I thought, I was a lost man, and had to be damned anyway, and felt as I have often done since, that I was not only a poor sinner needing mercy, but that I was surely the greatest sinner on

earth. All the sins of my heart, my lips and my life were ever present to my view; what was I to do? My burden increased, I was as helpless as I was guilty in the great matter of salvation. Sometimes I would conclude to throw it all aside and enjoy life as I had previously done, at other times broken-hearted, contrite and groaning within myself I was led to cry, "God be merciful to me a sinner;" but as yet it seemed to poor, poor, utterly unworthy me that my prayer was shut out, and that against me was his anger turned. This was the state of exercise my mind was kept in for four and a half months. During the whole of our passage home to London, no light, no comfort, a mighty battle of the warriors going on within; tempest-tossed, afflicted and not comforted. I may use Hezekiah's words in Isaiah xxxviii. as expressive of my feelings at that time: "I reckoned till morning, that as a lion, so will he break all my bones: from day even to night wilt thou make an end of me. Like a crane, or a swallow, so did I chatter; I did mourn as a dove: mine eyes fail with looking upward: O Lord, I am oppressed; undertake for me. * * * O Lord, by these things men live, and in all these things is the life of my spirit." I could not, however, return or give up this Bible, though I always waited for an opportunity to read it when I thought no one could see me, and always carried it in the bosom of my blue shirt. If I was sent aloft to do a job of work I would look down on deck in order to make sure that no one was looking up, and if the coast was clear I would take out my Bible, snatch, as it were, a verse or two from its contents, and if any one should happen to be looking aloft I would momentarily put it into the breast of my

shirt as though I had stolen something. O the pride of the heart of poor, puny, fallen man. Thus while heavily burdened in my heart and conscience by sin, my prayer simply an inward groan, hungering for deliverance, I could perceive nothing but the voice of the law, as it were, demanding a perfect fulfillment in every jot and tittle, and pronouncing its weighty curse on every one that offended, even in one point only, and the feeling of my heart was, "Woe is me! for I am undone."

I now come to that ever memorable time when in my soul's experience every bond and fetter was to be broken, my soul was to be brought out of captivity and made to rejoice with "joy unspeakable and full of glory." Having arrived at home in London, I found that during my absence in India the Lord had been doing a great work among relatives and the members of the family, viz: my dear wife, whom I had married just previous to my leaving for Calcutta, and at that time was nothing more than a good moral and chaste young person, had evidently been brought to know the plague of her own heart, and was led to feel after Jesus, if haply she might find him. Also a brother of hers, who when I left was an actor on the stage and had gone to great excesses in open sin, had through grace been brought nigh by the blood of Christ, but had mingled in among the Hagarenes, and there was (as I fully believe now) a great deal of stripping work yet to be done, of which in the set time he gave abundant evidence. The Lord was pleased to accomplish, and afterwards took him home to glory; his end was blessed. Although I had been at home for more than two weeks, as yet not one word had escaped my lips regarding my own wretched and guilty state, though I

believe now that they all recognized a change outwardly; the gaiety formerly manifested was no longer manifest, and I had fully purposed in my own mind to keep all to myself (as I have before stated) if ever I did become religious; but, my brethren, God's thoughts are not our thoughts, &c., the appointed time had come. I left home in the morning to take a stroll around, as my custom was, and at the moment I refer to was walking along one of the crowded streets of London, when lo, on lifting my eyes a little I saw the dear, dear Savior hanging on the cross, with the blood streaming from hands and feet and side, as plainly as I see this paper now before me. In a moment my soul was in ecstasy of joy, my heavy burden was gone, my sins were washed away, my heart was filled with light, love and peace to such an extent that it was with no small amount of effort that I was kept from going out into the middle of the street and telling to all what a dear Savior I had found. I thought, Lord, is it possible that all this multitude of people passing on either side are on their way to hell? and in my mind I felt sure they were, or else they could not be so intent in their pursuit of the things of this life. My soul was now filled with joy and peace in believing that through the power of the Spirit my troubles were all gone, my sorrows would never cause me again to weep; I seemed to be altogether in a new world. I fondly hoped and believed that the happiness and joy I was then in possession of would be perpetuated all my journey through. I felt that the Lord had delivered me and brought me into a large place, his love was shed abroad in my heart; my soul went out in praise and thanksgiving to him who was indeed the chiefest among ten thousand and the altogether

lovely One; henceforth there would be no more sorrow, sighing, groaning or affliction; sin with its guilt and weighty curse and powerful workings in my heart was gone, and gone forever. O, my beloved brethren, in how short a time (some three or four days) what a different state of things was made manifest within. A horror of great darkness set in upon my soul, truly a darkness that could be felt to such an extent that not only had I lost every felt sense of the love, joy, peace and unspeakable blessedness that I had been made to rejoice in only a few days previous, but the vile unbelief of my heart brought me into such a state as led me to almost believe there was no God, yet my heart was broken and contrite. I knew not what to do, I felt sure I had lost all my religion, and that against me was his anger turned. At length, after some two or three days of soul exercise, and in answer to my poor groanings, as I have always believed, the Lord was pleased again to bring me up from the horrible pit and out of the miry clay of my own supposed strength and righteousness, and for all his mercies, both spiritual and temporal, I can, I trust, through grace exclaim, "Bless the Lord, O my soul," for if Jesus is not the sum and substance, the beginning and the end, the first and the last in my salvation, I am a lost man.

"But determined to save,
He watched o'er my path,
When, Satan's blind slave,
I sported with death.
And can he have taught me
To trust in his name,
And thus far have brought me
To put me to shame?"

I had intended to give an outline of my call to the work of the ministry, but I find it would take so much writing, which I am hardly able to do now, so

now, dearly beloved, I desire to commend all unto God and the word of his grace, and remain, I hope, your little brother,

WM. KNIFTON.

[THE above article contains the experience of Elder Wm. Knifton, of Canada. He is, as will be seen, a man of nearly fourscore years. It was written to sister Mrs. J. Street, of Brantford, Canada, and with his consent has been forwarded to us for publication. The narrative shows the work of the Lord in a very striking way. In reading it we have felt our heart go out to him, as we trust, in true fellowship, and are persuaded that very many will read it with joy and praise to God for his wonderful works to the children of men.—ED.]

WAVERLY, Pa., April 9, 1906.

EDITORS OF THE SIGNS OF THE TIMES
—DEAR BRETHREN:—Inclosed you will find two good letters, one from brother Dickens, the other from sister Ely, in which the glorious doctrine of God's unlimited sovereignty is clearly set forth. There were but few that gladly received the precious truth in the days of Christ and the apostles, and thank God, there are a few to-day, and there will be a few to the end of time. God will never be without his true witnesses, I am sure, neither will the devil be without his; the wicked shall do wickedly, evil men and seducers shall wax worse and worse, deceiving and being deceived; so it stands, so it will be to the end, and the purpose of Almighty God is perfectly accomplished, whether poor, finite worms of the dust like we are can understand and believe it or not. What we poor sinners believe does not change or affect the truth.

I will now pen a few things that seem to crowd themselves into my mind concerning God. You may call it my cate-

chism. What is God? A Spirit. Where is heaven? Where God is. Where is God? Above. Above in what sense? Above all law, as the sole Creator of all that is created; he, having all power in heaven and in earth, directs and controls all things after the counsel of his own will, and none have a right to question what he does? Do we? I do, to my shame. Where is the dwelling-place of God? In Zion, the church, 2 Corinthians vi. 16: "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Where is Christ? At the right hand of God. What is your hope? "Christ in you, the hope of glory." In the sense of space, how far apart is God, Christ, heaven and Zion, the church? Or in other words, how far above Zion is God, Christ and heaven? No distance. Do God's people always enjoy the felt presence of God, Christ and heaven in their souls? No. Does this prove that they are not in them? No. Can you tell a heaven-born soul from any other from what you see with your natural eyes or comprehend with your natural mind? No. By what power or spirit do you recognize God's people? By the Spirit of God. Could there not be a wonderful, radical change in a person or body and we not see it? Yes. Does what we naturally see prove to the contrary? No. Before we were born of God did we have any knowledge of spiritual things? No. Was what we believed before traditional? It was. Are we now contending for the same things and calling them the truth? By the spirit of the flesh we will, but by the Spirit of God we will not. Do we know how much tradition there is in us? No. Who can show us? God Almighty. What will we do if he does not show us? We will preach tradition or false doctrine

with all the zeal and power we possess; if he does show us the truth we will preach it with all the zeal and power that he gives us. Does the truth ever disturb or distress God's people? Yes, it does indeed, sometimes it turns them inside out, upside down, and shakes them up so terribly that they feel almost mad; they feel that they do not and will not hear it, but when they are composed sometimes they begin to think over what they have heard, and sweetly and comfortingly accept of it and feast upon it. Why did it disturb and distress at first? Tradition. Tradition can only be torn from us a bit at a time, and the poor soul then feels there is nothing left. I know whereof I affirm; I have been there many times, and God knows where I am now, I do not. Preaching tradition disturbs, confuses and grieves God's people, but seldom makes them angry, and there certainly can be no spiritual food in it. As Jesus dwells in his bride at the right hand of God, or in other words, in the heart of his bride, the intercession of Jesus is there. Where is Jesus when the poor, tempest-tossed soul is crying, "My God, my God, why hast thou forsaken me?" Where is Jesus when the cry is going forth, "If it be possible, let this cup pass from me;" Lord, help me; Lord, save me; "God be merciful to me a sinner;" or, Lord, remember me? He is right in the heart of that poor, troubled, sore, broken soul, and the very breathing of that soul is the intercession of Jesus. The very life of Jesus is manifest in the groans, prayers and tears of his people; then take courage, dear, doubting, trembling souls, Jesus is your Savior.

A doubting, trembling, hoping worm,
D. M. VAIL.

MERIT, Texas.

DEAR BROTHER VAIL:—I know of

nothing that would be of interest to you, only I will say that I believe in the sovereignty of God, who is all-wise, all-powerful and all-sufficient, overruling and independent. He never slumbers or sleeps, and he does his will in the army of heaven and among the inhabitants of earth, and none can stay his hand, or say, What doest thou? Job said, "He is in one mind, and who can turn him? and what his soul desireth, even that he doeth." He rules; he speaks and it is done; he commands and it stands fast; he is the God of Abraham, Isaac and Jacob; he is our King, our Governor, our High Priest, our Redeemer, and the God of the whole earth shall he be called. He was God manifest in the flesh, justified in the Spirit, preached unto the Gentiles, received up into glory, and now he is in heaven, sitting in the person of the Son on the right hand of the Father, there interceding for such poor sinners as you and I, if we are the heirs of promise. He is our Advocate, pleading our cause, declaring that he shed his precious blood for us, and has redeemed us from all sin, and he presents us unto his Father, saying, "Behold, I, and the children whom the Lord hath given me." They are made white and clean, their garments are of wrought gold, and they are all glorious within; these are they who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, which was shed for them; these are they who give all praise to God for their salvation, singing, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." These are mentioned in Psalms cxxxix.: "When I was made in secret, and cu-

riously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." These are they who constitute the body, the bride, made ready, and to her it shall be granted that she shall be arrayed in fine linen, clean and white, for this is the righteousness of saints. Of her the Lord has said, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." "There are threescore queens [denominations], and fourscore concubines [auxiliaries], and virgins without number [local churches of these denominations]. My dove, my undefiled is but one: she is the only one of her mother, she is the choice one of her that bare her: the daughters saw her, and blessed her; yea, the queens and concubines, and they praised her." She is a garden inclosed, a spring shut up, a fountain sealed. In this holy city is the pure river of water of life clear as crystal, the streams whereof make glad the city of our God. The Lord will help her, and that right early. The Lord said, "Salvation will God appoint for walls and bulwarks." No weapon formed against her shall prosper, and every tongue that riseth against her in judgment she shall condemn, for "her righteousness is of me," saith the Lord. A mother may forget her sucking child, that she should not have compassion upon the son of her womb, yet the Lord will not forget her; he has engraven her upon the palms of his hands, and given her eternal life, and she shall never perish, and none shall pluck them out of his hand. Jesus said, "My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

She is as a speckled bird, and all other birds (denominations) are against her; but neither death, nor life, nor height, nor depth, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, which love is shed abroad in our hearts by the Holy Ghost. The Lord's portion is his people. He found Jacob in a desert land, in a waste howling wilderness, he led him about and instructed him, and kept him as the apple of his eye, and there was no strange god with him. He made his people to ride on the high places of the earth, and gave them to eat the increase of the field; they sucked honey out of the rock, and oil out of the flinty rock. The church receives goodness and gladness from her blessed Lord, who is the Rock of ages. The Lord gave his people bread from heaven, and his word to them is as the small rain upon the tender herb, and as showers upon the grass. The Lord is her Husband, and she shall not want; he makes her to rest by the still waters of peace. For her there is a way, and an highway, and it shall be called the way of holiness, no unclean thing shall pass over it, but it shall be for the love, the dove, the undefiled of the Lord, to walk there. Her afflictions are many, but the Lord has anointed her with balm, and healed her. The Lord is as a hiding-place from the wind, and a covert from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land. The trial of her faith being much more precious than of gold that perisheth, though it be tried with fire, shall be found unto praise, and honor, and glory, at the appearing of the Lord Jesus Christ.

Dear brother, this expresses my faith

thus far, and as you wished me to write for the SIGNS, if you think best you can forward it to that paper.

Your unworthy brother,

S. M. DICKENS.

WELLSBORO, Pa., Nov. 26, 1905.

ELDER VAIL—MY DEAR BROTHER:—
I thank you for so kindly writing me as you did in reply to the letter I sent you. I do not know as that subject seems much clearer to me, but it has not been on my mind as much, and I know it is all right if we cannot see or understand. But to-night I feel like writing and telling you how glad I am that I am permitted to have a home with the people who believe what to me seems to be such a God-honoring doctrine, as is shown in some of the things which I have just been reading, which they believe: that to know God, and Jesus Christ whom he has sent, is eternal life, but that none can find this out until they are quickened by the Holy Ghost and it is revealed to them; and the unchangeable nature of our God, that his purposes and plans are fixed, so that it is impossible for anything to change or turn him, and that he never fails to accomplish for want of ability to execute his will. They believe that God from the beginning chose his people to salvation, that it is all of God. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." That our salvation does not depend on the will or works of men, for "Not by works of righteousness which we have done, but according to his mercy he saved us." And it is for this chosen people that Christ died, and that none for whom he died can fail of being saved, for does not

Christ say that "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 "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Therefore what can be surer than the salvation of his people? He also says, "No man can come to me, except the Father which hath sent me draw him." So it shows that none can be taken from or added to that fixed number; just those for whom Christ died. God worketh all things after the counsel of his own will. That he knew the end of all things from the beginning, which makes it certain that all things should exist in all their order, connection and circumstances. If that is not predestination what is it?

Dear brother, these are precious truths to me, and I do rejoice in them, though at times I question much whether I have any part or lot with this chosen people, but this I know, if I have not, there is none other to whom I can go, or with whom I desire to be.

I feel that I ought not to trouble you with my poor letters very often, for I know you are very busy, but it is a comfort to feel that one can write to some of the Lord's people and they will know and understand your feelings, though poorly expressed, and we do not feel quite so lonely as though we never received any messages from them. This is one of my greatest trials, that I am deprived of the company of the Lord's people.

Your unworthy sister,

FLORENCE ELY.

BERKELEY, Cal., June 3, 1906.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—I have read the SIGNS of June 1st, and was much pleased and greatly comforted in "Fragments," by Elder Durand, and the editorial on discipline. I also noticed an appeal from brother and sister Gainer, in which they have given through the SIGNS such a statement of the conditions of God's dealings with California and the results of the visitation of God's wrath, that unless corrected will, so far as the circulation of the SIGNS goes, do great injury to the State, and the good people whose all is invested here. I have no doubt but sister Gainer felt as she wrote, but she wrote under great excitement and too early after the earthquake to have sufficient knowledge of the facts in the case. I will give you a few facts as I learned them. About 5:14 a. m. April 18th the earth began to shake, about 5:50 the shaking had ceased. A few badly constructed buildings fell, or partly fell, many chimney-tops fell, but no one was killed in Berkeley, only a few in Oakland, and comparatively few in San Francisco. The fire in San Francisco started immediately after the earthquake. The fire department was promptly at the fire; they found the water-pipes broken, the water soon gave out. In a few hours the United States troops in answer to a call from the mayor were marching down the streets to aid the police in keeping order and fighting the fire; thousands of panic-stricken men, women and children were fleeing through the streets, dragging all manner of household goods, clothing, &c., many of whom had not taken time to change clothes or put their clothes on, and wrapped their persons in such things as they could grab in their flight. The power houses were shaken, telegraph wires were down, street

cars all stopped in the streets, the fire increased in its fury, like a demon of destruction spreading out its roaring and flaming wings, flanking the business portion of the city. The best, bravest men of the city met in consultation before evening and began to bring order out of confusion. Committees were appointed and organized for public safety, protection and relief, with their headquarters moving back as the demon of destruction advanced. The city was immediately put under strict guard of police and soldiers, the State guard being called in to aid in this duty; looting was soon checked by the soldiers. Automobiles, and vehicles of all kinds drawn by horses, were pressed into service to take the killed and wounded to places of safety, in improvised hospitals, which for the hour seemed to be at a safe distance from the fire, but soon the wounded had to be quickly removed further back to escape the fire, which soon destroyed their temporary resting-places; many of the dead had to be abandoned to the flames for want of time to rescue the bodies; thus the battle with fire was fought with heroic courage. Dynamite was brought in to raze the buildings in front of the flames, but such was their fury that the debris of the fallen buildings only appeared to be a resting-place for the destroying demon to gain renewed strength, to leap up to the higher buildings to destroy them, and on the destruction went until four square miles right in the center of the city was a desert waste, covered with twisted iron and steel and ashes, with a few blackened walls and chimneys, cracked and broken by the intense heat, left as sentinels guarding the spoils of the conquering demon. Such is but a faint description of the four days of the battle with the fire in San Francisco, in

which fight the brave men and true wrought out their part in one of the saddest chapters in human history; three hundred thousand were made homeless. As the destitute army was driven back and back their numbers increased, and the work of relief also increased to heroic labors, locating and providing shelter, food, clothing and medical attendance for this vast number of destitute, homeless people. The fourth day the fire was checked, not by human efforts and dynamite, for they both had failed and were almost exhausted, but by the shifting of the wind, which turned the fire back upon its own devastation, and what few houses had been left on the northern and eastern borders of its devastated ruins. What proportion of the four hundred dead and missing of San Francisco were victims of the earthquake will never be known; the fire certainly had its share of these victims, and did at least ninety per cent. of the damage to the burned property. While the black angel of death and devastation was writing his lines in falling walls and broken chimneys and burning flames, the white angel of love—charity, was also quickly grasping her pen to fill in with beautiful colors, standing out from the dark background of the great tragedy, the white robe of peace, in the folds of which were food, clothing and shelter falling from her hands upon the people of San Francisco and California as the manna from heaven fell in such abundance in the wilderness to feed a hungry nation of people. This white angel had spread out its wings over all the world, and spoke in clear and distinct accents, "It is more blessed to give than to receive," and every good heart heard its voice, and before the sun of the first day had reached the western horizon the wings of love had encircled the earth,

and the response of the hearts touched by love and sympathy was heard in the puffing of steam and the rolling of wheels, and succor was flying from every State in the union to stricken California, and the homeless thousands had plenty and to spare, and still at this writing the solid evidences of human love and brotherhood are still coming. The relief committee has to-day a surplus of seventy thousand barrels of flour above their prospective needs, which they will probably sell tomorrow to have the money to swell the relief fund. No worthy man, woman or child will suffer in California. Since the relief committee has enforced the Bible doctrine of "He that will not work shall not eat," the dependents have been reduced to less than one-fourth of its highest number, but the beggars and lazy people have increased their lamentations; those who can work and want to work can find work for the asking. California is arising from the dust and ashes, and has begun to clothe herself with beautiful adornments of utility, and our God has blessed the State with more than her usual output, and prospects from the fields of culture and mines of wealth; her houses have been burned, increasing her demands for labor of all kinds; her money was not burned, as sister Gainer thought, so California has as much money as she ever had, and soon she ought to have \$200,000,000 more coming into her borders to pay up insurance losses, which all means a better harvest for the laboring man. We cannot get enough bricklayers at \$7.00 per day, nor hodcarriers at \$4.00 per day, nor common laborers at \$2.50 per day. Property owners have lost property, but day laborers have only lost a few days time.

California is no more wicked than New York or any other State or country

through which I have traveled and taken observations. The earthquake came from natural causes, the same as do cyclones. Destruction of life and property comes upon those who build their homes and cities upon the lines of earthquakes and storms; God's laws are immutable and must be fulfilled, in accomplishing the destined purposes of the unchangeable Lawgiver. God would not change his purpose to save his Son from death, by violating the law of redemption, in that God would not grant the petition of his only begotten Son in the garden of Gethsemane. God the Father made all the laws that govern the universe in its evolution (varied and incomprehensible as the working out of the different parts may be) before the light was divided from the darkness, and in these immutable laws God wrapped up his predestination, which was and is still commensurate with his wisdom to devise and power to perform.

Now, my dear readers, come with me from the outer courts, where the best christians are by nature the children of wrath even as others, let us enter the inner courts, into which no man can enter except he be born again, and allow me a few words regarding myself. I feel that after preaching to others I myself have become a castaway, sitting here in my room, banished from the bedside of my dying wife by the trained nurse, to await a summons to see her again if she ever awakes in the flesh. I want to say when the earthquake came she was lying as I thought on her death-bed; I ran into her room expecting to see her shocked to

death; the earth was shaking, the house was rocking, the dishes were rattling and falling on the floor, the lamp which was burning was dancing on the table, and the coal oil stove was burning and dancing on the floor; I saw her face calm and serene and heard her soft and sweet voice saying, "What are you scared about? God will take care of us as well in an earthquake as he will in the sunshine." I lost all my income from rents in the city, had \$13.75 left in the bank, so I had nothing to do but work. I was finishing my residence where I am now writing. I worked on, looking out occasionally at the clouds of smoke during the day and the clouds of fire at night, got my residence so we could live in it comfortably, then went to the city about the 3rd of May, pitched right in, took just what the boss pleased to give, trusting the heavenly Father, who in six troubles has not left me, and in the seventh I believe he will not forsake me. I have found him a little sanctuary in the country to which I have come. I am now in my sixty-ninth year, and still do a man's work. My heart often cries out, "Behold, how good and how pleasant it is for brethren to dwell together in unity," and yearns for that happy privilege that I have in the past enjoyed.

I will now close by saying that as soon as my burdens are well attended to, not lightened, I will try to help you bear yours by sending you a remittance for the SIGNS. How I wish to see you face to face.

Yours in love and affliction,

W. W. POLK.

ISAIAH XLII. 16.

"AND I will bring the blind by a way that they knew not."

In my last letter I tried to tell you what I hope the Lord has done for me, but in one short letter could only tell a little part of my trials and troubles leading up to the final deliverance from bondage into the marvelous light, liberty and blessed hope of immortality beyond this veil of tears. It was truly a marvelous thing to me to be led out of a village, and from among well dressed young people, and a fine meeting-house only just across the street from my own residence, and withal a fine minister, and neighbors whom I had loved and had never had a word of trouble with, to go two miles into the country and offer myself to a little band of old, and heretofore despised and doctrine-hated people. This was, and ever will be, a mystery to me which cannot be accounted for outside of the sovereignty of the great and supreme Ruler, the almighty God, for I know that no power among men could have ever induced me to take such a step. To my surprise the very thing that I feared would be most against my being received into the church proved to be most in my favor: they knew my standing in my old church, but did not know that I had been a hypocrite, and when I told them all about it they received me. So I was among them, hated of many of my old church, and my dear wife also with me, whom the Lord had given me as a true helpmeet indeed. I had but little education, only what I had picked up in the little old log schoolhouse, but now another thing began to work with me. In my former letter I said that early in life I had impressions to live a christian life, but I found it impossible to do that. When I was about ten years old, I went

with my mother to a Baptist meeting, a man by the name of Arthur preached; he took for his text these words: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."—Rom. x. 15. This man Arthur I thought to be the ugliest man I ever saw; yet during his address, for about one minute I saw him the most beautiful man I had ever beheld; and O the beauty of the matter as he presented it to me, I never can express; and though I have never named it before from that day to this so far as I recollect, yet it has never faded from my memory. As John the Baptist leaped in his mother's womb for joy, so also I shall ever believe that God for one moment, though I was but a child, showed me the beauty of the plan of salvation for helpless sinners.

For a few years after I united with the church my mind was easy and I felt to enjoy perfect peace of mind, then I found something annoying me from time to time, and pressing me to more activity in the church; that is, it seemed to me that our meeting was too short, and that something more might have been said. At first it did not seem to me that I was the one to say it, but that some of the older brethren should speak. At last something began to speak to me like this: Well, you have been a public speaker, and why do you not say it? My reply was, And make a fool of myself? I could preach false doctrine, but when it came to preaching Christ as the only way, I knew nothing. About two years had passed, and the western fever was raging, and had carried off some of our brethren to Iowa. I began to think that I might go west and get away from my trouble of speaking in public. I thought I had pretty good judgment, and that I knew an uneducated man never could be a fit

subject for the ministry. Well, the first day of May, 1855, found me with my family on my way westward with a little two horse team and wagon, bound for Iowa. Twenty-three days afterwards we stopped in Guthrie County, there we found a few people, and some of our old brethren, who with others had organized a church the March before, and we put our letters in that church. Time went on, and I soon found the old trouble knocking at the door. I said, O my soul, how shall I get rid of this trouble, a man who is so slow of speech and dumb as I am is not fit for this work, and why am I annoyed with this impression? The excuses I made could not be enumerated.

Soon after I settled in the west I went into the mercantile business. I remember my greatest plea: A merchant is not fit for the ministry, Lord, have me excused, I cannot do this. At last the war came on, and one day this thought came to me: I know what I will do, I will enlist as a soldier, and if God carries me through I will give up and know that this is of him which is pressing me. But this thought was of short duration; an angel in the appearance of an old, venerable man whom I had often met during my life, came to me and told me that I should not go to the war, for, said he, your first duty is to your own family, and besides I have work for you to do. My condition now seemed to me worse than ever before, I was hedged in on every side, with no way of escape, I feared to disobey, and knew not how to obey; this portrays my condition perfectly. At last the turning point came; the whole matter was settled as to my trying to preach the gospel; it came about as follows: the government was forcing men into its service by draft, one clerk pronounced the name and another clerk wrote it down; then all names

were clipped off separately, and all placed in a box, a boy blindfolded put his hand into the box and drew out a name, and whoever had his name on the ticket was chosen to go. Finally John Chine came out; no man of that name lives in Guthrie County, said a bystander. After some wrangling over the matter the Provost Marshall told the clerk that they had made a mistake in spelling my name, and could not hold me under the name and must throw that out. Within a few days all this came to my ears, and now the old man came to me again, smiling as ever, and saying, "I told you some time ago that you were not to go to the war, you will also remember that the Savior said that wars come from the evil heart of men, and let those fight it out that brought it on; come now, you plainly see that the Lord is in the matter. Go now and tell the people what the Lord has done for you." Then he was gone again. Strange as it may seem, a new idea now took hold of my mind, viz: where little is given but little is required. This is Scripture, I thought, and holds good in all cases. From that day forth my mind began to run out in wonderment, and every man, woman or child that I saw or met would cause this inquiry in my mind: I wonder if they know anything about salvation by grace? I wonder if he or she knows anything about Christ? I then began to try to tell the story. It seemed to grow and expand, and to my astonishment the heavy weight which had seemed to bear so heavily on my heart was gone; but not to stay away, for it often would come back again in a few days; but after I would try to talk in public, even though I seemed to make a complete failure, the weight was gone, and at times it seemed as though I could leap over a wall. Thus I went on trying

and stumbling along until the brethren, against my protest, more than twenty-five years ago, pushed me out, and finally, more than twenty years ago, laid hands on me and set me apart to the work of the ministry; but to this day my life seems a failure and a mystery to myself.

Now my story is told, and I look back to the old Paint Creek church-house standing, filled at times with people, and not one is left that was there the day I went down into the water. I turn my eyes westward to old Sharon Church, in Guthrie County, of which I am pastor, and not a soul is left that was there when I placed my letter in the church, nearly fifty-one years ago; all are gone to their long home, and I am left alone. O how sad and lonely I feel, and often I cry, weeping, How long, O Lord, how long must I wait? But as Job said, "I know that my Redeemer liveth."

I feel to say in conclusion, I know that he will not forget me, and that I shall not always be left, but shall soon see him and be with him and all those who are gone before.

Your brother in hope,

JOHN CLINE.

DES MOINES, IOWA, April, 1906.

MANORVILLE, N. Y., May 28, 1906.

DEAR EDITORS:—Inclosed find a letter I received from Elder John McConnell; it contains such valuable matter and sets forth the sovereignty of God so plainly I take the liberty of sending it to you, hoping you will publish it, and that Elder McConnell will be pleased to let the light shine, that others, too, may be comforted thereby. It is said, "Ye that make mention of the Lord, keep not silence." And, "They that feared the Lord spake often one to another." So

let our lips and lives express the holy gospel we profess.

D. S. ELLIOTT.

NEW YORK, N. Y., Nov. 21, 1905.

MR. D. S. ELLIOTT—DEAR BROTHER:—For lack of opportunity I have thus long delayed replying to your welcome letter. I am glad the Circular Letter of the Warwick Association pleased you. Your comments on the subject "All things work together for good to them that love God, to them who are the called according to his purpose," brought comfort and joy to me. As you remarked in your letter, there are many who assert it is only the good things that work together for good to them that love God, but I do not understand it that way. If God's foreknowledge and predestination did not embrace the entrance of sin into the world, then I fail to understand wherein his sovereignty consists. Just what is meant by "permissive decrees, permission, overruling," &c., as relating to the acts of God, I do not know. To my mind such expressions deny the sovereignty and absolute predestination of God. God's goodness is so great that he could not suffer sin to enter the world except to serve himself in it to some great end; for all his thoughts are the perfection of goodness and wisdom. Whatever men may say, we know that sin is in the world. Its existence must be according to God's sovereignty; its punishment according to his justice; and his ordination of sin to good is according to his wisdom whereby he orders the events of it to his own purposes. In itself sin is a disorder, and therefore God does not suffer it to exist for itself, but he wills it for an end that belongs to the revelation of his glory, and this is his aim in all the acts of his will. He wills it, not as sin, but as

his wisdom can order it to some greater good than was before in the world, and makes it contribute to the praise of the glory of his grace. A shadow is not drawn by the painter for any pleasantness in the shadow, but only as it serves to set forth the beauty which is the object of his art; so the glorious effects which arise from the entrance of sin into the world are not from the creature's sinfulness, but from the depth of God's wisdom. This is seen in God bringing glory to himself out of sin: only "as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ." The abounding of sin is an occasion for the much more abounding of grace. Without sin we had never been miserable, and without our misery God's mercy in sending his Son to save us could not have appeared. Without the entrance of sin into the world, the attributes of God could not have been experimentally known; there could never have been communicated to us the knowledge of those perfections of his nature which exalts him as God over all. His justice had never been known were there nothing to punish; his mercy had never been discovered in having nothing to pardon; and his wisdom had been silent in having nothing to order. As the only wise God he appears in making the wrath of man to praise him. He uses the malice and enmity of the devil to accomplish his own purposes; he defeats the devil by turning his own contrivances against himself. To make things serviceable contrary to their own nature is according to the wonderful power and wisdom of God. It is marvelous in our eyes that the world, (which includes the god of the world,) and death, and things present, let them be as evil as they will, should be ours, that is, for our good, and for his glory:

that he makes them serviceable to the honor of Christ and the good of his people. (1 Cor. iii. 22.) He has ordered sin to such an end as man never dreamed of, the devil never imagined, and sin in its own nature could never attain. He willed that sin should be in the world as an occasion to bring forth the mystery of God manifest in the flesh. He never, because of his holiness, wills sin as an end, but as an occasion to draw good out of those things which in their own nature are most contrary to good. The devil inspired man to crucify our Lord, and God ordered it thus to accomplish his own design of redemption. The devil had his own ends in view, but God overcomes his work to serve his righteous will. While they all thought to do their own wills, God ordered them to do his will: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." We all must admit that we are prone to trust in our own strength, and is it not in such seasons that God orders corruptions let loose in us that we may be sensible of our infirmity and come boldly to the throne of grace for help in our need? The great reason why God decreed that sin should be in the world, was to honor himself in the Redeemer; so the continuance of sin, and our falling into temptation, is to honor the infinite value and virtue of the Redeemer's merit which God from the beginning intended to magnify. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." So the credit of imputed righteousness is kept up, and the efficacy of the Redeemer's blood is manifested in cleansing from sin and defilement. Were we perfectly sanctified we

would not need the continual and repeated imputation of the righteousness of Christ for our justification: we would trust in inherent righteousness, and slight imputed. Were there no captivity to the law of sin which is in our members we would soon forget we have a Redeemer, scarce remember we have an Advocate who is the propitiation for our sins; but sin that dwelleth in us discovers to us our impotency to perform that which is good. In this way is the dignity and honor of our Savior's blood kept up. We would soon lose the thankful remembrance of how precious that blood is, if our infirmities did not remind us of its needed application continually.

I must bring this to a close. It comes far short of expressing my convictions concerning the absolute sovereignty of God in all things, but it may serve to show what little sympathy I have with any sentiment that qualifies in the least degree any attribute of our God. The word "absolute" adds no weight or force to any expression of God's purpose, power and dominion, but I like the word, and if any other word could be added to my vocabulary of language to more emphatically assert my love for the doctrine I would adopt it. The mystery of the gospel is worthy of lifelong contemplation and inquiry; we find in it fresh springs of new wonders; it both raises and satisfies our longings, its commands present us with the strongest motives to obedience. The grace of God teaches us to deny ungodliness; not the least allowance of sin is granted, nor the least affection for sin is indulged; it prescribes that none but those that are sanctified shall be glorified; that there must be grace here if we expect glory hereafter; without holiness shall no man see God. I have no inclination to listen to, much less argue with any one who professes to

believe in the absolute predestination of all things, who excuse their evil deeds by saying it was predestinated, and therefore they could not help it and should not be held responsible; the Spirit of holiness is the unfailing seal of predestination; it is what causes us to seek to make our calling and election sure; it condemns sin in the flesh; it quickens our mortal body to live unto God, and he who hath this Spirit in him hath seen Jesus and is like him; for when he shall appear we shall be like him; for we shall see him as he is; and "as he is, so are we in this world."—1 John iv. 17.

I have in pleasant remembrance my visit with you at the Gilboa meeting, and often long for the privilege of meeting you all again. Remember me in love to all them that name the name of Christ, "who is over all, God blessed forever. Amen."

Your brother in faith and hope,

JOHN McCONNELL.

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., JULY 15, 1906.

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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DISOBEDIENCE.

ELDER F. A. CHICK—DEAR BROTHER IN A PRECIOUS HOPE:—If it is not asking too much of you, will you write upon the subject of disobedience, and show how it harmonizes with unlimited predestination? We are troubled here with the so-called conditional Baptists; to me they seem free-willers.

Your brother, G. M. SNIDER.
 MAUD, Oklahoma.

Perhaps we do not fully understand what is in brother Snider's mind with regard to the above question and request, but in the first place will say that the question of harmonizing the commandments of God and the duty of exhortation one of another by those who love God, with the unlimited predestination of God, has not for many years troubled our mind at all. The one question that seems important is, What do the Scriptures teach regarding both these things? If the Bible teaches that our God has predestinated all things whatsoever comes to pass, we want to receive and believe that; if it teaches that some men are obedient and others disobedient to the commandments of God, we want to believe that also. The same question has been propounded with regard to prayer, and the predestination of God. It has been said, What is the use of praying at all, if all is fixed in the purpose of God? This

has not troubled us, it has seemed sufficient to our mind if we find predestination and the obligation and privilege of prayer both taught in the word. If our God has declared both to have place in his arrangements, that is enough, without questioning how both can be true. If men should teach what on the face of it seemed contradictory we should feel that we had right to question either the one thing asserted or the other, but when God, who is too wise to err, declares two things to be true in his word, we know absolutely that they are both true, though they may seem contradictory to our finite mind. Without meaning to say aught that would seem to make light of the solemn things of which we are speaking, we would say that we have always felt, as it is said an aged woman declared when it was asserted in her presence that it was a physical impossibility for the big fish to have swallowed Jonah; she said, If the Lord had said that Jonah swallowed the whale, I would believe it. In like manner, if the Bible teaches that predestination of all things is true, we would believe it, and if at the same time it teaches the truth that men are disobedient to God, or on the other hand, obedient to him, we do fully believe that also, and are not concerned about harmonizing them according to any principles of our finite human reason. Indeed, if the Bible be the product of the wisdom of God, who is infinite in knowledge, and if it does teach things that are supernatural and heavenly, we ought to expect that there would be many things in it that would appear contradictory to our imperfect understanding. We say appear contradictory, for nothing can be really so in the Bible, if indeed it be the revelation of God; and by the use of the little word "if" we do not mean there is

the least shadow of doubt that all the Scriptures were given by inspiration of God, and are absolutely correct in all things, but it is only reasonable to think that when divine wisdom speaks it must be far above and beyond all human wisdom. Little children often fail to understand what their parents do, some things seem contradictory in what their parents say to them, yet it is not really so, as they will come to see and understand as they grow older in years and wisdom. We are but little children in understanding the word and ways of God, and so we must not be surprised when seeming contradictions appear in the Bible; they are however only seeming, and not real. If indeed we could see the full harmony that really is in the word of God, and understand it all, we might well begin to question whether after all it were the word of God, for it is sure that what we can fully understand must be finite like ourselves. The Bible contains the record of divine wisdom, and must be above our finite minds in all things. How needful it is that we come to it as little children, desiring in humility to learn what is the mind of God, and prepared to receive its teachings, even though to us they seem hard to reconcile. It is sure that the Bible does teach unlimited predestination, and it is sure that it does enjoin the obligation of prayer, and the duty of right living; it is sure that it does declare that obedience to the commandments of God is right, and that disobedience is wrong, and it is sure that the Scriptures do teach that there are such things as obedience and disobedience to God. If any one asks of what use is it to pray if all is settled and fixed in the purpose of God, we answer, This is a question that you must ask of the word itself; we are not called upon to respond to it. If any one asks of what use is any commandment of God, or any exhortation from his servants, if all is fixed in his immutable will, we reply again that this question also must be asked of the Author of the Scriptures, and not of us; we are not called upon to try to answer it. We are, and we ought to be, only concerned as to whether the word does teach both these things. If so, then let us rest in this fact, questioning no further as to how both can be true, for God has himself declared the answer in the word. Is it settled in our mind that the Bible is the word of God revealed to us, and that it is all recorded as he would have it? If so, then we shall stand upon safe ground when we gladly receive all its teachings. We should be sorry indeed were the leaven of doubt and criticism of the written word to creep in among the churches of Christ. We should be sorry to think that any one among us as a people, is not willing to sacrifice his own judgment, if that judgment comes face to face in opposition to the lightest word of God, rather than even for a moment to cast the slightest shadow of question upon the perfect truth of the Bible. It is the word of him who cannot lie. "Let God be true, but every man a liar." May the truth of these words have their full weight with us. They who deny the unlimited predestination of God because they think it is inconsistent with the exhortations and commandments of the word, and because they cannot reconcile it with the thought of prayer to him, and those, on the other hand, who reject the thought of prayer to God for that which we desire, and of exhortation, and all the commandments of God, because they conflict with their views of predestination, are both alike wrong; neither the

one nor the other must be given up from our faith, both are alike taught in the word of God.

Of late we have seen and heard arguments against God's predestination based upon the claim that it renders useless and valueless all prayer and all exhortation, and takes away all force from the commandments of God to all obedience, and destroys the weight of all warnings against disobedience. On the other hand, we have seen and heard attempts to put one side, as of little use, all prayer and exhortation, and to banish all the force of the commandments of God, because it is claimed that they are inconsistent with God's predestination. We desire here to lift up our voice in solemn protest against both of these things. Shall we be wiser than God? Are we better acquainted with his arrangements than holy men of God who in former times spoke as they were moved by the Holy Ghost? The same Paul who declared the purpose of God, and his decree in all things, also warned, exhorted, reprov'd, rebuked and entreated his brethren as to how they ought to walk, and of himself said that he kept under his body, and brought it into subjection, lest that by any means when he had preached to others he himself should be a castaway; and again and again the same Paul prayed for his brethren, that the richest blessings of grace might be theirs. It is our mind that if Paul taught the unlimited predestination of God, and yet thought it not inconsistent to also teach obedience to God's commandments, and to pray to God for all that we desire, we are safe in so believing and in so preaching.

Some Scriptures bearing upon the question of our brother are in our mind to refer to, and are familiar Scriptures. They have been referred to in this same

manner again and again, but are not yet worn threadbare by this constant use, and their force is not abated, and we are persuaded that, like the garments of the Israelites in the forty years journey in the wilderness, they will prove just as good at the end of our journeying as they are now, or as they have ever been. Let no one turn away from the testimony of these Scriptures saying, O we have heard all this before. Well, if you have not profited by it before, it may be that it will profit you now. These Scriptures to which we again call attention have been the rock and refuge of the people of God many times when the darts of the enemy have been so numerous that they have almost darkened the sun; let us flee to them again, as to well tried strongholds. We doubt not there are also many other Scriptures which teach the same things, and we would be glad indeed to have any of them pointed out, and their force presented. These that are in our mind are familiar and commonly referred to, and so have all the more weight when attention is again called to them.

Joseph's brethren sinned (and confessed their sin afterwards) in all their envy of heart against him, and in all that they through envy did to him, yet notwithstanding all this evil-mindedness of theirs, by which they thought only to harm Joseph, God said through Joseph that his purpose was in it to save much people alive. Joseph's brethren fulfilled the decree of God indeed, yet they sinned, and they confessed that they sinned in their cruelty toward their brother, and when Joseph would comfort them as they stood before him with broken hearts by saying that God had a purpose in it all, too, it seems not to have occurred to them to say, Why, then there was really

no guilt upon our part at all, we were only fulfilling the decree of God; how then can we be blamed? This did not fall from their lips, and we are persuaded that it had no place in their hearts, and what is more, neither will such conclusions come to the heart of any humble sinner when he has done wrong or felt wrong. It is impossible that any one led by the Spirit of Christ shall say or even think, This is predestinated, and therefore I am not to blame at all. Had some in this day been standing by Joseph and his brethren when he said to them, The purpose of God was in all that ye did, to save much people alive, they would have said, Then thy brethren have not really sinned. Others to-day would have said, Beware, Joseph, this is dangerous doctrine, you are destroying the very foundations of morality and of godly living, and furnishing your brethren with ground upon which they may justify themselves before you and God. But no such quibblings had any room, so far as we know, in the heart of any one there; let us beware lest such things be in our hearts. Had such questionings been presented before Joseph we can hear that man of faith saying, as did Paul long afterwards, "Nay but, O man, who art thou that repliest against God?" When Peter said, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain," and again, when he said, "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles and the people of Israel were gathered together. For to do whatsoever thy hand and thy counsel determined before to be done," he stated both the purpose of God and the guilt of man in the same breath. He did not pause to reason out the harmony of these two statements by any principles of our finite reason. Both these principles of truth were laid down, and these words are not the words of Peter alone, but of the Holy Ghost. Why should we concern ourselves any further than to receive and accept just what is here declared? Our God determined that this should be done, and yet in the wickedness of their hearts and hands they did it. If any man says, I cannot reconcile it, and therefore I cannot believe it, such an one must settle it with the God who inspired this testimony, we will not enter into controversy with him. Paul in the ninth chapter of Romans, refused to enter into strife with any who would oppose the truth of the purpose of God, upon the ground that he would have no room to find fault, seeing that no one had resisted his will. He simply said, "Nay but, O man, who art thou that repliest against God?" And this was not the language of impatience or ill feeling upon the part of Paul. These words also were the direct teaching of the Holy Spirit, and are God's words to us, by Paul. Our God raised up Pharaoh for this very purpose, that by the terrible things shown him God might be glorified. It matters not, so far as the argument of the apostle is concerned, whether the words "raised up" mean raised to the throne, or raised up into this mortal life, in either case it was for the purpose of glorifying God by the things which did take place through him.

Now, do not these principles cover all that transpires among men? Is it not true that in all that takes place God has a purpose? Does that purpose destroy the guilt of man in doing all that is evil? We leave this theme. May God bless his truth to us all.

CIRCULAR LETTERS.

(Written by Deacon R. M. Strong.)

The Warwick Old School Baptist Association, in session with the Middletown and Walkkill Church, June 6th, 7th and 8th, 1906, to the churches of which this meeting is composed, sends salutation with love in the Lord.

DEARLY BELOVED:—In this, our annual epistle of love and fellowship, we present for consideration the words of the apostle Paul as recorded in the eighth chapter and fourteenth verse of his letter to the church at Rome: "For as many as are led by the Spirit of God, they are the sons of God." This chapter (Romans viii.) has always been deemed by the Lord's people a peculiarly precious one. It begins by stating that there is no condemnation to them who are in Christ Jesus, and concludes with the comforting assurance that there is no separation from the love of God which is in the same Christ Jesus. Between these two solemn truths are inclosed the blessings God has bestowed upon his people, and the unalterable title given them by virtue of their relation to him: "If children, then heirs."

Let us briefly consider some of the leadings of the Spirit, and some of the effects of such leadings. The blessed Spirit leads the sensible sinner to know Jesus, as the center of all Jehovah's acts of grace, for it is in Jesus that Jehovah has loved his people with an everlasting, sovereign and unchangeable love, chosen them to salvation, entirely independent of any good in them or done by them; pardoned all their sins, past, present and to come, sins of heart, lip and life, with all the guilt and aggravation that are connected with them; justified them from all the charges of a broken law, and pronounced them righteous in his sight. In Jesus the Most High meets with them,

and makes himself and his secrets known to them, and they pour out their confessions, requests, praises and thanksgivings to him for his unremitted kindness to them. Christ being thus revealed as the center of God's acts of grace towards his covenant people, faith lays hold of him, hope fixes upon him, and love embraces him, and the poor soul is made to exclaim, This is just such a Savior as I need, for in him all my needs are met. The Spirit leads God's children to trust in and pant after Jesus. When the tried saint finds unbelief very powerful, and meets with many discouragements in the way, to be told to exercise faith in God, to put his trust in him and not give way to discouragements, affords no comfort, for the heaven-born and Spirit-taught child knows by sad experience that unless God in sovereign grace bestows the needed faith as a gift, it is as easy to create a world as to trust in Jesus. When however God works in his people to will and to do of his good pleasure, and they are enabled to walk by faith and not by sight, then it is that they experience (in proportion to the measure of grace and faith bestowed) the blessedness of trusting in the Lord for the remission of sins, even though the number of them seem increased, the supplying of needs, though they are multiplied, deliverance out of troubles, though they get into new ones, the assurance that all is right, though everything (in the eye of reason) appears to be wrong. All holy longings and pantings of soul possessed by the believer are of the Spirit's producing and drawing forth. Therefore, when we experience a longing after and panting for Jesus we may rest assured that nature never produced it, but that it is the work of the Spirit, and in his own time the hungry will be fed, the thirsty will be given to drink of that water which will prove

a well springing up into everlasting life, and the weary shall find rest. The Spirit leads the saints to know that in themselves they are as poor and needy, subjects of the same ignorance, weakness and infirmities as they ever were. This knowledge of themselves causes them to often doubt their being children of the living God. When they feel so very sinful, dark, cold, lifeless, barren, shut up and comfortless, they think that if they were truly children of God, they should not feel so; questions something like this they propound to themselves: If I am one of thine, why am I so dark, ignorant, unbelieving, sinful, &c.? If I am not one of thy people, why do I see and feel different to what I once did? Why do I feel any love to thee and thy people? Why do I feel a desire after thee, and cannot rest content without enjoying thee as my God, Savior and portion? Why am I at times thoroughly discouraged, and at other times encouraged? Lord, if I am truly thine, make it manifest to me by thy Spirit. If I am deceived, open my eyes to the deception. O Lord, decide this doubtful case, for I cannot. Now when experiencing this wretchedly uncomfortable frame of mind the believer is unable to decide the matter, but the Spirit can and does, by shining upon his own work already begun in the heart, bringing the promises and declarations of God's word to the mind, revealing Jesus to the soul, and drawing forth faith to receive him. The Father's boundless love being shed abroad in the heart, he is made to see and feel his interest in that love as a vessel of mercy chosen from all eternity in his dear Son, and in him ordained to salvation, and he claims God as his Father in Jesus. Doubts being all removed from his mind he now cries, "Whom have I in heaven but thee? and there is none upon earth

that I desire beside thee." He admires the manifestation of grace to one so unworthy as he knows himself to be, and says, Not unto me, O Lord, not unto me, but unto thy name be all the praise.

Brethren, a word just here. How needful is each and every experience that we pass through while on this pilgrimage journey. We must know much of darkness to appreciate light. We must know much sorrow to appreciate joy. We must experience trouble if we are to be comforted. It is the hungry soul that is fed. It is the thirsty one to whom the cup of cold water is so grateful. It is the sin-sick soul that needs the Physician. It is the weary and heavy laden ones that find rest. We must know something of the exceeding sinfulness of sin, (not in theory, but by personal experience) if we are to realize what a load was laid upon Jesus the sin-bearer for his people. Just in the measure that we realize the enormity of our individual sins (past, present and future) and to that add the sins of all God's people, do we appreciate the awful load Jesus carried in his body to and upon the cross. Then it is that we know something of the fellowship of his sufferings. This fellowship must be known by all of God's dear children, but O what a painful experience is joined to and connected with the knowledge of this fellowship. Our experience would be incomplete without it, and not one of us would part with the measure of it that God has allotted us. The Spirit leads the Lord's people in the path of holiness, to adorn the doctrine of God their Savior, to show forth his praise in well ordered lives and a heavenly conversation. He leads them to desire the welfare of Zion and to pray for the peace of Jerusalem. He leads them to endeavor to keep the unity of the Spirit in the bond of peace, to deem their brethren

better than themselves and to cover their faults and shortcomings with the cloak of charity or love. He leads them to desire to walk in all the ordinances of the house of God, and puts in their hearts a song of thanksgiving that they have a name and place with the people that know the joyful sound of the gospel of the Son of God. The Spirit leads the believer to know that all is well between God and him both for time and for eternity. At times he is enabled to say, "It is not in man that walketh to direct his steps," but the ways of a man are ordered of the Lord. He feels it is well in life, notwithstanding all he meets with to try and perplex him. Be he tried in his circumstances with losses and poverty, in his family with afflictions and death, in the world with disappointments, in himself with darkness and misery, his heart heaving up rebellion against God, the Bible a sealed book, still all is well. His mind reverts to past experiences of a similar nature, and he recalls the times when the Lord in mercy turned his captivity, sanctified his troubles to his good and delivered him from them. The language found in the book of Job comforts him: "He shall deliver thee in six troubles; yea, in seven [a perfect number] there shall no evil touch thee."—Job v. 19. He feels it is well for eternity, for he who has begun a good work in him will carry it on; he who has brought him into the way will lead him to the end of it. "We are not of them who draw back unto perdition, but of them that believe to the saving of the soul," and the righteous shall hold on his way. His perseverance to the end is secured by the love of God, the covenant of grace, everlasting mercy, a finished salvation, the intercession of his Lord, and his unalterable promises.

Brethren, we leave these few thoughts with you, asking the blessing of our covenant-keeping God upon his truth so far as we have given expression to it, and to his holy and reverend name be all the praise through Jesus Christ our Lord. Amen.

H. C. KER, Moderator.

JOHN MCCONNELL, Clerk.

CORRESPONDING LETTERS.

The Baltimore Old School Baptist Association, in session with the Ebenezer Church, of Baltimore city, Maryland, sendeth greeting to the churches and associations with whom we correspond.

DEAR BRETHREN IN THE LORD:—It is with great pleasure and the kind providence of an all-wise God that we have been permitted to meet again in associated capacity to praise that God to whom we desire to ascribe all honor, power and dominion. We feel that our coming together has been in fellowship, and the servants of our God have come to us laden with the precious truths of our Lord and Savior Jesus Christ, in whom we hope we have access to the Father, the Creator of all things, and who rules all things after the counsel of his own will. We believe that Jesus Christ is the Son of God, and that he came into the world to save his elect, chosen children, and that when he said on the cross, "It is finished," that the salvation of his people was complete, the elect of God the Father chosen in him before the foundation of the world. We believe that the Scripture is the word of God, and that the apostles wrote as they were directed by the divine Spirit, and that it is directed to the spiritual family, God's children, and is applicable to them only, and is known to them only as it is revealed to them by the divine Spirit of

truth, that takes of the things of Jesus and shows them to us. Our hearts have been made to rejoice, and we have felt that it is good to be here, and that we have been built up on our most holy faith, which is the gift of God. We feel that it is good to assemble ourselves often together and to speak often to one another in the name of our Lord and Savior Jesus Christ, exhorting one another to steadfastness, that we be not carried about by every wind of doctrine, but that we be established in the truth as has been set forth here during this association by the servants of our Lord.

Our next session is to be held with the Black Rock Church at the usual time in May, 1907, when we hope to meet your messengers and our friends again.

Brethren, remember us at the throne of grace.

WM. GRAFTON, Moderator.

MILTON DANCE, Clerk.

The Delaware Old School Baptist Association, held with the Old School Baptist Church in Wilmington, Del., in session May 23rd, 24th and 25th, 1906, to the associations and meetings with whom we correspond sendeth greeting.

DEAR BRETHREN IN THE LORD:—In the kind providence of our heavenly Father we are again privileged to meet together and hear the different gifts. How these meetings cheer us and help us on the way. We have had a good and profitable meeting, the ministering brethren have been blessed with the door of utterance being opened to them, and we have received the word as the withered plant receives the gentle rain.

Our next session, the Lord willing, will be held with the church at Cow Marsh, at the usual time, when and where we

hope to meet again. We solicit a continuance of your correspondence.

J. G. EUBANKS, Moderator.

P. M. SHERWOOD, Clerk.

The Delaware River Old School Baptist Association, held with the church at Southampton, Bucks Co., Pa., May 30th and 31st, and June 1st, 1906, sends greeting to the sister associations and meetings with whom we correspond.

DEAR BRETHREN IN THE LORD:—Once again the privilege is afforded us of writing to you our annual epistle of love and fellowship in the truth. It is good for those who confess that they are pilgrims and sojourners in a strange land to assemble themselves thus together and to speak often one to another in psalms and hymns and spiritual songs, thus narrating the Lord's dealings with them as they travel along the highway of wayfaring men. Such spiritual intercourse stirs up our pure minds to remember the precious things that Jesus has told us, and which we so often let slip. It brings to us again the precious and sure promises of God to his people, which are yea and amen in Christ Jesus. These witnesses of the power of grace as they surround us with their testimony are in themselves an exhortation to us to lay aside every weight, and the sin that doth so easily beset us, and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith. The letters received here from the churches of this association bespeak the presence of the Spirit of Christ with them and in them during the past year. Surely God is good to us, and we have many causes for thanksgiving. We have been favored at this session of our association with a goodly attendance of our ministering brethren. The preaching has revealed

unto us the diversity of gifts that God has placed in the body for the upbuilding of the lively stones into a spiritual temple for the habitation of his honor and glory, to offer spiritual sacrifices of thanksgiving unto his great name. We have had presented to us in these gifts, doctrine, experience and exhortation. The messages thus delivered do but determine us by the help of the grace of God to continue steadfastly in the doctrine and fellowship of the apostles, in the breaking of bread and in prayer. We cannot of ourselves remain faithful, but if God has purposed to issue us supplies of grace sufficient for our needs, we can then hold out unto the end, and the glory will be forever unto his great name who gave himself a ransom for us, that we might be made the righteousness of God in him.

The next session of this association is appointed to be held with the church at Hopewell, N. J., to begin as usual, on Wednesday before the first Sunday in June, 1907, when and where we hope to again meet your messengers and to receive your messages of love and fellowship assuring us of your prosperity and blessedness in the Lord.

S. H. DURAND, Moderator.

ELIJAH LEIGH, Clerk.

The Warwick Old School Baptist Association, in session with the Middletown and Wallkill Church, to the associations, corresponding meetings and churches with which we correspond, sends greeting.

DEARLY BELOVED:—We feel to acknowledge in thankfulness the reception of your messengers and Minutes at this meeting, coming to us as they have with messages of unabating love and fellowship. We have great cause to rejoice in the goodness and mercy of God in con-

tinuing our churches in peace and prosperity. At no time in the history of this Association has harmony prevailed to greater extent than at present, and unity of Spirit in the bond of peace reigns in our midst.

The next session of this Association is appointed to be held with the Ebenezer Church, in New York city, to begin Wednesday before the second Sunday in June, 1907, when and where we hope to again receive your messengers and Minutes.

H. C. KER, Moderator.

JOHN MCCONNELL, Clerk.

MARRIAGES.

By Elder Wm. Grafton, June 19th, 1906, at the residence of the bride's mother, at Towson, Md., John Green Jones and Rozella Lillian Henderson.

By the same, June 25th, 1906, at Center M. E. meeting house, S. Morris Brookhart and Sarah A. Durham, both of Harford Co., Md.

By Elder H. C. Ker, in the absence of Elder John McConnell, June 28th, 1906, at the home of the bride's son, 2643 Broadway, New York city, Robert M. Strong and Mrs. Hanna M. Hobbs, both of Brooklyn, N. Y.

OBITUARY NOTICES.

DIED—At her home at Rock Springs, Lancaster Co., Pa., our sister, **Matilda Tollinger**. Her death took place May 9th, 1906. Her age was 70 years, 2 months and 7 days. She was baptized by Elder Thomas Barton, in early life, in fellowship of the church at Rock Springs, where she lived a consistent and useful member until her death, and is much lamented by the church and the bereaved husband and nephews and nieces. She leaves but one branch of her immediate family, a sister in Oregon. She left no family of her own, but is and will be much missed by the church especially, and by the neighborhood generally. She possessed faculties of mind naturally but rarely seen, and in gospel truth and church order was far seeing, a lover of good preaching and a great admirer of the glorious gospel of the Son of God and the suitability of it to the case of poor, lost and ruined sinners. She had been declining for some years previous to her death, and was fully aware that her time was short on earth, and seemed ready to depart and be with Christ, which she felt was far

better. She passed suddenly away when the time came.

Her funeral was largely attended on May 9th, 1906, at Rock Springs. May the Lord fill up the vacancy in the church, and comfort all who mourn.

WM. GRAFTON.

FOREST HILL, Md.

Thomas W. Records died at the home of his mother, Mrs. L. E. Records, Salisbury, Md., April 7th, 1906, at the age of 25 years, 2 months and 21 days. He was the son of the late Willard S. Records, who preceded him to the grave twelve years. From his youth he was all that a mother could wish, always obedient and truthful. His disease was lung trouble, of which he was a great sufferer for five years, but he bore his affliction with patience, and would often say, "Mother, don't worry, you know the Lord's will must be done." He was not a professor of religion, but as he often expressed his opinion in the will and purpose of God in all things, I have hope he is at rest. O, it seems so hard to think we shall see his dear face no more, but hope to be given grace to bow in humble submission to God's will. We know he is able to take all with him to that better world where the weary are at rest. He leaves two brothers and one sister to mourn their loss.

MOTHER.

I will add that I have known Thomas from a small boy, and can attest what his mother has said of him. His funeral was held in the Old School Baptist meeting-house in Salisbury, Md., where I tried in weakness to present the truth of the gospel for the comfort of the bereaved. The large congregation in attendance attested the high esteem in which he was held by his friends and neighbors. May the Lord grant unto our dear sister and her children the consolations of the gospel.

A. B. FRANCIS.

Winniford Maddock departed this life on Friday evening, June 8th, at the home of her father, brother John W. Maddock, in the township of Brooke, Ontario, aged 21 years. It was her birthday. She and her mother were in the basement. A storm was raging, and a stroke of lightning passed through the house, doing no damage to the building, but causing her instant death. Her mother was thrown down and severely injured, but lost consciousness only for a moment. Brother Maddock was present in an instant and took up his wife, who was able to speak, and a brother took up the body of his sister, which proved to be lifeless. Father and mother, four brothers and two sisters, one of them a twin, are left, to whom this is a most startling and terrible affliction. Winnie was remarkable all her life for an unusually meek and quiet spirit; she was admired

and dearly loved by all who knew her for her kind and affectionate disposition and her lovely character. Our brother felt almost unable to endure the stroke, but on the next morning the Lord gave him great comfort in the words, "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." Then he was satisfied, and was made to rejoice in the Lord. The morning after the burial of her body, as his mind was much exercised about her, the Lord gave him to see that the dear child was only lent to him and his wife, and that the Lord had taken her home to dwell with him in eternal blessedness and glory. Then he was at rest concerning her. Her twin sister, Minnie, was for a time prostrated with grief, as was also the dear mother, bereaved of her darling child. But the Lord has been tender and kind to them, and may he be pleased to give needed comfort to all the sorrowing family. The mother remembers that all the afternoon before the stroke these words were continually passing through her mind:

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

Elder H. M. Curry was present at the funeral on Sunday, June 10th, and spoke to the sorrowing family and a large congregation of friends and neighbors, from 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."

I write this for publication in the SIGNS, by request of our dear brother, at whose house I am at this time.

SILAS H. DURAND.

JUNE 27, 1906.

Mary A. Parks was the daughter of the late Elder Peter Culp, who was an able defender of the doctrine of the Primitive Baptists, and was pastor of Mt. Pisgah Church for about forty years, or until death separated him from those who loved him. He was held in the highest esteem by the Baptists, and to know him was to love him. The subject of this notice was born in Chester District, South Carolina, and brought to Fayette Co., Tenn., when six months old; she was born Dec. 22nd, 1827, and died March 24th, 1906, aged 77 years and 3 months. She was married to Moses Parks in the year 1850, and to this union were born ten children, five boys and five girls; two boys and one girl preceded her to the better land. In the year 1888 it pleased the Lord to take her dear and faithful husband. While she was not a member of the church visible, she was a firm and true and unwavering believer in the doctrine of election and predestination, and that salvation is alone the work of God. She was a lover of the SIGNS OF THE TIMES, and was a reader of it about

twenty years, and loved the doctrine it advocates. She never united with the church because of a feeling sense of unworthiness. She was one who tried to keep her burdens within her own heart. Although her body had been frail and feeble for several years, her intellect was bright. She was stricken with pneumonia on Sunday evening, and died the next Saturday morning at 7 o'clock, surrounded by her seven children and other relatives and friends. Jesus was present, and she died as one going to sleep. She left with her children and friends a bright and lasting evidence of her divine acceptance with her adorable King. I would say to the seven children who have lost a kind and loving mother, While your loss is great, I feel it is her gain. I hope the Lord will enable you to bow in humble submission to his will, who is too wise to err, and too good to be unkind. Her daughter writes me: "Dear brother, pray the Lord to reconcile us to our trials; we feel that mother is resting, while we are desolate, yet we do not wish her back, but desire to be with her when done with this world and all its troubles."

After funeral services by the writer, she was laid to rest in the Parks burying-ground, in the presence of a large concourse of weeping relatives and friends, to await the summons from on high.

D. G. CHAMBERS.

SOMERVILLE, Tenn., May 31, 1906.

Mrs. Nancy Mason Young was born in Virginia, February, 1826, died March 22nd, 1906. Sister Young was a person of great executive ability, though in a very quiet way. She with her parents, Mr. and Mrs. James Mason, came to Anderson County in 1837, where she spent the remainder of her eventful life. She was married to Mr. Jeff Young in 1849, and to them were born eleven children. Her husband, seven sons and one daughter survive and mourn deeply the loss of that devoted wife and mother. Sister Young united with the Little Flock Church on the fourth Saturday in June, 1871, and was baptized by the late Elder J. F. Johnson. Her life was that of a faithful, devoted member; few indeed exhibit real patience and forbearance as did this dear, aged pilgrim; no murmur or complaint was ever heard from her lips. She was one that desired to faithfully fill her place in her own domain and in her own quiet way. She being in the way, was constantly yet unconsciously talking with her feet. O what an example for us all. She filled her place in the church as a little child; this is the whole record of her life, to the honor and glory of God's grace. She was able to attend to her household duties to within a few days of her death, only being sick five days. All her children living, grandchildren and great-grandchildren, except one, were with her in her last days, and kindly ministered to her, but none could stay the hand of death. I was called to attend her funeral on the

24th, at Little Flock, assisted by Elder Wesley Bond, and spoke briefly from 1 John iii. 2. The very unfavorable condition of the weather prevented many from attending, yet a goodly number followed her remains to their resting-place in the Lawrenceburg cemetery. The casket was borne by six of her beloved sons, in this expressing their tender love for their mother. I feel in my heart to pray the Lord to remember each one of the family, and that they may remember the counsel and example of their dear mother.

P. W. SAWIN.

SHELBYVILLE, Ky.

Emily Mosher Eldredge was born in Naples, Ontario Co., N. Y., June 3rd, 1829, was married to Midian Eldredge June 7th, 1849. To this union were born eleven children, five of whom, together with her husband, preceded her to the other world. She was blessed with a good hope in the Redeemer in early life, was baptized by Elder G. Beebe, and united with the Primitive Baptist Church in New York. She came to Manchester, Iowa, in 1854, and lived on the same farm forty-eight years. She placed her letter with the church at Oelwein, and lived an humble, devoted member until called to her home above. Twenty-three years ago this coming winter I had the privilege of staying at her home about three months, and can say a more humble, devoted christian I have seldom seen, each day laying self low and exalting her dear Redeemer who has done so much for her. We have corresponded ever since our acquaintance, and I surely will miss her comforting letters.

Her beloved pastor, Elder J. C. Jones, of Savannah Mo., very ably spoke for the comfort of the bereaved ones, from Luke viii. 52. Her remains were laid to rest in the cemetery near the town to await the resurrection. We as a church deeply feel our loss of one who has always had its welfare at heart. May each member of the bereaved family be kept as their dear mother in true humility and godly fear, is the desire of their friend,

(MRS.) C. H. GARRETT.

WATERLOO, Iowa.

MEETINGS.

The Lexington Old School Baptist Association will convene, nothing in Providence preventing, with the Olive and Hurley Church, Ulster Co., N. Y., the first Wednesday and Thursday in October, (3rd and 4th,) 1906. The nearest station for those coming from the east is Olive Branch; coming from the west, Shokan, via U. & D. R. R.

JAMES H. BEVIER, Clerk,

**EBENEZER
OLD SCHOOL
BAPTIST CHURCH,
IN
NEW YORK CITY.**

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 74. MIDDLETOWN, N. Y., AUGUST 1, 1906. NO. 15.

P O E T R Y .

MATTHEW XXVI. 40.

“AND he cometh unto the disciples, and findeth them asleep.”

See Zion's Warrior bathed in blood,
Which agonized from every pore,
Enduring all the wrath of God,
While Zion's sins oppress him sore.
His sacred face is marked with weeping,
And now where are his friends?
Ah, sleeping.

The scribes and elders are awake,
The traitor, Judas, too, is there;
Their darkest councils now they take,
The spotless victim to ensnare.
Jesus his solemn watch is keeping,
But ah, his chosen ones
Are sleeping.

The hosts of darkness cannot sleep,
This is their dark and dreadful hour;
To smite the Shepherd, scare his sheep,
See they exert their hellish power.
Behold, they come like torrents sweeping,
But Peter, James and John
Are sleeping.

The heavenly host are all awake,
And wonderingly the scene survey,
While one his flight from heaven must take,
To strengthen Jesus as he lay.
Angels and friends their watch are keeping,
But Jesus' blood-bought sons
Are sleeping.

Ah, Lord, I have no stones to throw
At those who left thee in thy need;

My wicked heart would often go,
And from thy gentle yoke be freed.
For sloth my senses oft are steeping,
And I am found like Peter,
Sleeping.

Lord, draw my fickle heart to thee,
Nor let me from thee further stray;
From sloth and bondage set me free,
And keep me near thee day by day;
Let me to thy dear feet be creeping,
To keep my sluggish heart
From sleeping.

And when the world with jealous eye
Is watching, hoping I may halt,
O draw my feeble spirit nigh,
And cleanse me from each secret fault.
When at my sins they would be peeping,
Then keep, O keep my mind from
Sleeping.

When Satan like a subtle foe
Would seek to overcome my heart,
And plunge my soul in bitter woe,
O bid the enemy depart;
When like a serpent he is creeping,
O let me not be then found
Sleeping.

The glorious day will soon appear
When every saint with joy shall stand
Around the throne of glory there,
Arrayed in light at God's right hand,
His chosen sheaves when Christ is reaping;
O let me not be then found
Sleeping.

C. SPIRE.

(Selected by S. McDonald, Duart, Ontario.)

CORRESPONDENCE.

REVELATION XXII. 1, 2.

"AND he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

To come to this text it is necessary to refer to the preceding chapter; there we find that one of the seven angels carried John away, in the spirit, to a great high mountain, and showed him that great city, the holy Jerusalem, descending out of heaven from God. This great city is the bride, the Lamb's wife, the church of the living God, having the glory of God, and her light like unto a stone most precious; and this is Jesus, the precious Corner-stone. This city has also a wall, great and high. Thus God has said, "I will be unto her a wall of fire round about, and will be the glory in the midst of her." Thus, as I understand, this great and high wall presents our God, who protects the church. For she is "A garden inclosed," "a spring shut up," "a fountain sealed." This city had twelve gates; this refers to the names of the twelve tribes of Israel. There were three gates on either of the four sides of the city. This shows us that God has a people in every nation, kindred and tongue, and an entrance or gate prepared for them all to enter. The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. The church is built upon the foundation of the apostles and prophets, Jesus Christ being the chief Corner-stone. John said, "He that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof." This golden reed is, I believe, the gospel

of Jesus Christ, by which the church is measured, and will hold out in full measure. The measuring of the wall by the same reed reminds us of the character of God as revealed to all the elect people through the Scriptures of truth. Also the city laid foursquare, the length as large as the breadth; the length and breadth and height are all equal. This is a perfect square, there are no big I's or little you's, all are one in Christ Jesus, and for this Jesus prayed that they might be one, even as he and his Father are one. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." This is the city or church of God triumphant, when all the elect shall have been gathered together in one body in Jesus Christ the Head. "And the gates of it shall not be shut at all by day: for there shall be no night there. * * * And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

I have referred to the preceding chapter to come fairly to what is alluded to by the word "it" in the text. I will now try to give such views as I have on the text. All that I know about spiritual matters is but little; I am a poor, ignorant man, so you must throw the mantle of charity over what I write. The river of water of life, clear as crystal, and flowing out of the throne of God and the Lamb, I understand to be the grace of God, compared to a river, owing to the abundance of the water which supplies the hundred and forty and four thousand sealed of the tribes of Israel, beside the great multitude which no man can number, which John also saw. This river

supplies them all, and yet its abundance is not diminished, it remains always full. "Eat, O friends; drink, yea, drink abundantly, O beloved." This water is free to God's beloved ones, it comes out of the throne of God and the Lamb. By the throne, I understand is meant the sovereign power of God, who is able to do all his pleasure, according to his own purpose and choice, independent of any other power. He that sitteth in the throne shall reign in righteousness, according to his covenant of redemption by Christ Jesus, unto the adoption of his children unto himself. This is a free, unmerited favor, bestowed upon the undeserving. He said, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." And, "If the Son therefore shall make you free, ye shall be free indeed."

This river is clear as crystal, there is not a blemish in it, it is free from all injustice, or want of virtue, or lack of power, and it makes its way to the vessels of mercy afore prepared unto glory; and this, although some are endeavoring to muddy it with general atonement and special application, and others with a general application, claiming that its availability depends upon whether the sinner strives against the Holy Spirit or not, while others say that the Lord has done all that he can until the sinner reforms his life and grounds his arms of rebellion and comes to God for salvation. Others endeavor to muddy this stream by the doctrine of Universalism, and that the sinner finally gets to heaven by the amount of his own sufferings, and according to the amount of his sins. Others claim that God has invested the power in man to forgive sin upon the payment of money, while others would muddy this stream by the use of an altar, or an anx-

ious seat; but the whole of these combined cannot defile this river, for it progresses with such power that it throws off every evil thing thrown in its way, so that it is impossible to deface it; it will admit no pollution; it admits no practices but such as it teaches in the ordinances. If sprinkling or pouring are resorted to they are discarded by this river. Building fonts to baptize in, so that the minister can stand beside the water without going down into it and coming up out of it, finds no place in this river. It is too pure to mix with anything different from its own righteousness; it is entirely different from all others. We have no doubt at times had our garments stained by something which we could not remove by the use of the clearest water, but this river which proceeds out of the throne of God and the Lamb, clear as crystal, is of quite a different nature; its efficacy is such that all filthy blotches, stains, wrinkles and all such things are removed with certainty, and will never more return, for what the Lord doeth he doeth forever, that he might sanctify the church unto himself, and present it unto himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish. This garment of the soul is washed in the blood of the Lamb and made white. The garments of the body we can never begin to make white, but not so with the water of the river of life.

"Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." It is the blood of Jesus Christ that cleanseth from all sin. He that is born of God doth not sin, and he cannot sin, because his seed remaineth in him. Ye are no more under the law, but under grace, and are kept by the power of God unto salvation, ready to be

revealed in the last time. This river possesses the property of healing some diseases which have ever surpassed the skill of earthly physicians; when applied to those who are born blind it causes them to see. So Jesus when he had made clay and anointed the eyes of one blind, told him to go wash in the pool of Siloam, and he went and washed, and came seeing. By nature we are all born blind to the things of the Spirit, because they are spiritually discerned. This is also that river which makes glad the city of our God.

Then "in the midst of the street of it, and on either side of the river, was there the tree of life." There are several points of the doctrine of Christ all included in the doctrine of God our Savior, and in all these is Christ found. The main use of a street is for the passing along of the inhabitants; so in this street we walk by faith, not by sight. Faith embraces Christ, the tree of life, in whom we live, move and have our being. By the faith of the Son of God we live, and by the hand of faith we secure spiritual food from every part of the gospel of Christ. He is in the midst of the city, the church of the living God. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." The whole city by faith draws nourishment from every part of the gospel of Christ; why should they not, when Christ, the tree of life, is formed in them the hope of glory? He said, "I am in my Father, and ye in me, and I in you." He is in the midst of the church of God, and he is the beginning and the end of our salvation.

"And on either side of the river, was there the tree of life." In the first place Christ was on the ceremonial side, in the

types and shadows of the old covenant, and on the prophetic side, for all the prophets testified of him, and he was believed on with living faith, that wrought in the lives of those who possessed it. In their hearts was there the Tree of life until John; and also on the gospel side of the river is this Tree, and in the midst of the street of it, or in the hearts of men. The same Spirit of life in Christ which makes us free from the law of sin and death made all the saints free, before the coming of Christ in the flesh. He will ever be in the midst of the church as her life, wisdom, righteousness, sanctification and redemption, her Shield and hiding-place from every storm. This Tree of life is here in time worshiped and adored, and on eternity's side of the river it shall also be adored and worshiped by all the saints who have gone home to their eternal rest. There they shall drink of the river of the water of life; there will be eternal pleasure and plenty, and "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." And yet the saints on the time side of the river share the same Tree of life, and drink of the same water, which is in them a well of water springing up into everlasting life. The saints on this time side of the river and the saints on eternity's side are singing together praises to God. This Tree of life is in heaven and also on earth; Jesus is on either side of the river.

And the tree "bare twelve manner of fruits." There were twelve patriarchs and twelve apostles, and twelve times twelve made up the one hundred and forty and four thousand, and twelve oxen bare up

the molten sea with their hinder parts under it, and their faces outward. Oxen represent ministers of the word. The hinder parts, the fleshly nature, is but a burden, for the spirit is willing, but the flesh is weak. That the oxen pointed outward north, south, east and west, is in accordance with the commission to go into all the world and preach the gospel to every creature. This Tree of life has been with the twelve patriarchs and apostles and the innumerable multitude.

“And yielded her fruit every month.” Here we come to a decisive point in that faith by which we are saved. This is a matter in which all the children of God are concerned more or less. “Am I his, or am I not?” I would make the doctrine so plain that even the babes in Christ might see and acknowledge its truth. First, Jesus is the Tree of life who carries the lambs in his bosom; this he did all the days of old. The church was chosen in him before the foundation of the world, and was his by gift, purpose and choice; this was to the end that we might be holy and without blame before him in love. Is this our faith, and have we a love for it? If then our faith works by love and purifies the heart, all is right. Jesus is the elect. “Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.” Again, “Behold my servant, whom I uphold, mine elect, in whom my soul delighteth.” This proves that Christ is the elect of God. Need we more texts? Now we pass on to show that the church is the elect of God, chosen of God in Christ before the world was, elect according to the foreknowledge of God through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. This not only shows the election, but that the church

shall be brought forth spiritually, and saved from sin, excluding all the works of the sinner in point of merit. It is by sanctification of the Spirit, and the blood of sprinkling, and not by works of righteousness which we might do. Again, it is said, “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.” Again, Paul said, “But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.” Now do we believe the above Scripture to be true? Do we love to believe it? Is it spiritual food to us? If so, then we are fellow-citizens of the city of God, and are no more strangers and foreigners. Now again, Jesus said, “Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.” This wonderful argument of the Master establishes the fact that all the corn that is brought forth was virtually in the seed cast into the ground before it died. The corn of wheat I understand to be Christ himself, and that before he died on the cross all the spiritual seed that were or ever shall be brought forth were in him by gift as the lot of his inheritance. There would be no use of a seed to plant if it did not bring forth after its kind, and if the seed bears of its own kind it is a strong argument that what is brought forth was virtually in it before. Christ is compared to an apple tree, and every apple that is produced must be in the tree virtually, else it would never be brought forth; all the fruit is of the same nature from first

to last. It is the tree that puts forth the fruit, and not the fruit of itself; first make the tree good, and the fruit will be good. Jesus Christ in his own time puts forth fruit by his quickening power. This is that divine Spirit that creates a swelling desire for righteousness and holiness, that kills to the love of sin and gives in place thereof a love for all righteousness. The Lord opens the eyes of our understanding to see beauty in holiness, and to see ourselves poor, lost sinners, so that our hearts swell with grief, and we mourn over our lost condition; and "Blessed are they that mourn: for they shall be comforted." This is why at times quickened sinners feel as though their hearts would burst with sorrow, and at times feel so sin-sick and sin-burdened that they can hardly go on. To these Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." By the power of the spiritual life flowing through this Tree our souls are brought into a panting condition, and the soul says, Give me Jesus or I die. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." This panting of soul carries with it the petition, "God be merciful to me a sinner." Lord, canst thou have mercy upon me? Thus the Spirit is making intercession with groanings which cannot be uttered. This continues until they are humbled at the feet of mercy, and are cut off from all dependence upon anything that they can do, and come to feel that God will not be merciful to them, and that they have no friend on earth or in heaven. This is a dark time with the soul, but "Weeping may endure for a night, but joy cometh in the morning." Thus the convicted sinner comes to feel that he is not worthy of God's notice, and that his pros-

pects for life and salvation are dark as midnight. Here God will bring him and prepare him to acknowledge that all must be of grace and that salvation is of the Lord.

Experimentally, then, the tree puts forth its blossoms of faith with all its sweet fragrance, to the unexpected joy of the sorrowful one, and produces praise and thanksgiving to God in him. The putting forth of this fruit puts a new aspect upon everything, the shining sun, the expanded heavens, the beasts of the field, the trees of the forest, all look different, there is a new, sweet, calm serenity beyond the expression of the tongue. This is what is meant in the words, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." There is no mistake in this evidence; if we have experienced the truth of this new feeling and view of things, I believe we have passed from death unto life, and are born of him who has borne unto us spiritual fruit, even faith which lays hold on eternal life. Jesus said also, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Have we, in experience, become little and helpless to ingratiate ourselves into the favor of God? We may have felt that we would always remain in this happy condition, but the scene changes from this blossoming time, it does not remain long, but these heavenly sensations begin to subside measurably, doubts and fears arise, and we begin to fear that it is all vain imagination, that there is no reality in our deliverance from sin; then we make efforts to get back the distressed feeling, and are willing to suffer more; but this we never do. The soul thinks that if it could only get back the former feeling it would not let

it get away again. But now in this drying up of the blossom we see the little fruit begin to appear, and we learn that the just shall live by faith, and not by good feelings; thus there is a growth in grace and in the knowledge of the truth. This tree is to bear fruit all the year, and so there will be always blossoms upon it, and some fruit young, some middle aged, and some perfected and ready to fall into the arms of their heavenly Father and go hence and be with him forever. O brethren, as I look upon this wondrous Tree of life, and think of its bearing its fruit every month, never ceasing as long as time shall exist, bearing fruit for the church, praise, prayer, obedience, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance, in this world and in the world to come, I feel to join in the praise of the spirits of just men made perfect. All hang or lean upon their Beloved without a discontented note among them; they are all possessed of the one life, and are all taught of God in the school of Christ, and he never teaches to the confusion of the people of God. There is one Lord, one faith and one baptism. This is the reason why those who never saw each other with their natural eyes yet love each other. And they all freely attribute their salvation to free and sovereign grace; they are delighted with the imputed righteousness of Christ. Blessed is the man unto whom the Lord imputeth righteousness without works.

"The leaves of the tree were for the healing of the nations." The ministers of Christ in particular are the salt of the earth in dispensing the truth which has an effect upon men which nothing else perhaps could. It is in this way perhaps that the nations of the earth are healed from a more degrading state of darkness

and insensibility to the great Creator and Preserver of the nations. All this has a certain amount of restraint on the wickedness of men when accompanied by the Spirit; this, I think, all observe. The leaves do not possess in this way any regenerating properties, but they do exercise a beneficial influence. The leaves of the truth contained in the Bible are included, else there is no word of reconciliation committed to the ministers of Jesus Christ.

From your brother,

E. A. NORTON.

HAMPTON, Iowa, May, 1906.

JOHN III. 1-7.

"THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus said unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

That Nicodemus was not in full agreement with the other Pharisees is conclusively proven by what is said of him in John vii. 50, 51. Moreover, he was not willing to gratify hatred, envy and revenge, at the sacrifice of law and justice, claiming that a man should be proven guilty before being condemned. This is established further by the fact that though he was a ruler of the Jews, he came to Jesus by night. He knew the sentiment in his own heart that prompted him to go to Jesus by night was not understood by others, and hence he went by night. There is something in the early experience of us all like that of Nicode-

mus which leads us to keep from others the powerful working within. The law has entered, and the offense abounds. Being found guilty, we are ashamed. If we do pray we will be found in the closet, hiding ourselves. I know what it is to go off in the night, as did Nicodemus, trying to find Jesus. Sin had taken occasion by the commandment, and wrought in me all manner of concupiscence. I had been walking in darkness, but Jesus has come, therefore have I sin. The man whatever he may have been before, learned, wise, rich, proud or mighty, is now poor, ignorant, naked and blind. How can he understand unless some man guide him? Poor Nicodemus; well do we know your feelings; we have been with you on your way to Jesus; we have believed with you that no man could do the miracles that Jesus did except God be with him; we have with you heard what seemed a strong reproof, requiring of us that which we knew was impossible for us to do. But then how else could we have gone with him into death, baptized into his death? But Jesus did not require this at the hands of Nicodemus, that he must be born again that he might see the kingdom of God, Jesus simply states this as a fact, "Ye must be born again." "Except a man be born again, he cannot see the kingdom of God." Doubtless Nicodemus thought, as we all are so apt to think, the thing that was required, was required at his hand. How prone we are to look to self, to an arm of flesh, rather than to God. The reply of Jesus to Nicodemus is one of the most astounding declarations found in the Scriptures. None could be more unreasonable and contrary to all the laws of nature or better calculated to produce skepticism in the minds of men. If Jesus had depended upon man for the fulfillment of his word,

then he would have answered according to the understanding of men, but instead, his reply is according to the mighty power of God, by which we also believe. So to the Gentile woman who so earnestly sought his help he said, "I am not sent but unto the lost sheep of the house of Israel." Here was nothing encouraging, nothing satisfying. Do we need any clearer evidence that this book is not of man, nor of the will of man, but of God? Had it been written to deceive, though the language might have been garbed in mystery, in the sequel it would have been comprehensible. Who, by natural ability, can understand "being born again," "seeing the kingdom of God?" Jesus, to show that it is a supreme truth, a truth by no means to be disregarded, prefixed it with these expressive words, "Verily, verily." The importance of it is found in the fact that it is the very beginning of the christian life manifestly. It is essential that we may be blessed to see the kingdom of God. To be consistent with this teaching those who would persuade men to come to Christ, ought first to persuade them to be born again. While this on the face of it is a downright absurdity, it is no more so than trying to persuade men to come to Christ. It is evident that those who are thus engaged are not of the faith of Paul, who said, "Do I now persuade men, or God? Or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." What an awful truth does this bring to our view; for our minds cannot be blind to the fact that in nearly every pulpit, in the streets, in the highways and the byways, men, calling themselves ministers of the gospel, are engaged in vociferously declaring that they are sent of God to persuade men to get religion, and they succeed in getting what

Paul calls "my own righteousness;" but when Paul had that, he lived a Pharisee.

If to be born again is prerequisite to a christian life, it is of vital importance to each one of us to know whether we have been born again, and that we may know we have entered upon the christian pilgrimage. Such is the effect of the religion of our Lord Jesus Christ, that one in possession of it is constantly employed in working out his own salvation, seeing whether he be in the faith. Now in the consideration of this very important subject let us remember that birth is not the origin of life, but simply the manifestation of it, and it is that by which we are brought into the light. This is true in nature, and nature is the figure by which we are to be governed in the consideration of this subject. Another thing is evident, viz: that we could no more see after we are born than before unless God had given us the light of day, therefore of ourselves we cannot see, in utter darkness we cannot see any more than though we were without eyes. If this be true in our natural birth, the figure used by the Savior authorizes us to say that it is also true in the spiritual birth. The question then resolves itself into this, Do we see? If so Jesus says, "Blessed are your eyes, for they see." But who were they that did not see? They were those who said they did see. That is, they said they needed no extraneous light, but had sufficient within themselves. Thus they contradicted the law of nature, which God intended should symbolize the law of grace. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." When born into this world we see the world, but are not capable of entering into it or of understanding it, for the eyes of our understanding have not

yet been enlightened that we may know the things of the world, yet we do see them as clearly as we ever will. So in the new birth, the kingdom of God, the invisible things of God are seen clearly, seen as soon as born, and just as we see this world we see the kingdom of God in its own light. We do not see these things by the wisdom or understanding that is in us. It is written, "In thy light shall we see light." And to him who says, "I have sinned, and perverted that which was right, and it profited me not;" it is said, "He will deliver his soul from going down into the pit, and his life shall see the light." This man who says such things of himself, has what Job called the light of life, therefore he must have been born again. He that is born of the Spirit now by the Spirit sees the things of the Spirit. It may be as Zechariah said, "It shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day, which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light."

Many of us no doubt can go back to the very time when we hungered, and thirsted, and most earnestly desired, and yet could not enter in. O that God would be merciful, was our cry. But how can he be merciful? Now we know that was a day known to the Lord. How wonderfully are we taught. We know that the Scriptures are true, because we have the light of their life shining in our hearts, giving us the light of the knowledge of the glory of God in the face of Jesus Christ; God to us is glorious indeed in the face of Jesus Christ. It is light that makes manifest. This light will never go down. "Thy sun shall no more go down; neither shall thy moon withdraw itself." "He which hath

begun a good work in you, will perform it until the day of Jesus Christ." I think I know when this work was begun in my heart, and to me it was a day never to be forgotten; if I should say it did not then appear to me as the day of the Lord I should not speak correctly, but it was not then the Lord of the gospel, full of pity and grace that I saw, but the Lord of Sinai; I was brought before justice and judgment, I was made a witness against myself. There was no mistaking this one thing, I was a sinner; I never knew it before as I knew it then; all my life came up before me in condemnation, as a dark, black, threatening cloud; my sins came up before me; the thunders of Sinai were in them; I trembled and feared as never before; the lightning of his wrath sunk deep into my heart; I was a condemned wretch, a hell-deserving sinner. Could such an one say that he was born again? Not then. But yet, if not born again, how could I hear and see and know these things? As said before, it is light that makes manifest, and birth precedes light. It is true beyond question that he who has stood beneath the cloud-capped mountain, and has heard the voice of God saying, "Thou shalt not," "Thou shalt not," and has known that all these forbidden things he has already done, has seen the kingdom of God. The kingdom of God was at Sinai; God was there. He who has received the law, he unto whom the law of Sinai has come, has received the kingdom of God; God is among them as in Sinai, in the holy place. (Psalms lxxviii. 17.) Now such an one longs for the power of God, and for his favor and his presence, but to go to him in this mount is impossible. He does not yet know that to this very mount God has led him. Israel could not go to the land flowing with milk and honey, a type of the kingdom of God, by

any other route. This is the road that Jesus traveled. He was not made under the law of life, but under the law of death. He came where we had gone to be one with us, that we might be one with him. As a man he was one of conflict, a man of war. Hear him say, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Jesus suffered without the gate, and the apostle said, "Let us go forth therefore unto him without the camp, bearing his reproach." Righteousness, peace which is salvation, and joy in the Holy Ghost, the apostle said, make up the kingdom of God; and Jesus said that for Zion's sake he would not rest until he had brought it forth, showing that the kingdom of God was not set up until after he had risen from the dead; it was not while he was in the flesh, but in Spirit, and before we can enter into the kingdom of God, we must suffer without the gate; we must go to him without the camp, bearing his reproach. O my brethren, it is a very different operation by which we see the kingdom from that by which we enter it. All have probably seen many places into which they have not been permitted to enter. There were many who died in the wilderness because of unbelief. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." If we would enter into rest it must be by the way in which he entered it. "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared." There is no other way, no other experience than that of our dear

Savior, as given above, that leads us and prepares us for entering into the kingdom.

Jesus after telling Nicodemus that a man must be born again to see the kingdom of God, repeated with the same emphasis the words, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." That is, Jesus would say, You must be cleansed as I have shown you in the type, before you can enter into the kingdom of God, though you are born of the Spirit. Before Aaron, our typical high priest, could even so much as put on the holy garments, the Lord said that Moses must wash him with water, and Aaron must put them on before entering the holy of holies, the type of the kingdom of heaven; and those who would draw near to God must have their bodies washed with pure water. (Heb. x. 22.) There is no absolutely pure water in this world, and if there were, all the washing we could do with it would not make our bodies clean before God. But, "verily, verily," we must be clean to enter into the kingdom of God. Not only in the place I have mentioned, but in many places as well, it is said that Moses must wash the body of the high priest, though his body might be never so clean already, yet it must be washed, to signify that purification from sin, with which his soul was polluted. The cleanliness of the body did not make the soul clean. This is what Jesus meant when he said to Peter, "If I washed thee not, thou hast no part with me." In this remark Jesus did not mention the feet. When Peter said, "Not my feet only, but also my hands and my head," Jesus said to him, "He that is washed needeth not save to wash his feet, but is clean every whit." The meaning of this word "whit"

is whole, complete, altogether, throughout, entirely, absolutely perfect. Does washing the feet make the man wholly, altogether, throughout, absolutely perfect or holy? No one would claim this. We have the type of that which Jesus meant when he spoke to Peter concerning the washing of his feet. Aaron and his sons shall wash their hands and their feet when they go into the tabernacle of the congregation. This is a very different place from the holy of holies, and the signification is entirely different. Moses' law was that they should wash their hands and their feet, because by that law they were not only commanded to walk uprightly but to do right; that is, their hands should be clean from breaking the law. Jesus does not enjoin that upon us, but to walk by faith, and so walk free of all offence, we shall walk worthy of the high vocation wherewith we are called and of our high calling in Christ. Thus we are to walk, not in rioting and drunkenness, not in reveling or mirth, but in soberness and uprightness, redeeming the time.

Though Jesus was conceived of the Holy Ghost, and by the power of the Highest, he was born a man, and all the days of his flesh he was a man, and lived as a man under the law; because of this he was a man of sorrow and acquainted with grief. When we were born by the same Spirit and power we also were men. Hence Jesus said, "Except a man be born again, he cannot see the kingdom of God." Like our Head, for he is head over all things to the church, all the days of our life under the law of sin and death we live by faith as men who must be pure and holy; our life is like his, a life of sorrow, and we are acquainted with grief; it is the life that Jesus lived; it is the washing, the cleansing, the purifying of

our faith, the preparation necessary, the only preparation that qualifies us to enter by faith into the kingdom of God; it is by the new and living way, even the flesh of Jesus; we must suffer with him if we would reign with him. We are dead to the law by the body of Christ that we may with him be raised to newness of life. Thus man's experience is by the Spirit; he is dead unto sin, that he may live unto God. Jesus said only once, "Ye must be born again." It is needed but once, this Spirit never dies. But he teaches the necessity of the water of regeneration as well as of the blood of the atonement. I understand when Jesus said, "Born of water," he meant the spiritual judgments of God, and they are indeed a great deep, and unsearchable; they come from above. These are the waters of which the Psalms speak, "And ye waters that be above the heavens. Let them praise the name of the Lord."—Psalms cxlviii. 4, 5. These waters are separated from the waters below. God divided the waters which were under the firmament from the waters which were above. Earthly troubles are common to all men, and all are alike, we cannot tell God's love or hatred by all that we see before us, neither can they be known only by the judgments that come from above. It is the Lord who gives us the water of affliction.

David expressing the sorrows of Jesus and the sorrows of God's dear ones, said, "All thy waves and thy billows are gone over me." Sad and sorrowful as are these judgments, no one who has been taught by them, and who has known the blessedness of them, would ask to be spared from them, by them we know the Lord in his dealings with us. None others know the Lord profitably; it is he that goes down to the sea in ships, that

does business in deep waters, who sees the works of the Lord and his wonders in the deep. I do believe that most of the difference in experience, in writing and preaching, is not because all are not alike born of the Spirit, but because they are not born of the water and the Spirit. I have heard good brethren say that they did not want the judgments of God. None can want them except they have borne them, and been born of them. Paul establishes beyond doubt the idea which I am trying to enforce; he said, "We must through much tribulation enter into the kingdom." Therefore he could say, "I am exceeding joyful in all our tribulation." I heard a very dear Elder say he heard another Elder say he had never had tribulation, and did not know anything about the warfare, and yet he was considered a very good preacher; but by some he was not. A man who has ever entered the kingdom by faith will preach the righteousness of God, the peace of Jesus Christ and the joy of the Holy Ghost: Father, Word and Holy Ghost. All the righteousness, peace and joy in the Holy Ghost that we know is in Christ, hence we preach Christ. In a certain sense Christ is the door through which we enter the kingdom, and go in and out and find pasture. Into the gospel of salvation, and into the law of condemnation, and there is pasture in both for the children of God.

Your brother in hope,

E. V. WHITE.

LEESBURG, Va., March 18, 1906.

BURTONSVILLE, Md., May 28, 1906.

DEAR BROTHER CHICK:—Inclosed you will find the good letter written me by sister Pultz. You will remember that when I was at your home a few weeks ago you suggested it be sent to the SIGNS

for publication. I have written to her and have her consent. Elder Corder Mellott and I had the pleasure of meeting and conversing with her about seven years ago; neither of us have met her since, and a few weeks ago I was agreeably surprised to receive this letter from her; I had often wondered as to her whereabouts. I esteem her for the truth's sake. I have a very kind remembrance of her, and her kindness is pleasant to my memory. Our conversation with reference to the sovereignty of our God will always remain to me as one of the Ebenezers of my dark and gloomy pilgrimage. I shall try to visit her and the dear friends in Wheeling if the Lord will. May the fatherly smiles of Jehovah be her consolation, and may she continue to realize the truth as expressed by David, "Thy rod and thy staff they comfort me."

Your brother in hope,

JOHN E. GORE.

WHEELING, W. Va., March 26, 1906.

ELDER JOHN E. GORE—DEAR BROTHER IN THE LORD:—As I was reading the SIGNS to-day I saw the notice that your address had been changed from Brown-town, Va., to Burtonsville, Md. That set me to thinking of the first time I sat under the sound of your voice, and heard the precious truths for which my poor soul had been hungering and thirsting. Dear brother, would it be too presumptuous if I were to think the Lord sent you there at that special time to tell me the things whereby I should be enlightened? He did that much for the man of Ethiopia, and for Cornelius, and others. It seems very much to claim, and I feel that I am so little and unworthy of such wonderful mercies, yet if we are sons and daughters of God what will he not do for his chil-

dren? I can realize that by my own puny love for my own children. Dear brother, it has only lately come to my mind in what relation we stand to God, he has given me faith to realize something of his wonderful love toward us. I will include myself, for surely I never would have loved and adored him as I do if he had not first loved me and drawn me to him by his divine love. Now I know that this is all clear to your mind, and I will not try to explain it further; I will acknowledge the whole truth, I cannot say anything more on the subject, for my mind is locked up and the key is in wise hands. I feel a thrill of pleasure in the thought that this is God's matter and not mine. O how blessed I feel when I can realize that I am nothing and he is all. I have come to the place in life where I feel I have no future of my own, that it is entirely in his hands.

I have just finished reading those two letters from the pen and heart of Elder John McConnell, they are in December 15th, 1905, SIGNS. I never read anything that expressed my own views more perfectly. O how I glory in such glorious truths! Brother, I have always believed just what he sets forth, but I never had the ability to explain it and make it so plainly understood. I have had several talks with those who do not see as I do the absolute predestination of all things, and it seemed to me that in their view God would not be the Omnipotent that I desire to love and worship. If sin came without his predestinating it, then he did not foreordain and predestinate all things before the foundation of the world, as is declared in his holy word; and if a thing happened that he did not order in all things well, then he failed in his purpose. O I do hope the time will soon come when it will all be made clear.

It is all of God; he can open and none can shut, he can shut and none can open. There are many things that I would like to tell you, but the wonderful goodness of God presents itself to my mind as the chief subject. I can see his goodness in all his dealings with me and mine during the years that have passed since I last saw you; but if I could tell it all it would fill a book, so I will only go as far back as a year ago last spring.

I have never met any of our faith and order in Wheeling, although I must say that I have met many seemingly good people, so good that I have often been led to think they were of God, but as yet they were not interested enough in spiritual things to be much comfort or pleasure to me. I would so long for some one to talk to about what was in my heart that I have at times sat down and cried and begged of our blessed Master to raise up some one for me to company with, and lo, I had my desire granted, and in such an unexpected way. One day, about a year ago, Mr. Pultz came home from his work accompanied by a man whom he introduced to me as Mr. Ford, and added that he (Mr. Ford) had seen my name in the paper. I was wondering in my mind what paper, when brother Ford said, "Yes, we saw your name in the *Advocate*." Then it dawned upon me that he was an Old School Baptist. I was so glad that I was fairly beside myself. We had a talk, and soon decided that we had always known each other, but had never met before. The next time he came (a few days later) he brought his dear, good wife; she walked right into my heart, and I think she is there to stay; it would be impossible for me to describe what she is to me. Something seems to say as if in reply, that she is a part of God's love. You would have to know how badly I

needed them, to realize what a sweet blessing they are to me, but O, that was not yet the best of our meeting each other: they told me they were going to Enon Church, at Bysville, Ohio, on the following Saturday, and asked me to go with them, which I did, with great pleasure and gladness. There we met with the little band of Predestinarian Baptists, and heard our dearly beloved Elder Carmichael preach two precious sermons that seemed to flow from a soul full of godly love and tenderness.

Dear brother, this is March 30th. I was trying to tell you about meeting with these dear saints, and now I will try to make the subject a little clearer. Brother and sister Ford, with their very interesting family of children, came from Putnam County, Ohio, one year ago this month, and have located at Shadyside, a little town about eight miles from this city, and we visit each other often. Brother Ford was here this afternoon and brought me a letter from our precious brother and sister Carmichael. It seems wonderful to me that I should be thus honored by this dear saintly minister, whom I told you of hearing preach at Enon Church. This church is about sixty-five miles from here, Elder Carmichael preaches there the first Sunday in each month; the Lord willing I expect to go the first Saturday and Sunday in May. Now, strange to tell, his dear wife and I have become so attached to each other, although we have never met in the flesh, that we can hardly wait until that time comes when we expect to meet. I have often been told about her, and we have exchanged two letters each. My poor heart went out to her with overflowing love, and seemed to meet with a sweet return; she is very precious to me. Brother Ford expects to have four or five

meetings at Bellaire, Ohio, this summer if he can get our ministers to come and preach for us. I was speaking of you to-day, telling him that I was writing you, and he wondered if you would come. We would all love to meet with you and sit under the sound of your voice. I say we, for we are all of one mind about spiritual matters. He has been tendered the use of the City Hall free of charge. Bellaire is situated about half way between Wheeling and Shadyside. We desire to carry out our plans in this matter, but we submit it all to the care and keeping of our heavenly Father, knowing that all things belong to him.

Now I will close by telling you of our temporal welfare. My health is so poor, and my sinful old flesh is so afflicted that it seems a wonder I live from day to day. I have no strength of my own, but the Lord supports me so that I keep up and do our little housework, often with my poor heart overflowing with love to him for all his wonderful love and mercy. I love him for his rod and stripes, and my eyes overflow with tears of thankfulness when I realize that he afflicts me in tender love and mercy. I cannot but see that it is for my spiritual good, I sorely need all, and a thousand times more than he sends upon me. Dear brother, it has pleased our precious Savior to manifest his glorious presence to my view several times in such a manner that if I were to try to tell you about it I expect you would think my imagination had run away with my discretion, but I have received such sweet hope and consolation from those sweet visions that I can never doubt any part of them, only that God would so deign to minister such precious comforts to me, who am, I feel sure, the very least and the most unworthy of all his children.

I spent two months in Hampshire County last spring. I stayed with dear, old brother Barnes nearly three weeks of the time. He is living with James Barnes and wife, in the house where I was staying when you and brother Mellott visited us. I do not expect to go to the country seeking health and happiness any more. I feel to say with the poet,

“When I am made in love to bear
Affliction’s needful load,
Light, sweet and kind the strokes appear,
Through fellowship with God.”

Do you ever meet brother Mellott? I hope the dear Lord is ever with him, and will be his life, his all. Write and tell me about yourself. I am thinking you will wonder why I intrude my poor writing upon you, but I have never lost interest in your welfare, and I never will, but use your pleasure about answering this poor letter. If you should ignore it altogether, I will not complain. My family are all in their usual health; my husband’s health is rather poor. Accept my christian regard and love in the Spirit.

(MRS.) FLORENCE PULTZ.

OAK LANE, PHILADELPHIA, Pa.

TO THE FIRST HOPEWELL CHURCH—
DEAR ONES ALL:—Often I have thought to write to you, and then my own unprofitableness would array itself before me, and I would leave it until another time; but to-day, with a knowledge of myself better than any one can tell me, I will yet try to write. I said, knowing myself better than any one can tell me, for I not only am fully aware of my own imperfections as you all can see them, but I also have a knowledge of secret faults. David prayed to be rid of them, and I expect that all who have had the true light shining in their hearts, and

have seen what was hidden therein, have seen secret faults, but it seems to me I have more of them than others, and at times how much they do grieve me. Also I have a knowledge that my pen could not give comfort or rejoicing without the Spirit accompanying it. I cannot now say that the Spirit is with me, yet withal I have a desire to write, and this whole day has not removed it. I desire to let you know that I have not forgotten you, nor my old home. I look over you in memory, and feel that I do love you and the truth for which you are contending, which never grows old. Though flesh grows feeble, and the step faltering, and the eye dim, it is the same sweet story that it has ever been; in some cases it seems as though the richest feast of his people is in the time of old age. As I think of you all I can but remember that this and that one has been taken away, leaving many empty seats, and perhaps you are saying, And there are none coming in. But this is not in the power of man, the Lord will bring them in at his own time and in his own way.

I do not desire in this to write one thing new, but I do desire to stir up your pure minds by way of remembrance. The apostle said, Forsake not the assembling of yourselves together. This is a command, and should we not observe it as we do any other? How discouraging to the pastor for the members to be taken up with this life too much to attend the appointments of the church. Often I have known of members finding fault with some view of the word presented by the pastor, and of their having spoken about it to one or two, or even many, while if in the first place they had had a talk with their pastor with regard to the matter they would have been shown where they were wrong, and it would

have been all settled there, and a greater love than ever would have existed between them, and others would not have had their right minds disturbed; these disturbances lead to mistrust and coldness. You know that the Scripture tells us if we have a fault against a brother that we must go to him; this is the right way, any other way is wrong. We are not to feel that we are perfect above others, and that we are right in the thing which we claim, and others wrong. I confess that I do not do these things as I ought, yet it is good to be stirred up with regard to the things we should do, and then do them as near as we can.

I have been shown so much lately of the weakness of my flesh, I find I have no strength. All our strength is in Christ, in him all fullness dwells. Do any of you ever doubt whether this story of Jesus and his love is true, and whether there is a chosen people or not, or whether all that pertains to religion is false, whether there is a spiritual birth, and if so, why is the heart of that one who professes to be born again so desperately wicked? I have been just as doubting as any one can be, and God only, I know, can bring us out from these trials. Peter 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." We find that this is true when these gloomy doubts are taken away and Christ is once more revealed, and at times so clearly that we think we shall never doubt again, then we share this exceeding joy of which Peter speaks. What a comfort Peter's experience has been to me, for with all his doubts and denials

he was a child of God; in his epistles we see that he knew the truth. What comfort it would be to me if I could say, I know the truth in its purity. But I cannot say that, and sometimes I wonder if I know it at all, then when I hear some one talk, of whom I am satisfied they do not know the truth, I reap a hope that I have known something of it, else I could not discern the difference.

I have written you at great length, yet I want to add a few words about bearing one another's burdens. What a beautiful command this is, yet it is one we often leave undone. Have we not all of us seen times when it was a great help to us for some brother or sister to bear our burden for us? Then let us do unto others as we have had joy in having done unto us. We will know perhaps of some in trouble and in trial, and there is a shrinking of the flesh, feeling we may have to do that which we would not like if we offer our services; but after all there is, I know, great reward in well doing, that is, a clear conscience in the sight of God, and when we do this, our love for the troubled ones is thereby increased. May we ever trust in him, for he is faithful, and his mercy endureth forever.

In love, your sister,

MARY HILL TERRY.

SHELBYVILLE, Ky., June, 1906.

DEAR EDITORS OF THE SIGNS, AND BRETHREN:—I promised several of you, while among you in the east recently, that as I could not write individual letters to all, I would let you hear from me through the SIGNS when I should arrive home, but I find it a very difficult task to perform; that is, to write that which would be of general interest to the household of faith, and if what I write is not

of general interest our editors could not accept and publish it.

I left my home on May 9th, and attended the quarterly meeting of the Covenanted Baptist Church of Canada, which was held in Dunwich, June twelfth to fourteenth. The meeting there was, I felt, pleasant and profitable to the brethren. My heart's desire was to know nothing among them save Jesus Christ and him crucified, and to preach Christ in childlike simplicity, to the comfort of the dear, tried ones who are in the furnace of affliction. In all my ministry of more than forty years I was never so favored to see the real, true meaning or design of the emblems of the bread and wine in the communion as I did when Elder Eubanks served with the bread. Here indeed was the bruised and broken body of our Lord, not only in the bread, but in the individual members, each one bruised, broken and crushed. What wonderful things are in the revelation of God through the Spirit. I think that many did truly eat the bread and drink the wine, discerning the Lord's body.

From this meeting I went to the Baltimore Association, held in Baltimore city. I also attended the Delaware, Delaware River and Warwick associations, which were held respectively at Wilmington, Del., Southampton, Pa., and Middletown, N. Y. There was a larger attendance of Elders than usual, but yet I was sad to think of the great change, both with the Elders and the brethren, since I first met them at these meetings, twenty-seven years ago. Of the seventeen that I met at Baltimore in 1879, but four remain, yet I rejoice that the Lord is supplying all the needs of his people, and this he is able to do always. I was much gratified in hearing the young gifts, and could see in them the true spirit of the gospel, and a chaste and careful walk.

I was much gratified to find how much our dear departed brother, Elder Dudley Johnson, endeared himself to you all in the east during his visit last year; truly every gift makes room for itself. I am also glad that it was your privilege to know him and love him for the truth's sake, as we here in Kentucky also did. The meetings of the associations were all pleasant to me, although perhaps in times past I have felt a deeper sense of the truth preached, yet I was given food convenient for me, and this, with the assurance of the love and fellowship of the brethren, made the visit a very pleasant one. If there was one unkind act or word, I failed to see or hear it, and I was not looking for anything of the kind. When I get my own individual house cleaned so that I can see out just a little, then I may discover some faults in you.

The two closing days of the Warwick Association were to me the most pleasant. I felt as I heard each one speak, that it was truly wonderful, and how I sunk down into insignificance compared with those who are the true ministers of Jesus. But I felt in my heart to glorify God that he had made them so. It seemed to me that all the preaching I ever did, summed up, would not equal that of those two days. It seemed to me that I ought to have kept silent during the meeting. In company with Elder Brown, I spent the following Sunday in New York city, and felt that it was good to be there. I felt that we were gathered in the name of the Lord, and therefore to the glory of God and the good of Zion.

I left New York at 7:45 p. m. Sunday, and came home by Niagara Falls, arriving here on Tuesday at 3 p. m., and found all as well as when I left home;

for this I desire also to be grateful to the Lord.

Now in closing, I will say to each one whom I met, either at their homes or on the way, I have you all in loving remembrance, and am not forgetful of your great kindness to me. May grace, mercy and peace be with you all.

Sincerely,

P. W. SAWIN.

MARKS AND CHARACTERISTICS OF THE RIGHTEOUS.

(Matthew xxv. 37.)

It is written, "When the Son of man shall come in his glory." Jesus now reigns and rules at the Father's right hand; before him are gathered all nations, and he divides them as a shepherd does the sheep from the goats. This division has been going on through all ages past, and is going on to-day, and it will continue to go on until this salvation shall be made manifest to all the heirs of immortal glory, even every vessel of mercy; for to Jesus is given a name which is above every name: that at the name of Jesus every knee should bow and every tongue confess to the glory of God. "Ought not Christ to have suffered these things, and to enter into his glory?" He is "King of kings, and Lord of lords." "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting."

The righteous and the sheep are one and the same. Jesus came to save the sheep, (see John x.) and he accomplished the work that he came to do; and they are righteous because they stand perfect and complete, clothed in the righteousness of Christ. God's ways are equal. This kingdom stood, prepared for this chosen people, before the foundation of the

world, and every one for whom it was prepared shall enter into this inheritance, from the least of them to the greatest, not one of them shall be left out or come short of it. For Jesus is Alpha and Omega, the first and the last, the Almighty; he has all power in heaven and in earth, and is certain to fulfill his every promise by gathering the redeemed out of every nation, people, kindred and tongue, under heaven.

These redeemed characters do not boast of their own good works; they did not know that they had ever ministered unto Jesus until the King informed them, as stated in this parable. The King said that by ministering to the least of these his brethren, they had ministered unto him. Perhaps it may prove to be of some comfort to go back and notice the marks of the righteous who have gone before, the patriarchs and prophets. Abel brought of the firstlings of the flock a lamb, while Cain brought of the fruit of the ground. God had respect to Abel and his offering, but to Cain and his offering he had not respect. For "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaketh." Abel looked down through the ages, by faith, to the coming of Jesus the just One, who should forever put away sin by the sacrifice of himself without spot unto God; and so sure was Jesus to come and finish the work that the people stood saved in the purpose of God from before the foundation of the world. Thus we see that faith in Jesus is one of the marks of the righteous. For "without faith it is impossible to please him," and "whatsoever is not of faith is sin." Again, we read, "Abraham believed God, and it was

counted unto him for righteousness." He believed that what God had promised, he was able to perform. So we see that belief is one of the marks of the righteous. The patriarch Jacob when questioned by Pharaoh said, "Few and evil have the days of the years of my life been." He had been made acquainted with the plague of his own heart, the heart which is deceitful above all things and desperately wicked; such as these do not claim to be of any great importance, and confess that they are evil. Moses was the meekest of men; so humility is one of the marks of the righteous. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect to the recompense of the reward." Affliction is one of the marks of the children of God; for the Lord has said, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." When David committed the sin of numbering the people, and the Lord sent the prophet to him saying that he could choose one of three things: famine seven years, to flee before the enemy three months, or pestilence three days, he said, "Let us fall now into the hand of the Lord, for his mercies are great and let me not fall into the hand of men." The righteous trust in the mercy of God, "for his mercy endureth forever." The patriarch Job was perfect and upright; he feared the Lord and eschewed evil; the fear of the Lord then is one of the marks of the righteous. "The fear of the Lord is to hate evil," and Job, when everything was swept away, and his sons

and daughters slain, said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Again, he said, "Though he slay me, yet will I trust in him." A steadfast trust in the Lord in all our conflicts and trials is a mark of the righteous. The bride in the Song of Solomon said, "I am black but comely." In our fallen nature we are black, but as the people of God we stand perfect and complete in Christ, and are comely. Isaiah said, "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness." This is that corrupt tree that cannot bring forth good fruit; thus it is a mark of the righteous to confess that in their fallen, Adamic nature they are depraved and nothing worth. Daniel continued to pray unto the true and living God thrice a day, though it should send him into the den of lions. The three Hebrew children would not bow down before the golden idol, although to refuse meant to be cast into the fiery furnace; they were steadfast, trusting in the Lord, and did not fear the edict of the king.

The great apostle Paul said, "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners; of whom I am chief." Then it is a mark of the righteous to confess that we are sinners, sinners saved by grace alone, from first to last.

Now we come to the chief and crowning mark, "love." "We know that we have passed from death unto life because we love the brethren." "He brought me to the banqueting house, and his banner over me was love." "We love him, because he first loved us." If we have no love for the gospel of the grace of God, and no love for the brethren, then we may know that our heart is not right, and we

have no part or lot in this great salvation. If we love the brethren we will be found feeding the hungry, giving water to the thirsty, clothing to the naked, and visiting the sick and the afflicted. "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." Let us, dear brethren, show forth the praise of him who hath called us out of darkness into light, the marvelous light of God; let us not forsake the assembling of ourselves together, and let us exhort one another, and so much the more as we see the day approaching.

The grace of our Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with you all.

In hope,

WM. F. SLOAN.

CLAY VILLAGE, Ky., April, 1906.

RIVERSIDE, Cal., May 3, 1906.

DEAR BRETHREN EDITORS:—The time is drawing near for the renewal of my subscription for the SIGNS. The paper gives me great comfort as I travel along in these low grounds of sorrow. What a great blessing to read and to believe as I do, that Jesus, the Son of God, was a man of sorrows and acquainted with grief. So then, am I not following him who said, "I will not leave you comfortless: I will come to you"? To-day I feel cast down, but not destroyed, for I hope that he will come again. Brethren, I want to tell you how much I have enjoyed the one testimony of the saints in reading over again the SIGNS from June 1st to July 15th, of the year 1900; I felt as though I had been to an association. There have been a few Old Baptists come to this place, and I have given them the SIGNS to read, and have told them how

happy I have been in reading it, and one sister read it with something of the same loving spirit of rejoicing. The question has been asked, Why worship the SIGNS? My answer is, I do not worship the paper, but the Spirit in which they all write. Job said, "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth." I feel to say that he stood with dear old Elder Beebe in the division, and that he will stand with his people although earth and heaven shall be shaken.

Will you, if convenient, give your views through the SIGNS upon Heb. xii. 26-29? and oblige one of the least and vilest of all. I love to read explanations of the things in the Scriptures which come to my mind.

I remain your sister in hope,
ELIZA SARBER.

(See editorial reply on page 470.)

CORDELE, Ga., June 29, 1906.

ELDER F. A. CHICK—MY DEAR BROTHER:—I reached home safely, and in due time, and found all well. I have been very much pressed for time in trying to catch up with my work since I returned home, and as I did not want to write you until I had the time to write something like a satisfactory letter, I have put it off until now. Please pardon this delay.

I am now more than one hundred miles from home, attending a communion meeting down near Savannah, Ga. The meeting has been a pleasant one so far; Elders A. W. Patterson, Basil Jones and W. A. Lamb are in attendance at this meeting. We are expected to ordain Dr. J. J. Kennedy to the office of deacon to-morrow (Saturday). He is one of the most consecrated men that I ever knew, and I think a deacon indeed.

Our annual communion meeting at our

church at Cordele was held last Friday, Saturday and Sunday. Elder A. V. Simms, of Valdosta, Ga., was with us there, and he surely did some able preaching for us. He and I, acting as presbytery, ordained a deacon in our church at Cordele last Saturday, Dr. T. J. McArthur being the candidate. I hope I feel thankful to the Lord for such a gracious gift as he is; I feel that the Lord has given me a faithful and competent yoke-fellow in him, as a minister in temporal things. May the Lord enable us to labor together in love, and put our trust in him to "build the house" and "keep the city."

I have had many pleasant recollections already of my visit up with you all, and hope to yet be able to think of many precious acts of kindness and tender deeds of love you all so graciously bestowed upon me. May the dear Lord show you all a bountiful continuation of his choicest mercies, and afford you renewed evidences of his everlasting love toward you all. I do feel it is a royal privilege to associate in love and fellowship with God's redeemed people, wherever they may be. Truly this is my meat and drink, if I know my heart at all.

Brother Chick, if you will do so, you may let the readers of the SIGNS hear from me by sending them this letter. I know it is a poor apology, and very imperfect indeed, but I kindly beg their forbearance. Pray for me and write to me. Love to all.

Yours in hope,

MORGAN BROWN.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1906.

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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dressed, and money orders made payable, to**J. E. BEEBE & CO.,**Middletown, Orange Co., N. Y.***HEBREWS XII. 26-29.**

THE text to which sister Sarber refers be-
gins with these words, "Whose voice then
shook the earth; but now he hath prom-
ised, saying, Yet once more I shake not
the earth only, but also heaven." Then
Paul declares that this "signifieth the re-
moving of these things that are shaken
as of things that are made, that those
things which cannot be shaken may re-
main." Then follows an exhortation,
wherein the apostle says, "Wherefore we
receiving a kingdom which cannot be
moved, let us have grace, whereby we
may serve God acceptably with reverence
and godly fear: for our God is a consum-
ing fire."

When Paul says, "Whose voice then
shook the earth," it is evident that he re-
fers to what is recorded in the nineteenth
chapter of Exodus, in connection with the
giving of the law by Moses to Israel.
Among other awful things it is said that
the whole Mount Sinai quaked greatly.
In all that is recorded as having taken
place at the giving of the law, there was
a presentation of the power and majesty
of that God whom they were to fear and
obey, and also of the transitory nature of
all things earthly which he had made; and
also, as we learn from the inspired Paul,
this shaking signified the removing of the

things that were made, and that Mount
Sinai was thus shaken, was an emblem that
the legal covenant itself in its forms and
ceremonies, and with its conditions, should
endure only for a time. No people save
Israel were ever under that covenant, and
they only until the desire of all nations
should come.

Now in the prophecy of Haggai we
read a promise of still another shaking,
yet in the future, in which the heavens
and earth should shake. The Lord said,
"Yet once, it is a little while, and I will
shake the heavens, and the earth, and the
sea, and the dry land; and I will shake
all nations, and the desire of all nations
shall come: and I will fill this house with
glory, saith the Lord of hosts." This was
spoken of the second temple, which was
erected after the return from the captivity
in Babylon, and which as a building was
far less magnificent than the temple built
by Solomon, which had been destroyed,
yet its glory should exceed that of the
former temple, because the Lord of the
covenant should come to it in the days of
his flesh; and yet this temple with its
worship and all the glory that pertained
to it should be shaken. Both the earth
and the heavens; that is, the earthly
people, and the ordinances and service of
that sanctuary, should be all removed.
Therefore the apostle Paul said, "And this
word, Yet once more, signifieth the re-
moving of those things that are shaken
as of things that are made, that those
things which cannot be shaken may re-
main." In these words Paul teaches that
all that pertained to that legal covenant
had passed away forever, but the new
covenant could not be shaken, and there-
fore could never be removed. Just be-
fore, he had said to the brethren to whom
he was writing, that they had not come
to the mount that might be touched and

that burned, &c., but that they had come to Mount Zion, the city of the living God, the heavenly Jerusalem. This city, in the eleventh chapter he had said, was a city that had foundations, whose builder and maker is God. Our God ordained the former covenant, with its sanctuary, and its services, and ordinances, but it was not intended to be the abiding covenant, but only to present in type the things which he had ordained to be permanent, and which could not be removed. Paul in the former portion of this chapter urges upon his brethren a becoming walk; that is, such a walk as becomes those who are free, and not under bondage. He declares that their service is not now the service of fear, but of love, and believers are not come to such terrible things as were seen at Sinai, but to such things as belong to the covenant of a finished salvation, in which is heard the voice of the blood of sprinkling, which speaketh better things than the blood of Abel, which cried unto God for vengeance against his brother. This blood calls for blessing, and peace, and salvation, and glory in the end with God, and this is not subject to any conditions; there is no possibility of change in it; it is a kingdom that cannot be moved; every one of its promises and all its glory shall abide forever. If we speak of the kingdom as once being formed in the heart, it is there forever; if we speak of the everlasting mercies of it, they are sure; if we speak of the hope of final glory, it cannot fail; it is, in all that belongs to it, a kingdom that cannot be moved, and the inhabitants of it shall never be removed from it; nothing shall ever shut any of them, from the least of them to the greatest, out from all its privileges, or from the fulfillment of all its promises; the kingdom cannot be moved, and the people cannot be removed.

Now, seeing he says that we do receive this kingdom, let us have grace whereby we may serve God acceptably, with reverence and godly fear. This blessed service of grace could not be the heritage of any one under the old covenant, there was no promise of grace in that covenant at all; the law demanded all obedience but gave no power to fulfill its requirements, but under the new covenant all is given freely, and all obedience or service flows out freely from the grace given. We have not under this new covenant received the spirit of bondage again to fear, but we have received the Spirit of adoption whereby we cry, Abba, Father. We are servants indeed, but we are servants as children are servants. The service of the Spirit of adoption is far different from the spirit and service of those who only hear the thunderings and see the quakings of Sinai. There could be no acceptable service under the spirit of the legal covenant; there could be no godly fear produced by the thunderings of the mount that might be touched and that burned with fire, but now godly fear is put in the heart, and from such fear acceptable service is rendered. He who quakes for fear of failure to obtain that for which he labors, cannot have strength to serve God; his thoughts are not of God, but of himself and his own desires, and prospects, and fears, and questionings; but when the kingdom is once entered which abides, and in which all is abiding, there is rest of mind and peace of conscience, and fear is cast out, and the child is at home with his Father; with a quiet mind and cheerful heart he can then serve God with reverence and godly fear. So Paul admonishes his brethren who are free that it is their privilege to walk as free men before the Lord, and this he would impress upon his brethren as good and acceptable before

the Lord. Believers are not slaves, but children; their service is not that of fear, but love; it is not an old covenant burden, but a new covenant blessing.

The last expression in the text, "For our God is a consuming fire," is not a threat against the children of God, but the promise of a blessing. Not they, but their adversaries, are to be burned. Paul said before in this epistle that the "fearful looking for of judgment" should devour not them, but the adversaries. Our God consumes nothing in his people save that which the Holy Spirit in them points out as evil. First, he consumes all in them that would cling to the old covenant, all that would enslave them in its bondage, all that would exalt themselves and not him, and this they desire shall be done; how gladly do they witness the consuming of all that Paul once called dross, viz: his own righteousness, which was of the law, and this he and they rejoice in, because being unclothed from all their legal, filthy righteousness, they are now clothed upon with the spotless imputed righteousness of Christ.

God is a consuming fire in that in his presence all that is evil in every thought, word and deed stands revealed as that which cannot endure, and must be consumed, and this every believer desires. Then it is not a dreadful thought to the child who loves righteousness (whether we refer to Christ's spotless garment, which covers them and presents them faultless before God, or whether we refer to that obedience which his children desire to always render) that "our God is a consuming fire;" he is such only to that which is contrary to God, and his children in this fire are not consumed, but only purified. How good is the apostle's word "our" in the text, "Our God is a consuming fire." It is in harmony with

the language of the spouse, "My beloved is mine, and I am his." It is a word of affectionate proprietorship shall we say? "This God is our God," said one of old, and "he will be our guide even unto death." The feeling expressed in it is that nothing harmful can come from his hand.

We can conceive of a people whose king might possess miraculous power over all his enemies and the enemies of his people, so that when any foe came against them they would be at once destroyed by the terrible power which was his. This indeed would be a terror to every foe, but what a comfort to the people that loved and served him. So our God is a consuming fire, but what a comfort this is to his believing people. Every inward foe shall one day perish; and the closer (shall we say?) they come to him through all the way of trial, and burden, and temptation, in which it is their lot to travel here, the more is all that is contrary to him and to them devoured. Faith sees this to be so, and is glad; and how wondrously blessed is that coming hour when this fire shall have accomplished all its work, and all shall be perfected in them forever, and they shall be satisfied, awaking with his likeness.

We remember once hearing this Scripture referred to, and it was said, Our God, out of Christ is a consuming fire. And we recall that some one replied, "We have no God out of Christ." The thought of the first speaker, of course, was that the God of the universe who gave the law against which all have sinned, would and did visit with everlasting destruction those who sinned, but that in Christ he would not do this for his chosen people. Whatever of truth the brother had in mind when he misquoted this text, it is sure that Paul here was speaking of

God as he is revealed in the gospel, rather than in the law. It is our God, the God who has reconciled us unto himself in Jesus Christ, not imputing our trespasses unto us. It is the God who speaks in mercy and in love from Mount Zion who is the consuming fire. To the believer indeed, there is no God out of Christ. God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.

In another place the apostle after calling up the blessed privileges of the saints, says, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" A careful reading will show that in all the epistles all right doing and living is based, not upon fear of punishment, or hope of future reward, but upon what the Lord has done for his people. If we are to show mercy, it is upon the ground that the dear Lord has been merciful to us; if we are to love him, and if we do love him, it is because he first loved us; he is the Fountain, the pure, sweet Fountain of all grace and blessing. If aught of love, of mercy, of blessing, flows out from our poor hearts, it is only because he has given to us from the overflowing fountain of his grace and goodness. From the text and connection it is clear that the apostle would teach his brethren that their service to be acceptable to God must rest upon the ground of the gospel, and not the law. He does not say, Wherefore seeing that we are receiving such promises of terrible punishment if we transgress, let us serve God; but seeing that "we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God." Let us not forget that grace belongs to the kingdom of grace and not to the legal covenant at all.

C.

JOHN XVIII. 36.

"My kingdom is not of this world."

The words of Jesus are spirit and life when applied to the subjects of his kingdom; every one of this kingdom is subject to the King of kings. All power and authority are his, his word is law and verily truth. When he says, "My kingdom is not of this world," we are not to question what he says, but believe his kingdom is not of this world, whether we can understand it or not.

The apostles in their first acquaintance with Jesus, as a man, thought he would set up an earthly kingdom; two of them, James and John, desired to be prominent in such kingdom by sitting the one on the right and the other on the left hand of Jesus. He answered, "Ye know not what ye ask." They had to be taught by many sorrowful lessons, in drinking of the cup that Jesus drank and in being baptized with the baptism that he was baptized with, that his kingdom is not of this world. The apostles had no prominence in the world, we mean religious world, or among men, because of being the servants of God, but were considered "the offscouring of all things," accused of most every evil because they preached Christ and the resurrection; they were prominent, however, in the kingdom of God, where believers in Christ and his power to save are only found. These men did not seek the applause of the world, they did not love the world, nor did they seek to please men. Paul said, "If I yet pleased men, I should not be the servant of Christ." A most serious question arises here: Are we who profess to be the servants of Christ seeking to please men? If so, we are not the servants of Christ; he is our King and Master, to him alone are we accountable for our stewardship. Do we sometimes round

the corners in presenting the gospel, or desire to speak "smooth things," lest some one of the world be offended? Do we fail to talk of Christ and his loving-kindness when in the parlor because some are present who do not believe the truth? What is this but denying Christ and pleasing men? The conversation of those of God's kingdom in the early ages of the church was, "Jesus Christ the same yesterday, and to-day, and forever;" they were not ashamed of the gospel of Christ. A command was once given to "Write the vision, and make it plain upon tables, that he may run that readeth it." Should not the gospel of the grace of God be so set forth to-day? Should we not be bold in the defense of the truth to speak in such a way that all who hear may know where we stand in this matter of salvation?

There is no place in the army of God for a coward; in ancient times those who were afraid were not numbered with those who fought the battles. The doctrine cannot be preached too plain nor too strong for those who believe it; if unbelievers are offended at the truth it will be no more than they were when Christ preached his own power, the efficacy of his own blood and God's eternal purpose in preparing him a body. Hundreds were offended at this kind of doctrine at one time, twelve only in that great company heard with comfort and said, "Thou hast the words of eternal life." Jesus did not shun to preach the truth just as it is because it would not be received by unbelievers. Why should we attempt to build up this kingdom of God (which he alone builds) with worldly matter? Why, if it is not of this world? John, when in the isle that is called Patmos, saw, in vision, the holy city, new Jerusalem, coming down from

God out of heaven; this is God's kingdom, and the fact that it comes down from God shows conclusively that it is not of this world; it is in the world, but no part of it, it is of God. It is a peaceable and quiet habitation, "For God is not the author of confusion, but of peace." God's kingdom is spiritual, heavenly and divine, because he reigns in it without a rival, he is one Lord and his name one, therefore there can be no such thing as division in his kingdom. The question might be asked, Does not the strife and war in the church to-day prove clearly that there is division, and that all of his kingdom is not spiritual? No, unless the words of our text, "My kingdom is not of this world," can be proven untrue. If we say there is division in God's kingdom, we say that in part his kingdom is of this world; we also say the Zion of God is not a peaceable and quiet habitation. In our ideas of the kingdom of God we must not deny his word, his word is true, and all things must be tested by it. How can there be division in a kingdom when there is but one power? There is no power in God's kingdom except his own almighty power, therefore no division, no strife. Now the question, What means all the strife in the church of God to-day? "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." If there is division in God's kingdom or house what will be the result? "It shall not stand." Who would dare say the kingdom or house of God shall not stand? "The gates of hell shall not prevail against it." If there is division in it it cannot stand, but the fact that the gates of hell shall not prevail against it proves conclusively that in it there is no division. The fighting of Satan against it does not

make Satan a part of the church; he may be transformed into an angel of light, "so that he, as God, sitteth in the temple of God, shewing himself that he is God," but it is all false, this is only one of his ways of fighting against it; he is still Satan, a liar and a deceiver. Would God work against himself? No. Satan cannot work against himself. "How can Satan cast out Satan?" Why should we imagine that God is divided against himself, or that there is division in his kingdom? God is God, Satan is Satan, truth is truth, error is error. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" "But if ye have bitter envying and strife in your hearts, glory not; and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of merey and good fruits, without partiality, and without hyprocrisy." Does not James make the distinction clear between these two principles? They are set forth as being opposite in every sense of the word; the one of the earth, the other from above; the one working every evil, the other all good. These principles cannot be blended, therefore are not divided against themselves. When trouble, war, strife and confusion are manifest we have no authority to say the kingdom of God is divided, but the two principles are made manifest, the one of war, strife, error, unrighteousness and every false way; the other of peace, truth, righteousness and every good work. In this we see the word of God still maintained, "My kingdom is not of this world." The pre-

ious is often separated from the vile, but the vile has never been a part of the kingdom of God. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." When the apostles speak of division, a careful reader will observe that the idea of division in the kingdom of God is not set forth, but carnality was ever manifest, and we know that carnality is not a part of that kingdom which is "righteousness, and peace, and joy in the Holy Ghost." Should wolves, in sheep's clothing, get into the visible kingdom of God, they are no part of his house any more than a goat would be a sheep if clothed in a sheepskin. God will cast out all such, because no worldly material can have place in his heavenly kingdom. When we say visible kingdom, we mean church organization, nevertheless "the kingdom of God cometh not with observation." Mortal eye cannot behold it; the Holy Ghost guides and teaches, but by faith we see the house of God eternal in the heavens.

The saints of God do not differ in form and appearance from those of the world, but there is something within them that identifies them with God; "it is Christ in you, the hope of glory." They do not love the world with its follies and delusions, they hate the commandments of men when preached as the gospel of God, they hate all sin, yes, even the appearance of evil, they hate their own life; this shows also that the kingdom of God is not of this world.

The bondwoman and her son were cast out, because her son could not be heir with the son of the freewoman; it was impossible that there could be di-

vision in the inheritance. This casting out of the bondwoman's children is still going on, and will continue; this is one of God's ways to make manifest the heirs of promise. Paul did not claim relationship with the children of the bondwoman, but said, "Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now." The children of God need not be disturbed with regard to his kingdom, he builds the house and keeps the city. In Christ was chosen a definite number before the world began; this number composes the kingdom of God, hence having been chosen in Christ it is not of this world. Neither has it nor can it diminish, "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." This kingdom cannot be divided on earth nor in heaven. May the Lord give us to see by faith its spiritual completeness and perfection.

K.

PLEASE BE SURE,

IN sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur.

Also when ordering the address of your paper changed give the old address as well as the new one.

OBITUARY NOTICES.

DIED—Suddenly in New York city, July 4th, 1906, **Katherine Jeanette (McConnell) Higinbotham**, wife of Louis F. Higinbotham, and the only child of Elder John and Ella McConuell; her age was 22 years, 3 months and 15 days. Her death came as a terrible shock to her husband, father and mother, and many friends. She was of a cheerful and happy disposition, adding sunshine to the life of those with whom she came in contact. She never made a profession of religion. We believe the God of the whole earth will do right; he knoweth them that are his.

Funeral services were conducted July 6th, in New York and at Frenchtown, N. J., by the writer, assisted in New York by Elder F. A. Chick, texts: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." "For since by man came death, by man came also the resurrection of the dead." The interment was in the Frenchtown cemetery. May peace through Christ be ministered to the bereaved ones. K.

John Burrill Baker, beloved husband of Edna M., daughter of Elder B. F. and Annie C. Coulter, and the son of brother Samuel F. and sister Mary Baker, of Burdett, N. Y., departed this life on Thursday, June 28th, 1906, aged 34 years. Mr. Baker was a model and loving husband, being deeply devoted to the welfare and happiness of his family. He was highly esteemed and respected by a large circle of relatives and friends. He was an ardent and thorough business man, devoting his entire time in the interest of his employers, so much so that he overtaxed his strength, which necessitated his retiring from business in the early spring. In the latter part of April in the present year, with his wife and two children he went to Colorado in the effort to regain his shattered health, but the climate there was not suitable to his case, and he returned to his father's house in Burdett, N. Y., ten days before he passed away. While Mr. Baker was not connected with the visible church, yet it was clearly made manifest in various ways that he knew and loved the truth as it is in Christ Jesus.

Funeral services were held at his father's home on Friday evening, June 29th. Elder Charles Bogardus spoke on that occasion to the comfort and consolation of the people there assembled. On Saturday, June 30th, the remains were conveyed to Philadelphia to the home of his father-in-law, where in the evening Elder J. Corder Mellott spoke feelingly and to the comfort of many who were gathered there to look for the last time upon him whom they loved. On Sunday morning, July 1st, the body was taken to the Welsh Tract Cemetery, near Newark, Delaware, where it was laid to rest after a touching and consoling discourse by Elder J. G. Enbanks, from Heb. ix, 27, 28.

B. F. COULTER.

Mrs. W. W. Polk, wife of Elder Polk, died at her home in Berkeley, Cal., July 2nd, 1906, after an illness of eleven months. She was born April 13th, 1833, and was the granddaughter of Elder Benjamin Keith, of Kentucky, who ably defended the Primitive Baptist cause when the Missionaries went off with Fullerites. Her husband and all her children were with her in her last illness. Her home was the home of Primitive Baptists; not one was ever turned away that came to her door for shelter. She was for many years a devoted member of the Primitive Baptist Church, and a constant companion of her grandfather Keith in his ministerial work from her childhood until 1867, when she was married to the writer, and from then she was constantly with him in all his labors in the church until 1881. Since that time she has never been so situated that she could attend the church she so long loved. In 1890 she and her daughter Daisy joined the Missionary Baptist Church in West Port (now a part of Kansas City, Missouri). She soon found she was not at home there, and withdrew from them into solitude, and realized what Ezekiel meant when he said, "Thus saith the Lord God, Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet I will be to them as a little sanctuary in the countries where they shall come." She lived alone in her reflections and meditations (excepting the companionship of her husband and some special friends, with whom she often talked,) until her earthly house or tabernacle was dissolved and she departed to dwell in that house not made with hands, eternal in the heavens. It was this higher life she had in mind when she quoted the whole of the twenty-third Psalm, which were her last words.

In loneliness, bereavement and much tribulation I pay this tribute to her I loved.

W. W. POLK.

Edward Raymond Croasdale died at the home of his brother-in-law, Henry T. Lefferts, Nutley, N. J., June 25th, 1906, aged 20 years, 5 months and 18 days. He was born Jan. 7th, 1886, at Glen Mills, Delaware Co., Pa., and was the son of the late Amos S. and Mary S. (Cheseman) Croasdale. His mother survives him, and was his constant attendant during his illness, which extended over a period of little more than a year, though confining him to his bed only for the last four months of that time. During his illness his tender regard for the welfare of his mother and those caring for him was beautiful to behold. About three weeks before Edward's death, during the presence of the writer at his bedside one evening, he related quite voluntarily, though in much weakness of body, a good christian experience, though to himself it did not appear satisfactory. He said he was not afraid to die, and though not ready to die, he realized sensibly his inability to

prepare himself for it. The fear of death was removed from him about four years ago, while living in Ohio. It was at the same time that he was shown the difference between true and false religion, and was made to search diligently the record of God's word. During the last year of his life his thoughtfulness and inquiry concerning the Scriptures was remarkable. During the interview above referred to, he said that if he could choose between being restored to physical health and being made well of his sins, he would choose the latter. We thought this a remarkable thing for a young man to say, just apparently entering into manhood, but he was at the end of the earth and the world had lost its charms. Edward was not an outward professor of religion, but we believe the secret of the Lord was with him. He had a few times attended meeting at the Ebenezer Old School Baptist Church, in New York city, and was impressed with the preaching of the pastor, Elder John McConnell. It was desired by the family that Elder McConnell should preach the funeral service in Nutley, but owing to his absence in Kentucky the writer was present and spoke from 1 Corinthians xv. 17. Interment was at William Penn Cemetery, Somerton, Philadelphia, Pa., where the services were again conducted by the writer speaking from Romans vi. 23. Edward leaves a mother, two sisters and a brother to mourn their loss. May it be God's will to reconcile them to this dispensation of his providence.

HORACE H. LEFFERTS.

JULY 16, 1906.

DIED—May 6th, 1906, **Mrs. Julia Squires**, formerly of Roxbury, Delaware Co., N. Y., but for several years previous to her death had lived with her sister at Harpersville, N. Y. She was about 84 years old. Heart trouble was her disease. She had attended Old School Baptist meetings for many years; though not a member, we believe she was an heir of God, and is now satisfied. May the Lord bless all the mourning ones with reconciled hearts.

ALSO,

Leo Kenneth Clark, son of W. E. and Elizabeth Clark, of Justus, Pa., was born November 30th, 1904, died May 29th, 1906, from the effects of teething. May the dear Lord comfort the heart-broken parents with his grace. It was a twin, the other living only four days; both are now at rest.

ALSO,

Miss Abba Vail, of Brown Hollow, Pa., aged 64 years. She never married. She was the daughter of my father's brother, Uncle Harvey Vail. She had lived alone on the homestead most of the time for fifteen years. The house was burned Friday night before the second Sunday in May. She was burned in it; nothing was left but ashes and a few bones. She leaves brothers and sisters and friends to mourn

for her, but she is at rest. She had a good hope in Christ many years, and loved to read the SIGNS very much. She left the New School Baptist Church twenty-five or thirty years ago, but never united with the Old School Baptist Church.

The writer officiated at these three funerals.

ALSO,

Brother **Alex. Wheat**, of Burdett, N. Y., died Sunday, June 9th, aged about 75 years. He was baptized by the writer about twenty-three years ago, and had lived in the sweet fellowship of the Old School Baptist Church at Burdett all these years. He was loved by all who were so favored as to have his acquaintance.

Elder Charles Bogardus, his pastor, with the writer, attended the funeral June 11th. May the dear Lord comfort the dear children with his grace, is my desire.

D. M. VAIL.

POETRY.

(LINES in memory of Mrs. Robert Goff, who died Nov. 21st, 1905, aged 65 years, 9 months and 21 days.)

One by one our loved ones leave us,
One by one God bids them come;
Thus another has departed
For her long eternal home;
But death's angel found her ready
For the joys of heaven's bright home,
Waiting eager for the message
That would summon her to come.

Through long years of sweetest patience,
Waiting on mid joy or pain,
Ripening for the reaper's sickle,
Like a sheaf of golden grain.
Death, O death, thou silent reaper,
Guest unbidden, grim and bold,
Why must thou be so relentless?
Why so cruel, stern and cold?

Dearest mother, how we miss thee
From thy once accustomed place;
How we miss thy loving counsel,
And thy dear, familiar face;
But we bow in meek submission,
Not our will, but His be done,
Yes, we feel thy work is ended,
Jesus thy crown so nobly won.

And we hope again to meet thee,
Mother dear, on yon bright shore;
When our labors here are ended,
May we meet to part no more.
O, it will be joy forever

When around the throne we stand,
At the feet of him who loves us,
There to join the ransomed band.

A. N. GOFF.

MAY 30, 1906.

APPOINTMENTS.

If the Lord will, I will attend appointments as follows: St. Thomas, Ontario, Monday night, August 13th; London, Tuesday night, 14th; Lobo, Wednesday in the afternoon or evening, as brethren may arrange; Ekfrid, Thursday at 7 p. m.; Detroit, Friday night; Duart, Sunday morning and afternoon, Aug. 19th; Dunwich, Monday at 7 p. m.

SILAS H. DURAND.

CHANGE OF ADDRESS.

GIVE notice in the SIGNS that my address is Fort Worth, Texas, Box 7, R. 5. Would be pleased to hear from any of my brethren.

ASA HOWARD.

MEETINGS.

THE Old School Baptist Conference of Maine will be held, the Lord willing, with the Old School Baptist Church in North Berwick, Maine, commencing on Friday, August 31st, 1906, and continuing three days. We shall gladly welcome all who love our Lord Jesus Christ in sincerity. Those coming will be met at North Berwick on Thursday before the time appointed for our conference.

FREDERICK W. KEENE.

THE Maine Old School Baptist Association is appointed to be held with the Old School Baptist Church at South Gardiner, Maine, to begin on Friday before the second Monday in September, 1906, and continue three days. Those coming by rail will be met at South Gardiner on Thursday, Sept. 6th, at 3 p. m., and taken to place of entertainment. All lovers of the truth as it is in Jesus are cordially invited to attend.

J. E. HUBBARD, Clerk.

PROVIDENCE permitting, the Roxbury Old School Baptist Association will be held with the Second Church of Roxbury, on Wednesday and Thursday before the third Sunday in September, 1906. Those coming by train will be met at the Roxbury depot on Tuesday afternoon before the meeting, and also on the morning of the meeting. We extend a hearty welcome to all who love the Lord Jesus in sincerity.

HENRY BRONSON, Church Clerk.

THE Old School Baptist Church at Justus, Pa., expects to hold a two days meeting Wednesday and Thursday, Sept. 19th and 20th, 1906. Those coming via Ontario & Western R. R. or Delaware & Hudson R. R. will come to Olyphant, Pa., on Tuesday previous, where they will be met and cared for. Any one desiring can address A. B. Russell or Geo. Good-

rich, Olyphant, Pa., R. F. D. Those coming on D., L. & W. R. R. will come to Glenburn, Pa., and take hack to my house in Waverly, Pa., or drop me a line and I will meet them on Tuesday. We hope to see a goodly number of brethren and friends from a distance.

D. M. VAIL.

THE Lexington Old School Baptist Association will convene, nothing in providence preventing, with the Olive and Hurley Church, Ulster Co., N. Y., the first Wednesday and Thursday in October, (3rd and 4th,) 1906. The nearest station for those coming from the east is Olive Branch; coming from the west, Shokan, via U. & D. R. R.

JAMES H. BEVIER, Clerk.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 74. MIDDLETOWN, N. Y., AUGUST 15, 1906. NO. 16.

CORRESPONDENCE.

THE WITHERED BRANCH.

“If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire.”—John xv. 6.

Brother McGlade, the subject contained in the fifteenth chapter of John has for some time been in my mind at intervals and held a place there for a little while, and this Sunday morning I will try, by the help of God as I trust, to pour out to you some of the thoughts I have had along the line of the subject therein contained, for I feel it contains the sentiments we have often talked about.

First we see that Christ is the true Vine, and that his Father is the Husbandman, and the church or the disciples are represented as the branches; thus we have the true Vine, the branches and the Vine-dresser most beautifully set forth. Also we have the positive assurance declared that unless the branches abide in the Vine they cannot bear fruit, for no branch can bear fruit of itself, “no more can ye, except ye abide in me,” “for without me ye can do nothing,” and every branch in Christ that beareth not fruit he taketh away. I think I see in this the relationship between the Father

and Son, and the members of the body of the Son; that the Son is the Head over all things to the church; that the Son acknowledged in his prayer to the Father (John xvii.) that these branches were the Father’s, and that the Father had given them to him, and he asks the Father to keep them through the Father’s name. I think I can also see a true representation of this Vine and its branches in the sixteenth verse of this fifteenth chapter of John, where he says, “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.” Also in Paul’s letter to the church at Ephesus, first chapter, where he says, “According as he hath chosen us in him before the foundation of the world.” Here I see the branches of this true Vine are of very ancient standing, they were chosen in the Vine before the world began, which completely sets aside the Arminian theory of a branch springing up of itself and attaching itself to the Vine. This mushroom doctrine of springing up in a night will not do, for the Vine-dresser controls the number of branches. The branches of this Vine, Paul says, are “created in

Christ Jesus unto good works, which God hath before ordained that we should walk in them." This beautiful figure setting forth the relationship between Christ and the church, or between the Father, Son and the church, considering the glory the Son had with the Father before the world began, as we see in John xvii., the children of grace or the branches of the Vine being chosen in him before the foundation of the world, are truths that kindle in one a spirit of firmness in the doctrine of God our Savior. But there is another side to all this that causes sorrow, that discourages, and that is the truth set forth in this chapter that every branch in this Vine that beareth not fruit he taketh away. This is the dark side of the subject, this is the fear the branches live in. If a man abide not in the Vine he is cast forth as a branch and is withered, and men gather them and cast them into the fire. The branches of this Vine cannot bear fruit except they abide in the Vine. Do I bear fruit? Do I abide in this Vine? Without the Vine we can do nothing. This I feel is true, but who are the withered branches unless it be those branches that have not abided in him, but have undertaken to walk in their own strength? It is true that in him, the true Vine, the branches live, move and have their being, and they are commanded to walk in the Spirit and not fulfill the lusts of the flesh, for if they live after the flesh they shall die; hence I thus understand that to live after the flesh or after the world, or to love the world, we die or cease to bear fruit, and are cast forth as branches and wither. My mind is drawn into this subject I think because I see myself a withered branch; I see no fruit as I would desire, and we see the brethren, generally, life-

less, the churches in many places seem dead. Why the withered branch? The only cause I see given is, that if a man abide not in me he is cast forth as a branch that is withered, and every branch that beareth not fruit the Father taketh away. Thus it seems the branches of Jesus Christ are taken away, are cast forth as branches and wither, for without him we can do nothing. We see the utter helplessness of the branches to live or walk without him, as it is said, "They have forsaken me, the fountain of living waters, and hewn them out cisterns, broken cisterns, that can hold no water." The sap of the Vine is what gives life to the branches and causes fruit to grow or love to flow; many things might be termed the proper fruit of the branches. He that hateth his brother is a murderer, and abideth in death, and how easy it is for us to hate a brother. Did you ever see a member of the church of Christ hate a brother who ever did the church any good while he hated that brother? This hatred is of the flesh, and such members are not abiding in the Vine, but are withered and cold, and bring no fruit to perfection. We see members that seldom attend church, and only seem interested in worldly things so far as we can see; they care not to mingle with the branches of the true Vine. What is wrong? Are they abiding in the Vine and sustained by the sap of the Vine? Does the Spirit of Christ flow in them, and is his love shed abroad in their hearts while they mingle not with the branches, or desire to? Let each branch answer for himself; Are you withered? Is there a heart bursting with love in those who can so contentedly refrain from loving and mingling with the branches of the Vine? Let each one ask himself, Am I a withered branch, that the Father hath taken

me away? Let the church that is cold and indifferent search and see if such a church can be called a healthy branch; are they abiding in the Vine? Are they living from the sap of the Vine? Each one knows for himself. But the remedy, the way this can be helped, the way to bring about this change, the way to revive this withered branch, is what concerns us all; and let us remember that first of all without him we can do nothing, he is the life, the light, the strength; in him only can we live. This text and its connection amply sets forth the utter inability of any one of these branches to bear fruit of itself. The Son prayed the Father to keep these branches from evil; he taught his disciples to pray, "Lead us not into temptation." It is said again, "Lord, thou wilt ordain peace for us; for thou also hast wrought all our works in us." But the withered branch, what of it? How can it be healed, or is it forever lost? This is the absorbing question. All of us fall into temptation and sometimes walk in our own strength, and abide not in the Vine, and we seem to wither and grow cold, and because there is no living sap from the Vine flowing in our hearts to warm us up we seem to be cast forth, but O I trust not forever; this I trust I shall show.

We see in the eightieth Psalm that God brought a vine out of Egypt; he cast the heathen out of Canaan and planted it, and did cause it to take deep root, and it filled the land; the hills of Canaan were covered with the shadow of it, and the boughs thereof were like the goodly cedars; she sent out her boughs unto the sea, and her branches unto the river. God did all that was necessary that this natural vine, Israel, which was a type of the branches of the true Vine, should be healthy and bear much fruit;

but afterward it is asked, "Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it." They pray for the God of hosts to return and look down from heaven and behold and visit this vine, the vineyard which his right hand had planted, the branch that he had planted for himself, to see how it is ruined and burned with fire. Here the house of Israel became a withered branch, it ceased to abide in him, and the Lord took away the hedges and let the heathen trample it under. Again, we see in Isaiah, fifth chapter, "My well beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes." And he asked, "O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now, go to; I will tell you what I will do unto my vineyard: I will take away the hedge thereof, and it shall be eaten up: and break down the wall thereof, and it shall be trodden down: I will lay it waste: * * * for the vineyard of the Lord of hosts is the house of Israel." After the Lord had chastened Israel we hear him say, Hosea xiv. 4-7, "I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches

shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon." I feel thankful when I read how often the Lord revived Israel, the type of the branches of the true Vine, it gives me hope that he will yet revive us. I remember when Israel remained a withered branch for seventy years during the captivity in Babylon, that the Lord revived her again, and I feel glad to know that long before her captivity it was foretold in Isaiah xxxix. and in Isaiah xlv. her deliverance and Jerusalem's rebuilding, giving us the assurance that one hundred years before the hedges were taken away from that vineyard it was foretold, and one hundred and seventy years before it was revived he foretold it, proving our dark seasons, and the vineyard being trodden down by the enemy, has an appointed time, and the reviving has an appointed time. Ezekiel was carried out into the valley of dry bones; they had lain there a long time and were very dry, they were badly withered; Ezekiel seemed to think none but God knew whether those dry bones could live or not, but he saw them revive and stand up a great army. "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." After Israel had lain withered a long time, the set time to revive had come; then it is commanded, "Strengthen ye the weak

hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you." "The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Zion in her discouragements while laying withered, saith the Lord hath forsaken me, the Lord hath forgotten me; but her Lord saith, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." "I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name." When I see how often Israel transgressed and worshiped idols, and forsook their God, the fountain of living waters, and lay withered for a long time often, and then the Lord would remember his vine and turn away his wrath, and send to gather them from the nations where he had driven them, and bring them back into their own land, and put his Spirit within them and cause them to dwell safely by the still waters, and cause them to rejoice over and over again, thus continually remembering them and renewing them after their land had been given to others, and cause them to revive and abide again in the vine and to take root downward and bear fruit upward, it causes me to hope that though we be a withered branch there is yet a

set time to favor Zion, there is a set time for those withered to abide in the Vine, and O how fruitless it is to try to hurry God's time. I remember that Daniel while in the seventy years captivity seemed to lament and bewail the withered branch, and found out by searching the book of Jeremiah that it was appointed to be seventy years. I do not remember that Daniel ever saw Jerusalem rebuilt, yet he believed in it, and hoped for it, and witnessed of it. You and I perhaps will not live to see the revival of the branches of the true Vine, but from the assurance we have that he will never forsake these branches or leave them, we expect the Lord will not forget to be gracious. You know how the Lord cut off national Israel, and took the kingdom from them and gave it to another people bringing forth fruits of the Vine; but the apostle asks in Romans xi., "Hath God cast away his people? God forbid. * * * God hath not cast away his people which he foreknew." You know God said, "Yet I had planted thee a noble vine;" he brought her from Egypt. And Paul says, "If the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off; and thou standest by faith." Their standing by faith, which is the gift of God, was the reason of their being grafted into the olive tree, therefore he does not allow them to be high minded, but live in fear;

"For if God spared not the natural branches [Jews], take heed lest he also spare not thee." I cannot express it plain enough, but a hint to the wise is sufficient. Paul says, "Behold therefore the goodness and severity of God." We are to learn here that God is good to those that abide in the Vine, and severe to those that abide not in the Vine; they are cast forth, and men are allowed to gather them and cast them in the furnace of God's wrath. Paul says God was severe on them which fell, "but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again." This I rejoice in, and firmly believe he is able to do. "For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree?" I rejoice that Paul left this blessed truth on record that none of the branches of that noble Vine shall ever finally fall away. Paul would not have them ignorant concerning this mystery, lest they be wise in their own conceits; he said, "Blindness in part is happened to Israel until the fullness of the Gentiles be come in." Hence God had a holy, wise purpose in their blindness. Paul assures us that "all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins." Meaning when his set time comes to favor Zion. "As concerning the gospel, [Paul says] they are enemies for your sakes:" but he would have us remember that, "as touching

election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. He will not turn away from his promise." "For God hath concluded them all in unbelief, that he might have mercy upon all." Therefore I feel like saying as Paul did, "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!" He doth not "keep his anger forever." "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail." "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. * * * If ye are without chastisement, whereof all are partakers, then are ye bastards, and not sons." Hence the necessity of abiding in the Vine and walking in the Spirit, and the double assurance that no branch can bear fruit of itself; all our help must come from him; we need thee, precious Jesus, we need thee every hour. One may ask, How shall we abide in the Vine? We answer, Only by walking in him, and that only by his help, for without him ye can do nothing; this is the only way to abide in the Vine. How quickly a church can wither when strife enters her borders; she is completely cut off when that is the case; no two can walk together except they be agreed. Strife is not in this Vine, it is from a bitter herb. Have we not reason to hope God will revive the withered branches in his own time? They shall not finally fall away; God has power to cut off one, and graft in another. Chastening brings the branches into fruitful condition.

Yours in a blessed hope,

NEWTON PETERS.

NASHVILLE, Tenn., May 16, 1906.

ELDER KER—BELOVED BROTHER IN HOPE OF ETERNAL LIFE:—Since reading your good editorial of May 1st I have felt that I would like to give it my indorsement. It was evidently written in the spirit of love, and with trust in God to direct your mind to handle his word with fear and trembling, and with no confidence in the flesh, but only in "Thus saith the Lord." You did not write the wisdom of the world, but spoke of holy things, declaring the message of truth as it was given through the prophets, and they wrote of that Holy One who was to come in the likeness of sinful flesh to be crucified and to rise again. To this end the church was chosen in Christ before the foundation of the world. His coming was purposed before the world was, and this must come to pass. But the wisdom of men cannot comprehend the wisdom of God, for they are corrupt from the head to the sole of the feet; there is no soundness at all in all their religious worship, for it is a fleshly worship of their own invention. The ransom price was paid in the shedding of the blood of Christ on Calvary, the offering of the only begotten Son of God, full of grace and truth, and redemption is without money and without price. The psalmist proclaimed, "I am a worm, and no man." He felt to be as dependent as a worm. Such, God will gather out of all countries, and will bring them into their own land, which God hath prepared for them from the foundation of the world. These shall be sprinkled with clean water, and they shall be clean from all the filthiness of the flesh, and from all worshiping of idols. He has said that he will give a new heart, and put a right spirit in his chosen, and that he will dwell in them; he will cause us to walk in his statutes, denying self, and not

desiring to become wise, as did Adam, our natural federal head, in the garden of Eden. From this desire has sprung up all worldly religion with men, carrying on what they call Missionary work, and as they claim, helping God to save souls. For this they are constantly begging for more money to help them along. Poor, greedy dogs, which never have enough. It is Give, give, all the time. O Lord, deliver us from such delusion. It seems some who claim to be of our faith are swallowed up after filthy lucre. As you have said, my dear brother, many have gone off, as did the children of Israel, who sold themselves for naught, or for things which perish. But money cannot redeem them, the gospel alone proclaims the glad tidings of salvation. So the angel said, "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 he saveth from all sin. The government is upon his shoulder, and his name is Wonderful, Counsellor, the mighty God, the everlasting Father, The Prince of Peace. Now having such precious promises, why should we sell our birthright for a mess of pottage? "Of the increase of his government and peace there shall be no end." It was so determined before time was. God's people were chosen in his Son, and their life is in him. Salvation is without any worth or merit in man, and upon no conditions of their performance. Christ, the Word, was made flesh, and dwelt among us, and we behold his glory, the glory as of the only begotten of the Father, full of grace and truth, as said the inspired apostle. Thus John bore witness of him, as do all the true believing children of God, though we all behold as through a glass darkly. But we trust

that "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." What a consolation to sing such a new song; it is the song of Moses, the servant of God, and of the Lamb, and we trust that our God has given us that song: praise to the risen Savior, and being embraced in the covenant of redemption, we are commanded to awake and put on the beautiful garments of salvation. In the prophecy it is written that it was commanded to put off the filthy garments from Joshua. These represent the filthy works of the creature; but election, predestination and true holiness are the works of God, and not man. This salvation is secured by grace divine; the atonement is complete, with no middle ground. Then let us sing unto the Lord a new song, for he has done marvelous things, which no creature can do. His righteousness has opened the prison doors and set the captives free, and he has renewed his mercy to the house of Israel. Let us be joyful in the Lord, and thankful to him for the goodness and mercy shown us all along our unprofitable lives. I feel so unworthy to be called a child of God, if indeed I am one at all. It does my soul good to read the good letters written by the household of faith, and also the good and able editorials; they seem to grow deeper and better. Let us then hold fast the profession of our faith without wavering, for he that promised is faithful. Such was the faith of Abraham which God had given him, and when he was called to go out to an inheritance which should afterward be shown him, he obeyed, and went out, not knowing whither he went; he trusted in God to direct his steps. He was an heir of promise, as were all the old patriarchs.

They were all in a strange country, and were fed upon the mountains of Israel and in all the inhabited places of the country. And are not we Old School Baptists scattered in all the land? But God has promised that he will seek out his sheep and will deliver them out of all places where they have been scattered, and will feed them in good pastures, upon the high places of Israel. They all have the faith of Abraham, Isaac and Jacob, and they all look for a city which hath foundations, whose Maker and Builder is God, and they all desire a better country, that is, an heavenly. This country God hath prepared for them that love him. With such precious promises we may come before him without wavering, and in full trust. By the prophet our God has said, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price." The Arminians require large sums of money in order that souls may be saved, but this will not satisfy the hungry soul; these desire perfect righteousness, the righteousness of our Lord Jesus Christ. Thus Peter said, "To whom shall we go? thou hast the words of eternal life." This is wonderful faith. All such as were chosen in Christ before the foundation of the world are cleansed by the blood of Christ.

Dear brother Ker, your editorial is full of the things for which we hope, and of the evidences of things not seen. As I read it I felt that I wanted to see you face to face. It was the desire of my mind to be directed, as a ready writer, in what I might say, for without the direction of the Holy Spirit we are all as sounding brass and a tinkling cymbal, and have no light in us. I feel thankful to God for all his great blessings toward

me. I have seen both of my dear companions go forward and tell the church of their experience of grace. On both occasions I was overflowing with joy. My present companion united with the church the first Sunday of the present month; her experience was good, claiming nothing but salvation by the grace of God, and she felt that her home was with the Old School Baptists; she will be baptized by our beloved pastor, Elder J. K. Womack. Thank God, we have had several accessions lately of those who love God, and his doctrine, and the order of his church. We are living in peace with one another, and desire the peace of Zion and the prosperity of all the true and faithful followers of the meek and lowly Lamb of God. "How good and how pleasant it is for brethren to dwell together in unity!" We are told that all things work together for good to them that love God, to them who are the called according to his purpose. Will you pray God to direct our footsteps in the way that is pleasant and acceptable in his sight?

Forgive this lengthy letter. My mind has been drawn to consider these heavenly things. I desire to forget the past, and to press toward the mark for the prize of our high calling in Christ Jesus. If you deem this worthy of a place in the SIGNS you are at liberty to publish it. Now may God's blessings rest upon you and strengthen you in the inner man.

Your brother in hope of eternal life,
O. B. HICKERSON.

[WE are glad of the above good letter from brother Hickerson, and rejoice with him in that his companion has been brought to know and love the truth in that special sense of confessing Christ before men.—K.]

EPHESIANS II. 13.

"BUT now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ."

Paul, the great apostle of the Gentiles, addresses the letter in which the above text occurs to the saints at Ephesus, and all the faithful in Christ Jesus. He shows that all had been blessed with all spiritual blessings in heavenly places in Christ, according as God had chosen them in him before the foundation of the world. This shows a former inheritance, including eternal life, which God, that cannot lie, promised before the world began. It is by this life they are quickened or made alive from a state of death in trespasses and in sin, and by the one Spirit of God they are baptized into one body, and thus are in Christ Jesus.

The Gentiles were afar off, it appears, in two ways. They all had one natural life and actual existence in the first man, Adam, and by his disobedience in the transgression of the law in the garden they all went with him under the law, and were under its curse. They all were conceived in sin, and brought forth in iniquity. Isaiah says, "All we, like sheep, have gone astray; we have turned every one to his own way." We all "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." "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. * * * 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. * * * There is no fear of God before their eyes." In this awful condition they were certainly afar off from God and all of his commandments, but nevertheless they had been known and chosen in Christ, and were embraced in the everlasting covenant of God, and the great Redeemer was promised, and "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." And he "hath redeemed us from under the curse of the law, being made a curse for us." He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests." All of the Lord's people were in the "horrible pit," but are now made nigh by the blood of Christ; the redemption price was paid in full. Another way in which it appears that these, or we Gentiles, were sometimes afar off, was while national Israel had the law, the covenants, the oracles and promises of God many long years, the Gentiles were without these and all church privileges; were bowed down to dumb idols, and were kept shut up under darkness unto the faith which was to be revealed. They were like Mephibosheth in the land of Lodebar, lame on both feet, and had to wait for the command of the king to send his servant to bring him up to his

house, where he could eat bread at the king's table all the days of his life. And the Lord said, "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles." Again he says, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Again Isaiah said, "It shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcast in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." There were many promises made concerning the Gentiles all along while they were sometimes afar off, but they were ignorant of these things, and, like the Israelites in Egypt, they continued to serve their taskmasters. Paul says, "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. 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; and came and preached peace to you

which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God."

I leave it to the judgment of the editors and publishers as to whether this is worth space in the SIGNS or not.

P. J. POWELL.

PRATT CITY, Ala., June 13, 1906.

A QUANDARY.

ELDER F. A. CHICK—DEAR BROTHER:—I want to set down a few things that have been passing through my mind lately; they are regarding the testimony of Paul and Silas in responding to the question asked them by the Philippian jailer recorded in the sixteenth chapter of the Acts. He said, "Sirs, what must I do to be saved?" The answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." My thoughts upon this passage of Scripture and its connection have been that this question of the jailer embraces and covers in its import everything needful, and that the answer is also full and definite upon the subject of the inquiry in the mind of the jailer, "What must I do to be saved?" Just this, and nothing more, was included in the answer, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The question then is resolved into a single subject, viz: the salvation of sinners and the means of its attainment. More than this would be superfluous, and add new thoughts, which at the time were not in the mind of the jailer, and so the minds of readers would be confused upon the subject. Less than what was written would leave a vagueness in the mind of

the reader, who desires a complete answer to the point involved in the question. To throw another word into the subject of the question and answer would be adding to the word of the Lord, and any thought or word left out would fail to meet the requirements of the occasion, and the merits of the subject, and the words of the witnesses, Paul and Silas, who were chosen of God to speak of these things in the words which the Holy Ghost chose for them, and thus the narrative would be so blurred and indistinct that the reader would be entirely mystified, and uncertain as to the conclusion to be drawn from the narrative; the testimony as to the plan of salvation would be indefinite, and would not bring any one to a definite conclusion in the development of his thoughts as to salvation, and the means by which it is attained, or the things necessary to it. Again, if the answer does not agree with the true report of the gospel, declaring the counsel of God on the point in question, then the inquiry of the jailer was not answered, only in part, leaving all the rest to the conjectural conclusions of the reader, to be understood according to his own fanciful notions, and to be set forth by preachers as terms and conditions of salvation, and given out by them as the gospel of salvation. Once more, if Paul and Silas on the occasion failed to set forth the counsel of God relating to the inquiry of the jailer, and to the full extent of the question, then they were unfaithful servants and kept back part of the word of the Lord, and the question was not answered in the words employed, "Believe on the Lord Jesus Christ," and no assurance is given to any man who is in like condition with the jailer. But here is the witness of the Spirit by the word of God in writing, and

it was sealed by signs and wonders which they did, God by them confirming the word spoken through the signs following, which signs were then present in the earthquake attending their ministry on that occasion. This is all recorded by Luke, in the sixteenth chapter of the Acts, as a matter of sacred history.

Now the conclusion of the whole matter is, if salvation came to the jailer specially and individually according to the testimony of Paul and Silas, then it follows that the same salvation comes to every living and repenting sinner in the same way. If this be not so, then it follows that God's ways are not the same things, and so the processes of salvation are as varied as the views of men and as changeable as the wind. But said Paul in one place, "All that believe are justified from all things, from which ye could not be justified by the law of Moses." This brings us to the historical fact following: And he took them the same hour of the night, and washed their stripes; and set meat before them, and was baptized, both he and all his house, calling on the name of the Lord. These three acts of duty show the spirit of the faith which he had in the name of Christ for the remission of his sins. This was, as Peter declared in the house of Cornelius, a precedent to receiving the gift of the Holy Ghost, which was first received at Jerusalem. Thus they were fellow-citizens with all saints by faith in Jesus, as he said. And so Jew and Gentile come into one fellowship, making of twain one new man. Now the visible token of this faith is baptism in the name of the Father and of the Son and of the Holy Ghost; hence the baptism of the jailer and his household, calling on the name of the Lord, is neither essential to salvation nor for the remission of sins, but is the out-

ward sign of inward grace, showing the faith by works of obedience, as is more plainly stated in the words, good works are the fruits of faith, and follow after regeneration. This is proved in the words of Peter: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Peter spake the words of salvation, and to this gave all the prophets witness. Here "all" does not mean a part, but every one included in the list of the prophets, and their testimony is that all who believe on him shall receive the remission of sins. There is no exception to this rule, it was the same at Jerusalem at the beginning, at Cæsarea and at Philippi in the house of the jailer, and the same things are signified in all and in the commission as it is fulfilled in all the world, "He that believeth, and is baptized, shall be saved." Now if baptism and believing in him in all the world be essential to the eternal salvation of any one, and if it were essential to the salvation of the jailer and all his house, and Paul and Silas did not tell him so, then they failed to bear full witness when they spoke the word of the Lord to him. Can we presume that they did urge this upon him? Then Luke failed to record their words, which if true, destroys the value of the historical record by the beloved physician who was in fellowship with Paul and Silas. This would erase the whole book of the Acts of the apostles by making Luke an unreliable historian.

Your brother,

I. N. NEWKIRK.

PINSONFORK, Ky., May 24, 1906.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN IN THE LORD:—It has been a long time since I have taken my pen to write anything for the dear old SIGNS, and even now I am at a loss to know

whether I ought to write or not. I am in such a dark state of mind to presume to write about spiritual things, and being in this state of mind so much is what has kept me from writing for the SIGNS until now. I enjoy the able and strengthening communications of the brethren and sisters who write for the columns of the standard paper. I could not yield to the impression of mind to write at least one more article for its columns, until thinking over the matter with unusual seriousness I felt that if I did not write now I might never write, for I am now in my seventy-first year, therefore I have concluded to suggest a few thoughts about the calling of God to his ministering servants. I am well aware of the fact that this is a peculiar subject—solemn ground to occupy. I have had a name and place among the Old School or Primitive Baptists for nearly forty-five years, and have been trying to preach nearly thirty-five years of that time, and as a matter of fact, during those long years of experience I have had many thoughts about a heavenly calling to the ministry, and not only about a heavenly calling, but also about the calling of men-made and men-sent preachers, and especially the contrast in the callings, for they are very unlike; one is heavenly, the other is earthly or of the world, therefore they preach of the world, and the world heareth them, but the sheep will not follow them, for they know not the voice of strangers; they do not understand them, because they are not of the world, and these strange voices are of the world, hence they cannot follow them; they cannot walk together, for they are not agreed. The inspired prophet Amos said, "Can two walk together, except they be agreed?"—Amos iii. 3. This passage is not as it is often quoted:

How can two walk together, except they be agreed? There is no "how" about it, the question is just simply, "Can two walk together, except they be agreed?" This question can be answered by yes or no, and of course they cannot. The word "walk" denotes one of the actions of life, and is often used in the Scriptures for the conversation and manner of life, and the conversation and manner of life of these two classes of characters are so very different that they are not agreed, neither is there any likelihood that they ever will agree, for the Lord constrained the false prophet Balaam, who was of the world, and was trying hard to please the world; I say the Lord constrained him to say of the people who are not of the world, "The people shall dwell alone, and shall not be reckoned among the nations." Therefore these people are not walking together, either in doctrine, faith or practice. I have thought that the trumpet and also the ram's horn is used in the Scripture to represent the calling of God's ministers and servants, while a vial is used to represent the calling of man-chosen, man-qualified and man-sent preachers. I have thought for many years, and do this evening while writing, that there is a profound mystery in the calling of a man of God, even so mysterious and unsearchable that the man himself cannot see through it or understand it. While he feels deeply impressed with the heavenly calling, he cannot see how such a holy and heavenly calling can be for such a weak and imperfect being as he feels to be, no more than he can see through a ram's horn; it is a mystery he cannot solve. The ram's horn never gets any straighter, nor the calling any plainer, or at least this is my experience. If I ever realized the impression of a heavenly call to preach the gospel of Christ, it was nearly forty-five years ago, and I am as far from knowing to-day whether the Lord has called me or not as I was then. Time and again I have had such liberty of mind in my efforts to preach that I could not doubt my calling, for a few minutes, but soon doubts and fears would loom up with such miserable deformity, like a thick cloud, that I could not see through it. It is like blowing the ram's horn, sometimes I might be blessed to blow it with considerable ease, so as to be a comfort to myself and to those for whom it was blown, then in a few minutes I would sit down and ponder over it, and carefully look at the horn, and could not see through it, therefore I began to conclude that it was only imaginary with me, that I had not blown it to the comfort of the hearers, that I was not the right one to blow it, and then and there resolve in my mind never to make another effort to blow the trumpet. O my called brethren, is it thus with you? Have you attained to the state to see through this high and holy calling to your satisfaction? Can any of you walk with me in these things? But on the other hand it is very different; a vial is transparent, you can easily see through it, it is the work of man, and is the most easily broken of all material, but a real horn no man can make. A horn grows out of the head of a living creature, but never grows out of a dead substance, so they are very unlike. God, in his infinite wisdom, because it seemed good in his sight, has chosen, called, qualified some, yea, many ignorant and unlearned men, so far as the wisdom of this world is concerned, has laid out their field of labor, and has sent them to preach the blessed gospel to the glory of his great and good name, which is above all other names.

These wonderful things are past finding out, but the calling of the world's preachers is like the vial, it is easily seen through from beginning to the end, and all along the line. They begin by selecting some promising young man and have him educated at some Theological seminary until he is considered well qualified for the business. Then they give him his diploma, which serves to show his ability for the work for which he is thus prepared, and the board of directors appoints his field of labor, appoints his salary, and obligates him to keep an account of the sermons he preaches each year, how many churches he constitutes (if any), how many converts he has and how many Sunday schools he organizes, &c., and he must visit as many families as he can, and pray for them in their family circles, and report all these things at the end of the year. How easily all this can be seen through, because it is all scientifically arranged by men—men of the world, I mean the religious world. All this class of preachers can see through their calling, they know they are called, and know who called them, and also who sent them, and where they sent them. Can these two dissimilar classes walk together?

My dear brethren and writers for the SIGNS, I am greatly comforted in reading the blessed truths you write. Now remember me, I have a morsel of hope that my only aim has been, and is, to preach the blessed gospel and glorify God's blessed name.

W. J. MAY.

MIFFLIN, Pa., March 15, 1906.

ELDER F. A. CHICK—DEAR BROTHER:—It has been a considerable time since I troubled you with my poor and imperfect letters, and I hope you will pardon me for the liberty which I take in addressing

you at this time; I well know that my writing will not be worth your time and patience in reading, but it has been impressed upon my mind for some time to write to you, and I cannot seem to get rid of the impression. In reading a most excellent letter, some time back, in the SIGNS, written by Mary Hill Terry, of Philadelphia, she spoke of Elder Gilbert Beebe and others who have laid their armor by, and have entered into rest. It brought sadness into my mind to think that we shall see these dear old soldiers of the cross here no more. There never was a more able defender of the truth than dear Elder Gilbert Beebe, he stood firm as a rock, and would not compromise with error. The name "Beebe" was a household word in my father's house as far back as I can remember. I loved him; he was humble, and yet bold as a lion in defence of the truth, and if ever one of the Lord's servants suffered persecution, he did.

My mind also runs back to many dear old ministers of the word: Elders Barton, Leachman, Trott, Hartwell, Conklin, Thorn, Dudley, Johnson, and others. All these I have seen, and have set under their preaching. Dear Elder Grafton is, I think, the oldest one now living in the east, and I think the older he gets the better he preaches. I had a pleasant time at his home with him and his pleasant family last summer, and, dear brother Chick, I want to tell you that I enjoyed your company last spring at our association, the night that we stayed at Elder Grafton's; I always enjoyed your company. When I lived in the bounds of the Juniata Association you stayed with me different times over night, and your mind was drawn out on spiritual things. I think that when we Old School Baptists meet together we should spend at least a

little of our time upon spiritual things. When brethren meet together and hear nothing but trifling talk it is mortifying. In the word we read, "What manner of persons ought ye to be in all holy conversation and godliness?" I must confess that I am slow of speech, and of a stammering tongue, but I love to hear these precious things dwelt upon. It is written, "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." What a blessed consolation this is; if we cannot find words to express our feelings, the Lord knows our every thought, and takes them all into account.

Brother Coulter was at the yearly meeting last fall at Harford Church; he is a dear brother in the ministry to me. It has been, dear brother Chick, a long time since we first met, and my love for you, from that day to this, has not abated. I saw my sister in Baltimore since you were at her place last summer, she could not speak highly enough of your visit to her, or of how she enjoyed the sermon. She said the visit, and the sermon, and conversation, were sweet and comforting to her. When you go to Baltimore I hope you can visit her again. She surely has passed through sore affliction, but it has only made the gold to shine the brighter.

I see now you have a partner on the editorial staff, in the person of Elder Ker. You have a good man, and an excellent brother, and an able preacher; I think the church at Middletown has been blessed in having able ministers.

I hardly know whether to send this or not, but I hope you will look over my imperfections. May the blessing of the Lord be with you all, is my humble prayer.

The SIGNS seems to me the best paper that is published. Please accept this as a token of love and fellowship.

Your brother in hope,

ISAAC F. VARNES.

HELENA, Okla., June 29, 1906.

EDITORS OF THE SIGNS OF THE TIMES—
DEAR BRETHREN:—I have thought much about telling the readers of the SIGNS of God's little remnant found scattered over these vast prairies, but much that I desire to do I do not. It may be that I can have fellowship with the apostle, for he could not do that which he desired to do. Worse than this, he says, That "which I would not, that I do." This does not harmonize with modern ideas of what the religion of Jesus teaches. If we could control every thought so that not a thought could enter our minds only what we wanted to think about, then we might have power to control all our actions. Just this minute I have wandered from the subject which I started to speak about.

In the month of May I visited some scattered brethren in an adjoining county; some of these brethren had been living there twelve years, and not until recently (only for the last few months) have they heard any preaching. As the Lord in days of old kept his people from idolatry, so he kept these dear brethren and sisters from mingling with the idolatrous worship that surrounded them. Do you not think, dear readers, that they were much comforted by the preaching of God's true servants? The way I look at it, there was much rejoicing on both sides, on the side of the speakers and on the side of the hearers; you may call it "a feast of fat things." At this point the brethren and sisters were organized into a church, thus showing their steadfast-

ness and zeal for the Lord of hosts. There were present at this meeting, on the third Sunday and Saturday before in May, five ordained preachers, quite a number to get together in this desert land. On my return I stopped at the city of Enid, and in company with brethren, met at the home of sister Breedon, who has not walked for twelve years, where Elder Veach had an appointment; I also tried to speak in the way of preaching. Our afflicted sister was much comforted by the visit of her brethren. Soon after this, I attended a three days meeting, commencing on Friday before the fourth Sunday in May. This was held with a church in the northern part of Pottawatomie Co., Okla., about 150 miles by rail from my home; there I met Elder J. W. Fairchild and Elder J. B. Adams, the pastor of the church. This church is called by some the "Can't help its." The brethren there desire strong meat, and are zealous for the cause. This church has received about fifteen members in a little over a year, mostly by experience. Two sisters were received at this meeting, and were baptized on Sunday. This church is blessed with a gift, and it is found with brother Langwell, who seems to be established in doctrine. On my way home I stopped in the city of Guthrie, where sister Hutchinson lives; she is a reader of the SIGNS, but much isolated from her brethren. She was much elated because she had recently found a Baptist family who would not mingle with Arminians. At the home of brother Mason I tried to speak to the few gathered there on Monday night. I felt that the Lord owned me as his servant, for what I was enabled to say seemed to be appreciated. It is often very pleasant to the preacher to meet large assemblies of believers, but his service is sometimes

more highly valued in the assemblies of the few, and the words of Jesus become most precious, "Where two or three are gathered together in my name, there am I in the midst."

Now, brethren, I leave this for your disposal. In hope of immortality,

J. F. BEEMAN.

SENECA FALLS, N. Y., May 18, 1906.

DEAR EDITORS OF THE SIGNS:—I received this good letter some days ago, from sister Davis, and have had much comfort from it. She writes me such good letters, they show plainly that she is being led by the loving Savior. I will forward it for publication, and hope that it may help some other poor soul who is cast down.

Your unworthy sister,

(MRS.) U. J. PECK.

ROMULUS, Okla., May, 1906.

DEAR SISTER PECK:—I received your good letter yesterday, and was glad to hear from you. I was just that morning thinking, Surely sister Peck is sick or she would have written me sooner, and, behold, your letter reached my hand in the evening. I said, I cannot wait, I want to see what sister Peck has written, and as I read, your dear, loving words touched the tender chords of my heart, and I felt like shouting aloud. I turned and said, That is the truth, and I know it. My friend who was with me said, She writes a good letter; there were tears in her eyes; so you will plainly see, dear sister, no matter how low down in the valley we get, only a few words in spirit and in truth will touch the tender chords of love in the heart, and will raise us up to the mountain side, where we can discern the blessed smiles of our Savior. O what a blessed experience! By this "we know that we have passed from death unto

life, because we love the brethren." I have been so cast down of late, all feeling sense seemed to be gone, and this has made me conclude that I am wrong; I seemed to be far from God, and this made me weep and cry.

"When I experience call to mind,
My understanding is so blind,
I fear at last that I shall fall,
For if a saint, the least of all."

Your dear letter full of love came, and it has lifted me up. What would I do without some such sweet comforts by the way? This world would be a world of darkness and despair were it not for the crumbs of comfort which our dear Savior sends us. It is all from him, he works in us to will and to do of his good pleasure. His favor is not because of any good thing which we have done, but because he loved us. O what a blessed thought! He suffered on the tree to set poor sinners free.

I was sorry to hear of the death of your dear nephew. Was it your sister's son? If so, I well know that it was a shock to her; but blessed are they that mourn. It may be that he saw Jesus by faith, even in his last hour, and received the blessed promise. O what an awful thought to have to cross the chilling waters of death without a hope beyond. Let us be content with food and raiment. Paul said that he had learned in whatever condition he was, therewith to be content, and may our heavenly Father give us a submissive heart, that we may be reconciled to whatever his will may be, and may we press on to the mark of our high calling in Christ Jesus. But at times it is hard to say, "Thy will be done." It is only when our Savior sends to us an humble spirit that we can be humble. O that Jesus may always dwell in our hearts.

It may be wrong in me, but I have

hoped when I could bask sweetly in the smiles of my Savior, and see, if not deceived, all this in myself, that it might be his blessed will to call me home. I do hope, my dear sister, to die praising my dear Savior, for to him all the praise is due, he gave his life for the sheep.

I do not want to weary your patience with such a long letter, but I hope to be remembered by you in prayer and by your dear old mother also. How I would love to see all the dear ones.

Dear sister, do not grieve for your loss, for it is God that gives, and it is he that takes away, and blessed be the name of the Lord. May God bless all that mourn, and give them strength and grace sufficient to carry them through this world of tribulation. Jesus can make a dying bed feel soft as downy pillows are.

If you find a word of comfort in this, give to the Lord all the praise. I am little and unworthy, and in my flesh dwells no good thing. Remember me, and may God bless you.

In christian love,

ELLA DAVIS.

GREENVILLE, OTC., Feb. 20, 1906.

DEAR EDITORS:—As the time has come and gone when I should have sent my remittance, I will now forward it, and also say that there are a few Old Baptists scattered around through this section, but for some cause the church in this vicinity seems to be in a rather dormant condition, yet she is blessed with as faithful a pastor as is usual to find in any country; he travels thirty miles in private conveyance to meet with the church eleven months in the year, rain or shine, mud or dust, and he is an able defender of the cause, so we should be thankful to the Giver of every good and perfect gift, yet we are hard to please,

and are prone to complain when everything does not go to suit us. It seems strange that there are so many who apparently have a hope that they have passed from death unto life, that have found Christ precious, and yet do not obey the injunction to go home to their friends and tell them what great things the Lord has done for them.

Pray for us when it goes well with you that the Ruler of all things will enable the church here and everywhere to let their light so shine that others that feel the need of a home may come and ask to go with us.

Wishing the dear old SIGNS, managers, writers and readers, the richest blessings, I close. One of the least,

J. P. AYDELOTT.

I CORINTHIANS II. 9, 10.

“EYE hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.”

In reflecting upon this declaration of divine truth by the eminent apostle, my mind was led to contemplate when and what the things are that the Lord has prepared for them that love him.

The religious world preaches and prays before the Lord as though the Lord was a finite creature, as though they would inform him of the need of a plan of salvation best suited to their own vain imaginations, and forgetting their own condition before the Lord, their whole purpose and efforts are to acquaint him with the condition and great need of the salvation of the whole world, thus ignoring the wisdom and knowledge of the all-wise God, who has declared the end (of all things) from the beginning, “saying, My counsel shall stand, and I will

do all my pleasure.”—Isaiah xlvi. 10. It occurs to my mind that one of the most precious things which God prepared for them that love him, is Jesus, the Savior of poor, helpless sinners, “who verily was foreordained before the foundation of the world.”—1 Peter i. 20. “I was set up from everlasting, from the beginning, or ever the earth was.”—Prov. viii. 23. This preparation was made in eternity, as every true Baptist Bible reader fully believes; our God is not as the gods of this world, needing instruction and counsel. The prophet inquires, “With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed him the way of understanding?”—Isaiah xl. 14. The apostle Paul makes a similar inquiry: “For who hath known the mind of the Lord? or who hath been his counselor?”—Romans xi. 34. I am persuaded, yea, firmly believe, that our God is able, and will accomplish his purpose in the things which he prepared for them that love him, for all them who look for and love his appearing (the second time) without sin unto salvation; and not only so, but he is able to look from eternity, as it were, into futurity, and declare things “which be not as though they were,” so that there is no “creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.” With such a God as this, it is with much assurance and full confidence of faith that we can approach him, and in our weakness try to worship and adore the God we love. The knowledge of “the things which God hath prepared for them that love him,” comes to us by revelation of the Spirit, or in other words, it is by the revelation of the Son of God, for it is de-

clared by him who spake as never man spake, that "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."—Matt. xi. 27. This revelation is made to none but "to them who are the called according to his purpose," to the children of God, "and if children, then heirs; heirs of God, and joint-heirs with Christ." These are some of the things (eternal truths) which I believe God hath prepared for them that love him, and I hope I may ever be found contending for them, though all the world with all its boasted wisdom should marshall its mighty hosts against me. Pray for me, that my faith fail me not in the end of my earthly pilgrimage, which is fast drawing to a close.

J. H. YEOMAN.

LOVELAND, Colo.

SHERWOOD, Ore., April 29, 1906.

ELDER SILAS H. DURAND—VERY DEAR BROTHER:—Through the mercy of God we are numbered among the living, both naturally and spiritually. Naturally we know that we are alive and are blessed with good health, and we hope we are blessed with the proper exercise of our natural mind, for which great earthly blessings we do desire to have grateful hearts to the great Giver of all our blessings, both temporal and spiritual. But as to being spiritually alive, I am not so certain, for much of my time I feel so lifeless, so sinful and so barren and ignorant of spiritual things, that I really conclude I only have a name among the living family of God, while I am surely half dead, if not entirely dead, as to life in Jesus Christ. Yet with this sense of my deadness and lifelessness there is a thirsting and longing for a return of the enjoyment of the fruits of the Spirit,

and I love to meet with the dear children of God, though I feel so unworthy of their love and fellowship, and at the same time I would be miserable indeed without the love and fellowship of the brethren and sisters in Christ. But strange as it may appear to you, to me it is a greater cross to try to preach now, at the age of seventy-five years, than when I was younger. As I grow old I seem to realize more keenly my own weakness and my unfitness in every sense to fill the place of so solemn and so high a calling in the church of Jesus Christ as the ministry of the word, either as a teacher or an ensample to the flock, or as pastor, for my insufficiency and unqualifiedness for it all seems so great that words fail to express my sense of feeling. It seems that the Lord has shut me up, or out of his presence, except at intervals, and I feel his presence and life more marked generally when trying to preach; but especially do I feel his presence, and love, and strength, when baptizing his dear followers in this solemn and beautiful ordinance. When I am out of the pulpit it seems that I should never enter that solemn place again, and I am trying to believe that it is not my duty to longer try to preach; for when in the prime of life I knew I was very limited in both natural and spiritual ability, yet then I had a zeal in the cause, and there were twenty-five years passed of my ministerial life that the Lord enabled me to fill all my appointments to preach; but now my zeal is very weak, and my mind is unfruitful, I have no beautiful presentations to my mind of the meaning and beauty of subjects, nor in a text, as I used to have, only occasionally, and mostly after I begin speaking on a text, then I feel strong in the Lord, and the service is sweet, in-

deed. But this feeling only lasts about as long as it takes me to get out of the church-house, and my feet come in contact with the earth, then I am again left in darkness, but I am not left without a prayer or a desire in my heart for light and life and liberty in the gospel.

Now, dear brother, I have tried to tell you in my crude and stammering way some of my experience in the ministry, but in looking over what I have written it occurs to me that it is not worth the time that it will consume in reading it, but it has been a long time since I have written to you, and I wish to let you know that you still are in our thoughts daily. I read your writings so much in the dear old SIGNS OF THE TIMES, and in your book, "Meditations on Portions of the Word," that I am with you in spirit, and love, and fellowship, in the daytime, and am often with you at night in my dreams, I meet you at meetings and hear you preach; though I do not bother you, dear brother, with my poor letters, I do not forget you, and would love to hear from you and your wife and sister Bessie. May the good Lord bless you all temporally and spiritually, is my prayer.

Your brother in gospel bonds,

J. P. ALLISON.

FRANKLIN, Tenn., April 30, 1906.

DEAR BRETHREN:—Inclosed please find check for \$2.10, for which give me credit on the SIGNS. I am just in receipt of the last number, and like all the others it is filled with good reading, I like it. I am growing old, I have reached the zenith of life, and feel somewhat like old Jacob when he said, All the days of my pilgrimage have been but few and evil, nor do I care to live them over; my memory is treacherous, my eyes are dim

and my hearing dull; I have to carry my trumpet to meeting in order to get any benefit; yet I have much to be thankful for indeed, and not the least among the many good things is the hope I have that when this tenement I occupy is dissolved, I shall have an house not made with hands, eternal in the heavens. Though unworthy and unfaithful, I trust that my times are in his hands. "He knoweth the way that I take." God is the refuge of his people, and though the earth be removed and the mountains cast into the sea, nothing is to overtake them but what has been provided for, and in the end will be for their good and his glory; and even in their declining age the promise is that he will never leave nor forsake them. We have his good word of promise that some gladsome day he will come again and gather up his jewels, every one, even the least and most worthless, and take them from this turbulent sea of life to that heavenly and better country where sorrow and sighing have no place, and joy and gladness shall fill their hearts. God bless the SIGNS, with its editors and contributors.

Yours in hope

J. W. HARVEY.

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., AUGUST 15, 1906.

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.***QUESTIONS ANSWERED.**

SOME questions have been presented to us, concerning which our views are desired. Some of them ought to be of general interest, and so we have decided to reply to them editorially.

Ought candidates to be received into our churches when some of the members are not satisfied, or even when any one member is not satisfied? It has been the universal practice among our churches all over the country, and all over the world, not to do so; there may have been some exceptions, but if so, we do not know of them. If there have been exceptions, it is sure that the great body of our people have regarded such exceptions as out of order. This we think is right, because it is in accordance with what the Scriptures teach regarding fellowship. Where the objection arises out of a failure to obtain evidence satisfactory to the one objecting that the candidate is a subject of the rich and reigning grace of God, the church is bound to consider and abide by the objection, because not to do so would be to trample upon the Spirit of the Lord in that one, and it would result in bringing about strife and contention. Let there be no schisms in the body, is an injunction that would apply in such a case. The organized church, in any place, has the

promise that the Lord will be with her, and it is sometimes the case that he is pleased to make his will manifest through the very weakest and feeblest one among them. It may be given to some one to be the eye to discern the right, and so the fact that some one is not satisfied, in the sense that he or she has failed to gain fellowship by the narrative of the candidate, is to be heeded by the church. If the one objecting to the reception of the candidate be truly spiritual there will be great searchings of heart in that one lest some fleshly prejudice may hinder him from hearing as he should the testimony that has been presented, and he will not object without great hesitancy and earnest looking unto God to put away from him all motives, save the sole motive to glorify God by honest and steadfast adherence to his will. If the one objecting be actuated by this humble spirit it will be manifest to the church; if, however, there be some personal ill feeling against the candidate, or some unjust suspicion or prejudice, that also will soon be made manifest to the church, and then the objector would himself be seen to be a transgressor, and be among those who need saving from the error of their way.

If the candidate comes to the church feeling as the humble-hearted children of God do feel, he will not desire to be received over the feeling of non-fellowship which may exist in the heart of any one. He will not wonder that any child of God should not have fellowship for him, but, rather, will wonder that any of them can love him at all. We think that cases where but one or two in a church feel differently from all the rest will be found to be rare, but we have personally known of one or two such cases. In one case the church asked the one objecting to visit the candidate along with the pas-

tor and deacons of the church, for personal conversation, to see if thus the objection could be removed. After doing so the objection was not removed, and so the candidate was not received, and there was no ill feeling in the church because of this; all felt that the law of Zion had been adhered to in the matter.

If any, who may not be present at the meeting of the church at which a candidate has been received for baptism, do not feel satisfied they must not say so afterwards, for the place to speak is in the assemblies of the saints, and if such ones were hindered providentially from being present at such a meeting it is right that they should look upon the matter as from the Lord, and believe that the church was guided by the Spirit of God in her action; beside, those who were absent could not know what it was that enabled the church to obtain satisfaction and fellowship for the candidate; it might well have been that had such ones been present they also would have found themselves in fellowship with the testimony brought. If any have not been present at the meeting because of any luke-warmness or carelessness, then indeed they could have no right to find fault, except with themselves, for their sinful negligence, and before undertaking to sweep others' dooryards they must make their own clean.

If one member simply says, I have failed to obtain fellowship for the candidate by all he has said, and from all I know about him, even though he may not be able to explain why he has failed to obtain this fellowship, still the church must give full weight to his objection; the objection must be removed in some way before the candidate ought to be received. Indeed, if the candidate were willing to be received under such circumstances, this would show either want of

due appreciation of what the fellowship of saints means, or else a disregard of those who will be, if he possess the right spirit, to him the excellent of the earth, and whose judgment he will regard as the expression of the mind of Christ which is in them. We know that it was so with ourself, more than forty years ago.

The objection may not be because there has been a failure to obtain personal fellowship with the experience of the candidate, but because of some circumstances in his life, or because he or she is pursuing some course which seems to the objector wrong, and calculated to bring reproach or trouble of some sort into the church. In such a case as this the candidate must not be received until that member and the rest of the church can come to some agreement regarding the matter, if indeed there be a difference of opinion among them; in no case must a candidate be received as long as any one member continues to object. If the church as a whole thinks the objection unreasonable, it is their privilege, yea, their duty, to labor in all kindness and fellowship with the objector, but in no case must the candidate be received until the matter is settled between the church and this one member. The one member objecting may be wrong, but still that member is a member in full standing, and must be respected as such. It seems that this is what good order demands, and we feel sure that the Lord will open the way after a little, if the church is found waiting upon him, and then all will be made right.

If it becomes manifest that one who objects to the reception of a candidate is moved by a spirit of evil, through envy, jealousy, malice or other like causes of a personal nature, then the church must admonish, and warn, and try to save that member from the evil of his way. Let all

remember that there is safety in waiting upon the Lord all the time for guidance. Thus we have presented the matter as it has seemed always to us. No doubt other questions may be in the minds of many upon which we have not touched. Brethren, consider what is here written and compare it with the word of God.

“WHAT is meant by asking all in the name of the Lord Jesus Christ?”

The expression, “in his name,” “in my name,” and “for his name,” occurs about one hundred times in the New Testament. Almost everything connected with the salvation of the church of God is said to be “in his name” or “for his name;” that is, it is because of all that Christ is to his people, or all that he has done for them and wrought in them, that they are said to be saved. The name of a person stands for that person himself; the name of God contains in itself the thought of his attributes, power, omniscience, omnipresence, of his justice, holiness, faithfulness, mercy and love, and all else that belongs to Deity is expressed by “his name.” So with regard to our Lord Jesus Christ, these three names mean all that he is to us in the sight of God in all that belongs to salvation. Now “asking in his name” is enjoined under the gospel upon all who seek to come to God. This is taught by the Savior’s own words, as recorded in the fourteenth and fifteenth and sixteenth chapters of the gospel by John. “Whatsoever ye shall ask in my name, that will I do.” “Whatsoever ye shall ask of the Father in my name, he may give it unto you.” “Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.”

These Scriptures are the words of the blessed Lord, and are to be considered with deep solemnity and care. If they

teach anything, and in fact if any language can teach anything definitely, they do teach that the disciples of the Master must not seek to come to God except in the name of their Savior. They teach plainly that God will not hear any one who does not come in that name. The prayers of Jews and Unitarians, who deny the divinity of Christ, are not therefore heard at the throne of heaven, and those who offer them are not accepted. No Jew could come unto God in the old covenant times except through the proper offering, and when presented by the high priest; this was the type of better things. So now no spiritual Jew can come to God save by the offering of the Lamb of God, and through the intercession of our great High Priest. None but believers can come to God acceptably, and they cannot come acceptably save in the name of Jesus Christ. Can a believer then join in prayers offered unto God as a Jew or a Unitarian would offer them? To do so would be for him to reject the commandment of his Lord, and become a traitor to his King. In all this we are saying nothing against the honest purpose of either Jew or Unitarian, but it is a most sorrowful thing that they do not know the Lord Jesus, and therefore have no way of access to the Father. Believers do have this way of access to God, and they have been taught that there is no other way. If the high priest himself under the old covenant must not come into the most holy place without blood, and if he should thus come, must be struck dead before God, what shall be said of any who under the gospel undertake to come into the holy place not made with hands, without the blood and intercession of the High Priest of the everlasting covenant? He who reverences Christ, and knows that he receives all gospel blessings in the

name of Christ alone, cannot join in such petitions to God as reject the name of the Lord and fail to receive the chastisements of the Lord; the outer darkness must be his portion. But how blessed it is that we do have such a way of access to the Father. How blessed that there is such a name. How worthless are our names. How inexhaustible is the fullness of his name. Giving doth not impoverish him, nor does withholding enrich him. Blessed be God for such a name, and for such a way of access unto God. How ought all who believe to seek to honor that name in all their ways. But how solemn and awful are the words, "If we deny him, he also will deny us." May the blessed Lord ever keep us from such denial, and especially may this be so when we seek to come to God in prayer or praise.

"Is it ever right for one who is a believer, for the sake of peace in the family circle, to unite with any church that denies the faith and order of the house of God?" The Savior has himself answered this. He said, "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. And he that taketh not his cross and followeth after me, is not worthy of me." Again, he said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." There is but one thing that ought to be in view when a child of God publicly confesses his Savior in baptism, and that is, not friends, or relatives, or worldly pleasures, or gain, but solely the honor of the Lord and his glory. One ought not to seek to unite with even the church of Christ for any reason save God's

glory, and because it is his commandment, and certainly that child of God who for the sake of any earthly friends or relatives unites with any people who deny the faith, has committed a great sin against God. If for no other reason, a child of God cannot be doing right in uniting with most of the various sects of the land, because they reject the baptism which the Lord enjoined. If any one has not true faith in Christ, that one commits sin in making a profession of Christ at all. If one is possessed of true faith in Christ, that one commits sin if he unites with any people who practice sprinkling for baptism, contrary to the commandment of God. Sin is transgression of the law of God; God has commanded his people to be baptized; those among them who reject the Lord's baptism, or his command to be baptized, therefore commit sin against him. It is wrong then for unregenerated persons to make a profession of religion at all, because such profession is a false one, and it is wrong for those who are born again to reject the commandments of the Lord in the manner of their profession. God's believing people do not want to sin against him, but they do sin when they unite with people that are not his church, and when they reject his ordinance of baptism for sprinkling or any other manner that may pass for baptism in the world. C.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905; 06 means 1906, &c.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

JEREMIAH VI. 16.

ELDER G. BEEBE:—Like the woman of Canaan, I persist in troubling you for your views on a portion of the Scriptures which I see so often alluded to in the SIGNS OF THE TIMES, namely, Jeremiah vi. 16: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Your compliance will much oblige

MATILDA E. H. WELCH.

SIKESVILLE, Md., Jan. 6, 1862.

The above request was received in January last, at a season of the year when we are in receipt of more requests of the kind than we can respond to; it was laid aside for the time, and overlooked until the present. In now attempting to offer such views as we have upon the text, we hope that we may be enabled to present to the mind of our inquiring friend, and to others, that which may be, with the blessing of God, to some extent profitable and edifying.

It was the lot of the prophet Jeremiah to bear many messages of reproof from the Lord to the rebellious Israelites from time to time, for they were a stiff-necked and rebellious people. In the chapter from which the text under consideration is taken, the prophet pointed out some of the transgressions of Israel, and announced the judgments of the Lord which were impending, and with these faithful reproofs and solemn admonitions he repeats to them, from the mouth of God, the message contained in our text, saying, "Thus saith the Lord." Truly this was unquestionable authority; and as they professed to be the people of the Lord, in a peculiar sense, and were called by his name, and stood in a covenant relationship to him as their supreme Potentate, to whom they had so often and

so solemnly pledged themselves, Whatsoever the Lord commanded us, that will we do, one would suppose they would at once receive the mandate, and with all their ability endeavor to obey. But alas, they rebelled against the Lord, and said they would not do as they were commanded. This particular command which they refused to respect was, "Stand ye in the ways, and see, and ask," &c. The command to stand in the ways implied that they were out of the ways, or had departed from the ways of the Lord. The ways of the Lord in which they were required to stand, and to walk, were clearly pointed out in the covenant, which embraced them. In that covenant they were required to stand; but they had often departed from it, and had turned frequently aside to by and forbidden paths. In that covenant they must stand in order that they might see, for from no other standpoint could they see clearly the things which they ought to see and fully comprehend. Out of the ways they were in the dark, and consequently they were ignorant, and required to be instructed in the ways of the Lord more perfectly; hence they were commanded to ask for the old paths. From this injunction we infer that they had got off from the old track, and probably into some new paths which had led them astray. This was frequently the case with them, and they were often reprovved for their departure from the right way of the Lord, or from the way in which the Lord had commanded them to pursue. But now they are commanded to ask for the old paths, where is the good way, and to walk therein. No new path or way could answer, but one course was lawful for them, and the way which the Lord had marked out, and which had been traveled by the patriarchs, was the

good way; it was good because God had directed it, and good because he approved of it, and good because in it they should find rest for their souls. But they had said by their words, or by their deeds, or by both words and deeds, that they would not walk in the old paths, in the good way, and consequently the way of peace they knew not, while pursuing their own newly invented ways and traveling in the paths of their own choice.

Stiff-necked and rebellious as the carnal Israelites were, their waywardness is recorded as a warning to the christian church of God, under the gospel dispensation, and written for our instruction. In that rebellious people we have a type of the church of God in her gospel organization. The covenant of works in which they were embraced was but the shadow of the covenant of grace and peace, in which the spiritual Israel are held, and the ceremonial law with all its precepts, ordinances and institutions, was a shadow of good things to come, pointing to the law of the Spirit of life in Christ Jesus, written and engraved not on tables of stone, but written in their hearts and engraved on their inward parts, and pointing them to the New Testament as containing the infallible rule of their christian obedience.

The inconstancy, disobedience and wanderings of Israel under the Levitical law and priesthood, point to the disobedience and wanderings of the people of God, of whom they were the type, and indicate the shortcomings and inconstancy, which all christians more or less feel and deplore in themselves, and in others who profess to be the children of the new and better covenant. And therefore the spirit of the admonition of the text may be regarded as applicable to the children of God at the present time, especially to

those who have departed from the laws and institutions of the gospel, and to those who are born of the Spirit and have not owned their Lord and Master by walking in the ordinances and institutions of his kingdom. To all such may it not be said, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths," &c.?

First, the heaven-born but disobedient child, who has not entered upon the ways appointed for the humble disciples to walk in; is it not the voice of the Lord which calls him to come out of Babylon, or out of and be separate from the world, and follow the Lamb whithersoever he leads the way? To follow him in the sacred ordinance of baptism? Thus saith the Lord Jesus, "Thus it becometh us to fulfill all righteousness." Stand ye in the ways, in all the ways which he has instituted by precept, in all the ways that he has marked out by his example. The servant of Abraham said, "I being in the way, the Lord led me to the house of my master's brethren." But there is but one way to that house for those who have a right to enter there, and that is by the door. He that entereth not in by the door, but climbeth up some other way, the same is a thief and a robber. The Lord leads the blind in a way which they know not, and in paths which they have not known; and when he found Jacob in a waste howling wilderness, he led him about and instructed him, and kept him as the apple of his eye. "So the Lord alone did lead him, and there was no strange god with him." Christ is himself the way. In him we are chosen, redeemed and saved, and in him we have our standing; and as we have received Christ Jesus the Lord, so we are exhorted to walk in him, as members of him, of his body, his flesh and his bones. We

are in him as we are vitally identified with his church, which is his body, and in him, in this sense of the word, the child of God is commanded to stand, and see, and to ask for the old paths, &c. We are in him as the way when we are within the sacred precincts of his authority, standing in the letter and spirit of his precepts, and here we can see, and inquire, and ask for the good way. We are not at liberty to devise or invent some new way, or attempt to improve upon the old way which God has cast up for the righteous to walk in. The sons of Hagar may ridicule the good old way, and point the finger of scorn at those who stand or walk therein, and sneeringly say, You are behind the times, You do not keep pace with the progress of the world; still we are to ask only for the old paths, wherein we trace the footsteps of the flock of Christ. We are told that there is a way that seemeth right to a man, but the end thereof are the ways of death. All other ways and paths, except the old divinely authorized ways of Zion, are the way to hell, going down to the chambers of death.

Not the new convert alone should heed the warning of our text; old disciples who have traveled long are to take heed lest they depart from the ancient pathway of holiness. To them the solemn admonition is addressed, Stand ye in the ways, and see, and ask for the old paths, the good way. If any have wandered, become bewildered, benighted and doubtful, they can depend on no other guide. The voice of the Lord recalls them to the path which they have departed from, and when they are wandering from the Lord they shall hear a voice behind them saying, "This is the way, walk ye in it." That voice will direct to the old and good way, to the way of peace and rest. When be-

wildered travelers ask of men the way they desire to pursue, they will often tell of new routes, shorter distances, smoother roads and bypaths, &c.; but we are cautioned in the text to be sure and ask for the old paths, which will be distinguished from all others by the waymarks, which are only known by the wayfaring pilgrims who travel there. Travelers in the ways of Zion should be cautious of whom they ask in regard to the way.

We are informed that deceivers are in the world, some crying lo here, and others lo there, but believe them not. One reason why the psalmist so much desired to dwell in the house of the Lord forever, was that he might behold the beauty of the Lord and "inquire in his temple." Reliable instruction will be found there, and only there, for the word of the Lord shall go forth from Zion, and on the word of the Lord alone it is safe for christians to rely. Elsewhere we may be informed what learned doctors think, and what popular commentators say, but in Zion the humble inquirer will hear what the Lord has said, and a "thus saith the Lord" is abundantly sufficient for them. Having made the inquiry, and obtained the important instruction, having found the good old way, marked as it is by the footprints of the Savior, and by his apostles and primitive disciples, the instruction is, "and walk therein." There is no cause to hesitate; none ever stood in this way, or ever saw this way, but those whose privilege it is to walk therein. No fowl knoweth it, the vulture's eye never saw it, the lion's whelp never trod in it, nor shall fools err therein. For we are told it shall be for those, the wayfaring men, &c. If therefore God has revealed this way of holiness to any of us, however poor, weak, sinful or unworthy we may feel ourselves to be, we may rest as-

sured that he has called us by grace to walk therein, and that we shall never find true gospel rest to our souls only as we walk therein. But they that wait upon the Lord shall have their strength renewed, they shall mount up with wings as eagles, they shall run and not be weary, and walk and not be faint; they shall find rest to their souls. This is only desirable to those who are tired, weary and faint, but these are the very characters whom Jesus calls, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." This is truly encouraging, for he is a hiding-place from the wind and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land.

"But they said, We will not walk therein." Ungrateful, rebellious and wicked as it is, young converts and old disciples, when they withhold their obedience to the precepts of the Lord, do say by their disobedience that they will not walk therein; but the Lord has said, If they walk not in my statutes, then will I visit their transgressions with a rod, and their iniquities with many stripes. See that ye refuse not him that speaketh, for if they (who came to Mount Sinai) escaped not who refused him (Moses) who spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven, whose voice once shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven, &c. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire."

MIDDLETOWN, N. Y., Nov. 1, 1862.

OBITUARY NOTICES.

Mrs. Ida F. Greenlease, daughter of Richard and sister Octavio Furr, and wife of Isaac Greenlease, was born Jan. 4th, 1852, and died May 17th, 1906. Mrs. Greenlease was a regular attendant of the Baptist Church as long as health and circumstances permitted. Her mother, sister Furr, has been an invalid for some time, and her care fell largely on Ida. How beautiful it is to behold the tender and watchful care of a loving daughter; such was dear Ida. Many of the Baptists will remember her with fond affection. She loved our people; she was a true friend, a woman without reproach. How pleasant it is to think and write about such. I had a very satisfactory talk with her a few days before she died. She leaves her invalid mother, a devoted husband and a precious sister, and many, many friends to mourn her, no, our loss, for we do hope it is her gain. Her younger sister now has the care of the mother, and a great care it is, but with equal zeal and devotion she applies herself to the sacred duty.

The writer spoke on the occasion as best he could to quite a large congregation. What of mortal was left of her was put away in the Leesburg cemetery to awake we hope, with the likeness of Jesus, when God shall call her forth. How and when brought forth I think had better be left with the Lord.

ALSO,

Miss Emma Mac Cole, daughter of J. W. and Elizabeth Cole, was born April 2nd, 1882, died July 17th, 1906, of that dreadful disease, typhoid fever, leaving father and mother, brother and sister, to mourn her departure. She was truly the light and life of the family in the beauty and loveliness of her character, the riches of all her companions. It seems hard to part with such. Unsearchable are his judgments, and his ways past finding out. The gloom and sorrow that always attends death is much assuaged in her case by the precious testimony she bare in the saving presence of her blessed Redeemer. Her aunt, Mrs. K. B. Cole, wrote that a short time before her sickness the Savior appeared to her in a dream and told her the world was coming to an end, which was true in her case. The family were greatly distressed, but the Savior said, Fear not, I will baptize you all, but you first. She said she never felt so happy in all her life, and was exceedingly sorry to find it all a dream. But does not God sometimes seal instruction in a dream? (Job xxxiii. 16.) See how the Lord verified this to her. In her afterward lucid moments she would point upward and say, I am so happy, perfectly happy. The day before she died she said, I hear the bells tolling, and tried to describe a picture she saw above her. In her dying moment she raised her hand and looking upward said, "How long, how long, how long?" and with a lovely smile upon her face fell asleep in Jesus, to awake with his

likeness. None shall rob her of this blessed awakening, when mortal shall put on immortality, and she shall be like her blessed Savior, seeing him as he is.

The very large concourse of people attending her funeral testified to the high esteem in which she was held. The text was, "Thou shalt call his name Jesus: for he shall save his people from their sins." She was buried in Ebenezer burying-ground.

E. V. WHITE.

LEESBURG, Va.

Mrs. Katie Black McLarty, my much beloved sister, departed this life March 27th, 1906, at the home of her daughter, Mrs. Penhale, in St. Thomas, Ontario, aged 65 years. She was married to Archibald McLarty in 1863, and to this union were born six sons and one daughter; her husband and two infant sons preceded her to the other world; John Black McLarty, Archibald White McLarty, Mrs. T. J. Penhale, of St. Thomas, Ont., Dr. A. Arthur McLarty, of Manistec, Mich., and Angus D. McLarty, of Detroit, Mich., survive her. She was visiting her daughter, and they were in one of the shops making some purchases when she became ill. A carriage was secured and she was taken home, where she expired almost immediately after being carried into the house, of heart failure. She was taken to her old home, where she went as a bride forty-three years before, and from thence to the St. Thomas cemetery, where her dear remains were laid away to await the resurrection morn.

Elder Carnell preached to a large concourse of sorrowing relatives and friends, from John xiv.; the twenty-third and fifty-third Psalms were sung, they being favorites of the deceased.

She united with the Covenanted Baptist Church of Canada about 1887, being baptized by the late Elder Pollard, and continued a worthy member to the last, believing and rejoicing in the doctrine of salvation by grace. In a letter received from her about three years ago, when much troubled owing to the serious illness of her son and the sudden death of her son-in-law, she said: "I have had a hard summer for the flesh, but hope I have been renewed in the inner man and feel, if I am not mistaken, that I know the meaning of 'pray without ceasing', but in the midst of all my troubles I have much to thank my dearest Lord for in his mercy to us." She adds, "Prayer is a cry, may the good Lord put the cry in our hard and stony hearts, and in the hearts of my dear children, if it is his holy will." In another letter, received five days before her decease, she says: "I am so unworthy, instead of getting better I seem worse, but our God changes not; Jesus came not to call the right-

eous, but sinners, and I am trusting only in his finished work." She was for many years a reader of the dear old SIGNS. Besides her children she leaves her beloved church, one brother and three sisters to mourn their loss, but we mourn not as those without hope. May the God of all grace comfort those who mourn.

(MRS.) J. M. MACFARLANE.

CHICAGO, Ill.

DIED—Barney Taylor, at his late residence in Stratford, Conn., March 7th, 1906, aged 62 years. He was married in 1871 to Miss Julia Wallace; seven children were born to them, four of whom survive, one boy and three girls. Brother Taylor was baptized in the fellowship of the Old Valley Church, Virginia, in 1882, by Elder E. V. White. Some years later a letter of dismission to the Ebenezer Baptist Church, of New York city, was granted him, where he continued a valued and beloved member to the end. Brother Barney was held in high esteem by all who knew him; he lived what he believed; as he learned Christ, so walked he in him. May the God of all comfort and grace sustain our dear sister, his widow, in this time of trouble.

The funeral service and interment took place in Stratford, Conn. JOHN MCCONNELL.

DIED—At her home, 112 West Chestnut St., Roundout, N. Y., July 25th, my dear sister, **Mrs. Marvin C. Crosby**, aged nearly 51 years. She was the youngest daughter of the late Dr. and sister Hull, of Olive, N. Y. She has left a devoted husband and four lovely children, our dear, aged mother (nearly eighty-six) and myself, beside a host of friends, to mourn our loss, but we mourn not as those without hope, for she many years ago gave evidence of the possession of a good hope through grace in our Lord and Savior Jesus Christ. She was ever ready to help the poor and afflicted. She was ill two months, of septic poisoning from a bone abscess. We look for strength to bear this great sorrow to him who has promised that "As thy days, so shall thy strength be."

MARY E. SMITH.

APPOINTMENTS.

If the Lord will, I will attend appointments as follows: St. Thomas, Ontario, Monday night, August 13th; London, Tuesday night, 14th; Lobo, Wednesday in the afternoon or evening, as brethren may arrange; Ekfrid, Thursday at 7 p. m.; Detroit, Friday night; Duart, Sunday morning and afternoon, Aug. 19th; Dunwich, Monday at 4 p. m.

SILAS H. DURAND.

MEETINGS.

NOTHING preventing, the church at Cammal, Pa., will hold their yearly two days meeting the fourth Saturday and Sunday in August, (25th and 26th) 1906. Brother Samuel Maffat lives close to the depot. We hope to see a goodly number of lovers of the truth. Cammal is the railroad station on New York Central Railroad.

D. M. VAIL.

THE Old School Baptist Conference of Maine will be held, the Lord willing, with the Old School Baptist Church in North Berwick, Maine, commencing on Friday, August 31st, 1906, and continuing three days. We shall gladly welcome all who love our Lord Jesus Christ in sincerity. Those coming will be met at North Berwick on Thursday before the time appointed for our conference.

FREDERICK W. KEENE.

THE Maine Old School Baptist Association is appointed to be held with the Old School Baptist Church at South Gardiner, Maine, to begin on Friday before the second Monday in September, 1906, and continue three days. Those coming by rail will be met at South Gardiner on Thursday, Sept. 6th, at 3 p. m., and taken to place of entertainment. All lovers of the truth as it is in Jesus are cordially invited to attend.

J. E. HUBBARD, Clerk.

THE Bald Eagle Church, at Mt. Sterling, Montgomery Co., Ky., being unable to hold the association as appointed to be held with her, the Licking Old School Baptist Association will instead be held with Little Flock Church, Anderson Co., Ky., beginning on Friday before the second Saturday in September, (7th) 1906, and continuing three days. Those coming by Southern Railway from either east or west will take local passenger train for Alton Station, Ky., where they will be met Thursday, Sept. 6th, morning and evening, also on Friday morning, Sept. 7th, 1906. Those coming by L. & N. or C. & O. trains will be met at Frankfort, Ky., on Thursday only, Sept. 6th, 1906, morning and evening, both east and west bound trains.

P. W. SAWIN, Moderator.

J. T. McCoun, Clerk.

The yearly meeting at Rock Springs, Pa., is appointed for the second Sunday, and Saturday preceding, in September, commencing on Saturday, Sept. 8th, at 10 o'clock. Those coming by rail will take trains at Philadelphia and Baltimore for Perryville, over the P. B. & W. R. R., to connect with the 4 p. m. train on the Port Deposit and Columbia R. R. for Rolandville, Md., arriving there at 4:30 p. m., where they will be met and cared for on Friday evening.

A cordial invitation is extended to all lovers of the truth who wish to meet with us.

D. M. THOMAS.

PROVIDENCE permitting, the Roxbury Old School Baptist Association will be held with the Second Church of Roxbury, on Wednesday and Thursday before the third Sunday in September, 1906. Those coming by train will be met at the Roxbury depot on Tuesday afternoon before the meeting, and also on the morning of the meeting. We extend a hearty welcome to all who love the Lord Jesus in sincerity.

HENRY BRONSON, Church Clerk.

THE Old School Baptist Church at Justus, Pa., expects to hold a two days meeting Wednesday and Thursday, Sept. 19th and 20th, 1906. Those coming via Ontario & Western R. R. or Delaware & Hudson R. R. will come to Olyphant, Pa., on Tuesday previous, where they will be met and cared for. Any one desiring can address A. B. Russell or Geo. Goodrich, Olyphant, Pa., R. F. D. Those coming on D., L. & W. R. R. will come to Glenburn, Pa., and take back to my house in Waverly, Pa., or drop me a line and I will meet them on Tuesday. We hope to see a goodly number of brethren and friends from a distance.

D. M. VAIL.

THE Lexington Old School Baptist Association will convene, nothing in providence preventing, with the Olive and Hurley Church, Ulster Co., N. Y., the first Wednesday and Thursday in October, (3rd and 4th,) 1906. The nearest station for those coming from the east is Olive Branch; coming from the west, Shokan, via U. & D. R. R.

JAMES H. BEVIER, Clerk.

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2:30 P. M.

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THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

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H. SEWARD, Clerk.

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The bi-centennial of the Welsh Tract Church, Newark, Del., was celebrated Oct. 20th, 1903. After some delay it is now published in pamphlet form, and is now on sale. Price 15 cents. The pamphlet contains photographs of the Welsh Tract meeting-house and Elder J. G. Eubanks, the pastor, the proceedings of the anniversary, letters of greeting from sister churches and a historical sketch written by Dr. B. F. Coulter, of Philadelphia, Pa., and read on the occasion. Some of the brick in the meeting-house was brought from Wales to this country, and hauled on mules' backs a distance of ten miles. The pamphlet is very interesting and full of information.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 74. MIDDLETOWN, N. Y., SEPTEMBER 1, 1906. NO. 17.

CORRESPONDENCE.

THE LADDER.

“AND Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and, behold, a ladder set up on the earth, and the top of it reached to heaven: and, behold, the angels of God ascending and descending on it. And, behold, the Lord stood above it.”—Genesis xxviii. 10-13.

Jacob went forth of Beer-sheba a wretched fugitive, he fled from the face of Esau his brother, who purposed to kill him. Yes, as a very outcast, an exile from his father's house, he plods on in his reluctant journey. He makes his escape from the fierce anger of his brother, but how shall he flee from a guilty conscience? The day is past and gone, the evening shades appear, and he lighted upon a certain place, and tarried there all night, because the sun was set. He cannot go on in the darkness, he is weary and seeks repose, he lies down, and with the stones of the place for his pillows he falls asleep, and he dreamed. Does he have disquieting dreams? Does he dream that the pit is open to engulf him? Does he have to exclaim with Job, “When I

say, My bed shall comfort me, my couch shall ease my complaint; then thou scarest me with dreams, and terrifiest me through visions”?—Job vii. 13, 14. Ah no, but he dreamed a gracious dream; the Lord mercifully visited him in his slumberings. (Job xxxiii. 15.) He dreamed, not that the mouth of hell was opened to swallow up the guilty fugitive, but in his vision he beheld the opened gate of heaven, and a glimpse was given him of the covenant welcoming Jehovah. Upon what grounds did the Lord thus graciously deal with sinful Jacob? Was it for his works—his good works, his evil works? It was not because he had done good, or that he had done evil; it was of the absolute sovereign grace of God, it was all the fruit of the eternal purpose of God according to election. (Romans ix. 11.) Though this be ever so abasing to man, it is the truth; though it forever sets at naught the arrogance of those who vaunt themselves in their imagined abilities, in their supposed self-determined wills, thus deifying the will of the flesh, this is the revelation of the Scripture that it is only of the good pleasure of God's will that mercy and salvation are shown to any of the human family. (Eph. i. 5, 9, 11.) “For

he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."—Romans ix. 15. God had compassion on sinful, unworthy Jacob; he found him in a desert land, in a waste howling wilderness; there he lies asleep, and in his sleep is dreaming. "Behold, a ladder set up on the earth, and the top of it reached to heaven: and, behold, the angels of God ascending and descending on it. And, behold, the Lord stood above it." Then God declared himself to be Jacob's God, even as he had been the God of Abraham and Isaac, and very graciously promised him blessings of both a temporal and spiritual nature. "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." This dream had a transforming effect upon Jacob, and he "rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel: but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee."

I have traced the narrative, and now desire to present some glimpses of the spiritual import of this vision. It had a typical, spiritual signification, as the language of Jesus in John i. 49-51, very

clearly indicates. For when "Nathaniel answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered, and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." We are then quite safe in looking upon this ladder in Jacob's dream as being typical of the person of our Lord Jesus Christ, and we shall see as we proceed in our contemplations that in very many aspects Christ may be viewed as that ladder set up on the earth whose top reached to heaven. Our Lord Jesus Christ is God manifest in the flesh; he is the fellow of the Lord of hosts, (Zech. xiii. 7,) and the fellow of mankind. (Psalms xlv. 7.) He is David's Lord and David's son, (Matt. xxii. 45,) the root and the offspring of David. (Rev. xxii. 16.) The testimony in the Scriptures of this divine mystery is very clear and satisfying to the faith of God's elect. Thus we read, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—John i. 14. This is the most wonderful and glorious act of God; it transcends all his works in creation and providence, for in the incarnation of the Son of God all the glories of Jehovah are revealed in their infinite excellence. The glories of the Lord in creation and his providence are

great and marvelous indeed, but in comparison with this, "The Word was made flesh," they are but the faint dawnings of his glory. This is his glory in all its eternal noontide splendor, and as it concerns the elect of Adam's race it is of infinite consequence, and to their eternal happiness and exaltation. How preciously the fact that God was manifest in the flesh is told in Phil. ii. 6-11: Christ Jesus "being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." "Verily he took not on him the nature of angels; but he took on him the seed of Abraham." Who is this "he" that took on him the seed of Abraham? It is none other than the eternal Son of God who is eternally, in his nature, in his essential being, the brightness of the Father's glory, and the express image of his person, and upholding all things by the word of his power. (Heb. i. 1-3.) This glorious One gave himself a sacrifice for our sins, and when he had by himself purged them away sat down on the right hand of the Majesty on high. The Son of God in the body fitted for him made the atonement for his people. For their sakes he made himself of no reputation, he was tempted, he suffered, he was hungry and wearied, he was buffeted, smitten and spit upon,

they plucked the hair from his face. He was crucified, and experienced all the sufferings of death. Yes, that very manhood that was conceived in the womb of the virgin Mary, which verily was of the seed of Abraham, and which was nailed to the cross, and was laid in the tomb and saw no corruption, this very man Christ Jesus was raised again from the dead, and was received up into glory. In the revelation of these momentous facts the faith of God's elect sees Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor. He is exalted far above all might and dominion and every name that is named, not only in this world, but also in that which is to come. That sacred, incorruptible manhood of the Word made flesh is now glorified and made higher than the heavens, and as our bodies are the members of Christ, bought with his blood, (1 Cor. vi. 15-20,) so in the gospel we are warranted to hope for their redemption. (Rom. viii. 23.) Christ shall raise us up at the last day incorruptible, immortal and glorious; for when Christ shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, the dead in Christ shall be raised incorruptible and we shall be changed. He shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. We shall bear the image of the heavenly, and being conformed to the image of the Son of God we shall dwell with him in immortal blessedness.

Christ in his manhood is with the man asleep on the earth at the foot of the ladder, and in his Godhead he reacheth up to heaven, and is one with God the Father. Thus in his very person how eligible was

the incarnate Son of God to sustain his mediatorial character, which in the gospel is so gloriously and comfortingly revealed. Though the space be infinite between earth and heaven, between a sinful, prostrate man and the high and Holy One that inhabiteth eternity, yet this One, Emmanuel, the man, the Lord from heaven, (1 Cor. xv. 47,) fully and gloriously brings them together. He is the mystical Ladder, and such a Christ became us who is holy, harmless, undefiled, separate from sinners and made higher than the heavens. The subsistence in the person of the Son of God, of that "holy thing," that incorruptible human nature, is a glorious and soul-satisfying mystery. His deity was Jesus' immortal strength, and gave grace and efficacy to all his mediatorial acts.

Jacob in his dream beheld a ladder set up on the earth, and Christ, our anti-typical Ladder, was set up in the counsel of Jehovah from everlasting. (Prov. viii. 23.) He verily was foreordained before the foundation of the world, (1 Peter i. 20,) and his goings forth, all the steps concerning himself, and his mediatorship, which constitute our ladder from earth to heaven, were all embraced in the determinate counsel and foreknowledge of God; for so it is written of him, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."—Micah v. 2. Pause a moment, muse upon this. What love God hath to us in Christ Jesus. (Romans viii. 39,) what grace is given us in him, (2 Tim. i. 9,) that Christ, the Head of the church, should be set up from eternity in the everlasting covenant ordered in all things and sure. God is love. (1 John

iv. 16.) He is gracious. (Exodus xxii. 27.) O that we could shew forth his praises, love and worship him forever. When God created Adam and Eve, and they had fallen by their iniquity, then in the promise given in Eden that the seed of the woman should bruise the serpent's head, Christ was set up, the ladder of hope for sinners; yes, in all the promises of the new covenant, in all the prophecies, in all the types and shadows, Christ was set up to faith's vision the Ladder from earth to heaven. On earth at the foot there were sufferings revealed, and at the top, in heaven, immortal glory. The prophets of old searched diligently "what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."—1 Peter i. 11. And "when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. iv. 4, 5. Then in the person of Christ the ladder in very fact was manifested and set up on the earth, (and no matter how paradoxical it may appear to carnal reason) he, our Ladder, was on earth, and the top reached to heaven. This divine fact in our faith is declared in the words, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."—John iii. 13. He was on the earth and in heaven in the selfsame moment, for he is God-man, "The second man is the Lord from heaven."—1 Cor. xv. 47. "The man that is my fellow, saith the Lord of hosts."—Zech. xiii. 7. Emmanuel. (Matt. i. 23.)

In the mediatorial accomplishments of Christ we can very comfortingly contemplate the ladder being set up on the

earth, and shall I say, so built up till the top reached to heaven? In the preaching of the gospel Jesus Christ is evidently set forth, and thus testimonially Christ the Ladder is set up on the earth. Then how very blessed when Christ the Ladder is set up in our hearts by faith! O, we may feel to be down, down, down in the earth, but no matter in what deeps we may be, the foot of the ladder is found to have been set up in the lowest parts of the earth, down, down, down Christ descended to reach, to ransom the lowest of his people. O Jesus, thou didst stoop so low to rescue thy fallen, sinful ones; thou madest thyself of no reputation, thou wast the victim, the sacrifice for our sins, our vilenesses, the curse of the law weighed thee down. O thou didst humble thyself unto death, even the death of the cross; but thou didst rise again, thou didst ascend into heaven itself. Thou art our Ladder, by thee we shall ascend from the depths of the earth.

There is but one Ladder, and this God has set up. Christ only is the way, the new and living way from sin to holiness, from death to life, from earth to glory; he is the one and only Mediator between God and men. (1 Tim. ii. 5.) There are many ladder-builders in the world, but none of their ladders reach very high, and though they set them up and as they are ascending them fancy they are attaining to heaven, the time comes when all these ladders set up are upset.

There was once a race of sinful men who imagined to build a tower whose top should reach to heaven, but how fruitless were their labors, the Lord confounded them. (Gen. xi. 4.) All the humanly devised ladders set up upon the earth come infinitely short of reaching heaven; such presumptuous endeavors are only attempting to climb up some other way

than by the Ladder that the Lord has set up. Though man-built and devil-built ladders rear their heads ever so seemingly high, they cannot rise above the curse of the law. These ladders and ladder-builders will be everlastingly confounded by the high and Holy One that inhabiteth eternity.

Our Lord Jesus Christ is the only One who is eligible in his very person to fulfill the relations of Mediator between God and man. He is that Daysman or Umpire of whom Job speaks, "betwixt us," that is able to lay his hand upon both God and man. (Job ix. 33.) Christ is one with man in his manhood, the Son of man, and one with the Father in his Godhead, the Son of God, the Word made flesh, Emmanuel. It is very comforting therefore when the Spirit of truth glorifies Christ, showing to us his excellencies. Our meditations of him are ever sweet, (Psalms civ. 34,) for such confidence in his person is begotten in us by the Comforter. In our faith in him we feel all is well between us and God, for our Christ being man, the Lord from heaven, (1 Cor. xv. 47,) the man that is my fellow, saith the Lord of hosts. (Zech. xiii. 7,) he is so fitted to be our Mediator. Such a Mediator became us, and his mediatorial accomplishments are so satisfying and glorious that in very truth he is our Ladder, in whom the Lord descends to us and we ascend to God. He is the medium of all intercourse. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."—John i. 18. He "hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all

things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."—Heb. i. 2, 3. Jesus said, "All things are delivered unto me of my Father: and 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."—Matt. xi. 27.

In the mediatorial work of Christ, behold what a glorious ladder is set up on the earth. The obedience of the Son of God, his sufferings, his blood, his death, resurrection and ascension to glory, reveal the Ladder that joins earth to heaven. When he came into the world to do the will of his Father, and took upon him the seed of Abraham, when he came forth of the womb of the virgin Mary, the Son of God incarnate, he built this ladder till the top reached to heaven. Upward and upward the Mediator of the new covenant went on with his work, and as step upon step he built up the ladder he bare the names of the children of Israel upon his heart. (Exodus xxviii. 29.) Yes, in a divine mystery he carried up in his embrace all his own, his people, his bride. He came down for her, and built this ladder by which she should ascend with him to glory. Up this ladder by faith we ascend, and have a heaven-given boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil. (Heb. x. 19, 20.)

Look at the scene. There at the foot of the ladder lies the sinner, at the top is the compassionate, sin-pardoning, covenant God. Jacob lies prostrate below, God stands in infinite majesty above. At the foot is man in his weakness, at the top is the Lord God omnipotent who reigneth. Does not Jacob very fitly rep-

resent the disconsolate, outcast sinner? He speaks of this time as the time of "my distress," (Gen. xxxv. 3-9,) when God appeared unto him and answered him. There in the wilderness he is a fugitive, a wretched exile from the home of his father Isaac. But though he is homeless and houseless, in his dream behold a ladder set up on the earth, the top reaching to heaven, and at the top a gate; heaven is open, the house of God is open, open to him, yes, God the Father is standing there, and down the ladder the Father's voice descends into the heart of Jacob, his dear child, whom he loved, whom he had chosen. (Romans ix. 11-13.) Jacob was one of the number of those whom the Father hath predestinated unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, and surely it is all to the praise of the glory of his grace. (Eph. i. 5.) When God quickened us and called us by his grace, how soon we were in the wilderness, distressed and "ready to perish;" (Dent. xxvi. 5,) we felt we were guilty fugitives from divine justice. If to the heavens we looked they were as brass, all closed to the guilty ones. We were shut out, and wandered as in a dreary, waste howling desert, and our hearts became heavy beneath the righteous condemnation of the law, and though we journeyed through all the earth, and witnessed all the devices of men, there was no help for us in their inventions, we found ourselves at the ends of the earth, and at our wits' end, (Psalms cvii. 27,) and our soul's lamentation was that we could discover no way of reconciliation with God. We could see no way for a vile sinner to ascend from the regions of the curse of the law to the purity and blessedness of heaven. No opening heavens around us

shine, all is darkness, all is hopeless, unless this ladder be set up on the earth; and when it pleases the Holy Ghost to reveal Christ the crucified One to the contrite heart, then we see the ladder. His person, Emmanuel, and his covenant mediatorship between us and God satisfies all our cravings. O then with eyes of entreaty we look up the ladder and behold our smiling, gracious God in heaven, and peace and love and sweet gratitude are filling our hearts and minds through Christ Jesus. At the foot of the ladder poor, wretched, guilty sinners are found, at the top is the God of eternal love and salvation. At the foot lies Jacob mantled with earth's darkness, and the denser night of guilt is in his bosom, but at the sight of the ladder the day dawns, the shadows of dreadful guilt flee away, for at the top is immortal day, the shining face of the Lord. O Zion, thy God is thy glory, (Isaiah lx. 19,) and glory streams down the ladder into the soul of the loved and chosen and saved sinner that lies at the foot of the ladder. O comforting vision! O beautiful Ladder! O altogether lovely Emmanuel! In the steps of the faith of God's elect the quickened sinner mounts up the precious ladder of Christ's mediatorial, finished work. We ascend in our faith far from earth, darkness, sin and misery, to peace, to light, to blessedness, to God, to behold the beauty of the Lord, our just and gracious sin-pardoning God. Yes, Christ is our Mediator, he is our way, and we are taught, we are continually being taught to mount up with all reliance, with all affection, this ladder. Christ's life, obedience, priesthood, sacrifice and blood, his resurrection and ascension to glory, is our ladder. This is the heavenward way, the ever new and living way, this is the path of life. "This is life eternal,

that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Christ was lifted up, crucified upon the cross between earth and heaven. Without the cross of Christ there would be infinite and eternal separation of us vile sinners from the holy God and the realms of blessedness, but in the cross of Christ we behold the way from sin to holiness, from condemnation to justification, from death to endless life, from pain and sickness and misery to heavenly happiness, from everlasting night to eternal day. O Christ, our Ladder, so pleasant to our sight, in all thine endearing relations thou art so lovely. Thy Godhead, precious Jesus, sheds forth floods of glory over all thine undertakings; all the steps of thy mediation in behalf of thy church are radiant in thy praises and grateful to our trusting souls. Thy glory in very truth is the glory as of the only begotten of the Father, full of grace and truth. Cause thy face to shine upon us, and we shall be saved.

There were chambers in the temple of the Lord, and they went up with winding stairs into the middle chambers, and out of the middle into the third. (1 Kings vi. 8.) The spouse of Christ says, The King hath brought me into his chambers. (Song of Solomon i. 4.) This is she who is found in the secret places of the stairs. (Song ii. 14.) And Paul, a man in Christ, was caught up to the third heaven, into paradise. (2 Cor. xii. 2-4.) Ezekiel says, "As I was among the captives by the river of Chebar, the heavens were opened, and I saw visions of God."—Ezek. i. 1. The apostle John on the isle of Patmos beheld a door opened in heaven, and a voice said, "Come up hither."—Rev. iv. 1. In all the varied significations of these Scriptures there is food for sweet

meditations. It is only where Christ the ladder is set up that the heaven is opened. The dying thief found this to be so. Looking to the crucified Redeemer he beheld (in the God-given revelation to his sin-stricken heart) the heaven opened, and Christ, the way, the ladder to glory and happiness, and he believed that the now crucified Jesus was the Lord's Christ, the Mediator, the King of glory, and he cried, "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. Look at the ladder in this aspect. In the revelation of the gospel we have God's foreknowledge and election of his people. (1 Peter i. 1.) The predestination of the elect unto eternal life and unto the adoption of children, and the predestination of them to be conformed to the image of his Son. (Acts xiii. 48; Eph. i. 5; Romans viii. 29.) Then flowing from this their redemption, (Eph. i. 7,) their justification, (Romans iii. 24,) their sanctification by the Holy Spirit and regeneration, (2 Thess. ii. 13; Titus iii. 5,) and glorification, (Romans viii. 30; Col. iii. 4,) and so, in immortality and incorruption, they shall ever be with the Lord. (1 Thess. iv. 17.) This indeed is bringing the many sons unto glory. O beautiful, glorious ladder! all of it is revealed and partaken of in and with Christ Jesus our Lord, who is the Husband and Head of his body, the church.

Let us again look at our ladder in Jacob's dream. The angels of God ascended and descended upon it. "God was manifest in the flesh, justified in the Spirit, seen of angels."—1 Tim. iii. 16. When God brought the First Begotten into the world he saith, "Let all the angels of God worship him,"—Heb. i. 6,

and truly they worshiped him; he was their admiration. In the incarnation of the Son of God they beheld, not the exaltation of their nature, for he took not on him the nature of angels, but he took hold of the seed of Abraham. (Heb. ii. 16.) They beheld the exaltation of our manhood in him, and hearkening unto the voice of the Lord they worshiped him, and in divine melody they sang the praises of the most high God: "Glory to God in the highest, and on earth peace, good will toward men." In the holy child Jesus, God manifest in the flesh, they beheld the ladder set up on the earth.

"Through all his travels here below
They did his steps attend,
Oft gazed and wondered where at last
The scene of love would end."

He was seen of angels at his baptism when "the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him; and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased."—Luke iii. 22. And in the wilderness of temptation he was seen, there they ministered unto him, (Mark i. 13,) and when he was transfigured in the holy mount, and his face did shine as the sun (Matt. xvii. 2,) they, with the apostles, were eye witnesses of his majesty. (2 Peter i. 5.) When the hour was come for him to tread the wine-press alone he was seen of them in his unspeakable agony in Gethsemane's garden, and one of them appeared from heaven strengthening him. (Luke xxii. 43.) And when in the hands of wicked men he was blindfolded and spit upon, when they crowned him with thorns, when the hair was plucked from his dear face, when they smote him with the palms of their hands, when they led him away as a very malefactor, and crucified him on Mount Calvary, he was seen of angels.

They heard him cry, "My God, my God, why hast thou forsaken me?" They saw him bow his head and give up the ghost; they saw the Holy One laid in the tomb; they were witnesses of his resurrection, for the third day, "Behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it," heralding the glad tidings, "He is not here; for he is risen, as he said. Come see the place where the Lord lay."—Matt. xxviii. 2-6. They saw him burst the bars of death, and triumph over the grave, and when he ascended on high, and was received up into glory, amidst their acclamations, their welcoming triumphal song he entered into heaven, having obtained eternal redemption for us. (Psalm xxiv. 7-9.) And now our Christ is enthroned, crowned with glory and honor. (Heb. ii. 9.) Yes, our very Jesus who was slain to save us from our sins, is now exalted "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."—Eph. i. 21. Angels and authorities and powers being made subject to him, round about his throne they bow their knees, angels and archangels worship him. (1 Peter iii. 22; Phil. ii. 10; Heb. i. 6.) The seraphims veil their faces and to each other cry, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."—Isaiah vi. 3. And when at his coming the Lord shall descend from heaven, and the dead shall be raised incorruptible, his mighty angels will be with him. (2 Thess. i. 7.) All these things concerning Christ and his people the angels desire to look into, (1 Peter i. 12,) for unto them by the church of Christ is made known the manifold wisdom of God. (Eph. iii. 10.) And

though the Sadducees of old, or of the present day, say there is no resurrection, neither angel nor spirit, (Acts xxiii. 8,) let us not mind what they say. What saith the Scriptures? These heavenly intelligencies are such as excel in strength, that do the commandments of God, hearkening to the voice of his word. (Psalms ciii. 20.) One of them said, I am Gabriel, and another is called Michael the archangel, (Jude 9,) and our Savior said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"—Matt. xxvi. 53. And now that he is set down on his throne to reign as our Mediator and King, (1 Cor. xv. 25,) thousand thousands minister unto him, and ten thousand times ten thousand stand before him, (Dan. vii. 10,) are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation? (Heb. i. 14.) All their service to the redeemed of God is upon, and in consequence of the mediatorship of Christ Jesus our Lord. The angels of God ascend and descend upon the ladder. There are very many instances given us in the Scriptures of their ministry, and in how many ways the innumerable company of angels minister to the elect of mankind it is beyond us to determine. Sufficient is this unto us, that the Scriptures teach that these lovely and heavenly intelligencies, Christ's mighty angels, do his pleasure, they are ever hearkening to the voice of his words, and are sent forth to minister to them who shall be heirs of salvation.

"Thy ministering spirits descend,
To watch while thy saints are asleep;
By day and by night they attend,
The heirs of salvation to keep.
Bright seraphs dispatched from the throne,
Repair to the stations assigned,
And angels elect are sent down
To guard the elect of mankind."

The ladder uniting earth and heaven is significant of the covenant friendship subsisting between God and his people, for in all the intimacy experienced by the called of God, Christ Jesus is the medium, the channel, the living way of that communion. The vital commencement of this intimacy is when the Holy Spirit quickens our souls, and we are awakened to the knowledge of our perishing condition as vile transgressors of the law. Then we are taught by the Holy Spirit to seek God, we are moved by the operations of his divine power in us to a godly sorrow over our sins, and we are moved also to fervent longings, to cries and supplications for mercy and salvation. Now, we would be no more strangers and enemies, but we much desire that all might be peace and friendship between our souls and God. O that he would turn away his anger, and be compassionate to me, a poor sinner. In such intimacy, even to this day, dear reader, I desire to live with my God. There is joy in the presence of the angels of God over one sinner that repenteth. (Luke xv. 10.) Look at this scene: There is that publican, he is a sinner, but through grace he is lowly and contrite in heart. Ah, he has been as an outcast in Israel, he has been shunned and hated by his fellows, but that is not his burden now, he fears that he is abhorred by the Lord, a castaway from Israel's God; but he is moved by the Spirit of God, moved by his contrite heart, he is drawn by what he sees of the Lord: loving-kindness to sinners in the types and shadows in the house of God, and so we read he went up into the temple to pray. Another man went up at the same time to pray, a Pharisee. This man had exalted thoughts of himself, and prayed thus with himself: "God, I thank thee that I am not as other men

are, extortioners, unjust, adulterers, or even as this publican, [Ah, you have one eye upon yourself and the other upon the publican.] I fast twice in the week, I give tithes of all that I possess." There, you see his ladder, the topmost step is no higher than his exalted self. Ah, burdened, mourning publican, how will you approach to God? The Pharisee's faith was in his own works, he was, he thought, rich and increased with goods, and having need of nothing God sent him empty away. How will it fare with the publican? We shall see. "The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast." Has he any ladder to reach unto heaven? he appears to be afar off, down, down, down in a low place. Yes, he has. Behold, a ladder set up on the earth, and the top reacheth to heaven. In his faith he was drawn, and went into the temple to pray. There typically the ladder was set up. The Pharisee's eyes were blinded that he could not see it. God had given to the publican blessed eyes, (Matt. xiii. 16,) eyes to see. (Dent. xxix. 4.) There, in the temple, he saw the priesthood in things pertaining to God, to make reconciliation for the sins of the people, in the temple there was the shedding of blood, and the sprinkling of the blood toward the mercy-seat. The way into the holiest was opened to faith's view, and his prayer mounted up to this mediatorial work so significantly typical of Christ and his mediatorial work. Yes, his prayer ascended and came in unto that within the veil, into heaven itself. How did he pray? "God be merciful to me a sinner." O, our English word merciful, though so rich, so precious, so full, so suitable, only in part tells us how his prayer came in unto the Lord, into his holy temple. (Jonah ii. 7.) Only in one

other place is this word found in the New Testament, (Heb. ii. 17,) and there it is translated "reconciliation," and here in the publican's prayer it will read: "God be *propitiated* to me a sinner." Propitiated! O this is very mercy! His heart's prayer was, Let all be reconciliation between thee, O God, and me a poor sinner. His faith was of the operation of God, and by faith he saw the mediatorial work that God in his covenant love had set up in his temple. He beheld the priesthood, the sacrifice, the shedding of blood and the sprinkling of blood toward and upon the mercy-seat. Up, up, up his faith ascended, and at the heights of the typical mediatorial work there was the holiest of all within the veil, (heaven itself in his faith) and his sin-stricken, contrite heart burst forth in prayer, God be merciful, God be propitiated to me a sinner. The Lord was at the top of the ladder. O his prayer was set forth before God as incense, (Psalms cxli. 2,) fragrant with the propitiation of Christ's blood. Heaven was open, and at the top of the ladder was God, whose reconciling countenance looked down upon him, and he went down to his house justified.

At the foot of the ladder we pour forth, in our varied afflictions, our sighs and moans and tears, which come before God through Christ our Mediator. Those who are born of God are a "holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Peter ii. 5. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name."—Heb. xiii. 15. We

have a merciful and faithful High Priest in things pertaining to God, and well it is that we have such an High Priest, for all our prayers and praises, all our worship, need the cleansing of Christ's precious blood, and thus sanctified all is acceptable, and is as fragrant incense before the Majesty in the heavens, and all the mercies of the new covenant ordered in all things and sure are shed upon us abundantly through Jesus Christ our Savior.

Yes, all our heart's anguish, our feeble desires, our despairing and our believing cries, all our heart's yearnings for forgiveness and salvation, and for succor in our manifold temptations, ascend in Jesus' name unto our heavenly Father. With eyes of entreaty we look up through Jesus unto him, and by our Savior descends into our hearts the smile, the forgiveness, the strength and blessedness from our almighty and gracious God; and then, ascending by Christ Jesus our gratitude and praises come before our Father God. O Jesus, thou art so needful, so desired, thou art our precious, beautiful Ladder.

"Thy loveliness hath won my heart,
Dear Jesus, let us never part;
I'll sound thy lovely name abroad,
My altogether lovely Lord."

Jacob again and again remembered and worshiped God at Bethel. (Gen. xxxv. 3-9.) Here he found sweet memories, for here God visited and answered him in his distress, here the ladder was set up, and he found the house of God and the gate of heaven.

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

THE GOSPEL.

PAUL says, 1 Thess. i. 5: "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake." And in 1 Cor. ii. 4, he says, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." This was for no other reason than "that your faith should not stand in the wisdom of men, but in the power of God." He declares, in verse two, that he was with them in weakness. He felt his weakness and inability to preach such a Savior to lost sinners, but in this he learned the lesson, "When I am weak, then am I strong." When we feel our weakness then we are made willing for God to take us and use us according to his own will. When we are willing for our God to hold the reins in his own hand, then we are strong, because then there is a power behind us directing our thoughts and words.

While I was back in old Kentucky, my native home, I was with one of my dear brethren, and he had been so comforted under my feeble effort at preaching that he exclaimed, "O you have come to be a big preacher." I knew that it came from his heart, for I read it in his very countenance while I was preaching. While this was comforting to me, I said, "O John, don't say that." Then he repeated it again. I said, "Well, I know that it is not in myself." He said, "James, I know that it is not you." At this very time, while in prayer, before speaking, I felt that I could not get low enough before God, and if I ever felt my need of his help it was then. My feeling was, Poor little one, what am I to speak in such a great name? But, bless the Lord, I had

not been speaking a great while before the fountains of the great deep were broken up, and all were partakers with me of the fountain of living waters. It does me good to think and write about it now, here in my far away home. As Paul said, My gospel did not come in word only, but in the power of the Holy Ghost. Bless the Lord for his gift to the sons of men. Each time I tried to preach I did not know but it would be the last time I would ever try to sound the glorious news abroad. This was the case with some that heard me that day. They have not heard me since, and perhaps never will again. God sent me back to those dear brethren, and he knew what he wanted of me there, and he did the dictating, else there would have been no preaching.

There is much letter preaching, concerning which there is no objection to the words, but the spirit is not in it. I have heard men preach smart, systematic sermons, when I knew full well that there was no gospel in it. God's children have no time to sleep when the gospel is coming to them in the power of the Holy Ghost, but if it comes in word only it does not reach the power of that eternal life which God has given unto them in the work of regeneration. One effort after another to present the gospel in the letter only, always has the same result. It is sad to hear preaching and to see all around asleep. Gospel preaching and sluggishness do not go together. I do not feel like continuing to speak when the people are sleeping. Perhaps the cause of their sleeping is the absence of the power of the Holy Ghost. A brother asked once, What would I do if the people should go to sleep? I replied that I would stop speaking and wait on the Lord, trusting that he would be with me another time. I have tried to preach

when I knew that none felt like sleeping; but it is an injury to the cause of God to continue to drag along when one sees that he has no liberty and the brethren are not edified.

The gospel tells of an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. While the above is true gospel, yet it does not edify unless it comes from the heart. If one was to tell the people that they were near kin to John D. Rockefeller, and heirs, and convince them that it were true, how many such heirs would sleep while it was being told them? I am sure that I would not sleep if some one should tell me such news if I believed it to be true. But O, what is all the estate of John D. Rockefeller compared to the gospel inheritance? We inherit it by heirship. We are said to be heirs of God, and joint-heirs with our Lord Jesus Christ; that is, we are as much heirs as is our Lord Jesus Christ himself, and what is Christ's is also ours. The gospel tells of a oneness between Christ and his people; it says that Jesus loves his people as the Father loved him, and then adds that the Father loved him before the foundation of the world. Is not this consoling, dear child? Just think that the Father loves us just as he did Jesus, and that he loved him before the world was. There was a poor man who united with the Old School Baptist Church, and the minister asked him if he loved Jesus. He said, "O no! This poor negro cannot love him, but Jesus loves this poor negro." And that love goes back to the Father.

He "that loveth is born of God." Being born of God we are partakers of the divine nature, which is love, and so we

love God, and one another. Thus we come to esteem our brethren better than ourselves; we see our own hatefulness and cannot see that of others. I know that if my dear brethren knew me as I know myself they could not have the confidence in me that they have, but, bless the Lord, he has covered our sins so completely that even he himself says that he beholds no sin in us, because of his imputed righteousness. He was made "sin for us, who knew no sin, that we might be made the righteousness of God in him." What a glorious gospel is this!

"Jesus paid it all;
All to him we owe;
Sin had left a crimson stain,
He washed it white as snow."

The rich can have what they desire, but the poor cannot afford it. But Jesus said to the disciples of John, whom John sent to him when in prison, Go and tell John again, that the lepers are cleansed, the blind receive their sight, the deaf hear, the lame walk, the dead are raised up, and the poor have the gospel preached to them. The gospel of God's dear Son is for the poor, it is as free as are all the rest of the gifts of God unto the sons of men. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money, and without price." The poor are needy, and the needy are those who feel themselves ten thousand talents in debt, and without one farthing to pay. The gospel is sweet to such characters as these poor, needy, penniless ones. They thirst but have no money to buy with. But the gospel says, Come and buy, without money and without price. Thus, dear child, it all costs you nothing, yet you were bought with a

price, and the price was the blood of the dear Lord Jesus Christ. We were his and we sold ourselves for naught. Then we were left in a destitute condition indeed. But needy as we were, Christ laid aside his crown and died for us, according to the Scriptures, and he was raised again the third day, according to the Scriptures. But for how many of our sins did he die? He "gave himself for us, that he might redeem us from all iniquity." This means all of our sins in all our life from the cradle to the grave. What did dying for our sins amount to? The wrath of an unflinching justice was appeased. Mercy and truth have here met together and righteousness and peace have kissed each other. Why could this union and peace exist between them? Because justice could ask no more; it was perfectly satisfied. "In due time Christ died for the ungodly." It was not one minute late; and he was just on time when he arose from the dead for our justification. He became the first-fruits of them that slept.

But I seem to find no stopping-place, I must cease this writing, it is already too lengthy. I am but fifty-nine years of age, but still do not expect to be here much longer. I will soon be sixty years old, and many years ago it was presented to me so that I have believed it, that I should live to the age of sixty. But whether it is the purpose of God that I shall be soon taken away I must wait and see. Hezekiah had fifteen years added to him, but not to the Lord's days. Of one thing I am sure, that I shall live out all the time allotted to me on earth.

Remember a poor sinner at the throne of grace. May God's blessings rest upon Zion in her distressed condition, is the prayer of a poor sinner saved by grace alone, if saved at all,

J. M. DULEY.

KIOWA, Kan., July 8, 1906.

(See editorial remarks in this number.)

MONTGOMERY, Ala., April 13, 1906.

MY BELOVED BROTHER CHICK:—
Propped up in an easy chair, I will write you again, if the Lord will. Your last letter was very comforting, and I felt that the Lord is good to me in my afflictions. You do not know how very weak and low I am, but my kind wife is a good nurse and does all in her power for my comfort, and the Lord mercifully makes my bed in all my disease; he gives me much comfort and peace in mind and body while lying so weak and helpless upon my bed. My wakeful hours of nights are sweetened with meditations upon his holy character, wonderful works and goodness, and my soul silently adores him. O how I long and pray for greater nearness and fuller communion with him, to be more like his well beloved Son, who dwells in his holy presence. Deeply do I realize my own sinful weakness, helplessness and unworthiness. O how rich in mercy God is to me! My prayer is for perfect reconciliation to his will, yet I often adopt the prayer of David: "O spare me, that I may recover strength, before I go hence, and be no more." I am constantly asking and seeking to know his will concerning me, wondering whether he will restore me and leave me yet awhile to his dear people and with my family, and make my last days my best days.

We are very desirous to go to the home of my son, Gilbert Beebe, at Carthage, Mo., and make our home with him and his good wife, Ida, whom we have never met, and it has been more than three years since I saw Gilbert. They are both more than anxious to have us with them, and we hope to go in May, yet, my dear brother, I realize that my work is done, and truly I am waiting—waiting for the Lord to come. The last words of our

precious Redeemer are much in my thoughts: "It is finished," and my mind dwells on the future glory. My last meeting, and sermon, was here, the third Sunday in December, my subject was the everlasting covenant, the text, "The last words of David."—2 Sam. xxiii. 1. The Lord was with us and our hearts were comforted in the covenant ordered in all things and sure. I spoke an hour, though scarcely able to stand on the floor. Then I did not think it was my last discourse, but I am content if the will of the Lord be so.

I am writing these things specially to you, as they may be my last words, and I want to tell you of my late experience, as in my farewell. You know I desire that you write charitably of me after I fall asleep in Jesus, so I want to tell you how it is with me. Like Paul, I have been in perils among false brethren, and have suffered, as you know, but I am so humbly and deeply thankful that now the Lord has enabled me to freely forgive them from my heart. In the midst of all the errors and departures, I bless the Lord that he has kept me by his power through faith, and through grace has enabled me to say with Paul, "I have kept the faith." It cheers me greatly to see the opposition to God's sovereign purpose and grace failing and dying, as it must. "The Lord alone shall be exalted." "God is our refuge and strength."

Now, my pleasant, dear brother and companion in tribulation, with sorrow to me our very helpful and harmonious correspondence of thirty years is closing. I remember it with comfort, how good it has been; to me you have been as Timothy and Titus were to Paul.

One mention let me make: Your "Remarks" in the SIGNS, upon the point that the resurrected body has never been seen

by mortal eyes, proves the fact you said, that as long as our dying, mortal bodies can be seen, they have not been resurrected. This is unanswerable, and it rejoiced me. Warm is my fellowship for you and fervent my love; I could fall upon your neck and weep on saying, Farewell, my dear brother. But our loving Lord says to us, "I will come again, and receive you unto myself; that where I am, there ye may be also." If his will, I will write you again. Most gladly would I hear from you in my lingering afflictions; your letters comfort us both. What I have written you would fill my wife with sorrow, as she hopes for my recovery, and I would not have her know it now.

Since I began this letter I laid down and rested; now I am weary. Our love to you and all.

The Father comfort all our hearts. In your trials for the truth, the dear Lord says, "Be thou faithful unto death, and I will give thee a crown of life" that fadeth not away.

In the faith and love of Christ your brother,
D. BARTLEY.

[THE above letter was the last written to us by our dear aged brother Bartley. This was as he thought. Now that he has passed away, it seems to us that all who knew him should know of his faith and hope, and peaceful submission to the will of God in his last days. For ourselves we can but say that it was at the time it came, and is now as we have just read it again, inexpressibly touching, and yet most strengthening to us. We do hope for the same faith that is expressed in this letter when the end shall come to ourself; it is the same faith that was with Paul and strengthened him when the time for him to be offered was at hand. Brother Bartley has written much and

preached much in all his long life, but he has never written more comforting, cheering words than these, written when just upon the confines of the better world. We can but be sorrowful when the aged servants pass away, and yet for them we can but rejoice that all at last is well.—C.]

GENESIS IX. 25-27.

“AND he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and Canaan shall be his servant.”

DEAR BRETHREN IN HOPE OF ETERNAL LIFE:—If one who feels to be less than the least may venture to thus address you. I have set down this morning with my pen, to endeavor to trace the Lord for a short distance in his wondrous dealings with the children of men. His way is in the sea, and he rides upon the storm, he is in the whirlwind, and in all deep places. The subject at the head of this letter seems to be to me a difficult one. I have offered it to several Bible students, and they all have failed to even try to expound it to me. I have been pondering on it for some time. I feel sometimes as though I had cracked the shell of the nut, but not having skill or the proper instrument, I cannot pick out all the kernel, so I hand it over to brother Ker, that he may dig it all out, that we may all eat and be satisfied.

I will here endeavor to put down a few of my own thoughts upon the above subject, and if I should go astray I hope that you will show me where, for I am but a poor, ignorant mortal, but if I am not deceived I am seeking to know the truth. I will now try to speak of Canaan, and try to find what he represents. It appears to me that he represents the old Adamic nature, which is under the curse with all

the Adamic race, and which will there remain until the children of God are made to hear the voice of the Son of God, and they that hear shall live. This being the case Canaan becomes a servant to the servants of God, and he said, “Blessed be the Lord God of Shem; and Canaan shall be his servant.” Here let us take the lineage of Shem and follow it until we come to Abraham, to Isaac, to Jacob and then to the twelve patriarchs. Then we have that nation which God chose out of all the nations of the earth to make manifest his wonderful works to the children of men. He sent them down into Egypt to remain, as it is said, four hundred years under Pharaoh, then when the fullness of time was come he reached down his arm of mercy and took them by the hand and led them out from that bondage. He raised up Moses to be their leader, and Moses led them through the Red Sea, and then they took up their forty year march through the wilderness; Moses served out his time and God took him. Joshua, who succeeded him, was a true type of the Savior, who was to lead the spiritual children of Israel through the river of judgment, or Jordan; and when they entered Canaan it seems that they did not exterminate the Canaanites, but Joshua levied a tribute of service upon them, as it is written, unto this day; this will also be to the last day that the child of God dwells in the earthly house of this tabernacle; when this earthly house is dissolved they go to that house not made with hands, eternal in the heavens. The Canaanite is still in the land, so, dear brethren, when the great Antitype came to this Jordan (judgment) its banks overflowed, but he had undertaken and he must perform, bearing the sins of his beloved bride in his own body, therefore she shall never pass through Jordan again. He

completed his mission in the earth, he ascended to his Father with holy joy, exclaiming, "Behold I and the children which God hath given me." Thus he presents them to the Father, holy, harmless and undefiled, there to reign with him through the ages of eternity.

"O the transporting, rapturous scene,
That rises to my sight;
Sweet fields arrayed in living green,
And rivers of delight."

I feel that I must bring this to a close. In a few days I shall be eighty-one years of age, and my poor old frame will soon be called to pass the way of all the earth, and I go, I hope, to that home prepared for the living.

Will brother Ker take up Japheth, and speak of his dwelling in the tents of Shem? Now remember me in your prayers.

Dear brethren, farewell.

D. KENNARD.

[BROTHER Kennard has expressed our own thoughts upon the servitude of Canaan and his relationship to his brethren, as well as we could have done ourself. With regard to "Japheth dwelling in the tents of Shem," we feel that it would be impossible for us to write more to the point than Elder H. H. Lefferts did in the SIGNS of September 15th, 1904, or than did the late Elder David Bartley, in SIGNS of May 1st, 1906. These numbers of the SIGNS we send you, brother Kennard, hoping you may be edified by the above named letters.—K.]

CHARLOTTE, Va.

DEAR BROTHER CHICK:—Inclosed find two dollars, subscription for the dear, old SIGNS OF THE TIMES. I would that I could find words, my dear brother, to tell you what the SIGNS is to me in my lonely life, so far from all I love for the truth's sake. I have been reading the last num-

ber, (December 1st,) and it seems to me plainly shown that all the writers, north, east, west and south, are taught by the same great Teacher, and all taught the same great truths. First, brother Bartley writes of the power and majesty of our God, who has all power in heaven and in earth, and of the nothingness of man. How fully do I realize the truth and beauty of his words, surrounded as I am by all manner of isms, and by those who say: If man sins, it was so decreed from all eternity, and so he cannot help it, and therefore he is not to blame, which is a perversion of the truth that God predestinates all things. I do not attempt to hold any controversy with any such, I feel that it would be "casting pearls before swine," and so I hold my peace. I know that I cannot open their eyes to realize that "the Lord, he is God," that he, and he alone, can open their eyes and unstop their deaf ears, and give hearts to understand and love this sweet and comforting doctrine, that our God is the God of purpose and grace, that he works all things after the counsel of his own will, and that all things work together for good to them who are the called according to his purpose. Such letters as brother Bartley's help, strengthen and comfort me. Then comes brother Beman, whose heart is drawn out in love and sympathy for those who are in like situation with myself, far away from all their brethren, and seldom hear preaching except through the dear SIGNS. He tells us we have the Bible, the precious word of God. Yes, that is true, and a precious treasure it is, but, dear brother, did you ever see the time when that precious word was a sealed book to you, when you could see no beauty in its pages, and it seemed like mockery for you to attempt to read its divine words, so mean-

ingless to you? O how dark and dead is our heart when we can see no beauty in that word, so full, so precious to God's dear people. I often feel the words of that sweet hymn my dear mother used to sing:

"Sometimes I read my Bible and 'tis a sealed book,
Sometimes I find a blessing wherever I do look."

Yes, my dear brother, the ups and downs of this daily life none can know unless they are traveling the dark and thorny way. I thank our dear brother for his words of love, sympathy and encouragement. Then as I read on, each and every writer had some word that touched a responsive chord in my own heart, each telling some part of my own daily experience, so that it all seemed one unbroken chain, linked together in love and sweet fellowship all over our country from Canada to Texas. I can but hope that I am taught by the same unerring Spirit, and my heart is drawn out in love for each one. I long to take them by the hand and tell them how their words help and strengthen one who if indeed is a follower of our dear Savior is truly the least of all. Brother May fully expresses my own experience in his sweet letter. He says in days gone by he had the way mapped out that he would grow better and better, and would almost, or quite, know if he were a child of God, but now that hope is utterly blasted, and he is without hope of ever being any better in time, his way hedged up, and he is led into darkness and not into light, as he had hoped, led in a way he knew not, in a land of great drought, a waste howling wilderness, where he must wander around without hope of ever being better or wiser, for he has learned that "In me, (that is, in my flesh,) dwelleth no good thing." These words of our brother better describe my own daily experience than

any words of mine can. Thus it is with me, my dear brother, I go on from day to day, a monument of God's sustaining mercy and grace, "cast down, but not destroyed." My only hope is in Jesus, that because he lives I shall live also. My cry is, "Restore unto me the joy of thy salvation." Could we cry "restore" if we never knew the joy of salvation?

Dear brother Chick, you do not know how I long to see you and talk with you. I have often thought of writing to you the past summer, for I have been burdened with much sorrow and distress.

Forgive me for this long and uninteresting letter, and write me a few lines when you have the time.

I am your unworthy sister in hope,
MARY J. COX.

ALVINSTON, Ont., May 13, 1906.

ELDER FRANK MCGLADE—MY DEAR BROTHER IN A PRECIOUS HOPE:—While reading your letter in the last SIGNS (May 15th) I was filled with a desire to tell you of the joy and comfort that I received from it, it seemed to fill my very being with delight; and now as I take my pen to write, many questions present themselves to my mind. What is your motive? Is it not presumption in you to make such an attempt? So I can assure you that it is with fear and much trembling that I even try, and unless the Lord undertakes for this poor worm of the dust and directs my pen, I know the effort will be vain. You are an entire stranger to me in the flesh, but I trust not in the Spirit, for I have felt quite at home with you in that communication. I have often felt, while reading a communication of some sister or brother, a strong impression to write and tell them of the satisfaction I received from its perusal, but through a feeling of unwor-

thiness, and for fear it was but a fleshly desire, I have refrained from doing so until now. This is the reason I may surely offer for troubling you with this note. I am deprived of the privilege of meeting with the saints very often, and being a stranger here in a strange land, so far as religion is concerned, there being but one (she a dear old mother in Israel eighty-two years of age) beside myself in the town where I live, I am unable to talk of the things I so dearly love, and this I think has given me such strong impressions to write. I so often think of the truth of these words, "The secret of the Lord is with them that fear him." If our natural feelings were gratified we would surely unfold it; but ah, how weak are poor mortals, utterly helpless to perform one vow for ourself or for our near and dearest kin.

For some time past I have felt dead to spiritual life, and was dwelling in a dry and thirsty land where no water is, nothing but a groan now and again, Lord, help me, Lord, help me, have mercy, Lord. Last week the words came to my mind and seemed to express my case: Filled with "wounds, and bruises, and putrifying sores." And now I want to tell you in this sad, gloomy condition, feeling so cast down and burdened, so discouraged, wretched and miserable, I picked up the SIGNS and your letter came as a cup of cold water to this poor, thirsty traveler. "Cast thy bread upon the waters: for thou shalt find it after many days." O how kind and full of tender mercy is our heavenly Father, he will not leave his children comfortless. "Bread shall be given him, his waters shall be sure." O how sweet to rest in his promises. You told my feelings in that letter better than I can begin to tell them myself. I am continually looking

about for something better than I have on, but find I am too poor to furnish anything but filthy rags. I make resolutions daily to do differently, but in the language of Paul feel to say, "How to perform that which is good I find not." What a mystery I am, and surely a complex being. I abhor and hate myself, yes, loathe my life, and still I (nature) want things my own way, and I know at the same time they would surely bring destruction. We have no continuing city here, but seek one to come. Trials must come, but the flesh shrinks from them and rebels against them, but if one has been taught of the Spirit he must surely know that such is the heritage of the saints, and that it is through great tribulation we must enter the kingdom. May the dear Lord grant us patience to bear all for his name's sake.

Now ere I close I feel I must give expression to the comfort and satisfaction I received in the perusal of your former letter, headed "?" published in March 1st number of SIGNS, and also the desire I felt springing up in my heart that you should know it; not that you be exalted over it, but that you may know your effort was not in vain; I have read and re-read it time and again, and it did seem to present to my mind such deep thought, which was food for my poor, hungry soul. But we must give God the praise, for he is the Fountain of all blessings, and he does surely feed and bless his little ones through his poor, tried servants.

I am afraid I have written too lengthily, and said but little, but I seemed filled to overflowing, and could not forbear. Please pardon all errors, it is imperfect.

From a poor little one in hope,

(MRS.) W. C. YOUNG,

FREDERICKTOWN, Mo., February, 1906.

EDITORS OF THE DEAR OLD SIGNS OF THE TIMES:—In its columns many thoughts of the saints are expressed, and when I read them my heart goes out to each of the writers, and I want to write to every one, and tell them how much I appreciate their articles. Brother Keene's article in the present number (Feb. 1st) is certainly worth the price of the paper if its value could be counted in dollars and cents. I read every article in my paper; none are ever too long. The Circular Letters are also much appreciated by me. I have no fault to find with any part of it, for it is all conducted so much better than I could do it. Brother P. W. Sawin's writings are much appreciated by me; he has been here twice. I often wonder if he remembers any of us. We are so scattered, and of little importance in a worldly point of view, as we are all poor, but I hope that we are blessed with the true grace of God and the love of Christ Jesus.

I see that brother Ker is now associated with the SIGNS as editor. I love his writings, and think he has been blessed to know the deep mysteries of Christ. I would be glad could I write as do others, but I am only given to see one thought at a time, and if I write or talk about it to some of the brethren or sisters I feel like an empty cask; I wonder sometimes if preachers feel that way after preaching a gospel sermon.

There are only three members here, and we need the prayers and sympathy of all the brethren; we never hear any preaching of our kind, and we seldom go to hear any other, only funerals sometimes to show our respect for our friends and neighbors. We have much preaching all around us, and all begging for money to save souls; some say it is a

great science to understand saving souls. I do not think souls are saved by science, but by the blood of Jesus Christ, as is revealed by the Holy Spirit in the heart. When such ones hear the preached word from the mouth of a preacher who has been called and qualified by the Lord, they hear and understand what he says. The Lord said, "I will make a new covenant with the house of Israel and with the house of Judah." "I will put my laws in their mind, and write them in their hearts." He declares that "they shall not teach every man his neighbor, and ever man his brother, saying, Know the Lord: for they shall all know me, from the least to the greatest." It is not like it was in the old temple worship, where they heard Moses' law read every Sabbath day; all this pointed to the coming of Christ, and when he did come very few of them knew him. I fear the same would be the case now if Jesus should come as he did then.

I wrote the above some time ago, and will now send it to you; do as you think best about publishing it in the SIGNS, do not crowd out better matter.

With love to all the household of faith I remain your little sister in Christ,

VIRGINIA HOLLADAY.

CENTERBURG, Ohio, Jan. 9, 1906.

DEAR EDITORS AND LOVED ONES WHO CONTRIBUTE TO OUR DEAR FAMILY PAPER, THE SIGNS OF THE TIMES:—My poor heart goes out in thankfulness to our heavenly Father for his many great blessings, both spiritual and temporal, that have been bestowed upon me and mine in the past year. I want to tell you all that your words of comfort through the SIGNS have been among my greatest blessings. O blessed hope, the anchor of my soul, it is unspeakable and

full of glory, that we are saved by grace, and that not of ourselves, it is the gift of God. What a rest is this, especially when our eyes see and behold evil men and seducers waxing worse and worse, deceiving and being deceived; I only can say, What shall I render unto the Lord for all his benefits to poor, unworthy me?

I feel rejoiced to learn that Elder Ker has been blessed with a mind to lighten Elder Chick's burden and care. While I do not think the SIGNS could be better than it is and has been, I cannot help feeling glad to know there is help in the office; my prayer has been and is that the SIGNS may be blest with help; I rejoice to know the paper prospers. I have distributed my SIGNS this last year, gave them to the brethren, sisters and friends that I thought would be interested; what the result will be I cannot tell, I feel if I live and receive them I will continue to distribute them after I read them. It came as a revelation for me to distribute the glad news the SIGNS contains; I have many volumes, nearly all since the year 1850, but time admonishes me that I am failing, and who will care for all these volumes of rich and glorious news after I am gone? But I know the God that I try to trust in is able to distribute to his own glory and the good of his children.

I wish you all a happy and prosperous year, and request you to remember me, a poor sinner, saved by grace, free grace, no merit of my own.

In hope of life eternal, your sister,
SARAH C. BOYD.

GARNER, N. C., March 27, 1906.

DEAR BRETHREN:—I want to thank you for the sample copy of the SIGNS OF THE TIMES, but do not know how to do so as I would wish. We all read and re-read it, and my wife and mother join me

in thanking you; we all join in one bond of love with you and the writers and readers of your paper. You do not know how rejoiced I was with it; it was the first copy I ever saw, and the doctrine it contends for is, I hope, just what I believe, if not deceived, but I cannot express it as plainly as all the writers did. There are lords many, and gods many, but unto us there is only one God, one faith and one baptism. Although I am so far away in the south, I love the God that enables you all to speak so comfortably to Jerusalem, and may he through mercy, love and pity continue to bless you. I do not want to weary you with a long, poor letter, but wish I could tell you of my weakness and frailty, and how often I am made to cry out, O my leanness, my leanness, yet I hope I am a sheep, but am so poor and weak I can hardly stand. I wanted to tell you how much the SIGNS helped me.

J. B. SAULS.

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.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905; 06 means 1906, &c.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1906.

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.***REPLIES TO CORRESPONDENTS.**

BRETHREN G. M. Snider, T. M. Greer and Riley Bean, of Maud, Oklahoma, have asked for a reprint of the third article of the London Confession of Faith, as it is called, and also of the principles stated by the SIGNS in its prospectus, and also of the Hopewell Church, in New Jersey. They say that some with them claim that the third article of the London Confession of Faith has never been the faith of Old School Baptists in this country. Probably very many of our readers have never seen the old London Confession to which our brethren refer, and probably none outside of the First Hopewell Church have ever seen its abstract of principles, adopted in the organization of the church, about one hundred and ninety years ago. Perhaps some of our readers have never seen the principles adopted and announced in the original prospectus of the SIGNS, and which are still the very same principles of doctrine contended for in its columns, and it seems to us well for these reasons to comply with the request of our dear brethren whose names are given above. Beside this, it is well to have our minds again and again stirred up to a remembrance of what we do believe to be the truth presented in the word of God. It is also true, and we should always re-

member it, that the fact that certain things were believed to be taught in the Scriptures by our fathers ought not to be accepted by us simply because our fathers believed them, but, like the Bereans, we do well if we search the Scriptures for ourselves to see whether these things are so. On the other hand, let us beware lest we find a mind in us to reject the things that have been believed by our fathers simply because they were believed by them; true humility will lead us to carefulness in both directions. We are not more spiritual, or wiser, or better instructed than our fathers, who, as well as we, loved and served God; and, on the other hand, let us remember that they were not perfect, and that they also, as well as we, were liable to hold mistaken views of the word of God. But, as we have said in former articles, it is incredible that our God would have left his church in any age in ignorance of any of the great principles of truth taught in the Bible. No doubt, as was the case with five of the seven churches of Asia which were addressed in the beginning of the book of Revelation, some in all ages have been ensnared by error, and some have made shipwreck of their faith; but still it is incredible that the truth has not in the main been revealed in all ages to the church of God, so that they have been made wise unto salvation, as well as we of this last generation.

There is a spirit of intellectual pride in man to-day, as there was among the Greeks, who in their day thought to find out God by searching, which leads men to delight in some new mental discovery, and to especially rejoice if they can claim it as original with them, and in this very thing is a snare, of which Satan takes ready possession and makes ready use, leading some into heresy in that way.

To such minds the very fact that a view is old, renders it the object of suspicion on their part, and such ones are ready to denounce it as being merely tradition, and some new notion, some new interpretation of a text, some view of a principle of doctrine that is new, and which has arisen really out of that tendency in the natural man to exalt the powers of the human mind, are attributed to a revelation from God, rather than to their true source: human reason and human vain-glory. Against all this there is need that we should be warned, lest we be led away from the truth of the word by our vain speculations. No doubt Scriptures have been misapplied in all the past ages, but so they may be by ourselves as well, and we have said all this as a warning to be careful in both directions, that we do not reject truth because it is an old belief among the churches, nor because it is a view new to ourselves. The confessions of faith, to which our brethren refer, are not infallible, and those who wrote them and adopted them did not claim that they were. They are simply an abstract of what in the minds of the writers and of those who adopted them was the teaching of the Bible with regard to these matters, and all such confessions of faith, as they are called by common consent, are needful for convenience in stating the faith of those who profess to be followers of Christ. Still all such confessions are but the statement of the understanding of fallible men, and must themselves be tested by the word.

The third article of the London Confession reads as follows: (We will quote, and for brevity's sake leave out the scriptural references in the article.) "God hath decreed in himself, from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things

whatsoever come to pass; yet so, as there-by is God neither the author of sin, nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears his wisdom in disposing all things, and power and faithfulness in accomplishing his decree. Although God knoweth whatsoever may or can come to pass upon all supposed conditions, yet he hath not decreed anything because he foresaw it as future, or as that which would come to pass upon such conditions." The remainder of this article continues to present this decree or predestination of God, more particularly as it relates to election and the final salvation of the elect, and in this connection it states clearly that not only has our God decreed the salvation of a certain fixed number of mankind, but that he has also ordained to pass by and leave to everlasting and deserved destruction all the rest of mankind.

The principles of faith advocated by the SIGNS from the first number ever issued, November 28th, 1832, to the present time embraced the following: The extensive sovereignty, immutability, omnipotence and eternal perfection of the great Jehovah; the revelation which he has given of himself as Father, Son and Holy Ghost, these three are one, the absolute predestination of all things, eternal and unconditional election.

This covers all that is involved in the question addressed to us by the three brethren named above. In addition to this we quote from the pen of Elder Gilbert Beebe, as published in the first volume of "Editorials," pages thirty and thirty one: "The doctrine of absolute predestination, when rightly understood, does not involve the idea of man's acting in-

voluntarily in sin, nor does it exonerate him from accountability. This may be discovered by noticing the following examples: the crucifixion of Christ, the abduction of Joseph, together with many other circumstances recorded in holy writ." "The brethren of Joseph had no knowledge of the purpose of God when they sold him to go down into Egypt; they meant it for evil, but God ordained it for good. When the Jews persecuted the disciples of the Lord Jesus into strange cities, they knew not that God had ordained this very method of sending his missionaries everywhere, preaching the word. * * * The wrath of man shall praise him, the remainder of that wrath he will restrain. We need only to understand this precious doctrine and we shall most assuredly love it. The christian exults in the thought that death and hell can do no more than what our Father please." Then on page 130, Elder Beebe says, "Satan himself, if he could speak the truth, would tell us that he could not drown a swine without the permission of God." "Men and devils act voluntarily in sin, without the least regard to the purpose or decree of God, of whose purpose or decree they are totally unconscious. * * * Men and devils act from wicked motives, with wicked hands, God means it for good, and overrules even their wicked acts and murderous designs for his glory and the good of all such as are the called according to his purpose."

In the articles of faith adopted by the First Hopewell Church, about one hundred and ninety years ago, the second article is as follows: "Jehovah is self-existent, and the first cause of all subsequent causes; being under no law separate from the counsel of his own will, according to the following scriptural references: Deut. xxxii. 39, 40; Isaiah xlvi. 10."

Thus we have sought to comply with the request of our brethren. It will be seen that in substance all these statements are one, but what is better and of far more consequence, they are all in harmony with the plain testimony of the Scriptures. We do not here desire to argue the subject, as it does not now seem needful. We can but say, however, that this doctrine has been to us all our life as a solid rock; whatever else we have questioned, this one doctrine we have seen no room to question. It is true that when we believed it in our childhood and youth, as a truth established by Bible testimony, there was no sweetness in it, but in after years it came to be full of honey and the honeycomb to us. Once it had been a rock indeed, a hard and flinty rock, but now we are enabled to suck honey out of that rock. In God's predestination we came to see the one hope of our own salvation and of the salvation of all the people of God.

ELDER E. A. Norton, of Iowa, asks about the Song of Solomon i. 8, especially about the kids.

As the subject of kids was especially in the mind of our brother, we will confine what we have to say to that one thought. Some difficulty has been in the minds of very many with regard to the use of the word "kid" in such a connection. This has been because of the division between the sheep and the goats in the parable of that name, spoken by the Savior. Many have not been able to see how those who were placed on the left could be among the number of those fed beside the shepherds' tents, but it must be remembered that under the law, goats and kids were clean beasts, as well as sheep and lambs. In that wonderful type which most completely presents the atonement, and the

bearing away of the sins of Israel, two goats were selected; one was slain to represent the sacrifice of the blessed Lord for sin, and upon the head of the other the hand of the high priest was laid "heavily," (for so the word signifies) and the sins of the people were confessed upon him, and then he was sent by the hand of a fit man away into the wilderness, or, more literally, "a land not inhabited," never to be seen by Israel again. So Jesus died, and, like the scape-goat, he took away the sins of his people forever, so that they shall never come into remembrance against them in the presence of God again. And kids of the goats were continually to be offered as a sin-offering. Beside this, the meat and milk of goats and the meat of kids were to be constantly used as food by all the people of Israel. Thus it will be seen that they were regarded as being clean under the Mosaic law. In the New Testament, in the parable of the prodigal son, the elder brother is represented as complaining that his father had given him no kid during all his years of faithful service, that he might make merry with his friends.

It was the custom, and a necessary one, too, under the old covenant times, when the sheep and goats of the flock were in the fold, to separate them. This was because the goats were stronger and would be likely to crowd the sheep and might injure them, but it did not imply any uncleanness in them under the law; the goats were as legitimately a part of the possession of the people as were the sheep. The kids needed the same tender care for a time as did the lambs, that they might be safely reared and be fat and flourishing.

Now in the text to which brother Norton refers, the spouse who has been in-

quiring for her beloved is told to go forth by the footsteps of the flock and to feed her kids beside the shepherds' tents. If she desires to find her bridegroom, she will be most likely to do so close by his flock, or by his shepherds' tents; and beside, it would be her privilege as his bride, his chosen and beloved one, to do so. Where else would she have such right to feed her kids as there beside the flock of her husband? It seems to us, from all this, that there need be no difficulty in our minds regarding the use of the word "kids" in the text. The shepherds may refer to the under-shepherds which the great Shepherd has provided for the care and feeding of his flock, and the kids may mean the graces of the Spirit, such as faith, hope, love, patience, meekness, long-suffering, joy, peace and all other graces begotten in the bride by the Spirit, all of which are often strengthened and revived through the ministration of the word by the servants of Christ. How often our faith, and confidence, and love, and hope, faint and grow weak when we go on our way solitary and alone, and how often are they revived when it is our privilege to meet with the shepherds and feed beside the tents where they feed the flock over which the Holy Ghost has made them overseers, and how often, while under these ministrations, the dear Savior appears, and our hearts do burn within us as we abide in his presence. If we are mourning an absent Lord and Husband, there is no more likely place to find him than beside the shepherds' tents, where his flock is cared for and find their pasture. The church of God is his abiding-place, and it is the true abiding-place of all who love and would follow him.

**REMARKS ON BROTHER J. M. DULEY'S
LETTER.**

WE are glad to hear of brother Duley's visit to Kentucky, and of the goodness of the Lord in visiting him and the brethren with an heavenly shower of blessing. How good his glorious presence to revive our drooping spirits and cause us to receive the gospel in power, in the Holy Ghost and in much assurance; at such times it is pleasant both to speak and hear. We have enjoyed brother Duley's letter, and feel sure many will be comforted in reading it. There are a few statements in it, however, which we think well to comment upon for the consideration of brother Duley and the brotherhood. It has been much in our mind the last few months to offer some thoughts upon these very points. We feel sure that brother Duley will not be offended; his love for and interest in the cause of Christ is equal, no doubt, to our own. It is well for us all to understand each other in matters pertaining to salvation.

Brother Duley says, "There is much letter preaching, concerning which there is no objection to the words, but the spirit is not in it." We have often wondered if it can be possible that there is "letter preaching" in the church of God, by the servants of Jesus Christ? Before this question can be answered we must first ascertain what "letter preaching" is. Paul says the apostles were made "able ministers of the new testament; not of the letter, but of the spirit;" he also tells us "the law is spiritual." Surely the gospel, which is the power of God, is spiritual; where then do we find "the letter?" We have thought more particularly in the ceremonial law; Christ blotted "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." The following Scripture, with brief comment, may answer to make clear our position upon this point: "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 we are delivered from the law, that being dead wherein we were held: that we should serve in newness of spirit, and not in the oldness of the letter." "In the flesh" signifies, we think, an unregenerate state, which was the condition of Israel under the covenant of works. (Such was also the condition of the Gentiles who were without law.) Hence "the motions of sins, which were by the law," did work in them to bring forth fruit unto death. But now, being delivered from the law wherein they were held, Paul says, "We should serve in newness of spirit, and not in the oldness of the letter." Now being dead to the law (ceremonial) by the body of Christ, they were to serve God, not in circumcision, meats, drinks, divers washings, &c., but "in spirit and in truth." "Circumcision [now] is that of the heart, in the spirit, and not in the letter."—Rom. ii. 29. The service of the apostles therefore was not to minister in those things (the letter) which had been observed under the covenant of works, which had men appointed specially for such service, but were to minister in spiritual things. Therefore, said Paul, we are made able ministers of the new testament; not of the letter, but of the spirit. To preach "the letter" is to preach the doctrine of works, which is the direct opposite of grace. The apostles did not preach "the deeds of the law" (ordinances) as means of salvation, but Christ and him crucified. There were some, however, who did preach "the letter" (deeds of the law), saying, "Except ye be circumcised after

the manner of Moses, ye cannot be saved." It is said of them they "would pervert the gospel of Christ." When the apostles were in council at Jerusalem they said with regard to such "letter preaching," it would "put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear." This was called preaching Moses. The apostles wrote a letter to the brethren, who had been disturbed by the preaching of those letter preachers, telling them how to walk and from what things to abstain, and also assured them that they (apostles) had given no commandment to those men to preach circumcision, or to command that the law of Moses be kept in order to be saved. They assured the church that the only means of salvation was in the blood of Jesus Christ the Son of God. "In Jesus Christ neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them." If indeed the preaching of "the deeds of the law" for justification before God is "the letter," (and we believe it is) can it be said now, or since the resurrection of Jesus, that his servants preach "the letter?" Some of our very ablest ministers have been accused of preaching "the letter" because they are not experimental preachers. Did the writer of Hebrews preach "the letter" when he presented Christ in contrasting the priesthood of Aaron and Melchizedek with the priesthood of Christ? or when he contrasted the blood of goats and calves with the blood of Jesus? Surely he was not preaching or writing the experience of the children of God nor anything that would excite their emotions. Read Paul's sermons as recorded in the Acts of the apostles, and also Stephen's sermon; see if they were

preaching "the letter" when they declared the wonderful works of God in salvation, beginning with the promise to Abraham and tracing Christ through the different generations until manifest in the flesh, then to the cross, to the tomb and to the right hand of God. The gospel is "the power of God," not tears, frames or feelings. It is true that men and women are often brought to tears when under the sound of real gospel preaching; this is godly sorrow, and it worketh repentance. It is also true that men and women are more often brought to tears when some sad experience, of an earthly nature, is being related in the pulpit. If we are blessed at all with the spirit of discernment, we have not as yet found the gospel, the power of God unto salvation, in that; it is worldly sorrow, and it worketh death. There is no such thing in the dispensation of grace as the gospel being preached in "the letter;" there is no such gospel. The gospel is always the same (the power of God), but it does not always affect the children alike; the preparation of the heart is as necessary as the answer of the tongue; when we are thus prepared it always comes in power, in the Holy Ghost, and in much assurance. If there were more sound, fearless, faithful doctrinal preachers, the church generally would be better established in the doctrine of grace; could readily detect heresy when preached, hence less confusion and disorder. Peter thought it well that the brethren be established in the truth; Paul thought it necessary that they be established in the principles of the doctrine of Christ.

We have no thought or intention of criticising the experimental gift, it fills its place in the purpose of God; neither is it proper to belittle the doctrinal gift, which also fills its place. That God has

given both to the church we have no doubt; the Lord gives each gift of the ministry for the edification of the body of Christ.

Again, brother Duley says, "I have heard men preach smart, systematic sermons, when I knew full well that there was no gospel in it; God's children have no time to sleep when the gospel is coming to them in the power of the Holy Ghost." If system in preaching is an evidence of "no gospel," we will have to do away with Christ's sermon on the mount; the mind of man cannot conceive such system as he manifested. The sermon of Stephen in Acts vii. 2-53, will also have to be cast one side, for no man, save Jesus, was ever more systematic in preaching than he. Some true servants of God have been accused of preparing their sermons, because they deliver them in an orderly or systematic way. We should not be too harsh in our judgment of our brethren; it is as natural for some men to speak orderly as it is for others not to do so. This is due to the mind of the man; some men are orderly at home and at business, a place for everything and everything in its place, while others are the opposite. An orderly mind is a "good gift," therefore it is of the Lord.

With regard to the children of God going to sleep during preaching, if this is an evidence of "no gospel," but "letter," we shall be compelled to examine the preaching of Paul and the prayer of Jesus to see if the power of God, or the Holy Ghost, was present. During the preaching of Paul on one occasion a certain young man went to sleep "and fell down from the third loft." During that agonizing prayer of Christ in the garden, Peter, James and John went to sleep; they could not watch with him one hour. If the preaching of Paul and the prayer

of Jesus did not keep the children awake, why should we feel disturbed or doubt the presence of the Holy Ghost when some go to sleep under the sound of our preaching? Jesus said to the disciples who slept, "The spirit indeed is willing, but the flesh is weak." The spirit is as willing now as it was then, and we feel confident that the flesh is as weak now as it was then. Should the entire congregation go to sleep it would not evidence that the gospel was not being preached. We imagine that brother Duley has preached as good gospel sermons when no one was in sight or hearing as he has ever done before congregations, and perhaps better if he has attempted to use those sermons before assemblies. We feel sure he was not depressed and so discouraged that he stopped preaching because no one was there to hear him; why should he feel so in the pulpit, if all were asleep, if it be the same gospel he preached when entirely alone? No doubt it has ever been the same.

Brother Duley says, "It is an injury to the cause of God to continue to drag along when one sees that he has no liberty, and the brethren are not edified." We feel very certain that one can judge when he has no liberty to himself in speaking, but we question the judgment, at such times, of the speaker concerning the edification of the hearers. They all appear to him just as he feels, but they do not always feel as they appear to him. It is often easier to stop than to go on, but it is not always best; it is easy to get into the habit of stopping after a fifteen or twenty minute talk, but this is very unsatisfactory to the brethren; often they make special effort to be present, and feel disappointed when the minister stops after a very brief discourse. Gospel ministers frequently preach their most able

sermons when, to them, they are in utter darkness.

We leave these remarks for your consideration. We hold our dear brother Duley in high esteem, and have no intention of wounding him in commenting upon his letter; if mistake is made in so doing, we assure him it is not of the heart. Faithfulness, charity and long-suffering toward one another are essential to the well-being of the brotherhood which we are commanded to love.

K.

OBITUARY NOTICES.

Elder William Lee Staggs was born in Vigo Co., Indiana, Oct. 19th, 1842, and departed this life July 25th, 1906, at the home of brother W. S. Bourland, near Keller, Tarrant Co., Texas, after a lingering illness with stomach and bowel trouble of ten weeks duration. He was the youngest of ten children born to Elijah and Nancy Staggs, four of whom yet survive. His mother was sister to Elder Wilson Thompson. Brother Lee was never married; he emigrated to Parker Co., Texas, in 1880, and was baptized in the fellowship of Zion Hill Church in 1891, by Elder A. D. Bourland, and shortly afterward moved to Indian Territory and soon began speaking in public. He was ordained to the full functions of the gospel ministry in 1895. He remained in the Territory, preaching among the churches in that region until 1900. He was dismissed by letter from Zion Hill Church in 1899, and united with Harmony Church, in Indian Territory. He came back to Texas and joined by letter Denton Creek Church, Tarrant Co., Texas, in 1901, and was called to the pastoral care of the church in 1904. He was an able minister, sound in the faith, and one who did not shun to declare the whole counsel of God. The end was peaceful and quiet. When asked if he realized his condition and felt resigned, he answered that he was resigned and willing to depart, that he had fought a good fight, he had kept the faith, "henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Elder Robert Keith spoke very appropriately upon the occasion to the comfort of the sorrowing brethren, friends and relatives present, after which all that was mortal of our brother was laid to rest in the Bourland graveyard, there to await the resurrection morn.

"Blessed are the dead which die in the Lord from

henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

His brother,
PRESTON STAGGS.

Joseph Chipchase was born in London, England, April 1st, 1829, died June 18th, 1906, at his home in Cleveland, Ohio, after an illness of four weeks. His death was due to an abscess of the liver. His suffering was intense, but borne with patience and fortitude. He leaves beside his widow, five children by a former marriage, two sons and three daughters, and four children by the last marriage, three daughters and one son. He was a kind husband, a loving father, and will be greatly missed in his home and in the Beulah Old School Baptist Church at Cleveland. He was never absent from our meetings unless providentially hindered. A short time before he died, feeling that the end was near, he called his family to the bedside to bid them farewell; he bade them compose themselves, saying, "I have something to say; weep not for me, but weep for yourselves." Then catching a glimpse of his sorrowing wife, as her face was bathed in tears, he asked, "Why art thou cast down, O daughter of Jerusalem?" He experienced a hope at the age of thirty, and was baptized soon afterward in London, England, continuing until the day of his death firmly established in the doctrine of predestination and election, ever affirming that the robe wherewith he was clothed was the workmanship of the Master's hand.

The writer was called, and tried to speak words of comfort to the sorrowing ones from Matt. xii. 48-50.

WM. S. ALEXANDER.

FELL asleep in Jesus, at his home, "Squirrel Hill," near Readyville, Rutherford Co., Tenn., Wednesday night, July 18th, 1906, **Ephraim A. Speer, M. D.** He was born August 7th, 1838, son of Joshua K. Speer, a great preacher and good man, born in Surrey Co., N. C., April 22nd, 1794, of Old Baptist parents. The Speers' ancestry traces back to Gen. Forbes, 1758, on one side, and in another branch to Simon Hadley, Lord Mayor of London, A. D. 1300. Dr. Speer served as a surgeon in the Confederate army four years. He died of paralysis agitans, a disease from which the faculty is agreed there is no record of recovery. That the readers of the SIGNS may know what manner of spirit Dr. Speer was of I gladly spread before them three of his sayings: "Let the stars fall rather than apply for divorce." "If I could know that my children would tell the truth, always the truth, just the truth, only the truth, I would be satisfied." "A true man is always trying to be honest in act, in word and thought." I offer these three utterances of my "baby brother" as my contribution for the betterment of up to date civilization. I think there is nothing finer, grander, in English literature.

WM. S. SPEER.

WOOSTER, Ark.

MEETINGS.

NOTHING preventing, the church at Cammal, Pa., will hold their yearly two days meeting the fourth Saturday and Sunday in August, (25th and 26th) 1906. Brother Samuel Maffat lives close to the depot. We hope to see a goodly number of lovers of the truth. Cammal is the railroad station on New York Central Railroad. D. M. VAIL.

THE Old School Baptist Conference of Maine will be held, the Lord willing, with the Old School Baptist Church in North Berwick, Maine, commencing on Friday, August 31st, 1906, and continuing three days. We shall gladly welcome all who love our Lord Jesus Christ in sincerity. Those coming will be met at North Berwick on Thursday before the time appointed for our conference.

FREDERICK W. KEENE.

THE Mt. Pleasant Association is appointed to meet with the Sulphur Fork Church, Henry Co., Ky., Friday, August 31st, and September 1st and 2nd, 1906. Those coming by rail via Cincinnati or Louisville, will get tickets to Campbellsburg over the L. & N. R. R. Trains arrive from Louisville 9 a. m. and from Cincinnati about 10:20 a. m., in time for meeting Friday, and will be met. A cordial invitation is extended. P. W. SAWIN.

THE Maine Old School Baptist Association is appointed to be held with the Old School Baptist Church at South Gardiner, Maine, to begin on Friday before the second Monday in September, 1906, and continue three days. Those coming by rail will be met at South Gardiner on Thursday, Sept. 6th, at 3 p. m., and taken to place of entertainment. All lovers of the truth as it is in Jesus are cordially invited to attend.

J. E. HUBBARD, Clerk.

THE Bald Eagle Church, at Mt. Sterling, Montgomery Co., Ky., being unable to hold the association as appointed to be held with her, the Licking Old School Baptist Association will instead be held with Little Flock Church, Anderson Co., Ky., beginning on Friday before the second Saturday in September, (7th) 1906, and continuing three days. Those coming by Southern Railway from either east or west will take local passenger train for Alton Station, Ky., where they will be met Thursday, Sept. 6th, morning and evening, also on Friday morning, Sept. 7th, 1906. Those coming by L. & N. or C. & O. trains will be met at Frankfort, Ky., on Thursday only, Sept. 6th, 1906, morning and evening, both east and west bound trains:

P. W. SAWIN, Moderator.

J. T. McCOUN, Clerk.

THE yearly meeting at Rock Springs, Pa., is appointed for the second Sunday, and Saturday preceding, in September, commencing on Saturday, Sept. 8th, at 10 o'clock. Those coming by rail will take trains at Philadelphia and Baltimore for Perryville, over the P. B. & W. R. R., to connect with the 4 p. m. train on the Port Deposit and Columbia R. R. for Rolandville, Md., arriving there at 4:30 p. m., where they will be met and cared for on Friday evening. A cordial invitation is extended to all lovers of the truth who wish to meet with us.

D. M. THOMAS.

PROVIDENCE permitting, the Roxbury Old School Baptist Association will be held with the Second Church of Roxbury, on Wednesday and Thursday before the third Sunday in September, 1906. Those coming by train will be met at the Roxbury depot on Tuesday afternoon before the meeting, and also on the morning of the meeting. We extend a hearty welcome to all who love the Lord Jesus in sincerity.

HENRY BRONSON, Church Clerk.

THE Old School Baptist Church at Justus, Pa., expects to hold a two days meeting Wednesday and Thursday, Sept. 19th and 20th, 1906. Those coming via Ontario & Western R. R. or Delaware & Hudson R. R. will come to Olyphant, Pa., on Tuesday previous, where they will be met and cared for. Any one desiring can address A. B. Russell or Geo. Goodrich, Olyphant, Pa., R. F. D. Those coming on D., L. & W. R. R. will come to Glenburn, Pa., and take back to my house in Waverly, Pa., or drop me a line and I will meet them on Tuesday. We hope to see a goodly number of brethren and friends from a distance.

D. M. VAIL.

THE Lexington Old School Baptist Association will convene, nothing in providence preventing, with the Olive and Hurley Church, Ulster Co., N. Y., the first Wednesday and Thursday in October, (3rd and 4th,) 1906. The nearest station for those coming from the east is Olive Branch; coming from the west, Shokan, via U. & D. R. R.

JAMES H. BEVIER, Clerk.

THE Juniata Old School Baptist Association will meet, the Lord willing, with the Sidling Hill Church, in Fulton Co., Pa., October 12th, 13th and 14th, 1906. We extend a cordial invitation to all lovers of the truth, especially to our ministering brethren. Those coming by railroad will come on the B. & O. or Wabash to Hancock on Thursday, where they will be met and cared for. The distance to place of meeting is about twenty miles.

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Dr. B. F. Coulter, of Philadelphia, Pa., and read on
the occasion. Some of the brick in the meeting-
house was brought from Wales to this country, and
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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 74. MIDDLETOWN, N. Y., SEPTEMBER 15, 1906. NO. 18.

CORRESPONDENCE.

THE PREACHER TO YOUNG MEN.

“REJOICE, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.”—Ecc. xi. 9, 10.

In both the book of Proverbs and this book of Ecclesiastes, or the Preacher, Wisdom is talking to her children. In the words of the text those are addressed who are subjects of grace, but who are young in this life. In this language of the Preacher we find some of the acceptable words which he sought to find out, even words of truth. These words of the wise are as goads, causing them to whom they are spoken to move forward in the path of duty, and are “as nails fastened by the masters of assemblies, which are all given from one shepherd.” The nails which fasten the teachings of wisdom in the heart, and the goads which urge us forward, are given by our good Shepherd, and are as sure evidences of his tender care, and are as sweet food to the exercised soul, as are his precious promises. These are plain words, fraught with most

important meaning. They mean just what they say. They express a serious admonition, but there is no threat in them. The young man is not told to do what is wrong and then threatened with punishment for it. Gospel language is not ironical. The young man of grace is told to rejoice in his youth. This he naturally must do; he has buoyancy and vigor peculiar to this time of life, and he does rejoice in them. It is a pleasure for him to live, and a joy to exert his strength of body and to exercise his mental powers. The Preacher gives him to understand that this is not wrong, not sinful. He does not know the infirmities of age, and the spirit and teaching of the gospel do not require him to try to repress the ardor and stifle the pleasurable emotions that belong to youth.

The young man who is here addressed has had an experience of grace; he has felt his sins forgiven, and now rejoices in a hope of salvation through Jesus; he feels a new controlling power within him, and desires to live free from sin; he realizes that his nature is still sinful, and not to be trusted, but he is given to trust in Jesus, and to look to him alone for help and for salvation; he desires to be

sober and grave, and to walk humbly before God. But he is in the morning of life, and as he joins in the praise and worship of God there is a vivacity in his heart and mind which will manifest itself in his actions, in his voice, in his expressions. This he cannot and need not try to suppress. This mental and physical freshness and pleasure of life will be felt and shown in his daily walk and conversation.

In this sense the young man is told to walk in the ways of his heart, and in the sight of his eyes. The ways of his young heart and the sight of his undimmed eyes are not like those of an old man, and he cannot make it appear as though they were, nor would it be right for him to assume what he does not feel. He does not know the decrepitude of age, and he cannot honestly appear as though he did. That will come to him in its time, if he remains long in this world, and the years will soon enough draw nigh when he shall say, "I have no pleasure in them." But now, in the days of his youth, he does have a natural pleasure in the years as they come to him, and he may know that this pleasure in itself is not wrong, and that he can take the cheerfulness of his heart as properly belonging to him in this early time of his life.

Now comes a serious and most important declaration: "But know thou, that for all these things God will bring thee into judgment." This solemn truth is to be taken into careful consideration now, while in the midst of youthful activities, and always, during all the years of our life upon the earth, we are to keep in mind that "God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." This is the concluding declaration of this wise Preacher. This Judge is Jesus; he

is our Lawgiver, he is our Judge, he is our King, he will save us. His judgment-seat, in regard to the judgment here spoken of, is in the gospel church; he is in the midst of her. It is also in the heart of every child of God. Christ is in every one of them the hope of glory. By them, and by them alone, are his judgments known and felt in this time state. A living soul cannot sin wilfully without feeling the judgments of the righteous Judge against him. Can a living man thrust his hand into the fire without feeling pain? Can one put live coals into his bosom without hurt? No more can one who has divine life come into contact with sin without suffering. The judgment is rendered at once, when the sin is committed. The knowledge of it, the meaning of the stripes, what they are for, may be kept back for a time, but the judgment will be effectual.

We observe that it is not only evil things, but also good things, which are to be brought into judgment. We are apt to read this as though it meant that to be brought into judgment were necessarily to be condemned, but this is not so; the judgment is for or against us, according to the character of our work, whether good or evil, and the character of our work depends upon the motive or spirit which directed it. If we are moved by the vain and selfish spirit of the flesh in what we do, seeking our own glory or the gratification of our carnal desires, then our work is evil in the sight of God, however good it may appear in the sight of men. But if the Spirit of him who raised up Jesus from the dead move or quicken us in doing the work, then it is good, our conscience clear of blame, and the judgment in our favor. (Romans viii. 11-13.)

What a divine favor it is to be enabled

by the Holy Spirit to so walk that we may have a conscience void of offense toward God and toward man. Paul exercised himself to this end. (Acts xiv. 16.) Zechariah and Elizabeth walked in all the ordinances of God's house blameless. It may seem that few attain to this condition, so many of those we esteem more perfect are constantly complaining of their sinfulness and heart wanderings. We are to remember, however, that our sinful nature is a burden and a bondage of corruption to every one who has the life of Jesus in the soul, and that the most spiritual christian, though mercifully kept from sinful conduct, feels the sinfulness of his nature so deeply that he must, like Hezekiah, walk softly before the Lord all his days in the bitterness of his soul.

Now comes the solemn and loving admonition, "Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity." What a solemn reminder is given us in this last sentence of how little of value there is in this mortal life for us. While we are told that it is our privilege to rejoice in our youth, yet we are reminded that youth is soon gone, and that even while it lasts it is only vanity; we cannot build any permanent happiness upon it. All the goodness and glory of man upon the earth are only as the grass, and the flower of grass. How soon the grass withers and the flower fades. Why then should one ever hesitate between a worldly benefit and a gospel duty?

Notice what precedes our text, and how the Preacher brings our minds to this subject: "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: but if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they

shall be many." Then this solemn conclusion: "All that cometh is vanity." So far, then, as this mortal life is concerned, not only the sweet and pleasant seasons of childhood and youth, but all the years to come, have nothing for us but vanity. We are given the privilege of enjoying the things of this world for the brief period of our stay here, especially in our earlier years, but are carefully enjoined to "use this world, as not abusing it: for the fashion of this world passeth away." —1 Cor. vii. 31. In youth or old age we are always to "seek ye first the kingdom of God, and his righteousness."

How shall the young man remove sorrow from his heart, and put away evil from his flesh? By taking heed to his way according to the Lord's word; (Psalms cxix. 9;) by a most careful attention to all the commandments, teachings, admonitions, exhortations and reproofs of the gospel; by putting off "the old man, which is corrupt according to the deceitful lusts," and putting on the new man, "which after God is created in righteousness and true holiness;" by keeping under the body and bringing it into subjection; by not forsaking the assembling of ourselves together; by walking in the Spirit, as we live in the Spirit. It is only by grace that any man can do this. We must have grace that we may serve God acceptably. But this grace is sure to be given according as we truly feel our need of it. Jesus is full of grace, and each one of his children will in his necessity find that grace sufficient for him. All this is told in the next verse, where the same young man is still addressed: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Then follows a most striking

description of the evil days to come to those who stay long in this world, and the pleasureless years that will soon be drawing nigh. Nowhere else can be found so touching and pathetic a description of the infirmities of old age. The peculiar figurative language used in picturing these infirmities makes the description doubly sad and mournful; it emphasizes the declaration that "all that cometh is vanity;" it shows good reason why the young man should not set his heart upon worldly treasures, nor indulge in expectations of greater worldly good, and more enduring pleasures, in the years to come; it shows him that the failing powers of nature will disappoint such expectations, and how, as the sun and light and moon and stars become darkened to his failing sight, and the clouds return after the rain, and the grasshopper becomes a burden, he will be compelled to say of those years, "I have no pleasure in them." But there is one thing that will remain ever fresh, and new, and full of joy to him who has ever once felt its power and blessedness, and that is the word of our God. Though all other things fail, this will never fail, but endures forever.

It is at this time of life that the children of wisdom feel the power of this command with them: "Remember now thy Creator in the days of thy youth." It is not merely an exhortation, not a suggestion for them to consider, but a word of power; it is the word and work of Jesus in the soul, now made manifest in this time of greatest temptation to seek worldly pleasures and to lay up worldly treasures. The world is new and attractive to the young man exulting in the strength and freshness of youth, and eager to join in all the activities that are all around him. How liable he is to listen to world-

ly-minded men, and to turn away from the path of strict integrity, in his earnest pursuit of worldly interests. It is now that he feels the restraints of the Spirit of life within his soul; it is now that the voice of Wisdom is heard within him saying, "My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck. My son, if sinners entice thee, consent thou not."—Prov. i. 8-10.

God is not only our Creator in the earthy Adam, but also our Creator in Christ. "We are his workmanship, created in Christ Jesus." "If any man be in Christ, he is a new creature." This spiritual creation is in "righteousness and true holiness," and is "unto good works, which God hath before ordained that we should walk in them." And unto this one, in this morning of life, comes this tender and solemn admonition to remember his spiritual Creator; to remember Jesus and all of his commandments, which he has written in the fleshy tables of the heart. All of the gospel is full of this loving care to the children of God. Jesus speaks to this new heart of grace, and the apostles all are careful to stir up the pure minds of the Lord's people by way of remembrance of the things of Jesus. As you go about your business in this world, so busy and so full of wickedness, remember Jesus in this sweet command, "Seek ye first the kingdom of God, and his righteousness." As you meet men of the world in your worldly concerns, do not forget the words of the apostle of Jesus, "Abstain from all appearance of evil." And again, "Walk honestly toward them that are without." And again, "Flee also youthful lusts." Let all the precious words of Jesus abide in you; they are better than all the riches

and honors of this world. Neither the learning and wisdom of the world, nor its honors, nor its gold and silver, are for a moment to be compared with the words of Jesus and his love and favor felt in the soul.

Those who are called by grace are given a tender conscience in the fear of the Lord, which is a blessing of infinite value. It is especially noticeable in the young. By frequent contact with evil, and by thoughtless yielding from time to time, this conscience may become defiled and seared, so that children of God may be left to go into gross wrong without apparent check of conscience. But such a condition cannot last very long; divine life in the soul must soon manifest its abhorrence of all sin; the time must soon come to those who have wandered from the right way when the terror of the Lord will be felt by them. (2 Cor. v. 11.) The Lord knows how to effectually punish his erring children, and at the same time make them feel the tenderness of his love to them. Peter's denial of Jesus with curses was terrible, but it was necessary in order that he might know himself; then only a look from the dear Savior was necessary to make Peter see the greatness of Jesus' love for him, and to make him weep bitterly. The Lord says to his people now, as of old, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities."—Amos iii. 2. If under the law of Moses every transgression was punished, how shall we escape, if we neglect so great salvation? (Heb. ii. 2, 3.) This punishment of the Lord's people, in which for their good he visits their transgressions with the rod, and their iniquities with stripes, (Psalms lxxxix.) is not by way of atonement, for they are made to know that Jesus effectually put away

all their sins by the sacrifice of himself. It is not the law of Moses that we are under, but the law of the Spirit of life in Christ. Paul manifests the tender love and care of the Spirit of Christ for all his wandering children when he says to the Corinthian Church concerning one who had grossly sinned, and whom he had sternly commanded them to put away, "Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow."—2 Cor. ii. 6, 7.

There have been those who held the doctrine of the absolute sovereignty of God as absolving them from any responsibility for their conduct, and left them free to fulfill the lusts of the flesh with impunity. Such do not give evidence of divine life. The Lord's people will be tempted, as Jesus was, to cast themselves down; but he conquered for them, and in his own time he will give them the banner to be displayed in the face of the enemy, and they will be enabled to answer in his name. "It is written again, Thou shalt not tempt the Lord thy God." Those who truly believe in the sovereign power and predestination of God will be found very tender of conscience, and very jealous for the honor of God; they believe that God's eternal purpose includes everything that takes place in this world. If we could believe that one thing could occur which the Lord wished had not occurred, and which he did not intend, how could we trust in him any more? But the Lord so works his will in his people that the more they see of this absolute sovereignty of God, the more they desire to walk carefully before him, in obedience to all of his commands; and also they learn the more every day

that Jesus is their life and righteousness, and that without him they can do nothing.

Those who have a spiritual belief in the truth of predestination do not go about doing a thing because they think the Lord predestinated it; they know nothing of what God has predestinated until it comes to pass; they are given a new principle in their hearts to guide them, and that is the fear of the Lord, which is to hate evil. When they sin they do not charge their sin upon the predestination of God. The Lord moved David against Israel to number them, but David did not plead that as an excuse, but said, "I have sinned, and I have done wickedly."—2 Sam. xxiv. 1-17.

What a good habit it is to be constant in our attendance upon all the meetings of the church, and upon all the ordinances of the dear Savior, even though we know every day that we cannot bring our minds into a worshipful state. What a blessing it is to be given a desire, and a humble, spiritual determination to spend our years in youth and manhood in the holy service of God, even though we feel more and more how unworthy and unfit we are to engage in that pure service. How good it is to grow up, as it were, in the family of God. How great a blessing it is to have the wish in our poor hearts that we might subordinate all worldly things to the things of the Spirit; that we might truly rejoice in our youth, while it lasts, not by indulging in vain amusements or selfish works, but in acts of devotion to the Lord; in speaking of his goodness and talking of his power; in helping the needy, and in doing what we find to do in our earthly lot in the fear and love of God. We may well seek the Lord in this way, and may well hope that he will be found of us, unwor-

thy and unprofitable as we are, and that he will lead us in the paths of righteousness for his name's sake.

To one who has been favored to feel in some degree in his heart and to manifest in his life the power of the Preacher's words, the days of advancing age will not be regarded as evil. It will still be true that infirmities will be felt, and natural pleasures will fail, but this will not be esteemed as a loss, for the spiritual things of the kingdom of God, which have occupied his mind in youth and manhood, are still his chief joy. Though he may rise up startled at the voice of the bird, and may feel the grasshopper to be a burden, and the keepers of his tabernacle to tremble, and may see the almond tree flourishing, and realize that he is very soon going to his long home, yet he will not feel that he is going away from things of value, for he feels the tokens of God's love in his soul, and that has long been the one thing of real value to him. That love sometimes, even now, makes him return to the days of his youth, so that his flesh is fresher than a child's.

SILAS H. DURAND.

SOUTHAMPTON, Pa., August 7, 1906.

JANUARY 18, 1906.

ELDER F. A. CHICK—DEAR BROTHER:—My eyesight being very poor this last summer, I failed to read all the numbers of the SIGNS. Not long ago I read your editorial in the August 15th number, in which you say that prayer and exhortation and the commandments are not inconsistent with the predestination of God. You do not know how much I have enjoyed reading it. Since reading it, so much has passed through my mind that I have felt deeply impressed to write, but as it would be in opposition to many

whom I regard as the dear children of God, I have feared that I ought not; but to relieve my mind I will write and send it to you, asking you, as I have before, to carefully examine it to see whether it is truth. I want what is published from my pen to honor and extol our God, to declare his holiness and sovereignty, his omnipotent power and his sovereign right to rule over the work of his own hands, and to abase poor, sinful man in deep humility.

I want to ask some questions. The Bible says that his people were chosen in the furnace of affliction. Was Adam afflicted before he fell? What need had he before he fell for that grace which God gave in Christ before the world began, which was given according to his eternal purpose? For it is said that we were chosen according to his own purpose and grace given us in Christ Jesus before the world began. Must we not believe that when his choice was made, and that in affliction, too, he also predestinated to allow Satan to cause the transgression, in order to carry out his eternal purpose? Must we not believe that he ordained our weakness when he gave us that grace before time was? And must we not believe also that it was not that he merely foresaw that we would be weak, and so provided grace, but that we were chosen according to his purpose and grace? And being chosen in the furnace of affliction shows that all our afflictions were ordained before the foundation of the world. Our God also ordained before the foundation of the world all the exhortations and admonitions. One of them is to "humble yourselves therefore under the mighty hand of God." Poor, vile and sinful as we are, what will humble us more than to contemplate the majesty and holiness of God? He has a

holy and sovereign right to do as he pleases with the works of his own hand, and none dare say unto him, "What doest thou?" Paul spoke often of his grace, and of that eternal life which God that cannot lie promised before the world began. He saw the purpose of God as it was being carried out, and yet he also could say, "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?" O no, no, dear brother, let us lay our hands on our mouths and prostrate ourselves in the dust and own our guilt. We are just as guilty before God as Pharaoh was when God hardened his heart that he should not let Israel go. We dare not say that God was the author of the sin in the case of Pharaoh. Who that has that grace in his heart which God gave him in Christ before the world began, and a precious hope of eternal life which God promised before the world began, would ever think of charging our God with being the author of sin in predestinating and in carrying out such a purpose as that which gave us eternal life and a sweet hope in Christ? Paul said concerning Jacob and Esau, "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." Again, he said, "Is there unrighteousness with God? God forbid." Yes, his holiness and his sovereignty forbid that there should be unrighteousness with him. Read the ninth chapter of Romans. Paul knew that some would say, "Why doth he yet find fault? for who hath resisted his will?" and in reply silenced them and upheld the right of our God to do as it pleases him. How sweetly he harmonizes these with other Scriptures, such as,

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in Christ before the foundation of the world.” Then let us lay our hands upon our mouth and say, We have uttered things we understood not. Let us ever be willing to suffer with Jesus.

June 2nd.—I will now resume this writing. I remember a text taken by my beloved cousin, Simeon F. Riggs, which seems to be connected with what I have written above, some months ago; it reads as follows: “For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.” While he spoke beautifully from it, I remembered that it was written that we were chosen in the furnace of affliction, chosen to suffer with Jesus. Blessed Jesus! Blessed purpose of God which has worked out for us a far more exceeding weight of glory! And he predestinated us unto the adoption of children by Jesus Christ unto himself. Some whom I esteem as dear saints, and concerning whom therefore I would speak in love and deep humility, say that God foreknew, and therefore prepared a remedy, though he did not intend that this that he foreknew should be done. But we read, “Whom he did foreknow, he also did predestinate to be conformed to the image of his Son.” Would it not cast a reproach upon the omnipotence of God to say that Satan foiled any of his purposes? I believe that God ordained all his commandments, and created his children unto good works, which he hath before ordained that they should walk in them. On the other hand, neither do I like the expression, “Can’t help it.” This seems too much like a cloak for our wanderings; yet we cannot command of

God our spiritual enjoyments when he sees it to be for our good to hide his face from us. But the life that is spiritual within us enables us to fall into the dust at his feet with confession of our guilt. God forbid that we should ever violate his blessed commandments given unto his children. We must not, and if we be true believers in Christ we will not say, I cannot help my transgressions, for God predestinated them. Such language as this will not harmonize with the law of God given to us in Christ. We have many imperfections; even our thoughts are evil if not prompted by divine grace, but we can keep from open and wilful violations of his commandments. Yes, in our darkest seasons we are not dead spiritually, we do cry for grace and mercy to help us in time of need, and I, for one, need his grace every hour, for I know there is no good in myself. But he has promised to give grace to the humble; let us ask his grace to walk in lowliness and humbleness before him as we ought to walk; let us try to honor his blessed name for all that he has done for us; let us be reconciled, as was Paul, to our trials. Did I not believe that God has a holy and wise purpose in all my trials and afflictions, I should surely sink in despair.

Write on, dear brethren and sisters, of your joys and sorrows, doubts and fears; if you were all without them I would be as one alone.

July 11th.—After reading the July 1st number of the SIGNS and enjoying it much, I have concluded to send you what I wrote a long time ago. Now do with it as your faithful judgment dictates, and if it does not harmonize with the teaching of the Bible throw it away. I want to take the SIGNS as long as I live and am able to pay for it. I hope

all the subscribers pay promptly; I know that it must be a great expense to publish a paper, beside all the arduous labor connected with it. May the Lord stand by you all in your work of love.

From a poor, unworthy worm of the dust,

S. B. THOMPSON.

[WE do not think we need say anything further in reply to the questions proposed by sister Thompson, near the beginning of the above excellent letter, than we have already said in the editorials referred to by her. It is sure that all things were predestinated of God before the world was, and it is equally sure that no child of God, as sister Thompson has well said, will ever think of taking shelter for his transgressions behind God's predestination. Adam was not afflicted before he fell, but our God, before the world was, purposed that his elect people should in this world pass through the furnace of trial. It is in this sense that they are said to be chosen in the furnace of affliction. God's purpose was that it should be so.—C.]

WILLOW HILL, ILL., July 3, 1906.

EDITORS SIGNS OF THE TIMES—VERY DEAR BRETHREN IN THE LORD:—If the Lord will, I desire to write you a short letter for the SIGNS, if you deem it worthy of space. I have had a desire for some time in my weakness to let you and the dear correspondents and readers of the SIGNS know how I appreciate the doctrine of God our Savior, as presented in the SIGNS OF THE TIMES by its editors and contributors. I am grateful to say that where the SIGNS is read regularly the brethren are established in the faith of God's elect, which is an evidence that it is supported by the grace of God. In weakness I am traveling much of the

time now among the Lord's dear people. This summer I have visited many brethren in northern Illinois. The Lord of the kingdom has wonderfully blessed me in building me up, I hope, on our most holy faith. The kindness and brotherly love the dear brethren and sisters have manifested to me I shall never forget. The brethren whom I have met are earnestly contending for the faith once delivered unto the saints. I desire to say that my faith and only hope is still in the Lord, and in viewing the future I only view Christ as my all, for he is all things to his people; he is Head over all things to the church. I feel the need of him every moment of my life, for without him I am nothing, yes, less than nothing, and vanity. How I desire to be kept humble at the feet of Jesus, and esteem my brethren and sisters better than myself, for I am the least one in God's kingdom, if one at all. I know if I am thus kept it must be by the power of God through faith unto salvation, ready to be revealed in the last time. My experience teaches me that I have no power or ability of myself to direct my course through life, but I look unto Jesus, who is the author and finisher of our faith, to keep me in the way, for he is "the way, and the truth, and the life: no man cometh unto the Father, but by me." Again, "There is none other name under heaven, given among men, whereby we must be saved." "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." When he bowed his head on the cross, and said, "It is finished," and gave up the ghost, the work his Father gave him to do was completed, and that was

to save his people from their sins. The angel said, "He shall save his people from their sins." A positive declaration. "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." He was the surety of his people, therefore he could legally come and suffer and die to redeem them from under the curse of the law, being made a curse for them, for it is written, "Cursed is every one that hangeth on a tree." His people had sold themselves for naught, were ten thousand talents in debt, and not one farthing to pay; their sentence was death. Our Savior had power to lay down his life for us, and he had power to take it again. He said, "All power is given unto me in heaven and in earth." He satisfied divine justice, fulfilled the demands of the law, made full atonement for our sins. His blood was shed for sin, for without the shedding of blood there is no remission of sins. He was buried in the tomb, and the Jews made sure that they would keep his body there, but blessed assurance, he had power to take his life again. He rose again for our justification, hence in his resurrection the first sheaf of the harvest was secured, which secures the whole harvest. "Christ the firstfruits; afterward they that are Christ's at his coming." Well can the poet say,

"Jesus paid it all;
All to him we owe;
Sin had left a crimson stain,
He washed it white as snow."

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having

predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." All chosen in Christ Jesus before the world began were chosen to the end that they should be holy and without blame before God the Father in love. They were represented in him when he was made an offering for sin, and at the appointed time of the Father they are quickened into divine life, are given repentance and forgiveness of sins, and by grace walk in newness of life. "Old things are passed away; behold, all things are become new." They have no pleasure in sin and folly, but they desire to go home to their friends and tell them how great things they hope the Lord has done for them; they do not feel to tell what great things they are doing for the Lord, as men of the world claim they are doing, but confess their sins, and by the eye of faith view Christ as their Savior, giving him all the glory and praise for their redemption, for "Their righteousness is of me, saith the Lord."

Now in conclusion, "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." To deny the resurrection is to deny the resurrection of Christ. For, "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, [as some claim] then

is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." This is the hope of God's dear people, "which hope we have as an anchor of the soul, both sure and steadfast, and which enters into that within the veil; whither the forerunner is for us entered," and is at the right hand of the Father, making intercession for us, according to the will of God. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

Your brother in hope,

MARION BARTLEY.

HAMPSTEAD, Md., April, 1906.

DEAR ELDER CHICK:—It is a long time since I received your cheering words of Jesus and his love, of Jesus and his glory. "Bring forth the royal diadem and crown him Lord of all." I seem to be quietly resting under his banner of love; still there comes a feeling stealing over me, How can you rest when you are so unlike what you ought to be? Then I am carried back to the time when I would be in so much sorrow through being overcome by my daily trials, not knowing whither to go, and I would find that I had been looking to self, instead of to the true source of comfort. The words that have left the deepest impression on me are, "Ought not Christ to have suffered these things, and to enter into his glory?" I feel that these are wonderful words to be given to such a poor, finite creature as I, but O how encouraging and comforting! Although darkness overshadows us for a time, the Sun of righteousness is shining just the same, but we need a little darkness that

we may more enjoy the return of light. I feel that I ought to say each day, "Bless the Lord, O my soul, and forget not all his benefits." "For his mercy endureth forever." True, my earthly blessings are comparatively few, but what are the blessings of this life when compared with life eternal? to be with Christ, who died for us, that we might be like him and dwell with him forevermore. The foretaste is sweet, but the reality is more than we can conceive, and is a free gift from Love divine. "Amazing grace! how sweet the sound!" &c. I had some sweet meditation this winter upon the words, "God is my strength and power: and he maketh my way perfect." I think you know my thoughts better than I can express them, for it seems I never can find words to express my feelings, and then the evil one tells me I have no feelings to express. I was reading this morning about Gideon requiring a sign from the Lord, that he might know he was with him, and just so it is to-day; how often we ask for an assurance that we are his, and that he is with us. As we stray into byways and forbidden paths, we must be scourged, but we desire to feel that his loving-kindness is not withdrawn; we know that he is the same yesterday, to-day and forever, and this is why the sons of Jacob are not consumed. I enjoy reading the Old Testament, but there is so much that I cannot understand; I believe there is a spiritual meaning in it all, and how much comfort can be given to the weak ones when the beauty of just a few words, such as the "Scarlet Line," is brought to view by those who are endowed with that precious gift. As I was reading your reflections on, "And let us not be weary in well doing: for in due season we shall reap, if we faint not," to my surprise I

was the subject that had asked these comforting reflections of both humiliation and exaltation—self abased and Jesus exalted, and I must again say I cannot express the comfort I received. I was writing to the church and I spoke of it; for after having passed through twenty years of joys and sorrows, and when almost on the verge of despair still was upheld by his loving hand, I was now brought back to the time of my first love. Could we both (and all) rejoice together if it were not a reality? God grant that it may strengthen us to rest in that sweet love as of old, though sin does beset us on every side. I thought, too, how much good is done when we forget not to communicate one with another. I often wonder how you can write so much; (but I am so frail in every way I guess is why the task appears so great) you are surely blessed to write to the comfort of so many, and I think it is a help to keep the evil one at bay. Yes, I desired much to see you and family, but it was not God's will. I had the pleasure of being at brother Ensor's in August, when Elder Rowe and wife were there, and the Elder preached twice. Brother Kelley and family have been very kind to me, they took me to the all day meeting at Black Rock last May, and to hear our pastor this fall, and I purpose going with them the first Sunday in May. I do enjoy it so much; if I cannot retain the words, I think I do the substance, and it is so kind in all of them to give me the SIGNS, while I have nothing but love to give in return, but hope they may all receive that blessing which none but God can give. I enjoy it all; sister Bloomfield's letters are beautiful; I do thank Elder True for sharing them with us. I write but little, and therefore receive but few letters. I would have loved to have

heard Elder Rowe speak from my favorite hymn: "Amazing grace!"

Perhaps I have written you the same as I did when I wrote you last, but you know it is the same old, old story. This writing reminds me of hymn 518.

Love to all.

GEORGIA D. ENGLAND.

MUIRKIRK, Canada, June 3, 1906.

DEAR ELDER CHICK:—I have the consent of our dear sister to have the inclosed letter published. Many times I have read it with a feeling that the cool, refreshing waters from the streams of that city that John saw were refreshing my thirsty soul. Kindly insert the letter if you think it best. You need not publish this request, as I feel it would be crowding better matter out. May the God of peace rule in our hearts, and may we be kept in his fear and in his love, for he alone can turn man to destruction, and again he can say, "Return." He speaks and it is done. The words, "I will not leave you comfortless: I will come to you," and Isaiah liv. 8, came with power and much comfort to me lately.

In christian fellowship, I hope to look to the hills from whence our help cometh.

(MRS.) D. T. GILLIS.

APPIN, Ont., May 14, 1905.

MRS. JESSIE GILLIS—DEAR SISTER IN HOPE OF LIFE BEYOND THE GRAVE:—It is with a feeling of fear and much trembling I thus address the dear children of God, I am such a vile, weak worm of the dust; and it is in much weakness and trembling I attempt to answer your very welcome letter of some time ago, with the letter inclosed from sister Bessie Durand. I have so much enjoyed her letters in times past, and I did enjoy both your

letters very much, they seem to tell much of my feelings better than I can myself. I have been feeling so cold and dead in regard to spiritual things that I delayed writing, hoping that I would be enabled to write something of interest to you, but the longer I wait the worse I seem to be. I know that in myself there dwells no good thing, and I am continually made to say, O Lord, without thee I can do nothing.

It is sixteen years ago this May meeting that I was received into the church. Our May meeting was then on the first Sunday, and was changed to the second a year or two afterward. It was on Monday morning as the meeting was closing, when the people all started out of the house I thought I must go, too, but I had not strength enough to leave my seat; I had to stay, though so unworthy, and I could only tell them so very little, and to my surprise they received me, poor and worthless as I was, and I am no better now, more vile and ignorant every day that I live. My daily cry is, "Lord save me." That was the meeting it was arranged for me to stay at home and attend shop, but I could not stay, it seemed as though my heart would break if I could not get there. Saturday afternoon I started, and reached Elder Pollard's about 4:30, but was too late for that meeting, so I stayed all night there; I wanted to hear the company talk, but I did not want them to notice that I was listening. Dear Elder Bundy, who is now dead, was there, also Elder Wyman. My sisters who went to the meeting were very much annoyed at me for not telling them how badly I wanted to go, but I could not, I felt if they wanted to go as badly as I did I could not keep them home. I was not baptized till the time of the June meeting, and O how I was

tempted. I had scarcely gotten home when I felt I had been deceived and had deceived the church. I cannot find words to describe the distress of my mind; I could not eat or sleep for days at a time; I wished I would die before the time arrived to be baptized, and when I came up to the June meeting I thought, Now I will and must tell the church that I have been deceived and have deceived them, but I could not do that. O the distress of my soul; all day everything was darkness around me. Then I wished that when Elder Pollard would take me into the water I would be drowned, if I were not a fit subject for baptism. As I stood by the water waiting till he was ready for me I was as helpless as an infant, I would have fallen to the ground if they had not held me up, and everything around to me was as black as midnight; but as he took my hand to lead me into the water, strength was given me, and I was able to walk, but the darkness still remained, and did till the next morning; when I went out of doors then everything was changed, everything was praising the dear Lord for his loving-kindness and tender mercy; this remained several hours. I thought at that time I would not be troubled any more on account of sin, but we had only started to the meeting-house when I was again in great distress. It came to me as if some one had spoken: "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." Pen cannot describe the bitter anguish of my soul, and at the time of communion I did wish it would choke me if I were not a fit subject.

Well, you are having lovely weather for the May meeting; I hope you and your family are all in health and able to be there, and that you will all be blessed

with a hearing ear and understanding heart. I am not strong enough to attend the meeting this year, but hope to be able to attend the June meeting if all is well. Much of the time I am traveling in darkness, still I cannot give up the little hope that seems almost to be gone. I cannot dread death, (however it will be with me at the last moment) I have no desire for my health to be restored, but a longing desire that my journey here on earth will soon be at an end. I cannot but say, O Lord;

"Should sudden vengeance seize my breath,
I must pronounce thee just in death;
And if my soul were sent to hell,
Thy righteous law approves it well."

I am not as well this spring as I was most of the winter. I do not want to complain of my lot here, for I feel that all these afflictions are for my good. Hymn No. 192 is and has been a great comfort to me, and many others, but this one is very sweet to me now. If it is my happy lot to see Jesus as he is, and be like him, I shall be satisfied.

Write to me again if you feel a desire. Much love to you and your family. Give my love to the friends in Muirkirk and Duart, especially Deacon Campbell and his wife, also Deacon Gillis and wife.

Your very little sister, if one at all,
BESSIE BATEMAN.

PHILADELPHIA, Pa., Feb. 17, 1906.

DEAR ELDER CHICK:—Having returned from the afternoon meeting at Salem Old School Baptist Church, and feeling a sense of great thankfulness and praise to our God because of the love which he has given me for spiritual things, and for the fellowship which he has given me for all the dear brethren and sisters that rejoice in a complete salvation through our Lord and Savior Jesus Christ, who are taught (each one) by

the same Spirit, and together speak forth his praise, I feel like attempting to write to you, and as I do so I wonder, Is it from my natural ambition, or is it for the praise of God? I am aware that our God knows all the thoughts of our hearts, and nothing can be hidden from him; he also knows all the longings to be kept from the evil that so easily besets us in thought, word and deed; he knows all our mourning on account of sin, and all our prayers before we utter them. We may deceive the visible church, but we cannot deceive God; neither are we mindful of him until quickened by his Spirit, for, "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Thus "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

I question so often, "Why was I made to hear his voice?" I thought after receiving a hope that I could easily tell it to those around me, it seemed to me so wonderful and so plain. I had not read that "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." Christ has said, "My sheep hear my voice, and I know them, and they follow me." Nothing but the voice of Jesus can speak peace to the soul, or tell us all things that ever we have done, as he did to the woman of Samaria. Thus we have sorrows as well as joys.

My wife came before the church at the Saturday meeting, before the second Sunday in this month, at Southampton, Pa., and was received for baptism, but as Elder Durand was not very well the baptism was deferred till the second Sunday in April. Thus it is "one of a city, and two of a family." "And the Lord added

to the church daily such as should be saved." We finite creatures need not be exercised as to what is the purpose of God, but rest secure in this, that he doeth all things well, and that they that are his shall be manifest in the day of his power. I have felt ever since I was baptized last June that the Lord had begun a work in her heart, so my rejoicing has extended over all that time. She said, before I was brought to the church, that she had prayed for me, and that now I should pray for her, as she felt she could no longer pray. Also when I was at the communion she saw me in the fold and herself shut out; the world does not see it in this way. My joy is no greater than when I heard sister Lee, at Salem Church, relate her experience, or sister Savidge, at Southampton. This verifies our Savior's words, that there is neither marrying nor giving in marriage, but that all are one in Christ Jesus, and our joy is complete in him. I can say that the Lord has lifted me far above all worldly troubles, and made me to sit in heavenly places in Christ Jesus, and his banner over me is love. It is only by the grace of God that I am what I am. He has created in me a love (which is not of this world) for all those who worship God in spirit and in truth. This love, which is the very Spirit of Christ in us the hope of glory, binds and cements our hearts as one, so that we rejoice when we are assembled together and hear the name of Jesus exalted above all others, and sing, making melody in our hearts in praise to his great name for all that he has done for us. "There is none other name under heaven given among men, whereby we must be saved." May we all be kept in the power of his love, while on our earthly pilgrimage, and may his love produce all good works, and lead us to

give all honor and glory to his great name.

Your brother in hope,

J. M. FENTON.

PALESTINE, Texas, April, 1906.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST, AS I HOPE:—I have it in mind to write you a letter, as I have never written you before. I hardly know how to begin, but will start in this way: I am not a subscriber to the SIGNS, but have read it from a little boy; my father has been taking the paper many years, and I can get and read it whenever I choose. The doctrine advocated by the writers of the SIGNS is the doctrine taught by Christ and the apostles, if I am any judge of what the Bible teaches, but I am afraid I know nothing as I ought. Eleven years have nearly passed since I went before the church and told the brethren something of the way in which I had been led, and they received me for baptism on Sunday morning. It was a joyful time to me when I went to the water, and looking around saw a crowd about me of my companions, and they seemed to be enjoying themselves, but I could only say, Farewell, vain world, and all my old associates. From that time up to this I have been separated from them, and may God keep me so, for I am sure to go astray if not kept by his power.

My brethren, go on and earnestly contend for the faith once delivered to the saints; tell them that God hath done all things well; tell them that God hath saved his people with an everlasting salvation, and that before the world began he predestinated and purposed to save his people from their sins by the death of his Son. Not only that, but also tell them that all things were made by him

and for him; even Satan cannot go anywhere or do anything contrary to the everlasting purpose of God; he made the wicked for the day of evil; he makes peace and creates evil; he forms the light and creates darkness. Some will say, This will make God the Creator and Former of all things. Well, the Bible says so, too. I love the doctrine that God is before all things, and that by him all things consist, whether things visible or invisible. I love the doctrine that our God works all things after the counsel of his own will. Yes, my dear brethren, there is nothing comes to pass but what our God predestinated it. There is nothing that hath power of itself, "the powers that be are ordained of God." I believe that he hath all power, and that therefore he does his pleasure in heaven and among the inhabitants of the earth. It seems the time has come when those who believe this doctrine ought to let it be known, for many have departed from the right way. Moreover, brethren, as you see the day approaching, stand firm, trusting that he will make a way of escape for you. There are many who do not receive this, and count it hard doctrine; it is a rock that breaks their teeth. That rock is Christ, the Son of the everlasting Father; he is as one brought up with his Father. Were not his people with him? Yes, they were chosen in Christ before time began. Then at the predestinated time they are born in the world through ordinary generation, just as are others. Christ stood as a lamb before the foundation of the world, slain for them, to redeem them and save them from their sins. To do this he took part of that flesh and blood of which his people are partakers.

I have not written as I thought I would when I began, and perhaps have written

more than I should have done; it seems like myself, fit for nothing. I often fear that I am deceived, and that I will deceive others, but my desire is that God will undeceive me if deceived, that I may not pass away a deceiver. If you think this is of any worth, you may give it a place in the SIGNS, but if not, cast it aside, I leave it to your judgment. It is the first time I have ever written with consent for it to be published.

I remain your brother in hope,

T. O. BELL.

CANANDAIGUA, Mich., May 13, 1906.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I submit a letter I received so opportunely that it seems to me worthy of a place in the SIGNS. How precious letters are that come, like this, when one feels forsaken yet not destroyed, when he is just discussing the possibility or probability of his having to close this poor life alone. Brother Mouser has always seemed to me an example of meekness, patience, honesty, goodness and godliness, and I have greatly desired that I might also as worthily adorn the doctrine I have professed for forty-three years, and tried to preach for thirty-seven years feebly, yet boldly in all its purity and assurance, based on experience and the testimony of the word of God.

A. B. BREES.

SPENCERVILLE, Ohio, April 6, 1906.

DEAR BROTHER BREES:—It has been so long since I heard from you that I will try to write a little to let you know I have not forgotten you. I feel worried because of the many things that I do not do and the many things that I do. I feel very lonely, and would like to see you much. I would like to write to your comfort, but feel too poor and ignorant

to do so. I feel unworthy of the fellowship of the people of God; it seems to me if they could see and know me just as I am they could not bear with my imperfections; the total depravity of man in my case is full weight or measure, it seems. Paul says, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." What great and wonderful things we see in the blessed Savior as our hope, our life, our redemption. He is to his people all that they ever have or ever will need, a complete Savior, an all-wise, all-powerful, unchangeable God, the Creator and Ruler of the universe. O how thankful I ought to be for all his benefits. His mercy endureth forever. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Different from any that can be given by any man, or the world. The apostle says, "We are troubled on every side, yet not distressed; * * * always bearing about in our body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

These few lines seem poorly arranged, but it is all I could write you. Write soon.

Your brother, I hope, in the Lord,
D. MOUSER.

ROSWELL, Ga., May 25, 1906.

ELDER F. A. CHICK:—It has been my happy lot to be a reader of the SIGNS ever since 1898. In ordering the book "Feast of Fat Things," from Benton L. Beebe, I expressed my desire to have the SIGNS, which advocates the doctrine that

I believe to be the gospel of Jesus Christ, and I have received it regularly ever since, with the exception of a few numbers lost or misplaced in the mail, and being unable to pay for it I wrote you a statement a few days ago, and (unexpectedly to me) you had it published in the SIGNS, and a dear child of God read it and sent me a check to help pay for the paper, which I now send to you, also a small amount beside, which is all I can do at present, on account of sickness. You do not know what a comfort the paper has been to me in my loneliness, it has been a help to me to bear my afflictions, and to rejoice in the salvation of God's children by grace and grace alone. The Scriptures plainly teach that unregenerate man is under the law of sin and death, that he is walking according to the course of this world, and is by nature a child of wrath, until the law of the Spirit of life in Christ Jesus makes him free from the law of sin and death, or until the Lord shines in his heart to give him the light of the knowledge of the glory of God. Then he is delivered from the law, that being dead wherein he was held, that he should serve in newness of spirit and not in the oldness of the letter. When ye were the servants of sin ye were free from righteousness, that is, ye were not under the law of grace, but now being made free from sin ye became the servants of God. No man can say that Jesus is the Lord but by the Holy Ghost; no man knoweth "the Father, save the Son, and he to whomsoever the Son will reveal him." Here now are two kingdoms and two kings, one for each kingdom. The prince of the power of the air rules in the kingdom of this world, and Jesus Christ rules in his kingdom, and it is impossible to pass from one kingdom to the

other without being translated from the power of the one to the power of the other; this translation is by birth. The fruit of the kingdom of this world is adultery, fornication, uncleanness, lasciviousness, idolatry, &c., but the fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance, of which I only get a glance once in awhile, which is very refreshing to a soul hungering and thirsting after righteousness. "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)." "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" In my affliction I find comfort in the persuasion of Paul, for he said he was "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."

Will you please forgive me for trespassing on your time? I felt that I wanted to write to you and tell you that I would like to have a letter from you if you can afford to write to one as sinful as I am.

Yours in love,

G. R. JOHNSON.

SHELBYVILLE, Ky., July 4, 1906.

DEAR EDITORS:—I herewith send a letter to you for publication from sister Wright, of California. It will hardly be necessary for me to state that I had written her to come this way and we would attend the eastern associations together. After receiving the letter I thought to

make the trip alone, but the way looked long and lonely to me, and as I could find no one in Texas who would go even a part of the way, I finally decided to remain here. How much I did wish to be with you (at Middletown especially) you can never know. My heart was with you all through the three days of the association, and I scarcely thought of anything else during the time. It did look as though I might have gone after getting ready, but the Lord willed otherwise, and here I am at Elder Sawin's lovely home in Kentucky.

I had the pleasure of meeting Elder McConnell here last Saturday and Sunday, and heard him preach both days at Bethel Church, very much to my comfort. I have felt ever since that a refreshing shower had fallen and the dew of heaven had been distilled, a calm, peaceful rest has taken possession of me, and I feel revived. I felt while he was preaching that surely the Lord had given him a message for me and led me hither to receive it. The Lord's way is not our way, had I gone east perhaps I would have received no message; all good preaching is not messages. My visit here was most unexpected; I had purposed to visit a sister in Ohio who wrote me a pressing invitation, and seeing the appointments for Elder McConnell I decided to stop off and attend them. My visit with the dear ones so far has been very pleasant. Surely the Lord has blessed me all my days, my lines have fallen in pleasant places.

I will attend meetings at Turners Saturday and Sunday, and then go on to Campbellstown, Ohio, for a few weeks visit. I expect to attend the two associations in this State, in September, on my return south.

Will you please give this space in our

family paper, so the loved ones scattered over the land may know of my whereabouts?

Lovingly your sister,

L. C. RAY.

SANTA CRUZ, Cal., April 16, 1906.

DEAR SISTER RAY:—Just a few lines to-night to let you know that I will not be able to accompany you on your eastern trip, but my best wishes will go with you, and I shall think of you all, of the feasts which will be spread before you, and in my heart there will be great regret because I cannot be with you. If you see dear Elder Chick, tell him that I was always a Baptist, but that my short acquaintance with him greatly strengthened my faith; he is a dear, good man. And should you meet Elder Joseph Badger, say to him that you heard from me, and that I send him greeting in the Lord. He baptized me five years ago, and I love him for the truth's sake; indeed, I love all the brethren, and I am glad of it, for it encourages the hope that I have passed from death unto life.

I hope that you may have a safe journey, and that you may be fed bountifully from the King's table. When you return, if you can spare the time, I would be pleased if you would give me an account of your travels; what preachers you met, and tell me if the gospel sound is the same east as you heard in Washington, Oregon and Idaho last year.

Will close, with much love for you, and a great desire to go with you.

BESSIE WRIGHT.

MEARSVILLE, Va., Feb. 12, 1906.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—My time to pay for the SIGNS again has arrived, and with pleasure I renew. I have often desired to write a

little of the way in which I hope the Lord has led me. My parents were Old School Baptists. My father died when I was about seven years of age. I had serious thoughts about death and the eternal inheritance from my earliest recollection. When a child I was full of life and natural spirits and very wilful and wayward. I thought that I could do better at any time, and that I would do so when I grew older. At twelve years of age my troubles began to increase, but I would go out with my playmates and try to be as joyous as any of them, for I did not want any of them to know my feelings. I traveled on in this way until in my eighteenth year. I was alone one Sunday, and I thought I would go to my room and try to sleep. After I lay down such a fear came over me that I felt if I went to sleep I should never wake again. I tried to pray for mercy. What to do I did not know. All was dark and dreadful around. O how vain were all my attempts to pray.

I was about nineteen years of age when my trouble left me, but I cannot tell the time or place. At times I would feel peaceful and happy, but I was afraid that I was deceived; my prayer was, Lord, if I am deceived, undeceive me. I was at a revival meeting once where they gave an invitation for any who felt their sins forgiven to rise and tell the people; I was almost persuaded to do so, when these words came to me, "Be still, and know that I am God." I did rejoice with joy unspeakable and full of glory, but I did not have any desire to mingle with them.

The first sermon I ever enjoyed was preached by Elder Chick; he spoke of christian experience, and described my feelings better than I could myself. I thought, How strange it is! I had been hearing Old School Baptists all my life,

but I thought he preached different from any one that I ever heard. I tried to read the Bible, and it seemed to teach the doctrine of the Old School Baptists, but still I did not want to be one of them. I wandered around for a long time, but at last was made willing in the day of his power. My desire became so great to be baptized that it was my thought by day and my dream by night. The spirit was willing but the flesh was weak. I was baptized on the third Sunday in September, 1888. I felt then that the Lord was my Shepherd and that I should not want, but I find that when I would do good, evil is present with me. It is said in the Scriptures, "We know that we have passed from death unto life, because we love the brethren." I can truly say that I love the brethren and the things that I once hated. This is the year for the association at our place, and I hope that we may be blessed to have a good meeting. If it be the will of God, may we all meet to worship him who changes not.

Your unworthy sister, if one at all,
M. A. SOMERS.

BIRMINGHAM, Ala., July 5, 1906.

DEAR EDITORS OF THE SIGNS OF THE TIMES, AND ALL THE DEAR PEOPLE OF GOD:—I received the SIGNS two days ago; it is the second since my subscription, and I can truly say that I love it and the good people who write for it. As I read the experience of many of them it seems as though they relate my own case exactly. I feel the most unworthy of all, and this is, I hope, for my good. I have been a member with the dear Primitive Baptists nearly three years. A great many times, and in fact most of the time, I fear that I am mistaken, and that I did wrong in offering myself to the church, but still I am at times much comforted

when I think over that time. I believe fully that there is a God, and that Jesus Christ is the Son of God; I believe that he knows all things, and has all power. It is a comfort to believe that the most high God would not suffer my name to remain on the church book of Sardis Church, in Alabama, or upon any other, if it were not right in his sight. I think often that my mind is not on him enough. We all have different stations in life, and we must and will perform the things which he puts upon us. I do thank God that I love the Primitive Baptists; they are primitive indeed, their worship is according to the Scriptures of the New Testament.

Very often I start for the meetings feeling heavy at heart, and afraid that my heart is too stony to be touched, but when I get there and meet the dear brethren and sisters, and take them by the hand, I can feel that there is union, and my heart softens. When preaching is finished it often seems as though all the rough roads through life are cleared, and that I will never feel downcast again, but this will pass away, and how downcast I will again feel. But is not this for the best? Did not Jesus our Lord suffer when he was in this world? Did he not say the world would hate us, because it hated him? Should not this be of comfort to us, who trust that we are the people of the Lord, who is all powerful, and ever to be adored? I say us, for I hope that I am included in the people of his grace. O how I wish and yearn to know more of him, but we can know these mysteries only as it is his will to reveal them to us. In my prayers to God I often feel to ask him to be merciful to me, and that I may grow to know more of his love, and that I may be able to speak of it to his praise. When

I look at the people of God, and read their writings, I feel that they have a better gift than I have, but I do not envy them. Rather, it makes me feel glad to see them so strong in the love of God, but I do wish that I could possess the love that they seem to have. At this writing I have a heaviness of heart, but still there is a thankful feeling, I believe and hope that God has visited even me, and that his Spirit is, as I hope, directing these words.

I feel that I owe an explanation to the dear people of God with regard to the cause of some of my troubles of mind, so that you may understand why I feel so downcast. The great God above saw fit to take my companion from my side the sixteenth of last February. We had lived in unison together seven years, one month and one day. She was twenty-seven years old when she died. We were of nearly the same age, and were both baptized in the same faith on the same day, by Elder H. Barton, in Big Warrior river, in the fellowship of Sardis Church, the fourth Sunday in Oct., 1904, if I remember rightly, so you see we had a double love for each other. I have two children, a boy of six years, and a baby girl of eight months. It is hard for me, but God knows best, he works all things for good to them that love him, and I hope that I do love him. She has, I believe, gone to that ever bright world, where his Spirit giveth light to all who enter therein.

I will close, asking you all to remember your weak and unworthy brother in your prayers before God.

Yours in hope of a brighter world that is without end,

ODIE L. BROOKS.

McCARLEY, Mississippi.

DEAR BRETHREN EDITORS:—I feel impressed this morning to write a few lines for publication. The Scripture to which I wish to call attention is the language of our Savior, spoken to his apostles: "Ye shall be hated of all men for my name's sake." These words occur three times in the New Testament Scriptures: Matt. x. 22, Mark xiii. 13, Luke xxi. 17. Those who are familiar with the Scriptures know that the apostles and disciples of Christ have been hated and persecuted by the world since the foundation of the first church, and the reason is obvious, for they testified of the world that the works thereof are evil. There is not, there never was, and cannot be, an effect without a cause; the same cause is productive of the same effect in this age of the world. When we view our surroundings, the great Arminians reign over their subjects with their Sunday Schools and Foreign Mission Boards and Tract Societies and various other schemes, all of which are man-made machines and without scriptural authority, we can but testify against them through the press, in the pulpit and wherever occasion demands; and when we behold their thousands of dupes, who are flocking to them by their false teaching and excitement, we become awe-stricken with wonder and amazement, and are made to cry out, Poor, deluded people! They have a form of godliness, but deny the power thereof; from such we are commanded to turn away. Now, my dear brethren, I know that we Old Baptists, or "Hardshells," as we are commonly called, are not popular, and we are proud of it, otherwise we would fear that we were conformed to the world; then let us joy in tribulation and rejoice in persecution, knowing that thereunto we are appointed. There are

but few of us, compared to the world, so let us bear each other's burdens, and so fulfill the law of Christ.

I will close, trusting in Christ for the upbuilding of Zion.

Yours in Christ, I hope,

D. D. LODEN.

MASON CITY, Neb., April 18, 1906.

DEAR BRETHREN:—Thinking that many of your readers with whom I have had some correspondence in the past would like to hear from us here in central Nebraska, I will try to write a brief sketch.

Enon Old School or Primitive Baptist Church was organized near Mason ten years ago, and Elder Isaiah Waggoner was called as pastor. The present assistant pastor is Elder Smith Ketchum, of Chester, Neb., who has served us faithfully since he was called, about six months ago. The meetings have always been held at private houses, as we have no house of worship, on the third Sunday, and the Saturday preceding, each month. During the past year we have had the testimony of Elders C. M. Cooper, of York, John Chapman, of Bee, E. M. Keeney, of Table Rock, and Smith Ketchum, of Chester, Neb., all testifying to the same firm foundation of our hope, salvation by grace. We are at peace, and always hungry for the gospel.

Yours in a precious hope,

J. M. AMSBERRY.

MAYFIELD Ky., Sept. 4, 1906.

ELDER F. A. CHICK:—The Bureau of Statistics at Washington, D. C., has written me to give, or assist in getting up a report of our denomination in the United States. Now if it were requested through our papers that each clerk or moderator of each association would send a minute to

me at Mayfield, Ky., R. F. D. No. 5, I could collect from their minutes the statistics and make a report. I will send a copy of this to each one of our papers published in the United States and get them to request each clerk or moderator to send one copy of the latest minutes to me, so the statistics can be compiled. Now if this would suit as the best way, put in a request in some convenient place in your paper, and urge the propriety of a speedy return of the minutes, as it is wanted before the year closes. Congress has made it the duty of the Bureau to collect the statistics of all denominations, and I would like for our people to be correctly reported.

Yours in hope,

J. M. PERKINS.

[We think well of the above suggestion, and hope our clerks will respond without delay.—ED.]

CHANGE OF ADDRESS.

ELDER J. B. Slauson has changed his address from Vega, N. Y., to Halcottsville, Delaware Co., N. Y., and wishes those who desire to communicate with him by letter or telephone to address him at the latter place.

TO OUR SUBSCRIBERS.

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EXPLANATION OF DATES.

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EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1906.

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.***PROMISE.**

THE word occurs about one hundred and twenty times in the Scriptures of the Old and New Testaments. These embrace promises made by man to men, and those made by men to God in a few instances, but chiefly they are promises of God to men. Of these latter there are more than one hundred used in the Scriptures, and embrace promises of temporal and spiritual blessings. We read of the holy promise, of a looking for the promise by men, of the promise of an eternal inheritance, of the promise of the kingdom, of exceeding great and precious promises, of the children of the promise, of the heirs of the promise and of sealing with the Holy Spirit of promise, that these are sure.

Beside the places in which the word "promise" occurs in the Scriptures, there are hundreds of places in which promises are made, but without the use of that word. Future blessings are again and again spoken of and promised, and these places are to be numbered with the promises of God also. These, as we suppose, no one has ever taken the pains to number, and they all are embraced among the exceeding great and precious promises of the Lord.

Under the old covenant many promises

were conditional, but these conditional promises always related to the things that belonged to the dealings of God with Israel as his typical people. The promises which were conditional related to temporal blessings only; this one thing ought always to be borne in mind. Under the old covenant made with Israel, whereby they were distinguished from all the nations of the earth beside, there were no promises of eternal life or salvation conditioned upon anything required of them in the way of obedience. Emphatically the blessings were blessings in basket and store, and the curses were also of the same kind. If they were willing and obedient they should eat the good of the land, if they were disobedient they should experience drought, and famine, and pestilence, and the sword. It was not then true, and it never has been true, that the promise of the eternal inheritance has depended upon the obedience of men. Many men have made a sad mistake in supposing that the dealings of God with that ancient people related to salvation from sin, and death, and hell; not one word of that kind occurs among all the blessings and curses announced to that people; but there were promises, even under that covenant, which were unconditional. Such was the promise given to Abraham, that in his seed all the nations of the earth should be blessed; also that his seed should inherit the land of Canaan. Of these promises Paul says that the law, given four hundred years afterward, could not disannul them, so as to make them of no effect. The history of that chosen people shows that they forfeited all right to the conditional promises by constant disobedience, but they could not forfeit the unconditional promises of God. All that depended upon their obedience failed, but all that de-

pended upon the simple word and promise of God did not fail. That people was placed under trial to show how weak and vain is that hope that is based upon the righteousness of men. Man has been a failure all along the line: Adam was a failure, so far as keeping the command of God was concerned; Israel was a failure in the same way, and we all are failures when our own strength is considered. This constant failure was useful to prepare the way and show the necessity of the coming of him in whom there is no failure. There has been no failure in God, who gave the promise of the eternal inheritance through the obedience and merit of the Lord Jesus Christ his Son. Gospel promises, or the promises which are in Christ Jesus, are not conditional; that is, they are not dependent upon the obedience of men for their fulfillment. These promises are not yea and nay, but yea and amen in Christ Jesus, and they are unto the glory of God through his people. The words "yea and amen" mean here that they are not doubtful, that they do not depend upon uncertainties in any way. The words mean that all these promises are altogether certain of fulfillment, and they are thus certain because they are in Christ. All the promises that may be made by men are uncertain, in them all we must remember to say, If the Lord will. His will must and does govern all, and all the promises of God are sure of fulfillment, since he possesses all power, and is of one mind, so that none can turn him. All that God requires in order to the bestowment of all spiritual blessings has been fulfilled in Christ. If the fulfillment of any of his promises depends upon possessing perfect righteousness, then we have that righteousness in our Lord Jesus Christ; he, of God, has been made unto us wisdom,

righteousness, sanctification and redemption. It is true beyond all question that the bestowment of all the promises of God are to the righteous, and to the righteous only; but all that constitutes any man righteous before God is found in Christ Jesus, and he did fulfill all righteousness, therefore the promises in him are sure. Nothing either great or small remains for us to do to inherit any and all heavenly blessings, since Jesus has done all for us, and it is because he has done all that the law of God requires that the promises in him are to us unconditional and sure. No language could express this more forcibly than that of the apostle to which we have already alluded, viz: "All the promises of God in him are yea, and in him amen, unto the glory of God by us."

Our God has promised his children in this life many things, some of them are joyful and some are the things that belong to the furnace of affliction. These are also unconditional in the sense that they do not depend upon human merit or human obedience. Job's friends made the mistake of thinking that his afflictions were given him because somehow he was a great transgressor. They did not know how he had transgressed, but in some way they thought he must have done so, and so they held out to him steadfastly the admonition to improve his way of living as the condition of relief from his sufferings. We know that they were altogether mistaken from the narrative itself, and Job knew that they were mistaken, and said, "Miserable comforters are ye all," "physicians of no value." He also felt that if their contention had been correct, they had not by any exhortation of theirs helped him any, since he was without strength. "How hast thou helped him that is without

power?" he said. His afflictions were not in the least degree because he needed chastisement on account of transgression, this we know from the narrative, but his afflictions were for the trial of the faith that was in him, and to prove that there was such a thing as pure and unselfish service of God in the hearts and lives of his people.

The pathway of obedience in this life may prove to be the pathway of thorns, and persecutions, and oppressions; the most careful souls have sometimes been the most burdened ones. Happiness, as we judge happiness, does not always accompany a life of constant service, the most zealous and earnest souls, those who have labored more abundantly than their companions, often are most tempted, and tried, and sorrowful, because of temptation and doubt and fear. We have found it so in our observation after nearly forty years of association with our brethren in Christ. On the other hand, it has been true in our observation, not always, but at times, that those who have walked afar from God have seemed not to be greatly troubled with anything; they have been at ease in Zion. Paul did not say, If we sow to the flesh, we shall reap sorrow, but "we shall reap corruption," and sorrow is not corruption; rather sorrow is the beginning of holiness. He did not say, If we sow to the Spirit, we shall reap happiness, but rather "life everlasting." We reap the same thing that we sow. The conclusion from all this seems to us to be that not only is the obedience something to praise and thank God for, but also the happiness is his free gift which we do not earn or deserve. The afflictions and sorrows of the way are sometimes his best blessings, for they work for us a far more exceeding and eternal weight of glory. We have not

meant to say that there is no blessing in obedience, but rather that the blessing may not be what we call happy feelings, but deeper and richer experiences of that grace which can only be known by coming into more terrible experience of our own vileness of heart and life. This is the way in which we grow in grace, and in the knowledge of Jesus Christ. Our hope is based upon the promises of God; hope relates always to the future. What we have in possession we do not and cannot hope for. This is as the apostle teaches us: "Hope that is seen, is not hope: for what a man seeth, why doth he yet hope for?" And so the promises always are for the future; that is, we mean when uttered or given they are for the future. What we have received is beyond any promise. Promises are for what we desire and have not yet received. When a promise is fulfilled it ceases to be a promise. Hundreds of promises are given in the Old Testament, which were fulfilled afterwards to Israel, but chiefly we call attention to the multiplied promises of the coming in human flesh of the true Messiah; hundreds of years afterwards they were fulfilled, as we know, God did not fail in all this good word of promise. Again, daily are we receiving the fulfillment of some of the good promises of God, but that which we have received is no longer a promise to us. Some of the promises of the gospel are continuous promises; that is, they are for all our life here below; for instance, "As thy days, so shall thy strength be." It was so yesterday, it is so to-day, and the promise continues good, and assures us that it shall be so to-morrow. "I will never leave thee, nor forsake thee," is another continuous promise. This promise is now, not for the days that are past, but for the coming time. It is a wonder-

ful encouragement to recall all the times when God's promises have been fulfilled to us. His love in times past forbids us to think that he will ever leave us or forsake us; the past is a pledge of the future. The present fulfillment of the promises of God brings to us a glad assurance that the future shall continue to manifest his mercy, but the promises are always for the future when made, and so our hope is not fixed upon things present or past, but upon things to come. Not one good word has failed, therefore we feel assured that none shall fail of all that God has spoken. The daily grace received is our blessed assurance that grace shall continue to be ours to the end. Believers are said to be seeking a city whose maker and builder is God. Paul indeed knew Christ by personal experience, but yet he counted not himself to have attained, but said that he followed after that he might apprehend that for which also he was apprehended of Christ Jesus. Now he said again, We see in part, but then shall we see as we are seen, and know as we are known. All that believers receive while in this life is but a foretaste of what is beyond; this is our joy. The best here is mingled with imperfection, and we long for that imperfection to disappear; the most joyous days are more or less beclouded with shadows, and we long for that day that shall be without a cloud; thank God such a blessed hour is promised. It is this glorious hope that revives our courage by the way, and for this glorious fulfillment believers are looking and longing. Present experiences are helpful, and comforting, and cheering, for they are the evidences to us of the still more wonderful eternity to come. A traveler journeying on, with eagerness looks indeed at the guidepost to see whether he is still in the right way, and whether he is making pro-

gression that way, but he does not sit down by the guidepost as though here was all he could desire. As he reads the marks which the Maker of the way has placed along that way, he is reminded of the Father's loving care for his children, his pilgrims Zionward, and he has many precious thoughts of that Father above who so loves and so tenderly cares for his children, but still the chief joy of his heart is the hope of finally reaching his journey's end, and the joy of knowing that at the end there is such a city, the city of God. His heavenly Father has furnished him with a guidebook, and in it has assured him that even should he go astray his Father will seek him out, and not suffer him to perish, and that he will see to it that at last he shall be brought to the desired haven. The way in which he is traveling is the way of happiness, but it is so because it is the way to happiness that shall be perfect and entire.

There are many precious promises which have not yet been received, but which are as sure of being received as though we had already received them, and these are the promises of being kept through faith unto salvation till the end of the strife shall come, of the resurrection at the last day, and of heaven beyond. What it shall be to be there we cannot comprehend until that blessed experience is ours, but some things we are told about it: there shall be no marrying nor giving in marriage there, there shall be no sin or sorrow there, there shall be no death there, and every power will be in full accord with the will of God, so that there shall be no warfare there. Little foretastes are vouchsafed to us in this low ground journey of the royal banquet in eternity, but only a little, yet we feel fully persuaded that the things which are the joy of the believing heart here will be the joy

there. Believers shall not be strangers to heaven, that is, the things they loved here they shall find there; these are righteousness and peace and joy in the Holy Ghost, and the praises of the dear Redeemer in which they feebly share here shall be in their fullness there. But who can conceive of what it will be to be free from sin, and not to have one thought or wish save that which is in full accord with the righteousness of God? So often our will is not his will here, but there we shall have no will save to possess his perfect will, and the saved shall possess it, and be one with him, and be like him, seeing him as he is.

Well might the apostle speak of all these as exceeding great and precious promises, and for that which has not already been fulfilled we are waiting, and we are confident, because our God is able to fulfill them all, and he has promised that not one shall fail. C.

JOHN XIII. 12.

"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

Sister Belle Rupert, of Altoona, Pa., requests our view of the above Scripture.

It will be remembered that years ago this portion of the word was controverted and much bad feeling resulted. Because of this it is with hesitancy that we now give what seems, to us, its spiritual import.

Before entering upon the subject we want to assure our brethren who disagree with us on this question, that we have no intention of opening up the old trouble, and thereby bring about another dispute upon the subject. Those who differ with us regarding this matter, preach and write freely their views of foot-washing, to which we have not the slightest objection. We feel at the same time it is

our right to express our view, especially when asked to do so. There must be no bondage in this matter, liberty of thought and expression is the right of us all. Whether or not foot-washing was intended to be observed as a literal ordinance, "Let every man be fully persuaded in his own mind." We also desire to assure our brethren who observe it as a literal ordinance, that it has never affected our fellowship for them. Paul said such things should not separate us; in his day there was a difference of opinion regarding the subject of days. "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it."—Rom. xiv. 5, 6. So in this matter they who regard the literal ordinance regard it unto the Lord.

Now to the subject. We have every reason to believe that Jesus did actually wash the feet of the disciples; we have also every reason to believe that in instituting what is called the Lord's supper he took bread and blessed it, also that he took the cup and gave thanks; but there is a decided difference in his language used on these occasions. He said of the bread, "This is my body, which is given for you." Of the cup he said, "This cup is the new testament in my blood, which is shed for you." The signification of this ordinance was clearly given, and the disciples positively commanded to observe it, according to the order shown them, in remembrance of him. Repeatedly is this ordinance mentioned as having been observed, but nowhere do the apostles speak of a literal ordinance of foot-washing to be observed. The language of the Savior to Peter, when he

washed the feet of the disciples, was, "What I do thou knowest not now; but thou shalt know hereafter." How different from that concerning the bread and the cup. Surely Peter, as well as all the other apostles, knew what a basin was, and what water was, and what a towel was, and what it was to have their feet literally washed, but what it meant for Jesus to wash them they did not know, Jesus said so. If it were to be literally observed they did know, but it could not have meant that, because when Jesus did literally wash their feet he said, "What I do thou knowest not now." What it signified was revealed to them afterwards. There is no command to observe this as an ordinance in the language of Jesus, he said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." There is a vast distinction between the words "this do" and "ought to." There is a difference also between the commandments of Christ, and his example.

In presenting our view of the text we shall be brief as possible. Christ was the anointed of God, he was God manifest in the flesh, in him did and does dwell the fullness of the Godhead bodily: "But made himself of no reputation, and took upon him the form of a servant." "He humbled himself, and became obedient unto death." He came not to be ministered unto, but to minister.

The washing of another's feet in ancient times was considered the meanest, lowest or most humiliating service one could render to another. Kings did not wash the feet of kings, much less the feet of their servants, they were too lofty in their minds and stations. Simon, the proud Pharisee, did not wash the feet of Jesus, but Mary, whom Simon despised,

did with her tears, and wiped them with the hairs of her head.

In the text under consideration we find the King of kings and Lord of lords serving his servants in washing their feet. In this is taught what the disciples did not know then: spiritual humility. If he by whom all things were created, who is before all things, and by whom all things consist, the Head of the body, the church, humbled himself and served his servants in the humiliating service of washing their feet, we "ought" also to serve one another, be at the feet of our brethren. Instead of being high-minded we should fear and condescend to men of low estate; we should watch over each other for good; provoke one another to love and good works, and thus wash each other's feet. This is the only washing we need do for one another, because having been washed by the Savior, in his own blood, we are "clean every whit," and need not save to wash our feet. This presents an humble and godly walk in all things, manifesting the life of Jesus in our mortal flesh.

We have now briefly given what we understand the text to teach and also why we so understand it, and leave the subject, hoping that our sister Rupert may consider what we have said.

K.

CHURCH NOTICES.

At a special meeting of the Beulah Old School Baptist Church of Christ at Cleveland, Ohio, held on this the 24th day of August, 1906, our beloved brother, W. S. Alexander, was given liberty by a unanimous vote of the church to exercise his gift wherever the Lord in his providence may open a door to him. The church believes that he is called of the Lord to the work of the gospel ministry, and she feels free to recommend him to all sister churches as being sound in the faith.

Published by order of the church.

WM. HARMAN, Moderator.

J. O. CROSS, Clerk.

CLEVELAND, Ohio, August 24, 1906.

OBITUARY NOTICES.

Mrs. M. J. Jackson departed this life July 28th, 1906; she was born in Tippah Co., Miss., March 12th, 1862, making her age at the time of death 44 years, 4 months and 16 days. While young and reaching womanhood her father, J. D. West, (now deceased) in 1878 moved with his family to Texas, and settled in Tarrant Co., where she was united in marriage to W. J. Jackson April 17th, 1879. To this union were born five children, four sons and one daughter, two dying in infancy. She leaves three children and her husband. Sister Jackson and her husband moved to Eastland Co., Texas, in the fall of 1890, where he joined the Old School or Predestinarian Baptist Church called Little Flock, October 18th, 1893, and was baptized by Elder S. F. Russell. Here they continued for a time, enjoying the blessed privilege and relationship of their new life. From there they removed to Scurry Co., Texas, in 1897, uniting with the Old Baptist Church at Snyder, called Little Hope. The subject of this notice entertained a precious hope in the Lord Jesus Christ her Savior in the forgiveness of her sins some twenty-five years ago, and lived a devoted, faithful, exemplary christian unto the day of her death, with great fortitude sharing her portion of suffering affliction in common with the people of God, esteeming the riches of Christ and his reproaches greater than all the treasures of this poor, perishing world. She was an ardent friend and lover of the SIGNS OF THE TIMES, and some years since wrote a few articles for its columns, which doubtless many of the readers and correspondents remember, and in the midst of our late troubles caused by the introduction of new things among the Baptists, sister Jackson was steadfastly and immovably fixed in the old doctrine of Christ and the apostles. The theme of salvation by grace and grace alone, unlimited and unrestricted, was her delight, and she gloried in the absolute predestination of all things, saying it was the truth, and in it was the only salvation for a poor sinner. Her heart was ever open to speak words of cheer and comfort to the needy, and to visit the sick and afflicted. Her house was a stopping-place for sound Baptists. Sister Jackson was a woman of remarkable intellect, brilliant in her ideas and of quick apprehension, and with the eye of faith looked into the mysteries of the word of God as revealed to her by his Spirit, realizing in his precious promises the sure and certain accomplishment of all his purposes, ever desiring to be reconciled to the divine will. She had been in declining health for the past two or three years, finally was attacked with slow fever, which baffled medical skill and terminated her existence on earth, and she calmly fell asleep in Jesus to await the great day of the resurrection. We pray the Lord's mercy upon the bereaved husband and children.

ASA HOWARD.

DALLAS, Texas.

By request I will attempt to write in memory of two brothers who died in our home.

A. T. Stroad died in Thornton, Calhoun Co., Ark., May 28th, 1906, aged 62 years and 2 months. He was a member of my family eighteen years, and was a tender care for myself and wife, being badly crippled thirty-eight years. He was a brother to my wife, and looked to us more as father and mother than brother and sister. He bore his suffering with little complaint; he had a good experience and a hope in Christ; never joined any church, but was of the Primitive faith, and went several times to join, but conflicts would get in his way and keep him out. The church had fellowship for him. He was married to Miss Abbie Hodnett, Jan. 10th, 1874; she lived only four years and eight months, leaving no children. They now are waiting the resurrection together in the cemetery at Pilgrims Rest Church. We were grieved to give him up from our home; we did all we could, but his case was such that we could not relieve him; we hope and believe that he is now at rest.

ALSO,

S. B. Stroad died May 31st, 1906. He was called from his home in De Queen, Ark., to attend his dying brother, A. T. Stroad, in Thornton. He witnessed the death and funeral of his brother, and was to spend one more day with his sister. He had a talk with her before breakfast, then went to the table and in a cheerful manner talked with a niece and her mother about how submissive we ought to be to the death of such sufferers as his brother was. He was suddenly attacked with paralysis, and called me to help him into the room. He admonished his sister not to trouble about him, saying, "I am all right." Then he spoke of his precious family, he wished for his sons Tim and Breck to be here to go home with him. That day he talked freely until 8 o'clock, then talked no more, and passed away at 10:30 p. m., aged 59 years. His dear wife and three sons came and witnessed his death and took him home for interment. He was a good husband, father and citizen, a firm believer in the Primitive doctrine, and contended earnestly for the faith once delivered to the saints, but never joined the church. We mourn not as those that have no hope.

A. HOLLOWAY.

THORNTON, Ark., August 31, 1906.

DIED—At her residence in Loudoun Co., Va., Sept. 8th, 1905, **Mrs. V. F. T. Green**, aged 82 years, 3 months and 21 days. Sister Green was the widow of brother James Green, of Loudoun Co., whom she survived about thirty years. She was baptized by Elder Joseph L. Purington in the fellowship of Mt. Zion Church on the fourth Sunday in September, 1873, of which church she remained an esteemed member until her death. For a number of years she

led a lonely life, but she seemed blessed with a cheerful disposition and a spirit of resignation to the divine will. A complication of diseases rendered her last years years of great suffering, which increased as the end slowly drew near. She died in the faith in which she had lived, and her friends and brethren could but rejoice for her that her sufferings were over and she was at rest. Two sisters and two brothers after the flesh survive her, and dear old Mt. Zion numbers one less in her membership. But happy the one who in putting off this mortal putteth on immortality. How much harder it is for the saint to live than to die: "To live is Christ, [to suffer] and to die is gain." May God help us all, who need his help so much, whether we live or whether we die.

J. N. BADGER.

MANASSAS, Va., Aug. 20, 1906.

DIED—At her home in West Chester, Pa., sister **Jane Jackson**, daughter of the late Barrett and Margaret Jackson, of Fair Hill, Cecil Co., Md. She was born July 11th, 1828, and died August 8th, 1906, aged 78 years. She was baptized by the late Elder Gilbert Beebe in the fellowship of the Welsh Tract Church, New Castle Co., Del., Monday afternoon, October 17th, 1870.

Funeral services at her home on Friday evening, August 10th, conducted by the writer, using as a text John xiv. 2. She was laid away in the Cemetery of the Head of Christiania Church on Saturday, August 11th, 1906. Services were conducted by Elder J. G. Eubanks and the writer. She leaves one brother and sister, with the church, to mourn their loss.

B. F. COULTER.

MEETINGS.

The Old School Baptist Church at Justus, Pa., expects to hold a two days meeting Wednesday and Thursday, Sept. 19th and 20th, 1906. Those coming via Ontario & Western R. R. or Delaware & Hudson R. R. will come to Olyphant, Pa., on Tuesday previous, where they will be met and cared for. Any one desiring can address A. B. Russell or Geo. Goodrich, Olyphant, Pa., R. F. D. Those coming on D., L. & W. R. R. will come to Glenburn, Pa., and take hack to my house in Waverly, Pa., or drop me a line and I will meet them on Tuesday. We hope to see a godly number of brethren and friends from a distance.

D. M. VAIL.

The yearly meeting of the Cow Marsh Church is appointed to be held on the fourth Saturday and Sunday in September, (22nd and 23rd) 1906. We cordially invite our brethren and friends to meet with us. All the morning trains north and south

until 10:06 a. m. will be met at Woodside on Saturday and visitors cared for. Meeting to assemble at 2:30 p. m. Saturday.

W. W. MEREDITH.

The Lexington Old School Baptist Association will convene, nothing in providence preventing, with the Olive and Hurley Church, Ulster Co., N. Y., the first Wednesday and Thursday in October, (3rd and 4th,) 1906. The nearest station for those coming from the east is Olive Branch; coming from the west, Shokan, via U. & D. R. R.

JAMES H. BEVIER, Clerk.

The Old School Baptist Church of Lexington, N. Y., of the Lexington Association, has appointed a yearly or two days meeting to be held on Saturday and Sunday, October 6th and 7th, 1906. As it is immediately following the Association, which is to be held with the Olive and Hurley Church the 3rd and 4th, we shall expect all that can to come to our meeting.

FLETCHER MACKEY, Church Clerk.

The Juniata Old School Baptist Association will meet, the Lord willing, with the Sidling Hill Church, in Fulton Co., Pa., October 12th, 13th and 14th, 1906. We extend a cordial invitation to all lovers of the truth, especially to our ministering brethren. Those coming by railroad will come on the B. & O. or Wabash to Hancock on Thursday, where they will be met and cared for. The distance to place of meeting is about twenty miles.

AHIMAAZ MELLOTT.

The Virginia Corresponding Meeting of Virginia, Providence permitting, will be held with the New Valley Church, Loudoun Co., Va., commencing on October 17th, 1906, and continuing three days. Those coming from the east or south will leave Washington, D. C., Oct. 16th, taking the 4:15 p. m. train at Sixth St. depot for Leesburg, Va. A train leaves Washington 4:45; any coming on that train will notify me in time or they will not be met. Any coming from the west will be met at Washington Junction Oct. 16th, a train arriving at 1:32. This train leaves Martinsburg, W. Va., 12:41. As the meeting of this train is attended with considerable trouble, being so far off, we respectfully ask that those expecting to be met will write me in time, that I may make proper arrangements to meet them; they will surely be met if they let me know in time. We invite all who love the truth to be with us. We are hoping and praying for the divine presence of our heavenly Father; we feel that he will be with us.

E. V. WHITE.

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11:00 A. M.

2:30 P. M.

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is extended to meet with us.

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O F T H E
W E L S H T R A C T C H U R C H.**

The bi-centennial of the Welsh Tract Church, New-
ark, Del., was celebrated Oct. 20th, 1903. After
some delay it is now published in pamphlet form, and
is now on sale. Price 15 cents. The pamphlet
contains photographs of the Welsh Tract meeting-
house and Elder J. G. Eubanks, the pastor, the pro-
ceedings of the anniversary, letters of greeting from
sister churches and a historical sketch written by
Dr. B. F. Coulter, of Philadelphia, Pa., and read on
the occasion. Some of the brick in the meeting-
house was brought from Wales to this country, and
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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 74. MIDDLETOWN, N. Y., OCTOBER 1, 1906. NO. 19.

POETRY.

IS THERE A GOD?

“THE fool hath said in his heart, There is no God.”

Is there a God? Go ask the sea,
Whose waves with ceaseless flow
Say, God hath given us bounds, and said,
Thus far, no farther, go.

Ask of the storm-cloud o'er thy head,
And list to its reply,
Thou'lt hear the deafening thunder say,
God rules and reigns on high.

Then ask the stately forest trees,
With branches towering grand,
What power sustains their lofty growth,
Save God's all-powerful hand?

Ask of the tiniest leaf or flower
Its origin or worth?
They answer, God hath made us all
To beautify the earth.

Ask of the little birds that sing,
What of their mission here?
They tell thee, God has given us song,
The heart of man to cheer.

The sun, the moon, the twinkling stars,
The planets in their course,
Proclaim the handiwork of God,
Their center and their source.

Then ask thyself of God, O man
With mind and thought endowed,
Does not a voice within thee speak
In accents seeming loud,

Saying, There is an all-wise God,
Who rules this earthly ball,
Who made the heavens, the earth, and man,
The crowning work of all?

ABBY G. CLARK.

NORTH BERWICK, Maine.

CORRESPONDENCE.

DUDLEY, Muskoka, Canada, Sept. 30, 1905.

DEAR SISTER STREET:—Your kind and sympathetic epistle has just arrived, and I desire to thank you for your kind remembrance of me from time to time amidst this wilderness state of things (both external and internal), which is the common lot of all the precious sons and daughters of Zion, who through great tribulation must enter the kingdom of God. Still the eye of faith, though at times very dim, has always the glorious end in view, and the time will shortly arrive when we must lay down this earthly house of our tabernacle, and, as we humbly hope, (through amazing grace) shall enter more fully upon the enjoyments and blessedness of that rest which remaineth to the people of God. I was pleased to learn from you that there has been (as you hope) somewhat of a shaking among the “dry bones” at Brantford, and trust it may be your high privilege to yet see them rise up an exceedingly great army. I, like you, have felt for many years past that it was desirable that a regular morning and evening service should be maintained among the

Old Baptists, still it does not appear to be our heavenly Father's will that it should be so, and to that will I feel assured you all earnestly desire to submit. For my own part I can see no better way than to wait patiently, watch the Lord's hand carefully, and as it may be laid on the minds of the friends, plead the case with him. I am not speaking here in any legal or Arminian sense, but on this wise: although I know my salvation is entirely of the Lord in its origin, in its manifestation on Calvary, in its revelation and blessed operations in my soul, and in its glorious completion by the Spirit of the living God, yet the enjoyment of that salvation depends quite largely upon a godly life and conversation.

I should have been pleased, had it been so ordered, to have gotten to Brantford to have heard brother Chick, whom I have never seen, but can say I truly love for the truth's sake. I look on him as a brother highly honored, gifted and blessed of God, doubtless very poor (in himself), yet making many rich. Indeed, it is so with me when at times I get into the valley of Baca, which alas, alas, I often do; both my vile, fleshly nature and the devil himself seem to vie with each other in placing him before me as an ensample, instead of him, who, when in my right mind, clothed and sitting at Jesus' feet, is the Alpha and Omega, the beginning and the end of our complete salvation.

Well, I will try to comply with your earnest request, if God wills it, namely: give you an outline of my call (if ever I was called, which at times I very much doubt) to labor in the vineyard of our blessed Lord. At my advanced age (eighty years) I cannot give dates, as my natural faculties, especially memory, eye-

sight and hearing, are much impaired, but our God can, if it is his pleasure, bring even all providential matters to my remembrance.

I think I gave you in my last letter an outline of my experience of the Lord's gracious dealings with my soul up to that ever memorable time that the "lawful captive" was to be delivered and brought into the light, liberty and freedom that belongs to the people of God. At that time the joy of deliverance, for a few days, was so great that I verily believed all my sorrows and all my sins were gone forever. At that time I decided to give up a seafaring life, and obtained a situation, and my mind for some two years was greatly exercised as to whether it was not my duty to attempt to speak in the open air. Right here I may say that being entirely ignorant of sects and parties, and taking all to be gold that glittered in the professing world, I had become linked in with the Arminians, who were constantly telling me that I ought to be doing something for God, either in visiting the sick and dying, speaking in the slums of London, in thieves' lodging-houses, work-houses, hospitals, &c. Consequently I was put on the preaching list, and appointed to the Spitalfields and Whitechapel Districts, where, permit me to say, I always met with marked respect from my hearers, even in the lowest dens of vice and misery.

I will now try to get a little nearer the subject I have before mentioned; I will try to describe the beginning of an exercised mind. Oftentimes, for two or three weeks at a stretch, the matter became such a burden that literally there was no rest either night or day. Sometimes I would earnestly beg of the Lord that he would eradicate the thought altogether

from my mind; at other times I would plead I had no gift, and my utter unfitness for the work, my ignorance, blindness and unworthiness. Still the thought continued to harrass my mind, and I would hope against hope that the dear Lord would in his own time open up the way, which at the present was hedged up with hewn stones, and that he would perform the thing that was appointed for me. I ought previously to have said that by this time I had been brought out from among the Methodists, and was sitting fairly regularly under the ministry of Mr. James Wells, a Strict Baptist, of the Surry Tabernacle.

Now for step number two. One morning, while engaged in my daily occupation, and when I was not thinking at all about it, suddenly a voice appeared to speak powerfully within me, saying, Go to the London city Mission-house and offer your willing service. I immediately threw down my tools, and in my rough working attire went to the mission-house, and, to my surprise, after being examined by four "learned divines," was at once accepted, and remained five years, when on account of the committee having learned that I was a poor "Hardshell," and that I had become a member of a Strict or Particular Baptist Church, myself and another brother, also a poor "Hardshell," were given to understand that although they had no fault to find, yet there was no longer room for us there unless we could give up what constitutes, really, the religion of the Lord Jesus Christ, namely: election, predestination, the everlasting love of God, with every other truth that is experimentally precious to every regenerated child of God. For five days my brother in Christ and myself were enabled to stand before the Mission Board, and through strength given at the

time, successfully refuted many errors entertained by them, and fully established the doctrine of grace as being made known and its preciousness experienced in the heart of truly believing souls. The result was as follows; I give it as nearly as possible in the exact words of the chairman of the Board: "Well, brothers Knifton and Hearson, when I speak for myself I speak for every gentleman on this committee. We are very sorry that you two brethren, whose labors have been honored of God on an average with any other agents of the Mission, and against whom there is not a black mark, should be brought before the committee simply because you do not see exactly eye to eye with your local superintendents. We believe all these things ourselves, but we do not think it wise to preach them." Our reply was simply handing in our resignations, which was thrice done before accepted, and we each received the following note a few days later:

"Very Dear Sir:—The committee had no alternative yesterday but to receive your resignation, which however they did with deep regret, and with most earnest wishes for your spiritual and temporal welfare. It will be postponed by us to any date you may desire to leave.

Yours very truly,

JOHN GARWOOD."

You will now see, sister Street, how all my hopes were shattered, as hitherto I had been led to look upon the work of the Mission as preparatory, in a certain sense, for preaching the word. Now the enemy began to make great havoc upon me, taunting me with what I had done: Why did I not soften down before the committee? Look at what I had brought my wife and family to. I had no earthly means, debts were to be paid, and I might

rest assured that God had forsaken me. These and numerous other fiery darts were hurled by the enemy, and to all outward appearance things certainly looked very discouraging (though I had not as yet actually left the Mission), and I was driven more and more to lay my case, in a time of real soul trouble, before the dear Lord. Now deliverance was at hand; God was working for me, and prayer was answered in a most remarkable way. In a dream, or vision of the night, (call it a dream) I dreamed that it was Sunday morning, and that I was walking along one of the leading streets in north London, called Euston Road, and as I walked along my attention was attracted to a somewhat ancient and peculiar building that stood quite a distance back from the road; I also heard the praises of God being sung therein, and the door was wide open. Curiosity led me to go and look in at the door; I saw the interior was also very peculiar, and although it was a somewhat large place, I could perceive there were but very few worshipers, and there was no one in the pulpit; but while standing leaning against the door-post, two men came to me from the inside, begging that I would try and preach for them, as their minister was away at the seaside for his health. I thought they also pressed me in as soon as I had given a tardy consent, and I had to speak, and was made to promise that I would also speak at evening service, which in my dream I thought I did. Now leave the dream, and behold what I have ever believed was the hand of God in the matter. Very early in the ensuing week I received by mail a letter of which I here give contents:

“Dear Brother:—The Baptized Believers’ Church, meeting for divine wor-

ship at the Holly Bush Hill Chapel, Hampstead, are desirous of obtaining a supply for the pulpit for a few Sundays. Mr. Frith, one of our deacons, has mentioned your name as a young man able and willing to aid a poor and needy cause; will you kindly respond?”

My reply was that I had never attempted to speak from a pulpit, but would seek wisdom and direction from on high, and if it was the will of the Lord I would try to be there. To my mind, and circumstances as I was at the time, this was something strange, though I felt it was in some way the work of the Lord, I knew not how; beside I had never known Mr. Frith, or had the slightest knowledge of there being such a church at Hampstead. The following Sunday I set out for Hampstead with truly a heavy heart, no passage of Scripture on my mind, neither could I find one in the whole book of God; all was dark, vain and wild within and without. With the fleshly pride of my heart, and fiery darts of Satan, as well as a felt sense of my utter ignorance and barrenness, I could only groan inwardly for that help of the Spirit that I appeared to need more than ever I had done before; but when I reached the chapel, lo, this was the very building that I had seen in my dream; a measure of light was given, and I was encouraged to speak, feeling at liberty in my soul, and the people appeared to have heard well, requesting me to speak again the next Sunday, and although I refused to take anything for my poor service, yet before I could get away from the building, by one and another the sum of about sixteen dollars was given to me. I cannot tell you how highly elated “Old Man” Knifton became. What a fine preacher he was going to be, very little short of even Paul himself. Yes, this

was the very church I was to be settled over, &c. O friends, what an amount of pride, Phariseeism and hypocrisy there is about even the very best of the children of the living God. Well may we feel shame and confusion of face before the throne of grace from time to time. Truly the flesh lusteth against the Spirit, and brings our souls into bondage and captivity to the law of sin, and were it not that now and then we are favored to realize the enjoyment of our hope, namely, that amidst it all, that is, all our sins of heart, of lip, of life, our secret sins which so easily beset us, that none but God and ourselves are cognizant of, that we are washed, sanctified and justified freely from all things, in the name of the Lord Jesus and by the Spirit of our God, we should be of all men most miserable. I have no desire to wallow in the filth and mud of my own desperately wicked and deceitful heart, but to exalt the precious Redeemer, amazing grace, everlasting love, predestination and eternal election of all the flock of slaughter from before the foundation of the world.

But here again (through manifold infirmities) I find I have wandered from the subject you wished me to write upon, so I will just mention one more incident and conclude. To make it clear, I may say here that previous to my actually leaving the Mission I had been received as a member of a Strict Baptist Church, under the pastoral care of John Foreman, a man of God, loved and revered by all that feared God for his works' sake. He had been its pastor, I believe, forty years or more. The church was in a healthy and numerous condition, numbering some five hundred or more, exclusive of outside congregation. At the close of the evening service one Sunday he gave out a notice from the pulpit that our young

sailor man (friend Knifton) would preach there on the next Wednesday night, stating that fathers generally liked to hear how the little ones could prattle. I was not present at that service, but on the following Tuesday evening, while engaged in giving my final address to my few poor people at the Mission hall, I noticed two of our deacons enter and take a seat among the handful of those present, and at the close of our little meeting one of them said as follows: "Brother Knifton, we are sent to say that you are to preach at Mount Zion, instead of Mr. Foreman, on Wednesday night." What! I, a poor, ignorant worm? "No," I replied, "I am sure I shall not." "Well," said he, "Mr. Foreman is out of town preaching anniversary services, he gave the notice out on Sunday, and everybody is coming to hear you preach, and you be there." O my, O my, whatever shall I do? Here again the fear of man and pride of heart became rampant, as it were, my heart sank like lead in the mighty waters, all was darkness and barrenness within, the will of the flesh was getting the upper hand, without there was nothing but thorns, and briars, and brambles, all indicative of the curse, and Satan himself driving me to a place called "wits' end." I tried to pray, but every word appeared to be thrown back upon me, the book was sealed, no text, and, like Noah's dove, I could find no place for the sole of my foot to rest upon. I at last concluded that I would not go, come what might, but the Lord's thoughts were not my thoughts, neither were his ways my ways, as the sequel will show. Now observe, I resided not more than five minutes walk from the chapel, and service would not commence until seven o'clock, but a full hour before the time I left my house, my mind full of rebel-

lion and confusion, but settled on the one point, I would not go. Where I went I cannot tell, all I know is that I wandered up one street and down another, until as the clock struck seven I found myself at the church door. On entering I saw the place was filled with people to hear "our young sailor friend," and there was I as barren as the heath in the desert, the heavens as brass above my head, and a heart like adamant stone, and I am fully satisfied that no poor wretch has ever ascended the platform for execution with greater fear or dread than I ascended the stairs of that pulpit. No text; truly I may say I was there in weakness and in fear and much trembling, but the Lord was there, too, though I knew it not. At length, the second hymn having been sung, the words of David in the eighty-eighth Psalm, "I am shut up, and I cannot come forth. Mine eye mourneth by reason of affliction," came creeping into my mind. The Lord gave me fair liberty in speaking, though what I said I know not, but I remember my concluding words were these: "Friends, you would have me to preach, I have done my poor, poor best, and if you are not ashamed of me and it, I am ashamed of myself." For which saying I received from the deacons, on behalf of the church, a somewhat severe but very loving, faithful and profitable rebuke; I will give it verbatim, if I can, and then conclude. The members of the church being requested to remain behind for a few minutes, dear old Deacon Holmes spoke as follows: "My young brother, this meeting is called for the purpose on the one hand of administering faithful but loving rebuke for your closing remarks. After hearing a discourse as we have to-night, and then to tell the friends that if they are not ashamed of you, you are of your-

self, you know not what injury you may have done. For instance, as a church maintaining the doctrine of free grace, we are looked upon by the churches around us as Antinomians, or loose liverers, and possibly some may have been here to-night to merely criticise these Hyper Calvinists at John Foreman's, who on returning home will say, Well, we have been to the Calvinists to-night, and what do you think? Why, we actually heard a man say in speaking, mind you, that if we were not ashamed of him he was ashamed of himself. Now we can fully enter into your feelings, my brother, but wherever God in his providence may call you to labor, remember that an apology from the pulpit is entirely out of place." The result was I was licensed by the church to go and speak wherever God might be pleased to make an open door; and now in conclusion, my present feelings are these: a grave doubt, very, very grave, whether I was ever called at all. There has been so much pride of heart, so much of the flesh, at times so much rebellion in my heart, ingratitude to and forgetfulness of God, that all appears to have been a poor, empty, vain and useless matter; but God knoweth, and I am sure that nothing but infinite love, patience and compassion could ever have borne with such a vile wretch as I realize myself to be. What a mercy to have a faithful and unchanging God. I can only say,

"A guilty, weak and helpless worm,
On thy kind arm I fall;
Be thou my strength and righteousness,
My Jesus and my all."

My dear sister, I have not written this for publication, but at your request, and because you assure me that all the friends at Brantford would be interested in its perusal; but if after my departure has taken place, the friends may feel there is

a crumb of consolation or edification for the poor and needy, you or they are at liberty to do as you think best. "My soul cleaveth unto the dust," yet there are times when I can say, "My soul thirsteth for God," and very shortly I must appear before him. O may Jesus then be my shield and buckler, my all and in all. May God bless you all, is my sincere desire. Amen.

WM. KNIFTON.

NORTH BERWICK, Maine, June 10, 1906.

DEAR ELDER CHICK:—I feel like trying to write to you this afternoon and tell you a little of my experience since last I wrote you. Father has not yet returned from his visit to the churches in New York, New Jersey and Pennsylvania, so we have had no service this morning. I myself came home only last Thursday, so I have seen none of the church except Deacon Staples, my mother and two precious sisters. I go away to-morrow, and except for Sundays I do not expect to be at home until near the end of August. I cannot conquer a feeling of sadness at this prospect, for I have never before been away from my home all summer, but I feel that it is the best thing I can do, and this makes it somewhat easier for me. This year has been a strange one to me in many respects; I began my college work in September, weary in body and mind, and the first half year was a very hard one for me. As a Junior I was required to take up the study of Psychology. Our text book was Dr. Bowne's Introduction to Psychological Theory. In spite of weariness I could but be interested in the subject, and I soon found all my theories subjected to severe tests, and my faith in Bible, inspiration, experience, yea, even God himself, many times so weakened

that I doubted if there were any left. Cold I felt to be toward the marvelous things of God's kingdom. I could not pray, though night after night I knelt, endeavoring to implore grace of God. At times my soul in agony whispered the old prayer, "God be merciful to me a sinner," but even this brought no comfort, no blessing; I felt cast out and alone. Increasing ill health and heart sorrows of an earthly nature finally reduced me to almost despair. Instead of indifference I now felt at times thoroughly rebellious against the whole order of the universe, at times weak and helpless and lost. I could and did say with Carlyle: "Is there no God then; but at best an absentee God, sitting idle ever since the first Sabbath at the outside of his universe and seeing it go? Is the whole world, like myself, sold to unbelief?" In darkness that could be felt I spent most of the time from the last of September till February. I must not let you think this was chiefly from my study of Psychology; indeed, sometimes in my study of this subject I felt dawns of hope. Then, too, I had four or five precious letters from different ones of the Lord's house, which for a brief time used to comfort me. Here at least I could see a faith and love that even were it mistaken (and that I never really believed for long) was something sweet to read about. It was truly a sorrow to me to have them call me sister Ruth, precious though the name was, for I felt that I must be false and deceitful if they could see in what I did and said and wrote an evidence of anything but a sin-tossed and sorrow-stricken one who too late had found out her true self, a skeptic and unbeliever. I longed so much at times to write to you, for you have seemed, ever since that September meeting in 1901, to

me as a father in Christ, but I could not write you all the wild troubles and sorrows of my tired heart. I did try to read my Bible, I did try to pray, but, as never before (because for so long a time) did the earth seem as iron, the heavens as brass. O Elder Chick, can you have love and fellowship for me when I tell you all this? I had none for myself, I assure you. I was so situated this year that I saw much of the poverty and misery of Boston; I longed to help, yet because I was not well, and was so busy, so tired, I did nothing practically, even to comfort those around me. I felt condemned, but looking ever upon my own paltry self I seemed even to myself to be groveling and whining. Outwardly I do not think I seemed different to those about me, except that I was quieter, and did not look so well and happy as I generally had. The Dean, Professor Warren, was so kind and good to me that I shall never be able to forget it. He half seriously, half laughingly, said that if I did not improve in health he should have to take me from his class in Psychology; he frequently compelled me to take rests. Indeed, every one seemed to try to be as kind to me as they could. All this but increased my sorrow, for I was utterly unworthy of it all; still, sometimes the thought would come to me, If the creatures of this earth are so good, then the Power that created them must be, somehow, just and good. O, can you understand at all how I felt during those terrible six months? It was as though I were in a dark and horrible country, unknown, and terrible shapes were before me. I was tossed hither and thither by angry blasts; no pillar of cloud by day or pillar of fire by night any longer appeared; the light I did receive seemed more like the quick lightning flashes of a

tempest than anything else; it was not either as though I had tried to fight in my own strength. If I could only have seen where I had erred it would have given me something to pray for, something to break my numbed heart.

In January I entered the most dreadful trial I ever had. A certain course of action had for a long time been a question of doubt to me; it now became a question of absolute right or wrong. At about this time I received a most precious letter from a dear brother in Christ. I can never tell you how much that letter meant to me. He spoke of experiences similar to mine which he had undergone, he called me his sister, he told of the wisdom, power and love of the God he believed in. I remember well how I felt as I read that God-sent letter; for the first time in months I prayed. Beloved minister of Jesus Christ, you know what that meant to me. The providence of God sent me that letter and applied its healing words to my heart, for I now had come to a garden of sorrow which I may with all reverence call my Gethsemane. A question was before me, prayer to God brought back but one answer: Do this, not that. Days of enforced cheerfulness, even gaiety, were followed by whole nights of prayer and supplication. Finally, by the grace of God I was enabled to sacrifice my all to his will. Earthly joy and happiness became as nothing as I gazed by faith upon my Savior, who was wounded for my transgression, bruised for my iniquity. Weak and worthless as I was, I saw him as my Redeemer, my heavenly Brother, my Friend; his voice called me to himself, and weary, heavy laden, I found in his presence a rest and a peace I had never dreamed could be mine again, yet I was still in the furnace of affliction,

with Christ supporting me. I knew that God was just and good, "too wise to err, too good to be unkind;" I knew that God knew the way I was taking, that when he had tried me I should come forth as gold. How wonderful that in the midst of this fiery trial I was made to feel the sweet presence of Jesus my Savior. Unspeakable love for God filled my aching heart; willing submission to his guidance and care took the place of anxious care. In the words of the same Carlyle: "Sweeter than dayspring to the shipwrecked in Nova Zembla; like the mother's voice to her little child that strays bewildered, weeping, in unknown tumults; like soft streamings of celestial music to my too-exasperated heart, came that evangel." "The self in thee needed to be annihilated." From that time to this there has never been a moment when I have not known my Father was with me. In the dark I have been led, yes, but by him. Weak and exhausted I have felt much of the time, tossed about enough because of my very weakness, but "in his love and in his pity he redeemed me, and carried me" when I could not of myself go on. A week ago (June 2nd and 3rd) the dear brother whose letter had been as God's message to me, and whose subsequent letters had been most wonderfully blessed to me, came to Boston, and we spent several hours talking of the love of God, his wisdom, his power and his grace. As we talked together, strength seemed to flow into my soul, and light to shine in the darkness. Before I had talked with this brother I had known peace, but now the morning dawned, and joy unspeakable and full of glory stole gently over my whole being. He spoke of the twenty-third Psalm, and as he quoted its verses I could follow with him through it. "The

Lord is my Shepherd; I shall not want." "Thou art with me." A new thought was the one brought out by this man sent from God to me: "Thy rod and thy staff, they comfort me." I had never before realized that this meant the rod of the Lord's gracious chastisement, and the thought has been sweet to me as I have meditated upon those things so precious which it was given to me to speak of with one dear to God. "My thoughts are not your thoughts, nor my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. * * * For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Like Peter of old, in spite of the fact that I have gone astray and turned to my own way, in spite of the fact that I have denied the Master, have been disobedient and unbelieving, somehow I can but feel that the Shepherd and Bishop of my soul has looked upon me, so that I must cry, Thou, Lord, knowest all things, thou knowest that I love thee.

Since February I have been tasting a fullness of love and of trust that I had not experienced before since the early days of my love for Christ and his people. I was talking with my dear mother last night on the way God had led me, and I told her that I realized more fully the meaning of these sweet words:

"Nearer, my God, to thee,
Nearer to thee!
E'en though it be a cross,
That raiseth me!"

I could see, I said, how things had been revealed to me in that long darkness which I never could have seen if I had enjoyed the light during all that time. The thorns, the agony, I would have weakly shrunk from had I known what was in store for me, yet it was the Father's good pleasure to bring me through much tribulation to the desired haven of rest, and trust in him, my Lord and my God.

I spoke in one of my letters to you last year of the gracious reproof given me by a dear one of God. This year, too, I have the same story; God ever moves his children to comfort the sorrowing, bind up the broken-hearted, reprove and correct the erring.

In a letter received from our brother since he returned home I read these precious words: "I was praying last night for you, and really I felt as though my prayer would be answered. O may the ever-present Master give you strength to await his own time, when your mind may once more be made free, and may you trust in him more and more. It may not be seemly for one such as I to pray for one such as yourself, and yet I so much want you to feel right again, to see how just all things divine must be, that I have asked it, knowing that if I ask it may be given." How blessed these words are to my hungry soul! To think that one of God's children should so feel toward me, unworthy and wicked as I feel myself to be.

Elder Chick, I have written on and on, not thinking of the length of my letter. As I read it over now I see its faults; pray pardon them, for I am so imperfect, and it is impossible for me to express either the sorrow that overwhelmed me or the joy that now makes me tremble because of its fullness and its precious-

ness. O pray for me, dear brother, that I may be led to know what is the full and perfect will of God concerning me. Pray that I be kept in true humility at the foot of the cross. I am weak, so weak, yet I do love God and desire to do only those things that are pleasing to him.

Irene says: "Tell Elder Chick that we would like to see him this fall;" and both mamma and Irene send their love to you and your dear wife. In this I join most heartily. I hope this letter has not been wearisome to you. You have ever been kind, have ever known how to read between the lines the thoughts I could express so imperfectly in my poor words. I feel that God will enable you now to understand what I have written, and if I have erred, if in me you see no evidence of God's reclaiming grace, you will tell me so, I know. May God watch over and bless you, most precious brother, leading you ever in his own way, to do his will, is my heart's prayer.

I am your weak little sister, if one at all, in the hope of Christ Jesus,

RUTH ADA KEENE.

THE EFFECT OF GRACE.

GRACE itself is an holy principle, not an attribute, but an embodiment of God's love to his chosen people. It is a beneficent presence, wielding a power over all the combined powers of darkness. It emanates alone from God. It superabounds in the sensible, conscious sinner above the abounding of sin. It is a saving principle, a life-giving principle. Its source and supply are both limitless. In speaking of its amplitude, the only word we can use is "sufficiency," for it covers every need. It enters the secret place of our mortal life, and circumcises the heart. Its vital forces are invisible, and the cit-

adel which it attacks, it holds forevermore. It is light in a dark place, it is the Spirit of Christ, and the abundance and fullness of his love. The walls which it builds are called "Salvation," and they are invulnerable against every invading foe. Its garden of nuts and of spices is a thing of beauty and a joy forever. Its trysting-places, "assemblies of the saints," are places of gospel rest and gospel feeding. Its pure atmosphere destroys every germ of the foul disease of sin. In the building of its house of lively stones, it employs three chief architects: faith, hope and charity, "And the greatest of these is charity," while the chief Corner-stone of the building is its own substance (Jesus Christ), of which the Lord God says, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." In this wondrous building of grace rare and costly tools are used, for he says, "Judgment also will I lay to the line, and righteousness to the plummet." Grace being spiritual, the house which it builds is altogether spiritual. Its stones are made "lively stones" by its own revivifying power; grace is not supplied because it is merited by him to whom it is given; the carnal mind demands it not, neither does it want it, for it has all that it needs or cares for from an earthly source. This is especially why its effect is so precious to the recipients of it. Grace works its wonders in the children of men "by faith, not by sight." It is the active principle in the great work of salvation. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God." Grace is not sown promiscuously over all the field of this world, but the provident Husbandman sows the seed in each individual heart of them whom he has chosen out of the

world to present them as a precious gift to his darling Son. It is then an exclusive principle also, it is the secret of the Lord, and the world has never found it. It is a hidden mystery, and it is deposited in the treasury of every circumcised heart. The primary effect of grace on its subject is to bring it out of death into life. Jesus said of his sheep, "I give unto them eternal life;" and the effect of grace is such that by its spiritual strength we die to the desires and lusts of the things of the flesh in the natural life. It creates the necessity for spiritual food, and then supplies the need; it causes us to walk in delighted and delightful obedience to the things which we once abhorred and spurned; it raises the beggar from the dunghill and sets him among princes; it causes him to seek the assemblies of the saints of God, while before he sought the haunts of evil companions in the places of darkness, which lead down to the grave of endless woe. Grace takes hold of and embraces every incident and all of the little things of this life, and moulds them into a beautiful christian experience. The life of faith manifests the salvation of the sinner by the grace of God; it is the holy essence of God's divine love, which embraces his dearly beloved Son, and the children of his choice, so that the effect of grace is revealed only within the inclosure of its perfect work, and that inclosure is the new Jerusalem, the city of our God. A very important effect of grace is to bring its subject into willing and humble obedience to the heavenly vision, and to the divine commandment. A growth out of self (which means a denial of self and of the thing which the flesh seeks after,) invariably means a growth in the things which belong to grace. Grace furnishes all the necessary instruments in our spiritual warfare, noth-

ing is omitted, the whole armor of God is provided, that we may be able to stand in the evil day. Thus, says the spirit of grace as our Jehovah-jireh, "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."—Eph. vi. 18. By the power of grace through faith we are enabled to pray unto the God of our salvation, for he indited our prayers by his Spirit which strengtheneth us. There is no adequate natural illustration to clearly set forth the effect of the work of grace in the heart, that which faintly illustrates it is the surrounding elements which support and sustain the natural child from its infancy on to old age. During all the progressive changes which mark the different epochs in the life of man, the creature himself has no part or parcel in the work, he is altogether passive, and under the influence of a law whose mighty secret working-power was given by the Creator to all animate creation. These surrounding elements, the atmosphere which he breathes, the food and drink which he takes into his body, all contribute to his sustenance through all the changes that take place from prattling infancy to ripe old age of threescore years and ten. Had we the power to check or hinder that unceasing work through time, would we not do so? God's laws are immutable, unchangeable and unsearchable. So in the spiritual life,

(more glorious and yet more wonderful than the natural,) the child is born from above, born of God and made manifest by the light of the spirit of faith. The child that is now born enters into a new atmosphere, which it breathes, (the atmosphere of the grace of God,) it hungers and thirsts after righteousness, and grace supplies the need by the gift of God in the person of our Lord Jesus Christ. In this atmosphere and on this spiritual food the child grows and grows from childhood to old age, "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." And as in the natural, so in the spiritual, the subject of grace is passive, moulded and fitted for eternity by the great spiritual Potter, whose work is perfect, whose law is wisdom and whose promises are sure.

B. F. COULTER.

PHILADELPHIA, Pa., Aug. 1, 1906.

PHILADELPHIA, Pa., July 24, 1906.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—Inclosed is a letter from sister Mildred Durand, daughter of Elder Silas H. Durand. I feel it worthy a place in the SIGNS, as it breathes the spirit of grace of our Lord and Savior, but I leave it for your consideration.

Your brother, I hope,

J. M. FENTON.

JUNE, 1906.

MY DEAR BROTHER FENTON:—I could not write before, because I felt as if I had nothing to say. For a month I have seemed to have no feeling at all; I did not care to read the Bible or the SIGNS. Once in awhile I would pick them up, because I thought I ought to, but I soon laid them down again without any

interest. I have grieved because I felt that way, but it did no good. My love for the people seemed all gone, which was my last evidence that I knew anything of the truth, so I hated to write and tell you that, and I could not write and not tell you how I felt. Last Sunday when father was preaching, the love and happiness came back, and I thought I had never heard anything more beautiful. When meeting was over I hurried out by myself, because I wanted to keep the feeling, but right away it was gone, and I have felt even worse than ever this week. Even this afternoon when you were talking and I knew it was all so beautiful, yet I could not feel it; I wondered if my heart was not elsewhere, and whether I would not prefer to be away having a good time. I think I prayed to God that if it was his will he would give me again the love and happiness that I had lost so long; and I feel that he answered the prayer, for I never can tell you what happiness I have felt. It came all at once, and all goes to prove that I have nothing to do with it, but the Lord hides his face or shows it to us according to his own purpose. I think he leaves us in darkness in order to try our faith; I am afraid mine is not very strong.

You were speaking about your father being afraid of death until shown the presence of Jesus in the baptism of sister Fenton; I have always felt that way so much. At the time I was baptized I forgot all that, but since then it has come back, and I have felt that all fear ought to have left me, and therefore I cannot belong to the true church, because I do still fear it. But this morning when Mr. Mellott said that everything that Christ says is with authority, my mind stopped there, I felt as if I could trust Christ's word, because he speaks with authority,

and he said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." All my love for the church seemed to come back and be even stronger than it was before, and now again I feel as if I could hardly wait until next Sunday. My heart seems full of praise to God, and thankfulness to him for his goodness and for his wonderful works to the children of men. I feel as if I could go on writing forever, I am so happy again. What you said this afternoon comes back to me with new force, and I live again my father's sermon of last Sunday; everything seems so beautiful I cannot express it. I think about the two or three who met together to-day, and then I think of the twelve who were left alone with Jesus when all the rest had forsaken him, and he said, "Will ye also go away?" What love his must have been to endure it all for his people, even when the last one forsook him. When we do feel this love in our hearts we can understand it in a shadowy kind of way, "For now we see through a glass, darkly; but then face to face."

Give my heartfelt love to sister Fenton for me, and write to me as you said.

Lovingly your sister,

MILDRED P. DURAND.

REIDSVILLE, N. C., Aug. 26, 1906.

DEAR BROTHER CHICK:—Just now I picked up the SIGNS OF THE TIMES for September 1st, and read that very precious farewell of dear Elder Bartley's. I had not heard that the Lord had called him home, but was made to feel how sweet was his departure. For some years he and I were correspondents, and he told me much of his troubles, and they so much agreed with some parts of my

own life that I was given very sweet fellowship for him, a fellowship that reaches deep down in sorrows and afflictions, high up in deliverance, and on in the great beyond, where afflictions, persecutions and separations shall be known no more. How blessed is this sweet fellowship that knows no end.

As you said, this last letter is the sweetest; it seems to be sweetened with the glory of the world which lays just over the river whose banks he was nearing. It would appear that the very gates of the new Jerusalem were wide open to him, and that he was smelling the sweet spices as they sent out their pleasant perfume, and in all of this blessedness he was just waiting. I fear, my dear brother, that I am impatient, or, it may be, covetous, for while I read his words I hungered to be there, just there where he was. It is so sweet to be where we can think of those who have evil entreated us and be blessed to pray for them, and to feel in the heart that we have nothing against any. Is not this true forgiveness, true reconciliation? It is also an evidence that our sins are forgiven us. The Sun of righteousness never shone so brightly in a sky beclouded with unforgiven sins, but when the full evidence of forgiveness is in the heart the sky is clear, and we live in the full evidence of the Sun of righteousness shining with healing in his wings; thus everything is healed, the clouds removed, and we look into the blessedness of God for which we have been waiting, and feel the living streams of the oil of the sanctuary as they pour forth to our anointing. We are near the Rock in which we have been anchored, the long chain which has held us so safely through all of our sorrows and cares is now nearly taken in, and the storm-tossed vessel is entering

the desired and long-sought haven, we open our mouth with these last words, and say, "I am just waiting." My heart is full of this longing, and I pray God that he will give me grace to patiently wait till my change comes. The Lord bless sister Bartley and all the bereaved. The Lord keep us safe unto the end.

Your brother in a precious hope,

L. H. HARDY.

BLUE SPRINGS, Mo., Aug. 21, 1906.

ELDER F. A. CHICK—VERY DEAR BROTHER IN THE LORD:—The September 1st SIGNS has just come, and I feel thankful to you for publishing the last beautiful letter from my dear husband. As I read it over and over, I was reminded of his habit of being exactly correct in everything he stated in writing or speaking. I immediately saw my mistake; in writing I said he preached his last discourse in January. I am so sorry, and can only offer my tired nerves and aching heart as an excuse for my blunder. I love to see his name in the dear old SIGNS. I wish I could bless and praise the name of our God for his tender remembrance and great mercy to his faithful servant, in his last days to give him a peaceful mind and painless body. After he was too weak to speak to me, with his hands folded on his breast, and lying very still, I would say, Is there any pain or suffering? He would smile and shake his head. I believe the angel of the presence of the Lord was there. O how sweet the gospel he preached seems to me, though I am entirely cut off from church privileges. I have it in mind much of the time, if the dear Lord will, to attend some of the eastern associations next year; my dear sister, with whom I am staying, hopes to accompany me. To be reconciled to his holy will in all things is my desire for Jesus' sake.

There are a few true Baptists, and some readers of the SIGNS who are not members, here, but the church my sister and her nineteen year old daughter belong to is so far, and out of the way. I long to see some of the dear Lord's true servants, and to hear the joyful sound of the gospel of peace. O how I welcome the coming of our family paper, the SIGNS OF THE TIMES.

I think, with you, that my dear husband's last book is the crowning work of his life, but I have sold very few over and above the expense of their transportation from Montgomery, Ala., here. I hope the Lord will spare you to his poor and afflicted people. Remember me in prayer for Jesus' sake.

With love to your wife and children, I am, I trust, your sister in hope,

SALLIE M. BARTLEY.

COVINGTON, Ga., July 1, 1906.

DEAR ELDER CHICK:—More than one year has elapsed since my last letter and remittance to the SIGNS. I wish that I, like the widow of whom Christ spake, could cast in one acceptable mite to the treasury for the benefit of the saints, but am unable to do so. I wish to return thanks to the Father of light and love that he graciously endows some of his servants so that they speak to the comfort of Jerusalem and to his own glory. So many are refreshed by the SIGNS who have not the privilege of the preached word; for this I wish to be humbly thankful. May God give to his servants so that they may rightly divide the word of truth, giving each his portion in due season, and may he tenderly grant that even the crumbs may reach his hungry ones everywhere, even to the ends of the earth.

How my heart bleeds for the Master's "other sheep" that "are not of this

fold," who wander in a dry and thirsty land, where no water is, and who, like David, thirst "for God, for the living God." O for the preaching that is not all theory, but that is laden with the riches of grace, of truth and Spirit, and the unspeakable love of Jesus Christ. How preeminently full of these precious elements are the articles by Elder Keene. Instead of the sweet peace that comes from God's direct revelation of his immediate presence, I find only an intense longing, a thirsting after God. Twice in life it was given me to feel his direct presence in a wonderful degree, but I faint at the thought that so many years have passed since then, and that I hardly have a taste of the joy unspeakable. But with only memory left me of the blessedness I knew, I still cry, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Like Peter, I say, "Lord; thou knowest that I love thee." Again, I have seemed to know the constant fellowship of his sufferings. Amid sorrows intense, and beset with temptations, I only feel the more strongly the necessity of pressing "forward toward the mark for the prize of the high calling in Christ Jesus." Crucified to this sinful world, killed to the love of sin, to whom else can we go? With the mountains of sin on either side, and the hosts of Satan pursuing in the rear, what can Christ's disciples do but at his command, by faith, not by sight, pass through the Red Sea that lies before them? Yes, let us press on, for the sea will divide. All through the long march from Egypt to Jordan let us run and not be weary. Some time our Deliverer will come, for even "now is our salvation nearer than when we believed." "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." God give us daily patience and grace till the coming of our Lord.

This letter is to you, dear brother, it is not worthy of a place in your paper.

Yours in a precious hope,

(MRS.) M. A. D. ROBERTS.

PARIS, Ill., Aug. 26, 1906.

ELDER F. A. CHICK—DEAR BROTHER IN A PRECIOUS HOPE:—It will soon be three months since my visit with the dear brethren at your associations, and at your home, but I have it in my mind every day, and am constantly thinking of the blessing that was mine to have been permitted to be there.

I received your letter in due time, and was pleased to hear from you, and found much food for thought in your text, "The weeds in our gardens." Alas, mine is all weeds. I sometimes feel that I could shout for joy and tell all around me what a Savior I understand to have come, fully understand the predestined plan, can see it almost, but is it for me? There is no one whose experience compares with mine. Brother Fenton said to me: Now if I had an experience like yours I would be satisfied, and I said the same thing to him of his, but neither of our own experiences were satisfactory to ourselves; but is it not true that we must walk by faith? Your editorial in the SIGNS a few numbers ago was of much comfort to me.

Well, here I am writing more than I started out to do; I wished to ask you to kindly mail me two or three copies of the minutes of your associations. I know your time is very much occupied, but I will be glad and I hope thankful for a letter from you any time. I had a nice letter from Elder Rowe, in reply to a note

from me, in which I spoke of missing seeing him at his home in Baltimore.

Our association will be held about fifteen miles west of here, commencing September 12th and continuing three days. We would welcome you among us I assure you. I hope the members of your family are well. Please remember me in love to them, also to any of the many dear brethren and friends who may remember me.

I remain your brother in hope of eternal life,
M. C. REEVES.

CUNNINGHAM, Wash., May 18, 1906.

DEAR EDITORS:—As I am behind with my little mite I will send on my subscription. The SIGNS advocates my belief, it sets forth the doctrine that is meat and drink to the thirsty soul. Myself and family are in a new country holding a claim, and it has been very hard on us, for my husband and I are old and feeble, and can do but little work, and have one son and a daughter and four grandchildren to look after, and it has been hard on the boy to work and support us and buy everything and feed for his teams; the work that ought to have been done on the ranch had to be done elsewhere for support, but I hope and pray that the hardest of the time is past with us, and a better time is coming. We have been out in the wilds, but it is settled all around us now; have been on our claim four years; we like the country and climate very well. Have found but few of our faith and order here; there are six of us within twenty miles of each other; have preaching once in awhile; brother Gilmore, of Yakima, brother Barnes, of Touchet, and brother Pate, of Dayton, have visited us a few times at Cunningham and preached for us. O I can tell you it was a feast to the hungry soul, it

made us think of the days past and gone in the east. Now, dear brethren, when it goes well with you, remember us.

With best wishes for you and the SIGNS, yours in hope,
(MRS.) FRANKIE ADAMS.

LIBERTY, Mo., June 3, 1906.

DEAR BROTHER IN THE LORD, AS I HOPE:—If you deem this worthy of notice, will you please give your views concerning what is done for the "old man," the Adamic man, in the second birth? Some, who say that they have been born of God, claim that the "old man" is worked over and made a new man, but if this be true I am lost, world without end. I hope in an all-wise God, who knows all things from the beginning; with whom is no change, and who needs not the help of men or angels, but who works all things after the counsel of his own will, both in heaven and in earth. If in this I cannot see as you do, I hope you will not condemn me; I have been trying for forty-five years to find where the warfare comes in, if the "old man" is the subject of the new birth. Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." He also said, "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.

I cannot find any place for the warfare except when the strong man is disturbed in his palace. I never had any trouble with this strong man as long as he had full control over his palace, but as soon as the stronger man overcame him there began a warfare which has continued ever since, and which has caused me many sore trials while passing through this valley of the shadow of death. Though

dead to the enjoyments of our great High Priest, the "old man" has been brought into subjection to the stronger man. But if the "old man" has been changed, whence comes the warfare? "The flesh lusteth against the Spirit, and the Spirit against the flesh." And so we are made to daily cry out, "O wretched man that I am! who shall deliver me from the body of this death?" But God has laid help upon One who is able to deliver. He delivered the three Hebrews out of the furnace, and Daniel from the den of lions, and I believe the same power is his to-day, although he is not pleased to manifest it in the same way. I am still standing alone. I never see one of my first love, yet by the grace of God I hope to die at my post.

Please excuse the liberty which I have taken in thus addressing you; it may be hard to understand.

Your brother,

RICHARD WALLER.

(Editorial reply on page 603.)

CIRCULAR LETTERS.

(Written by Elder F. W. Keene.)

The Maine Old School Baptist Conference, assembled with the Old School Baptist Church at North Berwick, York Co., Maine, to the associations with whom we correspond.

ANOTHER year, beloved brethren, has passed since we last greeted you in the Lord, and you with us no doubt can say, the Lord has been mindful of us. We read of him, "He will ever be mindful of his covenant."—Psalms cxi. 5. This is our strong consolation, for in all our pilgrimage we are needing the mercies of the covenant of his grace, and our hope is that in running the race which is set before us, that the God of our salvation will, in his covenant faithfulness, so nourish and encourage us that we shall

hold on our way. In consideration of this we would invite your contemplation to a few words of the apostle Paul pertaining to this subject; they are found in Philippians iii. 12: "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

This chapter in which these words are found gives us a summary of the life, experience and expectation of the apostle. He tells us what he was in the flesh, and declares that notwithstanding his attainments he could find no ground to build any confidence upon for eternity before God, and he rehearses to us how effectually he was taught of the Holy Spirit to renounce all reliance in what had formerly been his hope and gain; he found it all a delusive failure, and says, "Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." This is glorious and satisfying, and is so

in conformity to the life and expectation of all, even to the present day, who are partakers of the heavenly calling, and as we look into these things set forth by the apostle it will be our mercy to examine ourselves whether we be in the faith or not. The apostle tells us, "I am apprehended of Christ Jesus," and then declares that this was to an ultimate and glorious destiny; he speaks of it as "that for which also I am apprehended of Christ Jesus," and then so gracious was the hand of Christ Jesus upon him that he was moved with divine animation, and his testimony is, "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Let our first contemplation then be this: "I am apprehended of Christ Jesus." Once he was a stranger, an enemy, a persecutor, a blasphemer of Christ and his people. (1 Tim. i. 13.)

"But thus the eternal counsel ran,
Almighty love, arrest that man."

It pleased God to call him by his grace; he was apprehended on his way to Damascus. (Acts ix. 3.) He is brought a poor, guilty sinner at the feet of the Lord, and found praying for mercy and salvation, and soon he found in the once despised Jesus Christ, his gracious Lord and Redeemer. Straightway he preached that Jesus is the Christ. "I am apprehended of Christ Jesus." This is what distinguishes the saints from the rest of mankind, Christ has taken hold of them. The world is apprehended by this and that, ten thousand things take hold of them, sway them to and fro, and hold them fast. They are the willing or unwilling captives of the powers of this present evil world, and of their own lusts. But to be apprehended of Christ Jesus is a gracious manifestation of God's eternal purpose in Christ Jesus. It is Christ, the Head of the church, ap-

prehending his own; it is Christ with cords of everlasting love taking hold of and espousing us to himself. How sacred and blessed to have the power to say, "I am apprehended of Christ Jesus." Many in the world claiming to be christians know nothing in truth of being apprehended by the Son of God. They have been apprehended, no question of that, but what has taken hold of them? With some it is bare theories of doctrine, doctrines of men, speculative ideas, false, fantastical interpretations of Scripture; yes, with their sleight and cunning craftiness, whereby they lie in wait to deceive themselves and others, they become adepts in corrupting, perverting and wresting the Scriptures to make them signify anything that suits their fancy, and they are much taken with their ingenuities, and sport themselves with their own deceivings. But in very truth to be apprehended by the Lord is that his gracious power has quickened us who were dead in trespasses and sins, and has brought us with humble and contrite hearts to mourn over our sins, and to earnestly crave his forgiveness and salvation. O when the once crucified but now risen and glorified Redeemer is discovered to us by the revelation of the Holy Spirit, we are drawn to him, we are very blessedly apprehended, his willing ones, his captives in the chains of love.

"His loveliness hath won my heart,
Dear Savior, let us never part;
I'll sound thy lovely name abroad,
My altogether lovely Lord."

His atoning sacrifice, justifying righteousness and his high priesthood in all its graciousness, so take hold of us, so bless and comfort us, that we are held fast to him in faith and love, knowing that he only hath the words of eternal life, and those words we have need to have spoken in our hearts all the days of our pilgrimage.

"I am apprehended of Christ Jesus." All mankind are not so apprehended, the vast multitudes care nothing for him, they are strangers and foreigners to him, and in that great day he will say to them, "I never knew you." But it is his chosen that in due times are apprehended by his sovereign and omnipotent grace. If then the Lord Jesus Christ apprehends his people by the effectual working of his power in their souls, what is the purpose for which he has thus taken hold of them? The apostle speaks of it as "that for which also I am apprehended of Christ Jesus," and it is designated "the prize of the high calling of God in Christ Jesus." The purpose of the Lord in taking hold of his people is to form them for himself to shew forth his praise, and in them he will shew the exceeding riches of his grace in his kindness toward them through Christ Jesus. Our Redeemer hath saved his people from their sins by his atoning sacrifice, but in the eternal purpose which God the Father purposed in Christ Jesus our Lord, he appointed not only the eternal salvation of his chosen, but he hath predestinated them unto the adoption of children to himself, and he ordained them to eternal life and to immortal glory. The Captain of their salvation will therefore apprehend and bring unto that predestined glory all the many chosen sons of God. But in order to be meet to be received up into glory, to dwell forever with the Lord, to be capacitated to partake and to enjoy forever this eternal glory with Christ, the ascended and glorified Head of the church, all the members of his body must and will be "afore prepared unto glory."—Romans ix. 23. The saints are therefore apprehended to bring them into actual meetness to be partakers of the inheritance of the saints in light. Yes,

God's elect creatures shall be delivered from the bondage of corruption into the glorious manifestation and liberty of the children of God. (Romans viii. 21.) As contemplated in their earthly Adamic estate, as creatures upon the earth, the elect of God are seen to be all unprepared, all incapacitated to inherit that inheritance that is incorruptible, undefiled, and that fadeth not away, to which God hath predestinated them. (Eph. i. 11.) It may well in very truth be declared, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Now, while on the earth believers are sinners, unholy, corruptible, mortal and vile, and as such unfit to dwell forever in happiness with God, and unable to sustain such eternal blessedness as God hath prepared for those that love him; but as this is that for which they are apprehended of Christ, all things will be done to bring to pass this decreed and ultimate end. "He that hath wrought us for the selfsame thing is God, who also hath given us the earnest of the Spirit."—2 Cor. v. 5. Christ "loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Sin, pain and sickness prey upon us now, conflicts, tribulation and grief are our bitter portion, and if in this life only we have hope in Christ, we are of all men most miserable. "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall

all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ's, at his coming." To this we hope to come, (Acts xxvi. 7,) for when the apostle would present the crowning height of the hope for which, saith he, "I am apprehended of Christ Jesus," it is this: "If by any means I might attain unto the resurrection of the dead." O so much is revealed in the Scriptures concerning the resurrection, and as we are apprehended to the unspeakable glory of the resurrection of the just, it is very becoming that we are found pressing toward this mark for this prize of our high calling of God in Christ Jesus. Happy are the moments when in faith and love we are contemplating this ultimate glory of the redeemed. We shall bear the image of the heavenly, we shall be like our ascended and glorified Jesus; and with the psalmist, all who have the faith of God's elect will say, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Ah, now we are tabernacling in our vile body of humiliation, but has not our Savior said, "I will raise him up at the last day"?—John vi. 40. He "shall change our vile body, that it may be fashioned like unto his glorious body." "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, who giveth us the victory through our Lord Jesus Christ." Surely as in faith's vision we contemplate this revelation of the Holy Spirit so explicitly written by the apostle, we shall say, This is the desired haven. (Psalms cvii. 30.) In our present estate it is very evident that we are unsuited to dwell in glory with the Lord; for while it is blessedly true that as partakers of the quickening and sanctifying power of the Holy Ghost we love God, love the truth, love the household of faith, believe and rejoice in our Lord Jesus Christ, hunger and thirst after righteousness, and delight in the law of God after the inward man; yes, though we have received the firstfruits of the Spirit, have received the spirit of adoption, whereby we cry, Abba, Father, how marred are all these heavenly emotions of our life, that life which we live by the faith of the Son of God, who loved us and gave himself for us. There is a law in our members warring against the law of our mind, bringing us into captivity to the law of sin that is in our members. The lusts of the flesh cause us dire conflicts, we are plagued and brought so often into wretchedness by the old man, that is corrupt according to the deceitful lusts, and we see that our body, in which in all its senses we are continually prone to sin, is frail, subject to vanity. Ah, it is a burdensome load to the believer in Jesus to find himself so frequently immersed in the bondage of the corruptions of his flesh. In all the avenues of the capabilities of our vile bodies we are finding to our humiliation that we are exceeding sinful. We see, and hear, and taste, and feel, and smell, and sin, that hideous monster, em-

plows all these channels of our vile body to bring forth fruit to our shame and grief. Truly the body is dead because of sin, but the Spirit is life because of righteousness. The body is corruptible, blots and blemishes and wrinkles soon make their appearance and declare that our vile body is mortal, and to the dust it shall return. But if the Spirit of him that raised up Jesus from the dead dwell in us, he that raised up Christ from the dead shall also quicken our mortal bodies by his Spirit that dwelleth in us. "Know ye not that your bodies are the members of Christ?"—1 Cor. vi. 15. Ponder believingly, affectionately, these words of the inspired apostle, and surely you will say the hope of the adoption, to wit, the redemption of the body, the glorious liberty of the children of God, springs from it. Our Redeemer was in the world in the body prepared for him, and was born of the Virgin Mary. He bare our sins in his own body on the tree, but he saw no corruption, his sacred, incorruptible manhood arose from the tomb, and many infallible proofs were given of this; he has gone into heaven, and is set down on the right hand of the Majesty on high, from henceforth expecting till his enemies be made his footstool. There in heaven reigns our triumphant and glorified Redeemer, and he shall change our vile body, that it may be fashioned like unto his glorious body. We shall be like him, for we shall see him as he is. Yes, it is very precious doctrine that our bodies are the members of Christ. Your body and spirit, dear child of God, are his, bought with the price of his precious blood. (1 Cor. vi. 20.) Then, although now, through sin and corruption and consequent mortality, even we that have the firstfruits of the Spirit groan within ourselves, yet we are not waiting in vain for

the adoption, to wit, the redemption of the body. Our bodies shall die, but we shall rise again. Christ is the firstfruits, afterward they that are Christ's at his coming. And though, saith the apostle Paul, "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." O glorious, God-glorifying change! This is the crown of all the mighty and gracious works of God in the everlasting covenant ordered in all things and sure. As one star differeth from another in glory, so also is the resurrection of the dead; our body is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. Now the Son of God will not suffer that any for whom he gave himself a sacrifice should fail of that incorruptible and eternal glory to which they are predestinated, and to which he hath apprehended them; he will assuredly bring them to this glorious height. Hath he not said, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes"?—Hosea xiii. 14; John vi. 37-40. If then this is the ultimate destiny of the saints, does Christ in taking hold of his people have to bring them in unwillingness to this destination? O no, the covenant of grace provides a better way than that. The gracious effect of Christ apprehending his people is that they very cheerfully go after him, they are not thinking of wrenching themselves away from his affectionate, gracious, omnipotent hand, but they are so affected

by the effectual working of his power in them that all who are apprehended by him will say, "I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." We love the Lord because he hath first loved us, and we say,

"Chosen of thee ere time begun,
We chose thee in return."

Thus we would take hold of him because he hath taken hold of us, and our Beloved so animates our souls that we would take hold of that for which he hath taken hold of us. The apostle likens his endeavor to apprehend that for which he is apprehended of Christ Jesus to a race, and to shew how intently his mind is upon the race, and that he is divinely determined to be the winner, he says, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." He would lay aside every weight, and the sin which doth so easily beset us, and run with patience the race set before him.

Beloved brethren in Christ Jesus, we are in the race, and with us also there is a reaching forth to win the prize. Though we often find the way to be rugged and toilsome, though the world, the flesh and the devil obstruct, and if possible would put us out of the race, though sometimes our pace in the race, to our sight, seems very slow, and we cannot see that we are making any headway, and though through the oppressions of sin and temptations,

and the vexing cares of life, we may be ready to exclaim, "I am ready to halt," yet there is a reaching forth to attain the prize, to attain unto the resurrection of the dead. Whether therefore we are joyously running strong in faith, or weak in faith with sighs and tears, we are only creeping, we are pressing toward the mark for the prize of the high calling of God in Christ Jesus. All our longings after holiness, all our yearnings to be found in the image of Christ, all our sighs over our sinfulness, all our distaste of the vanities of this vain, perishing life, all declare that Christ hath apprehended us, and that we would apprehend that for which he hath apprehended us. We are sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. Ah, we sigh, for we know that we are vile, that our sinful, decaying, mortal bodies are alienated from the Holy One of Israel; we groan within ourselves, but we are waiting for the adoption, the redemption of the body, for our bodies are the members of Christ, and the body is for the Lord, and the Lord for the body. We are his; body and spirit we are wedded to the Lord, and in our faith we are reaching forth in hope that he that raised up Christ from the dead shall also quicken our mortal bodies by his Spirit that dwelleth in us. Our Lord Jesus Christ will raise us up at the last day in his own likeness: we shall bear the image of the heavenly. The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall be raised incorruptible, and we shall be changed. Our Husband has apprehended us, our Redeemer has hold of us, and leaning

upon our Beloved we shall come up from the wilderness, we shall triumph over sin, death and the grave, and then, incorruptible, immortal and glorified, we shall be like him, we shall see him face to face, and dwell in everlasting bliss.

"I long, dearest Lord, in thy beauties to shine,
No more as an exile in sorrow to pine,
But in thy fair image arise from the tomb,
With glorified millions to praise thee at home."

We have thus, beloved brethren, set forth a declaration of those things which are most surely believed among us, and in consideration of such a glorious hope that has been given us we could desire that such grace might be given unto us, and to you of like precious faith, that in adoring gratitude we might glorify God in our body and spirit, which are his.

We have appointed our next yearly Conference to be held, the Lord willing, on Friday, Saturday and Sunday before the first Monday in September, 1907, with the church at North Berwick, Maine.

FREDERICK W. KEENE, Mod.

JOSEPH HALL, Clerk.

(Written by Wm. Sloan.)

Licking Association of Old School Baptists, to all of like precious faith with whom we correspond, sends greeting and christian salutation. Grace, mercy and peace from our Lord Jesus Christ be with you.

DEAR BROTHERS AND SISTERS:—As it has been the custom of this Association for long years past to write a letter commonly called a Circular Letter, and as we have been comforted by these letters in the past, we see no cause to discontinue the custom. At this time we will call your attention to the words of the prophet 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."

These wonderful words were spoken by the Lord's chosen and inspired prophet at least six hundred years before our Lord and Savior, Jesus, the just One, came to bear the sins of his people, and forever remove their sins far off into the sea of forgetfulness, to be remembered against them no more forever, "and purify unto himself a peculiar people, zealous of good works."—Titus ii. 14.

"Comfort ye, comfort ye." This double asseveration shows the great importance, and is a plain command from the Lord Almighty to speak comfortably to his people. So sure was the Redeemer to come and accomplish the salvation of all his people, both Jews and Gentiles, that his people stood in God's account saved from the foundation of the world, and so the prophet, by the Spirit of Christ that revealed this to him, looked down through the ages and exclaimed in this cheering message for the comfort and assurance of the tried and tempest-tossed followers of Jesus, and well may the watchmen on the walls of Zion proclaim the glad and comforting news, for who is like unto thee, O Israel, people saved by the Lord? As God has provided all needed blessings for his people, he has provided that their comfort shall come through the preaching of the gospel of the grace of God, that Jesus is our all and in all, the Alpha and Omega, the first and the last, the Almighty, for all we have is in the Lamb, every treasure and every grace is there, and "of his fullness have all we received, and grace for grace." For, "Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him." He met every demand of God's holy law, that had been broken or violated by his people, and fulfilled it in all of its jots and tittles. He made

the law honorable, and forever paid every debt that was charged against his people. He suffered the just for the unjust, and let the guilty go free. Surely this is amazing grace, and love beyond degree, that my breaches of the law are his, and his obedience mine. His people have not only received pardon for all their sins, but they stand freely justified, "being justified freely by his grace, through the redemption that is in Christ Jesus."—Romans iii. 24. Therefore they have received of the Lord's hand double for all their sins. This Jerusalem is the new Jerusalem, which John saw coming down out of heaven, prepared and adorned as a bride for her husband, and is the church of the true and living God, which is the pillar and ground of the truth. (1 Tim. iii. 15.)

"Glorious things of thee are spoken,
Zion, city of our God!
He, whose word cannot be broken,
Formed thee for his own abode:
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou mayest smile at all thy foes."

Again,

"There, though besieged on every side,
Yet much beloved and guarded well,
From age to age she has defied
The utmost rage of earth and hell."

Dear brethren and sisters, in view of the fact that our Lord and Master has done so much for us, it is but reasonable that we should spend and be spent in his service, and bear each other's burdens, and so fulfill the law of Christ, whose law is love. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. * * * By this shall all men know that ye are my disciples, if ye have love one to another."—John xiii. 34, 35.

Dear brethren, suffer a word of exhortation: let us not forsake the assembling of ourselves together at our regular meet-

ings; let us do all that is in our power to keep up our regular monthly meetings; also help the poor and needy, and visit the sick and afflicted. "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he has promised to them that love him?"—James ii. 5. For "pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James i. 27. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. iv. 8.

"Now unto the King eternal, immortal, invisible, the only wise God, be honor, and glory for ever and ever. Amen."—1 Tim. i. 17.

P. W. SAWIN, Moderator.

J. T. McCOUN, Clerk.

T. J. RATLIFF, Assistant Clerk.

(Written by Elder J. B. Slauson.)
The Roxbury Old School Baptist Association, now in session with the Second Church of Roxbury, September 12th and 13th, 1906, to the several churches of which this Association is composed, sends christian greeting.

ONCE more through the mercy of our God we are privileged to send you this epistle of love and fellowship in the form of a Circular Letter, hoping that it may be the Lord's will to stir up our pure minds, and that he may guide us in all truth for his name's sake. We have met with many losses since our last session; one especially we all deeply mourn is the loss of our much esteemed pastor, Elder J. D. Hubbell, who in the providence of God has been called home. The other

members of our churches who have also fallen asleep in Jesus were much beloved, but we desire to be still and know that he is God; he is too wise to err and too good to be unkind.

We desire in this letter to call attention to a portion of the word found in 1 John iii. 14: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

There are many things spoken of in the Scriptures which are not made clear to the children of God, "for 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." Jesus revealed himself to his people, and to Peter said, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." So by the same power that revealed to Peter that Jesus is the Christ, we know that we have passed from death unto life. Without the Spirit of Christ we can do nothing, neither do we know anything of God or godliness. The Spirit of God reveals all things unto us; it is by the mighty working of this Spirit in us, to will and to do of his good pleasure, that brings us to knowledge of the truth, and to know that we have passed from death unto life. Now if this Spirit dwells in us we have passed from death unto life, and do love the brethren. The first fruit of the Spirit is love; God is love himself, and dwelling in us by his Spirit we have this witness within our heart that we love the children of God. Here is presented the union of the whole family of God, being bound together in one bundle of love, having passed from death unto life. The whole Adamic family was dead in trespasses and in sins, and while in sin and death we had not

the love of God shed abroad in our hearts, therefore we were enemies to God, and to reconeile us unto himself God sent "his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh," being made under the law of sin and death; therefore he abolished death, bearing our sins in his own body on the cross. He delivered us from condemnation, and presented his bride to God holy and separate from sin. By his resurrection from the dead he is declared to be the Son of God with power. This deliverance from death is made manifest to each subject of grace when they are born of the Spirit. By the Spirit of God dwelling in us we are made to love the place where his honor dwells, to love to meet his children and follow him whithersoever he goeth; our hearts run together as drops of water, all having the same blessed hope, and all worshipping the same Jesus, whose name is above every other name, the One altogether lovely. We are bound together in experience, having passed from death unto life. How sweet has been the experience of some dear one to us, and how we are drawn together in sweet communion when exercised by the Spirit of God to esteem our brother better than ourself, seeing the mark in his forehead. O how sweet and how pleasant for brethren to dwell together in love, that love which is not in word only, but in deed and in truth. May we so love one another that we shall help to bear one another's burdens, and so fulfill the law of Christ.

"He that loveth not his brother abideth in death [darkness]." To make it more positive, and to impress it in the minds of the saints of God, the apostle has told us how we may know that we have passed from death unto life, and in this clause he tells how we are to know when we are dwelling in darkness. We would desire always to be delivered from

this darkness, and to dwell in his marvelous light, to have an eye single to the glory of God, and to pray for the welfare of Zion. We know that we are carnal, sold under sin, and the carnal mind is enmity against God, not subject to the law of God, neither indeed can be, and it is darkness itself, and from this evil that dwells in our nature comes all enmity and strife, fulfilling the desires of our mind and lust of our flesh, and from this very source comes hatred. The love of God cannot come from this unhallowed ground; as darkness and light are diverse one from the other, so are love and hatred, and each have their origin. "Darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." As it was in the beginning, so is it with the children of Adam, we are conceived in sin, shapen in iniquity and brought forth in darkness, but when God says in our soul, "Let there be light," there is light. He speaks and it is done; so in a moment the light of the glorious gospel of the Son of God shines in our heart, "to give the light of the knowledge of the glory of God in the face of Jesus Christ." It is always in the face of Jesus that we behold the glory of the Father, Jesus "being the brightness of his glory, and the express image of his person," and upholding all things by the word of power, when he had himself purged our sins, sat down on the right hand of the Majesty on high, there to intercede for his bride. O may the Spirit of our blessed Savior illumine our poor souls, that all darkness, hatred and malice shall be dispersed, and that the love of God shall be shed abroad in our hearts, dwelling together in love and union for his name's sake, and he shall have all the praise. Amen.

JOHN B. SLAUSON, Moderator.
D. T. KATOR, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1906.

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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REPLY TO BROTHER WALLER.

OUR brother has suggested one of the most important themes presented in the Bible, because it enters into the daily life of all who believe. There is not a moment in all our lives that the warfare between the flesh and the Spirit does not go on. Sometimes we feel it to be so more than at other times, but still, whether seen or unseen by us, the warfare exists, and often it brings us to our wits' end, and causes so much noise and confusion and strife within that we cannot tell who or what we are; yet there is no better evidence that we have passed from death unto life than the presence and power of this warfare felt within. So long as we are in the flesh, and under its dominion, there can be no warfare, because to cause warfare there must be two opposing forces, and in this state there is but one force within us; but the moment the Spirit of Christ enters, the warfare begins, because that which is good always stirs up the opposition of that which is evil. Therefore the warfare is full evidence that we have come into possession of the Spirit of holiness, as well as the spirit of evil.

In former years much was written concerning the nature and origin of this warfare, and there arose differences of opinion

as to these things, and there were many discussions as to the meaning of some Scriptures which bore upon this matter, yet amid all the discussions and difference of opinion one thing remained clear, viz: that all alike felt the warfare, and groaned under it, and longed for final deliverance from it, and when each one wrote of this experience all were agreed as one, and all said in substance just what Paul by inspiration said concerning himself, as recorded in the seventh chapter of Romans. Each one then, as he or she read what Paul said there, could feel perfect union with Paul in it all; it is so now with all who are traveling the thorny road, we are sure. The language of Paul, when looked at by those who felt this warfare, exactly expressed the feeling of each; differences might and did arise when there came a discussion of the subject in theory; but there was no difference when each, like Paul, told his or her experience.

We call attention right here to this one thing, viz: that the terms "Adamic man," "old man" and "new man," all three express different things. The Adamic man simply means man considered in himself, as the descendant of Adam, without regard to either sin or holiness. The old man, which Paul also calls the law in the members, is that sinful nature which Adam did not possess in his state of innocency, but which, ever since the fall, all men possess, and from the dominion of which the elect are redeemed by the coming of the Son of man and his death upon the cross. This was the testimony of Paul when he said concerning believers, "Sin shall not have dominion over you, for ye are not under the law, but under grace." We know of no better way to define the old man than to say that it is that law of sin which rules in all natural

men, and which still dwells, but does not rule, in all spiritual men. The new man, on the other hand, is not the Adamic man, but it is called also the law of the mind, and is that indwelling Spirit of holiness from which arises, in all who possess it, every gracious fruit, such as love, joy, peace, gentleness, faith, hope, meekness, and all the fruits of the Spirit. The Adamic man is not then either the old man or the new man, but in the Adamic man, after he is called by grace, dwells both these warring natures, or principles, or laws, until final victory is given to the new man, and the old man is finally subdued. So when Paul said, "I see another law in my members, warring against the law of my mind," we see three things included in his language. First, "I," that is Paul himself as a man, and then the law in his members, and then the law of his mind. Here is Paul then, and in him two things which he by inspiration calls laws. The word "law" here, and in many other places, has the meaning of power or force, that is, something that controls or directs. The man is the seat of the warfare, the place where it goes on, but the two laws are the things that are at warfare. Jesus made this same distinction in the text referred to by our brother. Paul, or any man who feels this warfare, is "the palace," the strong man is the law in the members, "the law of sin," the old man; while the stronger man is "the Spirit of Christ," the Spirit of holiness, the law in the mind, the new man. In the palace these two dwell, never at peace, but in strife or warfare, which will continue while this world continues to be the home of the palace. So when Paul says to his brethren, Put off the old man, and put on the new man, he does not mean that the believer is to commit suicide, or that he is to destroy

this natural life, or put off this visible earthly body, but that in feeling, in word and in deed, he is to deny the evil law of his members, and to walk and live after the will of the Spirit of Christ which is in him. To another church Paul said, "Seeing that ye have put off the old man with his deeds; and have put on the new man." Notice men and women, believers in Christ, are addressed by Paul in both instances, and these men and women are told to put off the one and to put on the other. It is evident that he knew, what all believers know more or less, that in all who are called by grace there dwells two warring natures. The two natures are not the man himself, but only dwell in him and carry on their warfare within him.

We have called special attention to this careful use of language by the inspired Paul because our dear brother at the beginning of his letter used both names, "the old man" and the "Adamic man," as though they meant the same thing, and because it seems to us that very many have thought about the matter in the same way, but, as seen, they are distinct. If then, we ask, What is done for the old man in the new birth, or in anything belonging to the work of redemption? we must reply, Nothing is done for him save to overcome and finally destroy him. But if we ask, What is done for the Adamic man in all the work of redemption, both in the atonement and in the new birth? we must reply, He is saved, redeemed unto God, and that the power of the old man is broken in him so that it no longer has dominion over him, and that at the end he shall finally be saved, not only from the power of the old man, but also from his presence. The old man does not put on the new man, neither does the new man put off the old man,

but the Adamic man, redeemed and saved, does put off the one and put on the other. Redemption must be for the one who has sinned, for no one else needs redemption. Christ died for the sinner, and for the sinner only; man, dead in trespasses and in sins, needs to be quickened, and no other has any such need; man, alienated from God by wicked works, needs to be reconciled, and no other has any such need. Christ was made, not a quickened spirit, but a quickening Spirit. The very meaning of the name Spirit forbids the thought that it ever could need quickening, and furthermore, that which needs quickening itself never can quicken another; but the ever-living Spirit is a quickening Spirit because it is everliving. That which is spiritual cannot sin, and therefore cannot die; and not being sinful and dead there can be no room for the thought of making it alive from the dead.

In the new birth, therefore, nothing is done for the old man, and nothing is done for the new man. The old man is to be put off, and finally destroyed, while the new man is to be put on, and finally come to reign absolutely in the redeemed man. So Paul said, "O wretched man that I am! who shall deliver me from the body of this death?" Then he said in glorious exaltation of feeling and faith, "I thank God, through Jesus Christ our Lord." This is the redemption of Paul, the sinful man, the chief of sinners, as he said of himself, from the dominion of the old man to the dominion of the new man. What a glorious hope is this: that we shall one day be free from the presence as well as the dominion of sin, and be "swallowed up," (if this expression may be allowed) in righteousness and true holiness. Then "we shall be like him; for we shall see him as he is." The declara-

tion of the dear Redeemer insures to us the fulfillment of this glorious hope when he says, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish." The sheep are the elect and redeemed men and women, and to them is given eternal life. But the redeemed are still men and women, and the life is still the life of Christ, and this life not only dwells in them, but works and moves and produces the effects proper to itself in them, and these effects are made manifest in their faith, hope and love, and in all righteous obedience to the will of God.

As brother Waller has well said, the old man has not been made over, or changed, and neither has the Adamic man been made over so as to be spiritual as yet. The old man never shall be changed, but shall be destroyed, as we have said, but the Adamic man shall be changed one day, as we are told in the epistles of Paul more than once. The substance of the change will be that we shall see Jesus and be like him. In this life the stronger man has indeed come in, and has spoiled the goods of the strong man, that is, has taken possession of them, and the old man, or the strong man, is bound, but not cast out. But the hoped for change shall surely come, and our vile body shall be changed and fashioned like unto the glorious body of the Lord. This is the testimony of the inspired apostle, and it shall be as he has testified.

Paul testified that because of the warfare between the flesh and the Spirit, he could not do the things that he would. This we know is the daily confession of our brother and of all who travel the road Zionward, and it is what we must confess of ourself as a daily experience. The

old man of sin is not made over into a good man of holiness indeed, and the Adamic man is yet not perfected, nor is he wholly under the dominion of righteousness, yet the dominion of sin is broken. Sin in the believer does not indeed reign, but it does continue to abide and to perplex the weary traveler so that at times he hardly dare claim that he is one of the pilgrims who are journeying heavenward. All such ones find a law in their members that they cannot do the good that they would. There are those in the world who claim to have arrived to perfection already, but these cannot know what the warfare between the flesh and the Spirit means. Those who feel this warfare know that they are not yet perfected, and must confess that in them, that is, in their flesh, dwells no good thing. This warfare manifests itself much more within the heart than in the outward life of the believer. The words, deeds and general course of that life which can be seen of men, may be, in a large measure, in full harmony with the commandments of God; one may be found in his seat in the house of God constantly; he may contribute freely and liberally of his substance to the expenses of the church, and to the poor and needy; he may in the conference meetings speak whenever it is needful that he should; he may daily in all his companionships be clear and outspoken in presenting his faith in Jesus; in short, he may so live in all these and other ways that he may be regarded as a pattern for others, and yet know that within there is much failure to be what he ought or what he desires to be. He may preach the gospel, if indeed he be called to that work, and not fail to fulfill all his engagements, and yet in preaching realize that he is not of that spiritual mind that he desires to be, and that he

cannot be so. He may give of his goods to feed the poor, and yet not be able to give so cheerfully and unselfishly as he desires or as is right for him to do. When Paul said, "The good that I would, I do not," he did not mean that he could not relieve the distressed, or travel hither and thither preaching the gospel, or that he could not present the living truths of the word in his ministry, but that he could not do these things as he would do them, with an eye single to the glory of God, and where selfishness was mixed with the best deeds or words, he felt that he was not doing the good that he would; that which he did, however good it might appear to the carnal mind of man, which sees only that which is outward, to himself could not appear good, because mixed with a wrong motive, it could not appear good to that God who is of purer eyes than to behold evil. One may be faithful in heeding the word of Paul, not to forsake the assembling of himself with the people of God in public worship, and yet know that he has not in so doing done the good that he would, because it has not been done with the glory of God as the sole object in view. So it is true that if we pray, or hear, or read, sin is mixed with all that we do, and this warfare goes on and is manifest in a thousand ways all along through the life here below, and it will not end until that which is perfect is come. C.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905; 06 means 1906, &c.

MARRIAGES.

By Elder D. M. Vail, at his residence in Waverly, Pa., August 28th, 1906, Asher W. Emmons, of Idell, N. J., and Miss Ella R. Johnson of Ravenrock, N. J.

MEETINGS.

THE Lexington Old School Baptist Association will convene, nothing in providence preventing, with the Olive and Hurley Church, Ulster Co., N. Y., the first Wednesday and Thursday in October, (3rd and 4th,) 1906. The nearest station for those coming from the east is Olive Branch; coming from the west, Shokan, via U. & D. R. R.

JAMES H. BEVIER, Clerk.

THE Old School Baptist Church of Lexington, N. Y., of the Lexington Association, has appointed a yearly or two days meeting to be held on Saturday and Sunday, October 6th and 7th, 1906. As it is immediately following the Association, which is to be held with the Olive and Hurley Church the 3rd and 4th, we shall expect all that can to come to our meeting.

FLETCHER MACKKEY, Church Clerk.

THE First Old School Baptist Church of Roxbury, at Vega, N. Y., has appointed a two days meeting to be held, the Lord willing, Wednesday and Thursday, October 10th and 11th, 1906. Trains will be met at Roxbury on Tuesday before the meeting. A cordial invitation is extended to all lovers of the truth.

V. BALLARD, Church Clerk.

THE Juniata Old School Baptist Association will meet, the Lord willing, with the Sidling Hill Church, in Fulton Co., Pa., October 12th, 13th and 14th, 1906. We extend a cordial invitation to all lovers of the truth, especially to our ministering brethren. Those coming by railroad will come on the B. & O. or Wabash to Hancock on Thursday, where they will be met and cared for. The distance to place of meeting is about twenty miles.

AHIMAAZ MELLOTT.

THE Old School Baptist Church of Gilboa has appointed her yearly meeting to be held October 13th and 14th, 1906. We extend a cordial invitation to our friends and brethren to meet with us, especially ministering brethren.

D. S. ELLIOTT, Church Clerk.

THE Virginia Corresponding Meeting of Virginia, Providence permitting, will be held with the New Valley Church, Loudoun Co., Va., commencing on October 17th, 1906, and continuing three days. Those coming from the east or south will leave Washington, D. C., Oct. 16th, taking the 4:15 p. m. train at Sixth St. depot for Leesburg, Va. A train leaves Washington 4:45; any coming on that train will notify me in time or they will not be met. Any coming from the west will be met at Washington

Junction Oct. 16th, a train arriving at 1:32. This train leaves Martinsburg, W. Va., 12:41. As the meeting of this train is attended with considerable trouble, being so far off, we respectfully ask that those expecting to be met will write me in time, that I may make proper arrangements to meet them; they will surely be met if they let me know in time. We invite all who love the truth to be with us, especially ministers who are at peace with their brethren. We are hoping and praying for the divine presence of our heavenly Father; we feel that he will be with us.

E. V. WHITE.

THE Olive and Hurley Old School Baptist Church, of Olive, N. Y., has appointed a two days meeting to be held, the Lord willing, on Wednesday and Thursday, October 17th and 18th, 1906. Trains will be met at Shokan on Tuesday p. m. before the meeting. A cordial invitation is extended to all lovers of the truth.

A. BOGART, Church Clerk.

THE Welsh Tract Church has appointed her yearly meeting to be held on the third Saturday and Sunday in October, (20th and 21st) 1906, to begin Saturday at 10 o'clock a. m. Those coming from Philadelphia, Wilmington and Baltimore will please come via B. & O. R. R. to Newark, Del., on Saturday morning. Train leaves Philadelphia (Twenty-fourth and Chestnut Sts.) at 7:40 a. m., and Baltimore at 8 a. m. (Mt. Royal.) Those coming via Delaware division will take train leaving Delmar at 7:09 a. m. Saturday, and get tickets to Newark, where all will be met. We cordially invite all lovers of the truth to meet with us.

P. M. SHERWOOD, Clerk.

THE Salisbury Old School Baptist Association is appointed to be held this year, 1906, with the church at Messongoes, Accomac Co., Va., to commence on Wednesday after the third Sunday in October, and continue three days, (24th, 25th and 26th,) when and where we hope to meet and greet our brethren and sisters once more. A cordial invitation is extended. Those coming from a distance in any direction get tickets for Hallwood, Va., which is on the N. Y., P. & N. R. R., where they will be met. All coming from Delmar or below can come on the train Wednesday morning to Hallwood in time to be taken to the meeting. Do not hesitate to come.

T. M. POULSON, Pastor.

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H. SEWARD, Clerk.

THE

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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.”

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CORRESPONDENCE.

REGENERATION.

I HAVE been thinking some of late of the meaning of the word “regeneration,” as used in the Scriptures, and of the way I see and hear it most frequently used among our people.

It is with no desire whatever to elicit controversy that I attempt this evening to write some of these thoughts for the consideration of my brethren; if not deceived in myself I feel a sincere desire that the Lord may enable all who read to judge rightly as to the correctness or incorrectness of these thoughts. It is evident that we may at times be advocating right principles, and yet use passages of Scripture to sustain them that do not properly belong to the subject; about this it seems to me we should all be careful. We ought to be helpful to one another in the brotherly expression of our views, not only as to what the Scriptures mean, but also the right application, or the proper division of them. If our writings and conversations are not to be helpful one to another, then of what profit are they? If adverse criticism of our ideas does not convince us that we are

wrong, they ought to strengthen us in our positions. If we see we are in error we ought to be free to confess it and abandon it. If we feel strengthened and confirmed, we may still in a brotherly way contend for our idea, but we should ever remember that our guide book says, “The servant of God should not strive, but be gentle,” &c.

The word “regeneration,” as perhaps most Bible readers have observed, occurs only twice in the Bible, and both these times in the New Testament: Matt. xix. 28, and Titus iii. 5, and while it appears to be most generally used as synonymous with the “spiritual birth,” yet neither of these places seem to bear out that idea. The relation of the word “regeneration” to the “spiritual birth” seems to my mind to be about the same as the relation of the word generation would have to the natural birth. We know that generation is not birth; then why should we conclude that regeneration is re-birth, or being born again? I would not contend that it is improper, or contrary to Scripture principle, to use the word regeneration with reference to the quickening or impartation of spiritual life to the poor sinner who is “dead in sin,” (although

the word is not so used in the Scriptures) but it is neither scriptural nor logical to use it as applying to the spiritual birth. In Matthew xix. 28, we have the language of our Lord, thus, "Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." From the days of Abraham to the establishment of the gospel kingdom in the world, Israel had the only God-given system of worship, "unto them were committed the oracles of God." "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." But they were a figurative people, and their forms of service typical; still they were the visible kingdom, nation or people or church of God under that covenant. But that establishment, which had its shadowy forms and ceremonies set up by Moses, according to the pattern shown him in the mount, (Hebrews viii. 5,) also had its time and place, and end appointed. According to covenant purpose, and as the substance of the types and shadows once in the end of the world, (that system and dispensation) hath he (Jesus) appeared to put away sin by the sacrifice of himself. Thus by divine appointment one system and dispensation goes out and another is ushered in. Of the first the apostle to the Hebrews says, "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." This reformation must have been the establishment of the gospel church, or that system of worship that pertains to the new covenant dispensation. This is the "regeneration," I conclude, in which those (the twelve apostles) who had followed Jesus should sit upon twelve thrones, judging the twelve tribes of Israel. Thus that which was spoken by the prophet Isaiah was fulfilled: "Behold, a king shall reign in righteousness, and princes shall rule in judgment."—Isaiah xxxii. 1. Again, Jesus said to these disciples, Luke xxii. 28–30: "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." "That ye which have followed me," in Matt. xix. 28, and "ye are they which have continued with me in my temptations,"—Luke xxii. 28–30, are beyond dispute the twelve apostles, and it is "in the regeneration, when the Son of man shall sit in the throne of his glory," that they should "sit upon twelve thrones, [divine power and authority] judging the twelve tribes of Israel." Which is exactly the substance of what he tells them in Luke xxii. 30. We read in Titus iii. 4–7, "But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life." Here the apostle is teaching the necessity and profitableness of good works, works consistent with the profession of a belief in God,

but is careful to remind Titus that it is "not by works of righteousness which we have done," that the "love of God our Savior toward man appeared," or that we are saved, "but according to his mercy he saved us, by the washing of regeneration," or that same washing or preparation that applied to the new covenant kingdom. The prophet Zechariah bore testimony to the source and place of this washing when he said, "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness."—Zech. xiii. 1. "And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim."—Joel iii. 18. Thus Jesus is that all-cleansing, only and never-failing Fountain "opened to the house of David, and to the inhabitants of Jerusalem," and it is in that Fountain that the whole "church of the firstborn," which answers to the house of David and the inhabitants of Jerusalem, is forever cleansed, and thus the "washing of regeneration" saves them.

But there is another point in our text we should not overlook, viz: the "renewing of the Holy Ghost." After the crucifixion of their beloved Lord and Master the disciples were amazed, and were in doubt, and it seems they thought all their hope was destroyed. This was signified when they said, "The chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel." After his resurrection Jesus appeared to them and said, "Peace be unto you. And when he

had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus unto them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." Peter refers to the comforting reassurance ("renewing of the Holy Ghost") of divine things when he says, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."—1 Peter i. 3. Not only the apostles needed, but all the Lord's people need from time to time these renewings of the Holy Ghost, to be begotten again unto a lively hope, and so they do this "fountain opened to the house of David and to the inhabitants of Jerusalem." Blessed be the Lord, that Fountain is "for sin and for uncleanness," and is always open, there is no account of its ever having been closed, and it is open for the inhabitants of Jerusalem. To be washed in its pure waters (if I am not mistaken in my deductions) is to be washed with "the washing of regeneration." The inhabitants of Jerusalem are by faith enabled from time to time to repair to this Fountain as their needs may demand, and thus cleanse themselves "from all filthiness of the flesh and spirit."—2 Cor. vii. 1.

"The dying thief rejoiced to see
That fountain in his day;
O may I there, though vile as he,
Wash all my sins away."

One experience of this "washing" is not sufficient, but there is need to be washed again and again with this same washing. I know that herein is involved a wonderful mystery, and the half has not been told. I cannot put down all the thoughts

that occur as I write, nor refer to all the passages of Scripture as they come to my mind, as it would make this article too lengthy, but I hope I have said enough for those interested to gather my idea. Mr. Webster has defined "regeneration" thus: first, reproduction, forming into a new and better state; second, in theology, new birth by the grace of God; that change by which the will and natural enmity of man to God and law are subdued, and a principle of supreme love of God and his law or holy affections are implanted in the heart. A prominent "theologian" and interpreter of Scripture words and terms of the eighteenth century defines the word thus: "Regeneration is the change and renovation of the soul by the Spirit and grace of God. It is called the new birth, and consists in the infusion of spiritual life into the soul, whereby it is enabled to perform spiritual actions and live unto God." This last writer refers to several passages of Scripture, but to my mind they fail to establish the position that the "soul" as a separate entity, or component part of man, is the subject of the infusion of spiritual life and action. However, his confounding regeneration with the new or spiritual birth, as does Mr. Webster, is perfectly consistent with this traditional theory that has been handed down from time immemorial. Let us endeavor to apply each passage of Scripture where it belongs, and thus rightly divide the word of truth. I believe in the necessity of the quickening by the Spirit and power of God of poor, dead sinners, without which there can be no spiritual action, and also that, "Except a man be born again, he cannot see the kingdom of God;" but what I am doubting is the application of the word "regeneration" as used in the Scriptures to this work.

With love and good will to the SIGNS and the brotherhood entire, I am, I hope, your brother,

H. B. JONES.

Mt. VERNON, Texas, August 10, 1906.

DRAIN, Oregon, July 24, 1906.

DEAR EDITORS AND BRETHREN:—I feel impressed to write a few lines for the dear SIGNS, as I wish to have our address changed from Sebastopol, Cal., to Drain, Ore. We have, through the mercy of our heavenly Father, been permitted to again assemble ourselves together in church fellowship with what I believe are God's dear people. A more humble, devoted people to the cause of Christ I never met. The brethren here in Oregon that we have had the privilege of meeting are a plain people, who give God all praise, feeling to say, "Though he slay me, yet will I trust in him." They are sound in the faith, ascribing to God all power in heaven and on earth. I cannot describe what joy this has been to us, after living ten years in what seemed to us a wilderness, and in all those years never having the privilege of hearing more than one or two gospel sermons. O how starved we were. Often in that time we have felt we could not stay another day, but time moved on and we could not see the way clear to go where we could meet with our dear brethren; but I feel that God in a very mysterious manner opened a way for us to return to our church people. We feel that we have been like the prodigal son, feeding on vanity and show, like the husks the swine did eat, during all those years sojourn in California. We have come back worn and weary, in tattered garments, but by the help of God, if it is his will, I hope we have come back to stay with the people we love. Truly I can say with Ruth,

"Entreat me not to leave thee, or to return from following after thee:" for "thy people shall be my people, and thy God my God." Surely this dear people are our brothers and sisters, fathers and mothers in Israel. We had lived those ten years among the people of the world, in a fine climate, in a very pleasant land, which is called "the land of sunshine and flowers," but we felt if we had a home there that we would never be satisfied away from our dear people, where there were no gospel bells. There is no church in California of our faith; our God for some cause known to himself has removed his candlestick out of the land.

Dear brethren, let me relate a little incident which occurred just before the earthquake. My husband was working on a ranch, and found what we then thought was valuable mineral, and as the man who owned it was very anxious to sell the ranch we thought we would buy it and get some of our brethren to come and take shares in it, and we would build a church-house and stay in California. Our daughter Estella went to Santa Rosa to try to raise a payment on the ranch, but the parties she went to see had just paid out all they had to spare a few minutes before she found them. She came home at four o'clock the evening before the earthquake. We talked it over, and I could not give up the idea of getting the ranch, so I said, I will try another friend who is able to invest. I went to bed that night with the full intention of trying to raise the money. How different were my feelings the next morning. I awoke about five o'clock with an extremely heavy feeling; I awoke my husband and daughter and told them something terrible was going to happen. I got up and went to the little cot where one of my twin babies was, and took it in the

bed with me. It was sleeping near the chimney, and just after I returned to my bed the awful earthquake came. Now was I warned, or not, of the earthquake? I said to my husband, "An earthquake," and told him the light was burning in the next room. He ran to put it out, and just as he passed through the door a piece of the mantle flew past him, the clock fell, and he caught the lamp as it fell, and so prevented what might have been a fire. The cupboard fell with canned fruit and dishes, and the large chimney fell. There was such a noise and shaking one could not tell what was falling. I held my babies in bed to keep them from harm. The property we were going to buy was in such a condition that we did not want it; it was a large plaster house, and you can imagine what a wreck it was. The large tank fell, and we thought no more of wanting to buy it. The best buildings in our locality were the ones wrecked, and many of our neighbors had to leave their \$2,000 or \$3,000 houses and live in tents, while the poor shacks of houses that were built near the ground were left so that the people could live in them, but the chimneys all fell except one or two in our vicinity. Every one lost more or less, all fared alike, rich and poor; it was destruction everywhere. I think God sent that earthquake; he knew all about it; he is able to kill, and to make alive, and it did just what he had designed it should do, and he had a purpose in it all, and I feel that we really needed a shaking up. How like worms of the dust we feel to be; like dust in the balance. I tell you it shakes all the pride and vanity out of a God-fearing child. I know God has all power in heaven and earth, and he works all things after the counsel of his own will, and we poor, sinful mortals have no right

to reply against him, or say, "What dost thou?"

Brother Polk speaks of the earthquake coming from natural causes. Who caused the earthquake when our blessed Savior cried on the cross, "It is finished"? and when he arose from the dead, who caused that earthquake? I believe God does, and suffers to be done, all things that are done, and knows all things that are to take place, for he is the great "I AM," and he says he is God, and beside him there is none other. Brother Polk thinks I did an injury to California by speaking of it in the way I did. At the time I wrote that appeal things were just as I pictured them where we lived. True, it was a shock that I shall not soon forget, and it made me want to go where we could assemble with God's dear children, caring nothing for this world and its vanities. The banks were burned in Santa Rosa, and they were burned in the city, but most of the money was saved, and in thirty days they opened the banks in Santa Rosa and gave ten per cent. People were excited and did not know how they could get along, so the farmers would not give work where we were, for they could not draw their money. When I made that appeal we were in distress. On the 21st of April we could still see the city burning, and I have seen people who were there at the time who say it will never be known how many perished in the disaster. I think if San Francisco received so much help, and surplus flour, she ought to have helped the poor country people, who never saw any of the help. Santa Rosa got some help, but nothing like the city. I have not written this to hurt the feelings of any brother, God forbid I should do that; but as I have been corrected in my statement, I feel it is my duty. I do not want to say

or do anything to wound my brethren, for I had better have a millstone around my neck and be cast into the midst of the sea, than to offend one of God's little ones. We were in California until the 1st of June; we worked all we could. When we could trade at the grocery we got what we could to live on, but did without many things, but our bread and water were not taken from us. I long for that city not made with hands, eternal in the heavens.

Dear brethren, it has always been hard for me to say, "Thy will be done." We have had many trials in the past years, and just three years ago the 22nd of last February I was called to pass through the hardest trial of my life, when we laid our oldest son in the cold grave, in Hopland, California. I was not with him in his last hour. He made a bright profession two weeks before his death. God says he will not give us more to endure than we are able to bear, and the blessed Comforter helps me to bear it all, and we must learn subjection to his will; but it nearly broke my heart to have my son die without seeing him and hearing his last words.

Dear brethren, for fear this letter will be tiresome I must speak of our meeting and close for this time. We arrived here the 1st of June, 1906, and after visiting at brother Walker's, brother Morningstar came and took us to his home, and in three days one of my oldest twin boys was taken with what we thought was a cold, but proved to be measles, and in nine days seven more of our children were all sick at once with that disease. Let me say, dear brethren, I found what it is to live among true and tried old soldiers of the cross. They surely are dear, true-hearted christians, and their daughter Sybil has, too, the walk of a

christian. We were greatly grieved that we must bring such care upon any one, and could not see why it had to be, but it was God's will. They comforted us, and said they would not have us leave until well enough to move, not to worry. We were there nearly a month, and I do hope the Lord will doubly bless them for all their kindness. On the 8th instant the brethren and their families (forty-two in all) met at brother Morningstar's to worship the dear Master. We were disappointed that Elder Mathew did not come, but brother Charles Morningstar spoke to the comfort of all. I do not think I ever heard a more heartfelt sermon, giving God all praise. O how I drank in that sermon; how refreshing it was to my thirsty soul, and my husband said he feasted upon it all the week after. Brother Charles is surely a shepherd to us poor of the flock, and his dear father and mother think that God has blessed them in their last days. Their home has been a home for the Baptists many years. I hope dear old brother and sister Allison will be able to visit us soon, at one of our meetings. Dear brethren, we did not come here for climate or for an easy way to live, but to dwell with God's dear people. We spent our all to get here, but we are trusting in our heavenly Father to guide us in all things. In having the measles the twenty-five dollars sent to us came as a blessing, and how thankful and humble it makes us feel, for I have learned the more destitute we are in this world's goods, the closer we cling to our blessed Savior. Truly we feel he is the Friend that sticketh closer than a brother. Our family has not been well, all at a time, since we came here, but I hope the tide will turn for us before long. I have often thought I would write to the SIGNS, but never

felt it would be worth publishing, but after our dear sister Powerie said the obituary of my dear boy comforted her, it encouraged me, as I never thought it would do any one good, but it relieved my mind, as I felt it was all I could ever do for him.

Now, brother Chick, if you see fit to publish this in the SIGNS you are at liberty to do so, as a brother in the east desired me to write to our paper.

I am, I hope, one of the poor of the flock,

(MRS.) S. J. GAINER.

[WE did not understand brother Polk to mean to deny that the hand of God was in the earthquake that wrought such destruction in California, but only that this one earthquake was like all others that take place in the world, in them all it is God's hand that appears, as in all the events of life, whether of joy or sorrow; but still it is true that he works according to the settled laws of his universe, and brings about such events by his control and operation of what we call natural causes. We must remember that in the Scriptures the lightnings are his lightnings, the thunder is his voice; if there be famine, he sends it; if pestilence walks abroad in the earth, it is his hand, and so on of all the events of life; all is ascribed in the Scriptures to the wisdom and power of God. So in this earthquake we are right in saying that it occurred along the line of natural causes, but we remember that all these causes are in the hand of God and but accomplish his purpose. We are sure brother Polk and sister Gainer will both assent to this.—C.]

HOPEWELL, N. J., July 22, 1906.

DEAR ELDER CHICK:—Some time ago you asked me to write you my experience, and this is the first I have felt a desire to do so.

This morning your opening remarks carried me back to the morning of my baptism very forcibly, when you spoke of what we think of Jesus, and whether he is altogether lovely to us. This is the question Elder Hartwell asked me when I came to the church: Is he the chiefest among ten thousand, and the One altogether lovely to you? And it seemed this morning that I could see myself sitting in the room where we met for baptism, and the brethren all around me, and Elder Hartwell standing with Elder John Badger at his side when he asked me that question. But since that beautiful day I have walked a very crooked way indeed, many, many times doubting if I really ever did have the grace of God in my heart, and knowing that others must doubt it, too. The night Elder Farncombe spoke at your house your remarks were very precious to me. You spoke of the comfort that many realized from the words, "We know that we have passed from death unto life, because we love the brethren." Many times when all else fails that remains with me, and while I fear they cannot love me, yet I love them, and want to meet with them. To-day the meeting was to me a sacred and solemn place, and I felt to say that "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." To turn away from the cares of this world and meet with the brethren for the worship of God is the greatest pleasure I have on earth, and when we are gathered in this way, to me

"We are a garden walled around,
Chosen and made peculiar ground;
A little spot inclosed by grace,
Out of the world's wide wilderness."

But to go back. I cannot tell a clear experience as regards times and dates as many can, and this has often been a great trouble to me. So many can tell the very time of their conviction and of their deliverance, but it is not so with me; I cannot tell when I first knew that I was a sinner under condemnation. It seems to me that from my earliest recollections I had some knowledge of the greatness of God, and my own nothingness. As far as my memory goes back I was never lively like other children, but sober minded, and looked at things seriously. When about six years old I sat by my father during a thunder shower, and I remember thinking of the awful grandeur of God. I was brought up in an Old School Baptist home, and to go to meeting, and never knew anything by way of contrast until I was fourteen; then going away to school, I was thrown among the Methodists. It did not require much time for me to learn that I was among a different people; I felt myself a stranger in a strange land. After some time a protracted meeting was started at the place where the school attended meetings, and then all the power they possessed was used to influence me. For a long time two of us withstood their snares, but finally my friend went with them, and I was left alone, and yet it has often seemed to me not alone either, the One who sticketh closer than a brother must have been with me. How often it has been a cause of rejoicing with me that I was kept. He is a wall of fire around his people. I well remember the first time of my going home, and how eagerly I told of the conflict, and when I asked if I had done right or wrong, they

told me I had done right. That was such a satisfaction to me. But all this left its effects, and I believe it was instrumental in the hand of God to show me the way of salvation by grace. So time passed on for a couple of years, when light seemed to break through the darkness. The first sermon that ever came home to me was preached by Elder Joseph Badger at our association. I never spoke of these feelings to any one, and did not dare allow myself to indulge the hope that it was the experience of a child of God. So I lived on between fear and hope, often despairing, until one day while sitting at the dinner table the words, "Lo, I am with you alway, even unto the end of the world," seemed to be spoken to me by some one. I looked at my father, (he being the only other person in the room) but he was not speaking, and appeared not to have heard anything, and then I realized that it must be a precious promise for me. All this time I was growing more and more interested in the meetings, and in the SIGNS, but telling myself that no one knew anything about it. When our next association came around you spoke on Friday, and every word was apparently meant for me; it was like precious ointment to my burdened heart. The next day there was an extra church meeting; when the invitation was given two went forward, brother Daniel Stout and sister Mary Johnson, and related their experience, but it never occurred to me that it would be right for me to go, or that any one had ever thought of it. To my surprise, after meeting Elder Hartwell came and took my hand, and said, "I had hoped you would come to-day, come in the morning." Imagine my surprise, I cannot tell you how I felt, I was dumb, and could not say a word; when my secret

had been so carefully guarded, how did he know? We went home, and it was a sleepless night for me. I wanted to go, but could not see my way clear; how could I tell my father and mother? for I had no idea they had ever thought such a thing possible. I thought, What would they think of such a sinner asking a place among the children of God? But the words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you; and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light," rang in my ears all the time, and I could not tell which way to go. There was nothing to do but stand still and see the salvation of God. Morning came at last, and we had breakfast, and then commenced getting ready to go to the baptism. All the time I felt I could not live with the burden that was on my mind, and yet I could not open my mouth, though all the while realizing that time was passing and it would soon be too late. After I went to my room to dress I heard my mother come into the next room; I could hold my peace no longer; I went to her, put my arms around her neck, burst out crying, and told her what Elder Hartwell had said to me, and then she surprised me quite as much as he did by telling me she had been looking for it a long time. She told my father, and soon every one was doing something to get me ready, while I had not dared tell them of my desire to go, thinking they had no evidence that a change had ever been wrought in my heart; and so it was all day. I shall never forget the love and kindness the brethren manifested toward me. The brethren gathered in the room at brother Voorhees', and they sang the hymn,

"Come, ye that fear the Lord," and then Elder Hartwell asked me to tell them some of my feelings. I had not thought to be able to say anything, but my mind had been burdened so long that when at last I had the opportunity to speak, it was such a privilege and relief that I could not help talking, and was afraid I had said too much. When I stopped talking Elder Hartwell asked me the question that I referred to at the beginning. Then we went to the water, and it has always seemed the happiest day of my life, but now it seems to me that here my experience was only just begun. It used to be my idea that as time passed on I would grow to be more as others looked to me, but I find that is not the way; they grow more lovely while I have to complain daily, "Marks of grace I cannot show." But as I become more sensible of my own weakness and failures, so in proportion he appears more lovely and exalted, and I think I feel the force of the words, "He must increase, but I must decrease." I cannot choose my own way, and I believe the steps I tread and the station I fill are marked out by him; and what am I that he should be mindful of me? We are promised tribulation in this world, and we are also assured that his grace is sufficient for us. O if we could only say at all times, "Thy will be done," believing that he will never leave nor forsake us, but

"Blind unbelief is sure to err,
And scan his work in vain."

I have to believe that

"His great decree, who formed the earth,
Hath fixed my first and second birth."

I also believe that

"Though plagues and death around me fly,
Till he commands I cannot die."

That takes in all the journey in this

world, and what can we do, or what are we without him? May I be made submissive to his will, and be enabled to say with the psalmist, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee."

Your unworthy sister,

ANNA J. SUTPHEN.

ROMULUS, Okla., July 5, 1906.

EDITORS OF THE SIGNS OF THE TIMES
—VERY DEAR BRETHREN IN A PRECIOUS HOPE:—I once more will endeavor to write a few words to our beloved family paper. Some time since, another of my sisters in the flesh, and also a firm Old School Baptist, believing in salvation by grace alone, and a twin sister to sister Duncan, whose experience I sent you not long ago, wrote me a narration of her experience. I feel that it is too good to keep to myself, and so want to share it with the dear ones of our Father's family. I feel to be little and weak, and often think when reading your good letters that I should like to write to every one of you, but am so ignorant, and am so much of my time able to see only that I am nothing, and less than nothing and vanity, and my poor heart is so wicked, that I dare not make the attempt. But, dear ones, I do so long for a word of comfort, and feel to say as one of old: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest will I die, and there will I be buried." If I know my own heart, I do love the dear brethren and sisters; I love to meet with them and join my feeble notes with them in songs of praise to my Redeemer.

"O glorious hope of perfect love,
It lifts me up to things above."

He leadeth me by the still waters; he maketh me to lie down in green pastures; he is my Shepherd, I shall not want, and though I walk through the valley of the shadow of death I will fear no evil; his rod and his staff they comfort me. I feel sometimes that I can never doubt the Savior's love again; then again, I am in the valley, sinking down in affliction, and then I think, Surely the Lord has forgotten to be gracious. Sometimes his promises are sweet to our souls; then we feel to say,

"I would not live away, I ask not to stay,
Where storm after storm rises dark o'er the way."

So it is with fear that I go on, a poor, weak worm of the dust, who is sometimes up and sometimes down, blundering along life's rugged road. If it were not for the everlasting arms underneath I would sink down many times; he has raised me up many times when every earthly joy had fled and I felt that I was sinking beneath God's righteous frown. My sins and shortcomings are so many,

" 'Tis seldom I can ever see
Myself as I would wish to be."

"So far from God I seem to lie,
Which makes me often weep and cry."

But we hear the dear Savior say, "Of all which he hath given me I should lose nothing, but should raise it up again at the last day," and if I am one of that number I shall see him as he is, and be like him when I awake with his likeness, then shall I be satisfied. Jesus paid it all, and all to him I owe. Now if we sin we have an Advocate with the Father, and where sin did abound, there grace has much more abounded. He said, "My grace is sufficient for thee."

Dear brethren, we are in the midst of Conditionalists. I pray God that he will give us faith and a heart to understand, that we may contend earnestly for the

faith once delivered to the saints, as our fathers did who have fought the good fight and kept the faith, and have gone on before us. I feel to thank God that our little church here at Romulus is sound in faith, all in love and fellowship, with no discord to mar its peace. In some places divisions have come, but our little band is still trusting in the promises of Jesus, and is looking to him who is the Author and Finisher of our faith. Our beloved pastor, Elder J. M. Snider, still comes to us shod with the preparation of the gospel of peace, filled with good things from the Master's table; he preaches to us Jesus, blessed Jesus. May God ever keep him firm and steadfast and humble before him, and give him grace and strength to bear all his trials and persecutions in the Spirit of Christ, for he says, "Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake." May the Lord make him bold to stand upon Zion's walls and cry aloud, and to say with Paul, "I am not ashamed of the gospel," and when the time shall come may he hear the gracious words, "Well done, good and faithful servant: * * * enter thou into the joy of thy Lord." May this be true not only of him, but also of all the dear ministers of our Lord who are called and sent forth to proclaim the glorious riches of the crucified and risen Savior. Now, in conclusion, I ask you to send my sister a copy of the SIGNS in which her letter may be published, if you publish it. She lives so far away from any church that she hears very little preaching. She is an "Absoluter," as they are called here. We are not ashamed of the name, if it requires that to distinguish us from the world.

Now, brother Chick, I very much wish your views upon the thirteenth verse of

the eighth chapter of first Corinthians. I would like it also very much if brother Ker would write upon the eighth and ninth verses of the sixty-sixth chapter of Isaiah. These Scriptures have been on my mind very much of late. I will be very glad to hear from you both upon these texts.

Now I will close. If any one finds comfort in this, to God give all the praise. "In me, (that is, in my flesh,) dwelleth no good thing." May God bless you both, and keep you firm to the last, is my prayer for you, and for all the dear redeemed ones.

Your sister in hope,
(MRS.) M. J. RILEY.

SUMMERFIELD, Ind. Ter.

MY DEAR SISTER MINERVA:—I feel like trying to write you an account of my little experience as you have requested me to do; although it seems so little, yet it is a great comfort to me. About twelve years ago I first felt that I was a great sinner in the sight of God, and I became so surrounded with darkness that I did not know what was the matter with me. One night I went to bed feeling so cast down in the valley that I thought I was going to die. I tried to pray to the good Lord to have mercy upon me, and while I was lying there I believe the Lord spoke to me, and I heard him say, Fear not, little one, it is I. It seemed as though a bright light shone around me, and I was happy there for a little season; but the gloom seemed to return again. About this time I was taken very ill. One night I was lying upon my bed of affliction, and felt cast down in the valley of gloom, when all at once my mind seemed to be carried from this world to the great beyond, and I saw a beautiful city, all paved with gold, and in the large street there

was a great light which shone over the whole city, so that it was brighter than the noonday sun. I asked some one, What is that great light? I was told that it was the Savior. He is the light of the world, and I believe that he has been my light; without him we can do nothing; he is our all in all. I still have doubts and fears, but also I have a little hope. Dear sister, I feel unworthy to even write this to you, but if it will be of any comfort to any one else I will send it to you to do with as you please. When it goes well with you remember me in your prayers.

From your loving sister,
FLORENCE SHELDON.

[IN response to the request from sister Riley to ourself concerning the text in 1 Cor. viii. 13, we will say that as we have written some months since regarding the same subject we will here but give a brief presentation of the matter. The Corinthians were idolaters. Christians would be brought socially into contact with these idolaters, for some would be of their own families and neighbors. With these neighbors and kindred they would be compelled to associate in the daily affairs of life; they were not forbidden to do so, but if at a feast it was said to them, This meat or that has been offered to an idol, they were forbidden to partake of it; not that the idol was anything, or that the meat was in itself defiled by being so offered, but because it would appear, if they should eat of it after being told this, that they were also engaged in worshiping the idol; this they must avoid for the honor of the name of Christ. If in the market they were told that this meat was offered to an idol, they were not to buy, although to them it might be clean, and their conscience might not be defiled by any reverence for the idol; but some weak brother,

who did not see all things clearly, and did not understand how they regarded the idol, seeing them buying and eating this meat, might suppose that they did it in honor of the idol, and so be led to also buy and eat with reverence for the idol, and so his conscience become defiled; that is, he would sin in so doing. Paul in the text says that sooner than cause his weak brother to thus offend he would eat no meat while the world stands; that is, never would he eat it again.

The lesson is, if anything that we may do, though innocent in itself, shall have a tendency to lead a weak brother into doing wrong, then we ought to abstain from that innocent thing for his sake. How tender was Paul toward the weak in understanding; how careful he was lest he should do aught that would lead them into what they would regard as sin. O that all of us might have more of this tender, careful spirit.—C.]

(See editorial remarks in this number.)

LEXINGTON, N. Y., 1906.

ELDER CHICK—DEAR BROTHER:—No doubt this letter will surprise you, being from a stranger. The hearers will remember the preacher, while he will remember only a few of those who listen to the message given him to deliver from the pulpit. I have often wanted to write to you, but could not feel capable of writing to a gifted minister of the most high God; not because of the man, but because it is the will of God to give him richly from his storehouse of abounding grace.

I am trying to give all the glory to him, your heavenly Teacher, to him all the glory belongs, and I feel you will understand me. I often read the editorials you write, and have always esteemed you an humble christian brother. Do you

ever feel a desire to visit the church at Lexington again? I have been reading of late about the seed sown, some on good ground and some on poor. Are you willing to believe your coming some years ago was of the Lord; if so, are you like Paul, feeling to go again and see how they do? Perhaps you might see it was of the Lord; the people were interested in the word given you to speak; if the Lord's will be so, I should like to hear you again. There is only a little flock now where there was once 200 members, but I am not discouraged, I believe the Lord is at the helm, and all is according to his will. We have (to me) precious meetings; our pastor, Elder Sanford, is faithful to keep his appointments, although his health is quite poor; often he is so weak bodily that he has to lean heavily on the pulpit during the delivery of his discourse. In that I see a beauty; do you wonder how and why? I think although the outer man perish, the inner or spiritual man is renewed day by day. Our natural life is so small, so insignificant, compared to that life that is hid with Christ in God; and though weak in strength he is strong in the Lord, God speaking through poor, feeble man whose breath is in his nostrils, speaking of that life that never perishes, but is eternal.

Dear Elder Chick, do you remember when you preached at our association at Lexington? One of your texts was, "For I determined not to know anything among you, save Jesus Christ, and him crucified."—1 Cor. ii. 2. Is not that enough? That is all the food I want preached from the pulpit and talked in our meetings. Preach Jesus; cast out all divisions, all differences in doctrine, as the bondwoman was cast out; preach Jesus, talk Jesus, and let nothing of the flesh have an entrance. When two or three, or

more are gathered in his name, crucify the old man, follow after the things that make for peace; that we surely will do if we follow in the footsteps of the meek and lowly Savior. This is why I became a member of the visible church, and my name is numbered with the Old Baptists, that despised people; it is what caused me to desire baptism, because I desired to follow where the Savior led, and it led me into the water to be buried with Christ in baptism, if so be I am not deceived and have run without being sent. I expressed that once to a dear christian brother (now gone home to glory); he asked me who helped me into the water? I felt to be silenced, for O how calm I was the day I was baptized, such peace nothing could disturb, and I feel there had never been, and can never be another such day. It was a most wonderful day, but the tempter had only left me for a little moment, and soon I began to be tempted; first of all he suggested I stay home from our church meeting; he advanced many arguments that seemed all right to me, and I really concluded I ought to be absent, and began to plan an excuse; but I could not find one readily, so I comforted myself with the thought, Before the time comes I shall surely find a good reason to be absent; but I could find no excuse, and when the church met I was with them. Now, and very many times, I have seen the wisdom of an all-wise God leading me at that time, for I have always attended our church meetings when able to go, and sometimes when I did not feel well enough to go anywhere else. The word of God by his servant is, "Not forsaking the assembling of ourselves together, as the manner of some is." It was evident some would be neglectful, and it was a good lesson to me that I had early in my experience a trial on the sub-

ject, and was convinced it was a wrong thing to do, to stay away when the church met to talk of the goodness of God; and I can truly say it has been a great comfort and support to me when passing through great tribulations, to meet with the dear brethren and sisters, and hear them talk, giving all the praise to him that redeemed us and brought salvation by giving his precious life for all that the Father gave him, who for the joy set before him endured the cross, despising the shame. (Was it shame to him in his mind? to me it seems not.) He came to do the will of his Father, and finish the work, and I hope I have found his church all complete in him, nothing for poor, weak man to do, all a free gift, for I read and believe salvation is of the Lord; not many mighty, but poor, sick and afflicted sinners are called. The Savior said he would send the Comforter, and I sometimes think spiritual clouds do me much good; I have had some very comforting seasons when passing through clouds. I never get much exalted as I read some do; the valley seems more safe for me, a sweet peace often is found there.

Dear Elder Chick, this was written some time ago, and I have hesitated in sending it, but finally I decided to send it to you, as one of the brethren here has wanted me to write for the SIGNS. After you have read my feeble effort, do as you think best about it, I have never written for publication and have not satisfied myself with what I have now written; I feel the half is not told of God's goodness and mercy.

Your sister in hope of eternal life,
(MRS.) EMMA STOCKING.

IMMORTALITY.

THERE has been a great deal said on this subject which is not clear to my mind; it is a subject which has engaged the attention of men in all ages; men of science have endeavored to reach a final conclusion by comparing notes with ancient writers; among the most learned thinkers who take a scientific view of the subject nothing permanent has been established. In certain literary circles very many exhaustive articles have been written and circulated on Psychology, or the natural philosophy of the soul of man. It is generally assumed that if the soul lives after the death of the body that it is immortal. Many well informed men, as well as Bible readers, fail to understand the meaning of the word immortal. The evidence that science has furnished has not proved that the soul has an interminable existence. Science is forever debarred from penetrating any further than physics. If we turn backward to the pages of history for evidence, it is only a repetition of what modern science has taught. The opinions of men in any age are worth only what is founded on positive evidence. Man may have notions called beliefs, yet no belief can be established without evidence. This is well known in the simplest affairs of life. According to the investigation of science, man to-day is left in the profoundest uncertainty. Tradition cannot furnish proof to relieve the mind of man from this uncertainty. Shall we assume a thing to be true without proof? "The immortality of the soul," is an expression which has been circulated for centuries. If we take the Scriptures as authority on this subject, can this language be proven to be true? Very many places in the Scriptures "the soul" means a person, as in the first mention of the word, Gen. ii.

2: "And man became a living soul." This is referred to by Paul in 1 Cor. xv. 45: "And so it is written, The first man Adam was made a living soul." Also is this meaning of soul used in the following places: Num. xxxi. 28: "One soul of five hundred;" Prov. xix. 15: "And an idle soul shall suffer hunger;" Prov. xxvii. 7: "The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet;" Rom. xiii. 1: "Let every soul be subject unto the higher powers." However, in many other places the word soul is used to denote the life principle within man. Nowhere in the Scriptures is it said that the soul is immortal. It does say that "the soul that sinneth, it shall die."—Ezek. xviii. 20. Jesus says in Matthew x. 28: "But rather fear him which is able to destroy both soul and body in hell." It is apparent from the last quotations that the soul is susceptible to death. Death means the opposite to life, or the end of life. If the soul of man is life itself, there is a possibility of it being put out. How then can we say, in an absolute sense, that the soul of man is immortal? Immortality means life that cannot be destroyed; not only life that has no end, but life that is not subject to any authority; life that is altogether independent. The word immortal, or immortality, is used but a few times in the Scriptures, and only by the apostle Paul; he in speaking of the Lord Jesus Christ to Timothy, 1 Tim. vi. 16, points it out as being peculiar to him: "Who only hath immortality." In another place he calls Jesus "the King eternal, immortal."—1 Tim. i. 17. Where Paul speaks of men aspiring to immortality, it is for them in the future, and to be "put on." This would indicate that man in this life state has not immortality. Immortality is only

reached through death in the resurrection of the just. In this life it is in prospect, and secured by hope in the soul of them "who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." The culmination of that hope is on the other side of death. This harmonizes with Paul's teaching to Titus, i. 2: "In hope of eternal life." And again in Titus iii. 7: "According to the hope of eternal life." It is evident that Paul meant immortality when he used these words to Titus, just the same as he meant in Romans ii. 7: "To them who, by patient continuance in well doing, seek for glory and honor and immortality, eternal life." It is in harmony with Paul's teaching to say that no creature or being can attain unto immortality only those who are brought from the power of death by the blood of Jesus the Redeemer; only the redeemed who shall come out of every nation, kindred, tongue and people shall be enabled to "put on immortality." When it is once put on it can never be put off. Is not this a boundless theme for mortals to consider? O where will the wonders of eternity cease with those who are redeemed and placed on high? Angels have desired to look into these things, but they have not been permitted to attain to the great height of immortality.

Part of this article I have copied from one which I wrote for an independent journal of literature; if it meets the minds of the editors of the SIGNS they can publish it.

J. F. BEEMAN.

WILTON, Maine, July 29, 1906.

ELDER F. A. CHICK.—DEAR BROTHER
IN A PRECIOUS HOPE:—Whether I have
replied to your last letter or not I do not

know, but I feel like talking with you at this time, if you can bear with my weakness and my rambling thoughts. I still remain the same condemned and convicted sinner, according to the holy law of God, and have nothing to plead but his mercy and the righteousness of our gracious Redeemer, whom I would adore and worship and glorify. In the youth of my spiritual life (if that life I indeed possess) his mercies to so vile and polluted a sinner as I was, looked so wonderful that I felt to call upon all that was within me to praise, bless and thank him for his great mercy even to me, so great a sinner. Now in these later days it seems at times that his beloved Spirit is with me to comfort and sustain in trials; or rather, it seems that he bears, or takes away, the trial. Right here, my brother, I am almost confounded as to whether this is but indifference and a cold, stupid state that I am in, or really a calm, quiet and peaceful trust that is given me. I would not deceive the Lord's people in this, or in anything else, but if I am deceived, what am I to do? But what I want to say is, in these later days my one great desire is to honor, and exalt, and glorify our blessed Master as our God and Father, and Creator: Jesus manifested in the flesh and crucified on the cross for his bride, his chosen people.

Does it not seem that one who has felt the Savior's pardoning blood should, above all things, desire to bless, and adore, and glorify his blessed name? As I have said, if not deceived, the Spirit of comfort and consolation has seemed to abide with me and to remove all doubt for a time, then will come the fear that I am resting too easy, that I may be claiming that which is not mine; but his teachings and promises have all been very precious to me, yet in the midst of all,

or at intervals I should say, evil temptations have come. O I would not wish to lisp the wicked thoughts that come unbidden, I can only desire to say, "Get thee hence, Satan."

Most of the time I am alone in my quiet home, and yet am seldom lonely. All nature looks so beautiful, every blade of grass, every leaf and blossom, all the trees of the forest, both large and small, all speak forth the power and wisdom of the God of nature. When I behold the fruit trees, some laden heavily with fruit while others have none, yet all alive and bearing branches and leaves, and some time in the future we expect to see them bear fruit, I think, Is it not thus with the heaven-taught child? Fruit is not always manifest, but still the tree is undergoing a growth preparatory to fruit bearing.

You may not be interested in what I have written, but it is such as I have today; I cannot write as I would. There are times when about my work that some portion of the blessed word is made plain to me, and in my mind I am talking with some dear brother or sister. If these are really the teachings of the Spirit they are far more precious and far more to be desired than all that is fleshly. I remember that Elder Quint used to say that it is essential that one be established in the doctrine of God our Savior.

Elder Keene writes me that Elders Badger and Coulter are expected to attend the yearly meetings in Maine this year, so I expect that you are going another way. It will be a change for you, but I shall surely miss you very much, if indeed I am permitted to go to the meetings in South Gardiner. When several ministers are present I do not have that preference as to who shall speak that I once had; it is not man that can give the hearing ear,

and prepare the gospel which he is sent to preach. I have had my days of rejoicing and feasting, and yet when assembled with the saints at times there has been no food for me. But be that as it may now, I hope that the churches may be revived, and that the children may be fed and comforted, and if any have, in any form, embraced error, I hope that all may be converted from that error. May the truth have free course and be glorified, and may good be done in the name of the holy child Jesus, at whose name every knee shall bow and every tongue confess that he is Lord and King of kings.

"His Son, the great Redeemer, came
And sealed his covenant sure;
Holy and reverend is his name,
His ways are just and pure."

Will you please accept these lines as my meditations? I hope soon to hear from you, and that you are all well temporally and spiritually. Your last letter to me was very comforting; you seemed to be in the place where I have so often lived, and when you were raised from that low, doubting state, you were brought to rest and confidently trust in the promises of God. May you be sustained in all your labors, and while words of comfort are given to you to give to others may your own soul be comforted, is the prayer of a very unworthy sister in hope of eternal life,

MARTHA K. HUBBARD.

LANHAM, W. Va., June, 1906.

DEAR BROTHER CHICK, AND ALL THE DEAR SAINTS:—In Numbers xi. 4, we read, "The mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?" In the fifth verse we read, "We remember the fish, which we did eat in Egypt freely;

the cucumbers, and the melons, and the leeks, and the onions, and the garlic." Now I do not know that I have the proper light upon this Scripture, but it seems to me that literal Israel is here also a type of spiritual Israel; and as it was then so is it now, the mixed multitude that is among us has fallen a lusting after the things that gratify the carnal mind only. It seems to me that the preachers that preach Cain, Ishmael and Esau are types of the church in disobedience, while Abel, Isaac and Jacob are types of the church in obedience, still enjoy the cucumbers of Egypt. Such things the saints cannot eat. Such preaching makes no distinction in men, only some are obedient and some disobedient. Such men as these come in among us to spy out our liberties, to trouble us with the earthly plants they have grown. These melons of Egypt can never satisfy the hunger of the spiritual Israel, and such things as these are sickly and offensive to the saints of God when led by the Spirit.

When God chose his priests under the law he chose straight men; they must not be broken-handed, nor broken-nosed. I do feel to thank God to-day that he still has straight men in the ministry, who will not bow down to that God-dishonoring doctrine that salvation is partly of men and partly of God. But when these peddlers of the melons of Egypt come along, the mixed multitude, which is lusting after such earthly things, will fall in with them, and say, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." God's called ministers will not handle the word of God deceitfully, like those broken-handed men. You know that any one with a broken hand cannot handle anything as it ought to be handled. The called minister of Jesus Christ must not have a

broken nose, or unclean hands. Why must he not have a broken nose? Because he must be able to discern between the true and the false. False doctrine is offensive, its odor is not pleasant; onions and garlic from Egypt have not a godly odor, and the people of God cannot eat them. We abhor all that is of the earth, religiously, for we do know that God will reject all this, he once rejected it, and what he does stands forever. Some are like the frogs of Egypt, a little animal which neither lies down like a serpent nor stands erect, but goes in a half and half position, partly grace and partly works, and those who want to mix grace and works are like frogs. They are pronounced in the word of God to be unclean, and their teaching is like them.

Now do with this as you think best. I would be glad to write more if I were competent to do so.

Your brother,

J. W. McCLANAHAN.

PLEASE BE SURE,

IN sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur.

Also when ordering the address of your paper changed give the old address as well as the new one.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1906.

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I PETER III. 19.

ELDER F. A. CHICK—DEAR BROTHER IN THE LORD:—Through the kindness of the publishers or contributors of the SIGNS OF THE TIMES I have the much appreciated privilege of perusing its columns twice a month. I fully indorse the doctrinal sentiments of both its editors and contributors, and hope they may continue to write as the Spirit may direct their minds, and I do hope the publishers may be amply sustained in their noble work; that is, to send out such an excellent medium of correspondence to God's humble poor. I am poor in every sense, and am so poor as to this world's goods I have not been able to contribute anything to the support of the dear SIGNS, but believe the donor or donors of so valuable a present will be recompensed at the resurrection of the just; but if at any time they should discontinue sending it to me I shall not be offended or complain, for it certainly takes money to publish papers, especially such a periodical as the SIGNS. I am in poor health, but have been enabled of the good Lord to travel and visit the churches more than for several years. I have traveled mostly by public conveyance; the dear brethren paying my railroad fare. I feel that our dear Lord has been with me and blessed me, and that my poor labor has not been altogether in vain; the Lord be praised.

Dear brother, I wish to ask a favor of you: will you please at some time give your views in the SIGNS of the nineteenth verse of the third chapter of first Peter? What I wish to know is: where did he go, and who and where were the spirits in prison that Jesus preached to?

May the dear Lord bless you in your labor of love. May you be spared many years hence to preach and write to the comfort and edification of the dear household of faith.

Yours, I hope, in gospel bonds,

P. H. JAMES.

PRESCOTT, Ark., Aug. 14, 1906.

There has been no question in our mind for a long time as to the meaning of this language; viz: "By which also he went and preached unto the spirits in prison." See also the next verse. Besides presenting what we understand this verse to teach, we feel also like presenting a few general thoughts upon the connection. The heresy of the Romish Church, based upon a false interpretation of these words, is that after the blessed Lord expired upon the cross, and while his body was in the tomb, his Spirit went to the regions of the dead, which they teach is an intermediate place this side of both heaven and hell where men are given another chance of securing their salvation, and preached to them as he had before preached to the living on earth in the days of his flesh. There are several objections to this understanding of the text, but the chief one to our mind is the language itself which is used in the verse following, which reads as follows: "Which sometimes 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." If indeed Jesus did in Spirit go to the regions of the dead, and preach to them while his body lay in Joseph's new tomb, this text limits his preaching to those who were drowned in the flood; no others, either before the flood or after the flood, are included in the statement of the text. It is clear that whatever view may be taken of this matter, either the Romish or the view we hope to present, no others are included besides those who were drowned in the flood. In any event the Romish theory of Jesus preaching to the dead in general falls to the ground. Besides this, there is not another portion of either the Old or New Testament Scriptures which can be made

to fit into this heresy of an intermediate state between this life and the life of heaven or hell. The Roman hierarchy have found it to their interest, both financially and because it has added much to the power of the priesthood over the minds of the people, to teach this false doctrine. Large sums of money come into their treasuries as payment for saying masses for the dead, which could not be the case were they to teach, as the Bible does, that at death, and after death, forever, the state of all men is fixed, unchangeably fixed for all eternity. Men will pay large sums of money for dearly loved ones who have departed, in the hope of bettering their condition in the world to come, and this enriches the coffers of the church, and the priesthood has a wonderful lever to use in controlling their duped followers by appealing to their love for their kindred and friends. What father, or mother, or husband, or wife, or child, would not part with all that they had, if necessary, to relieve the state of the dear ones who had gone before, and assist them out of darkness and suffering into light and happiness forever?

But if this be not the meaning of these words, what do they teach? Our brother has asked three questions at the close of the above letter: Where did Jesus go? Who were these spirits in prison? and where were they? The answer is plain. Remember it is said, verse eighteen, that he was quickened by the Spirit, and in verse nineteen it reads, By which Spirit he went. Not in body, as when he walked and talked in the days of his flesh, but in Spirit. In other words, he preached to those which sometimes were disobedient in the days of Noah, just as he preaches now to us, and just as he has preached through the Spirit in all ages of the world to those who were also in prison.

The spirits in prison were those who lived in the days of Noah, during the one hundred and twenty years in which the ark was being prepared. Jesus preached in the Spirit or by the Spirit, through Noah, as Noah testified both in word and in deed of the purpose and decree of God that the flood should drown the world because of its wickedness. There were spirits in prison then, and Jesus preached deliverance then by the ministry of Noah, just as afterwards he preached through the prophets and the apostles and by all his servants in all ages since. See Isaiah xlii. 7; xlix. 8; lxi. 1. The preaching was then to those living on the earth, and at the time just before the flood, and the spirits were the spirits of living men, and the prison was just that same prison named in the three places in the prophecy of Isaiah, to which we have just referred; we hope our brother and all others will turn to their Bibles and read them.

But why does the apostle Peter especially name those to whom this preaching came before the flood? If Jesus has by the Spirit been preaching to the spirits in prison in all ages of time, why single out these who lived in the days of Noah? If all will carefully read verse twenty-one the answer will be found: "The like figure whereunto, even baptism, doth also now save us," &c. Peter had in view the great truth of salvation by the resurrection of Jesus Christ from the dead after he had by his death atoned for the sins of his people. Baptism is a figure of Jesus' burial and resurrection. In all the history of the past there was nothing in all the providences of judgment and mercy which God had shown toward an ungodly world that so completely set forth the same thing as baptism does, save the flood, and the scenes connected

with it. Peter says that the flood was a figure, and so is baptism a like figure; both are figures of the same thing. Because of this Peter by inspiration speaks especially of the time of the flood, and of the preaching of Jesus by the Spirit to the people of that day. In this manner he teaches a great lesson concerning God's dealings with the world then, in judgment and in mercy, and also sets forth the great truths concerning redemption from eternal death which was accomplished by his resurrection, and lastly, shows the force that there is in baptism to set forth the same things. It is for these reasons, as it appears to us, that the Holy Spirit, through Peter, especially refers to those men who lived while the ark was being prepared, and who saw the work of Noah, and heard his preaching during the one hundred and twenty years.

Besides replying to the three questions of brother James, we desire to call attention to some other things named in the text and its connection. First, let us notice that it is said that Noah and his family were saved by water. It is certainly true that he, and all in the ark with him, were saved from the water, or rather from death in the water; but besides this they were saved by water, and it is in being saved by water that we see the like figure in baptism; that is, as Noah and his family were saved by water, so are the children of God saved by baptism now; but both were only a figure of salvation, that salvation which is of God, and which is forever. But does "saved" by water mean as applied to the flood, and as applied to baptism? From what and to what was Noah and his family saved by the waters of the flood? The answer to this seems to us plain: he was saved from the old world of ungodliness, and to the new world, wherein dwelt righteousness on this side of the

flood. But let us notice that before the flood came Noah was saved in spirit and in heart from that generation. We read that Noah was righteous before God; that is, God had put in him a spirit which separated him from those around him, so that he was as one alone in the midst of their wickedness. In all this wickedness no doubt, like Lot, he was vexed in spirit day by day. Really and truly he had been saved from that generation before the flood, and did bear testimony against their iniquity during all the one hundred and twenty years in which he was building the ark. In this sense he was already saved; but now he must be saved from the companionship of all those wicked men, and so by the water of the flood he was thus saved. He rode upon the self-same water that overwhelmed the world of the ungodly, and it was his to see them no more. But let us remember that heartfelt salvation must have been his before, else there would have been no salvation to him by the water of the flood. Had he been saved from the flood, and yet have been as wicked in heart, and as ungodly as were those who perished, then indeed it could not have been said of him that he was saved by water. Grace saved him, through its inward work, before the waters of the flood came, and then the water saved him from the companionship of his wicked associates. So he was saved by water, the old life was now outwardly as well as inwardly left behind, and henceforth he was to walk outwardly as well as inwardly in newness of life.

Peter declares that baptism is the like figure. The same things hold good of salvation by baptism as were true of the salvation by water of Noah and his family; that is, if one be baptized while yet loving evil and united with the world in heart and spirit, that one is not thereby

saved by baptism; but if one is called and saved by grace, and separated in heart and spirit from the old life of the flesh, and from the delight of the world, and has come to abhor sin, either in himself or in others, then that one in his baptism, according to the command of the Lord, is saved, and saved by his baptism; that is, if saved first inwardly, he now is saved outwardly; he is no longer in and of the world in spirit, and by baptism he comes to be outwardly no more of the world. If he be a fit subject for baptism at all he has come to love the things of the Spirit, and those who love God, all of which things those of the world do not love, and he cannot possibly be at home in the world any more. Yet the world claims him, and he cannot testify against it, or make it manifest in any way that he is not one with it, and all the world's temptations are ready to ensnare him. His soul is indeed vexed within him, but how shall his feet escape the snare of the evil one? Now such an one comes to the water of baptism, and in baptism declares to all that he is dead to the world, and dead to self and sin, and that his life is now beyond and above this world, he is now saved outwardly as he has been saved inwardly. Let it be remembered that all this is a figure, and only a figure, the real salvation is, as the apostle testifies in verse twenty-one, by the resurrection of Jesus Christ from the dead; here, and here alone, is the sinner's justification, for Jesus was put to death for our sins, and raised again for our justification. Here also is the assurance of our sonship, for Jesus is declared to be the Son of God with power, by the resurrection from the dead; and in his sonship is our sonship involved, and here also is the sure and certain pledge of our final resurrection, so that salvation, in all that belongs to

it here and hereafter, is in the resurrection of the blessed Lord from the dead, and of this full salvation baptism is the figure; but to confess Christ in the figure also contains a salvation in it, as Peter here testifies.

Still further, as though to anticipate (and indeed it does anticipate) the heresy of baptismal regeneration, which Romanists and Campbellites alike hold, Peter says negatively, "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God." By the filth of the flesh, he does not mean the outward soiling which men who labor receive from the earth in which they toil, but sin, which after all is the only really filthy thing in all the universe. Baptism is not the putting away of sin, indeed, were it to be so, then Christ did not put away sin by the sacrifice of himself, and baptism and not Jesus Christ is our savior, and the redeemed ought to sing, not the praise of Jesus, but of the power and efficacy of baptism to all eternity, but it is the answer of a good conscience toward God; that is, through the resurrection of Christ the conscience is assured of its cleansing by the shed blood of the blessed Lord; and now this same conscience desires to confess this salvation which is of God, and the Lord's appointed way for this confession is by baptism. This is the first step toward that outward life which becomes all who have been called by grace to the life of the Spirit within. Baptism, then, is not salvation inwardly, or in the sense of justification before God, but still it is an important thing to the believer. It is important in its place, just as justification is important in its place; but let each have its own place, and in its place let us hold forth each earnestly and confidently, as these things are held forth in

the word of God. Baptism is the first step in all outward obedience. Do what we may, we are not walking in obedience to God, but in transgression, unless we have begun by baptism. When Jesus said, "Thus it becometh us to fulfill all righteousness," he meant something. There is no fulfilling of all righteousness for any child of God without thus following the Lord first of all. We cannot take the second step in obedience until we take the first, and the first is the ordinance of baptism. If God has wrought such a work in our hearts as he wrought in the heart of Noah, then we are ready to come over on this side of the water, as did Noah when he was saved by water.

C.

ISAIAH LXVI. 7-9.

"BEFORE she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God."

Sister M. J. Riley, of Romulus, Okla., wishes our view of verses eight and nine above quoted, but as verse seven is in immediate connection it cannot be separated from verses eight and nine. In order to reach the subject we feel it necessary to call attention also to verses one and two of this chapter: "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit and trembleth at my word." In this God declares his immensity as filling heaven

and earth, as being over all things, controlling all things in heaven and in earth; thus showing that he needs no such house or place of rest as the Jews could build. They had taken much credit to themselves in that vast work, but the Lord said, "All those things hath mine hand made;" that is, it was by his counsel and purpose that they existed. But instead of looking to those things and dwelling in them, he would look to (respect) the man who is poor and of a contrite spirit and trembleth at his word. In these sayings is presented the difference between the legal covenant and the covenant of grace; the difference between the house or dwelling-place of God under the law, as the Jews thought, and his dwelling-place in the gospel. He "dwelleth not in temples made with hands; neither is worshiped with men's hands." He dwells in the heart of his people; this is the place of his rest, because there is his kingdom. These two first verses have their special bearing upon the prophecy contained in our text concerning the great prosperity of the church in having the Gentiles added to it after the natural branches (Jews) had been broken off. There was a remnant, however, of the Jews who did believe, and who according to prophecy were saved: "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." The gospel church was first established with the Jews, but the number was only one hundred and twenty on the day of Pentecost, before the Lord "added unto them about three thousand souls." This number was far short of that multitude of which the fourth part could not be numbered.

In Isaiah liv. 1-3, we have the following language: "Sing, O barren, thou that didst not bear; break forth into singing,

and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes: for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." The Jewish church is here set forth as a married woman, who, like Sarah, had long been barren, but is now called upon to enlarge the place of her tent, to lengthen her cords and strengthen her stakes, because she should break forth on the right hand and on the left, for her seed should "inherit the Gentiles." This Scripture seems to furnish, as it were, a key to the subject to which our attention has been called: "Before she travailed, she brought forth; before her pain came, she was delivered of a man child." The Jewish gospel church was profoundly ignorant of God's purpose and will to manifest the Gentiles as his people, hence before the thought was conceived the work was done. The Gentiles were brought into the saving knowledge of God's grace, given the Holy Ghost and turned from idolatry to serve God; therefore were brought into full fellowship with the Jews. "The wolf and the lamb shall feed together." (See Eph. ii. 11-22.) The Jews rejoiced that God had granted repentance to the Gentiles, hence joy without pain and sorrow. Thus we understand how the church brought forth before she travailed, and how she was delivered of a man child before her pain came. The expression, "delivered of a man child," signifies, we think, the manifestation of the holy child Jesus in Gentile believers. Well might

the questions have been asked: "Who hath heard such a thing? who hath seen such things?" No mortal had heard such a thing nor had seen such things. These things had been alone with God from eternity. While the Gentiles were often spoken of by the prophets, Israel did not understand God's purpose concerning them; this secret had been hid from the beginning, "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." This work was so vast and so wonderful that it appeared as marvelous as though the earth had brought forth in one day, or so sudden and unexpected that it seemed the work of a day only. How different from the way God dealt with man and made known his purposes in ancient times! First he called Abraham and blessed him, then Isaac, then Jacob, afterwards the twelve patriarchs were manifested. It required four hundred and thirty years to produce the nation of Israel, which was all done according to nature. But the spiritual nation, contrary to nature, was by his power produced, as it were, in one day. "Shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." This last sentence of Scripture is not a contradiction to verse seven, but it qualifies that Zion, the church of God, is presented in this figurative language.

Peter calls the Gentile believers "a chosen generation, a royal priesthood, an holy nation;" chosen in Christ before the world began, a royal priesthood, because of having been washed in the blood of Christ and made kings and priests unto God; an holy nation because of God's imputed righteousness.

"Shall I bring to birth, and not cause to bring forth? saith the Lord: shall I

cause to bring forth, and shut the womb? saith thy God." In this verse we are taught that God does not divide his glory with another; he it is who brings to birth, and causes to be brought forth. God in his own great, wonder-working way prepared the Gentiles, by giving them divine life, to receive the gospel and to rejoice in it. No power could have hindered his purpose in that grand manifestation of his power, grace and mercy. It is said in Isaiah lxxv. 24, concerning the Gentiles, "And it shall come to pass, that before they call, I will answer." Therefore we must say, It is not by works of righteousness which we have done, but according to his mercy he saved us. The Lord's ways are equal, therefore where he begins a work he will perform it until completely and gloriously accomplished. Man often fails in his purposes, but not so with God, he worketh all things after the counsel of his own will. The immutability of God is clearly presented in the last sentence of our text; he will not repent, he will not leave his work undone; "The gifts and calling of God are without repentance." His promises are as sure as his decrees; he never promised anything that he had not before decreed to bestow upon his children.

We have now briefly given such thoughts as we have upon this wonderful subject, and leave them for the consideration of sister Riley and all who may read them.

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.

NUMBERING THE CHILDREN OF GOD.

SINCE the last issue of the SIGNS we have received several letters objecting to the suggestion of Elder J. M. Perkins: that all clerks of associations of our faith and order send him a copy of their latest Minutes, that he might ascertain the total number of Old School Baptists in the United States, for the benefit of the "Bureau of Statistics" at Washington, D. C. The chief reason given for the objection is that the people of God cannot be numbered, and should not be reckoned with the nations of the earth, and therefore we should make no effort to satisfy the demand of Congress. It is true, spiritually, that the people of God cannot be numbered, but as men and women (visible church) they can be numbered as well as any other people on earth. Every separate church keeps a record of its membership; what is this but numbering the people of God? And when we have them numbered, what can be the objection to giving the total to the Bureau of Statistics? If Congress has made it the duty of the Bureau to ascertain how many there are of each denomination in the United States, it has made it our duty also to answer all just and proper questions. If we refuse to do this, we at once become disobedient, not only to the powers that be, but to the law of God: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation."—Romans xiii. 1, 2. We certainly should and must be law-abiding citizens. This is not to satisfy idle curiosity, but the law demands it. It never occurred to us that any objection would be made

to brother Perkins' suggestion. We hope that our brethren who object may reconsider the matter, and that all our clerks may respond to brother Perkins' suggestion without delay. K.

IMPORTANT ANNOUNCEMENT.

OWING to the extreme illness of Elder E. V. White, and the inability of the New Valley Church, of which he is pastor, to entertain the meeting without his assistance, it has been decided to omit the session of the Virginia Corresponding Meeting this fall. It is with much regret and deep sorrow that this announcement is made.

Done by order of the church, in conference Sunday, September 30th, 1906.

CIRCULAR LETTERS.

(Written by Elder S. B. Jones.)

To the Elders and messengers of the Hazel Creek Association of Regular Predestinarian Baptists and the churches they represent, and to all who love our Lord, with whom we correspond.

DEARLY BELOVED IN THE LORD:—Through the never-failing mercy of our covenant-keeping God, by whom the bounds of our habitation are appointed, we are enabled to meet again in council. Since we last met another year of time has passed with its joys, sorrows, toils and cares, and is numbered with the past, which reminds us of the fact that we are rapidly approaching the end of our pilgrimage journey, and admonishes us that we will soon meet no more here in time. Now, very dear brethren and sisters in the Lord, in compliance with the action of the association at her last session, and in accordance also with previous custom, you will expect a Circular Letter attached

to your Minutes, and for your reflection we will call your attention to a portion of the gospel of Christ as recorded by the apostle Paul to the Galatians, fourth chapter, fourth and fifth verses, which read thus: "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law. To redeem them that were under the law, that we might receive the adoption of sons."

Now, as to when the fullness of the time was come, let it suffice in this short letter to say that it was at God's own good and appointed time, and that was in time to save his people from their sins from the beginning of time to the end of the same, regardless of age or race: "All that the Father giveth me shall come to me," &c.—John vi. 37. We want to speak more particularly of what the Son was sent to do. "Known unto God are all his works, from the beginning of the world."—Acts xv. 18. Now our text says it was to "redeem them that were under the law." We understand this to be the law of sin and death, for Paul says, "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."—Romans viii. 2, 3. Now to redeem is to buy back or to pay that which stood against the redeemed. We understand that Jesus is the Redeemer, and his church or his people are the redeemed. Now, dear brethren, the subject of the redemption of God's people is a subject of much importance to the saints of God, and has been in all ages of the world, and will be to the close of time. The saints' hope rests entirely in the redemption that Christ

has made for them. Christ could be the Redeemer only upon legal and lawful principles, and the church could be the redeemed only on the same principles; therefore Christ could not have redeemed them if he had no lawful right or title to or in them; but we find that they were his own by gift, John xvii. 2: "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hath given him." Therefore we do understand that God the Father gave them to Christ, that he (Christ) should redeem them (the church or his people) from the curse of the law. Now the fullness of the time came when he (Christ) must lay down his life to satisfy the law that had dominion over his people. Yes, the good Shepherd gave his life as a ransom price for his sheep. O dear brethren, he is not only our Shepherd, but he is our Redeemer and our Savior and our God. "I will be their God, and they shall be my people." "And I give unto them eternal life; and they shall never perish. * * * My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." No, they are "kept by the power of God through faith unto salvation, ready to be revealed in the last time." O dear brethren, are we not glad that all the imperfections of man make no change in God? We understand that when Christ laid down his life the law was satisfied that had dominion over his people. So when he bowed his head and gave up the ghost and cried out, "It is finished," the work of redemption was complete. "For by one offering he hath perfected forever them that are sanctified." And again he prayed to the Father and said, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." The Father gave

him power over all flesh, "that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." Well might he say when he bowed his head and gave up the ghost, "It is finished," the law is satisfied. He was buried, and rose again for their justification, so now they stand redeemed and justified in the sight of God the Father, and are kept by his power, and at his own good and appointed time he will quicken them into life by sending the Spirit of his Son into their hearts, crying, Abba, Father, and will prepare their hearts by his Spirit, that they may worship him in spirit and in truth, for "God is a Spirit: and they that worship him must worship him in spirit and in truth." Well might John say, "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." Now again Jesus says, "They are not of the world, even as I am not of the world." Then if they are not of the world, the world is not their home; therefore Jesus said, "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." O brethren, think of the high position that he has given them, that they should sit on thrones as judges, and of the greatness of the gift, that he has given them the kingdom or church as their home. Dear brethren, we should not abuse this great gift by living in disobedience to the laws given to govern this kingdom or church, but let each one strive to live in obedience to the laws that the King has given, that it may be

a happy home for the dear children of God while they are here below.

Now may grace, truth and mercy be with all the true Israel of God, is our prayer for Christ's sake. Farewell.

S. B. JONES, Moderator.

J. M. CATE, Clerk.

(Written by the late Elder Wm. Martin.)

The Pocotalico Predestinarian Baptist Association, now in session with the Hope-well Church, Kanawha Co., W. Va., Aug. 29th, 30th and 31st, 1906, sendeth greetings to the churches of which she is composed, and the associations with which she corresponds, by republishing the following, which is a Circular Letter of the first session of this Association, for the year 1835, or seventy-one years ago, when a few of the orthodox Baptists drew out of the Teays Valley Association, which had drifted into Missionism, and formed themselves into what they called the Pocotalico Association.

DEAR BRETHREN:—At the close of our convention you expect a Circular Letter to be attached to our Minutes, in which we inform you we have had a very agreeable meeting. We now proceed to give a sketch of the design of the convention, not that we are tired or dissatisfied with the Baptist sentiment, but would wish earnestly to contend for the faith once delivered to the saints. With a sympathetic feeling we look back to the time when the Baptists were one people, all was peace and harmony; yea, when we met at our associations we met like a band of united brethren, the watchmen all blew the same trumpet, and that trumpet gave a certain sound. How often have we heard from the stand of our associations eight or perhaps more sermons preached, and all completely connected, no jars, no difference in the

doctrine or the business of the Association; that brotherly love was manifest so that the world was constrained to say, See how these christians love each other; but now when we meet, O lamentable, there appears to be a barrier, a wall of partition, raised up between brethren; even on the stand nothing is more common than for three or four sermons to be preached and no two of them agree. Now, brethren, "can two walk together, except they be agreed?" for if a house be divided against itself, that house falleth.

It is now reported that a few of us are splitting churches and causing divisions. We do most solemnly deny the charge; we would only wish to put a pair of gospel spectacles on the eyes of the Baptists that they may see there are new inventions introduced into the Teays Valley Association. The Baptists once believed that all God's people shall be taught of the Lord, and great shall be the peace of his children, but now Theological Schools, Societies, and regulations that the New Testament gives no account of, are introduced and received in preference to what the gospel teaches. The spread of the gospel is said to be the ground of contention, but it is not; departing from the gospel rule and substituting other rules in its stead is the ground of contention.

Now, dear brethren, we refer you to the word of God; compare the acts of the general Association with the New Testament and see if it will justify them. Nay, it condemns the course pursued by its advocates. Now, brethren, we exhort you to earnestly contend for the faith once delivered to the saints, but we hope there are a number of christians among the advocates of the general Association, and we love them; but Paul says,

Mark the brethren that cause divisions, and have no fellowship with them; then, brethren, for the Lord's sake have respect to the glory of God. With pleasing anticipation we look forward to the time when the Baptists will be one people. We do not unchristian our brethren who differ with us in opinion, but invite them to the standard of the truth. Now, dear brethren and sisters in the Lord, in conclusion we exhort you to rally around the standard of King Jesus, and remember that you have enlisted for the whole war, therefore hold not back, if thy right eye offend thee, pluck it out. Many trials await you here, but a glorious crown awaits you on the right hand of God, who alone is our great Head and King, the Author and Finisher of our salvation. O come then, brethren, let us banquet together with the Lord, for the banner of love is flying sweetly over us. We hope to see the old soldiers of the cross coming to our next Association with the breastplate and helmet of faith girded on. Dear brethren, do not let your courage fail you, for one shall chase a thousand, and two shall put ten thousand to flight. Finally, brethren, live in peace, and the God of peace shall be with you. Farewell.

J. H. TERRY, Moderator.
Hurricane, W. Va.

G. B. BIRD, Clerk.
Byrnside, W. Va.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905; 06 means 1906, &c.

OBITUARY NOTICES.

DIED—Sept. 27th, 1906, **Mrs. Priscilla Campbell**, of Cammal, Lycoming Co., Pa., aged 72 years, wife of Jehiel Campbell. Lung trouble and heart disease are supposed to have been the cause of her death. She, with her husband, was baptized by Elder S. H. Durand thirty-five or forty years ago. She loved sound doctrine. She leaves a sad, lonely husband, one sister, three brothers and many friends to mourn; their loss is her gain.

The funeral was largely attended the 29th, the writer officiating. May God bless the sorrowing ones for Jesus' sake.

D. M. VAIL.

OUR dear aunt, **Miss Rebecca McAlpine**, departed this life in the 78th year of her age, after months of suffering from cancer in her face. She bore her suffering with patience, and when her niece would say, "I am afraid you will not recover," she would say, "I have not received the call yet;" but one night she said, "I have received the call, I will not get well." I was at her bedside a few days before she died, and I said, "Dear auntie, the Lord will not forsake you." She said, "No, no," and pressed my hand. She was a lover of the truth. Her parents, together with her four sisters, were members of the Covenanted Baptist Church. Her end was peace. Her nephew, Deacon McAlpine, promised her he would attend to all the details of her funeral, which he did. Her funeral was largely attended by nephews and nieces and kind neighbors. Mr. Vance, a Methodist minister, conducted services at the house and grave.

(MRS.) CHRISTINA MURRAY.

Mrs. Martha Jane Lefferts departed this life Jan. 19th, 1906, at the home of her son, G. D. Lefferts, 2736 N. Front St., Philadelphia, Pa. She was born Jan. 4th, 1823. Her father and mother, John and Margaret Krewson, were members of the Southampton Church. She was baptized in the fellowship of this church at Southampton June 13th, 1851, by Elder Sharp, and remained a faithful member till her death. She was a spiritually minded woman, and it was pleasant to hear her talk of spiritual things. After the death of her daughter, during the last years of her life, she lived alone much of her time in the same house in Southampton where she commenced housekeeping. She said she did not feel alone; she realized the dear Savior's presence. She still walked to meeting, about a mile, after she was eighty years old. She was visiting at her son's in Philadelphia when she was taken with her last sickness, and there I saw her for the last time. She said she was ready to go when the Lord's time came, and spoke of some hymns and portions of Scripture. She left three sons and several grandchildren, one sister and two brothers, who

mourn the loss of one dear to them. She was highly esteemed by all her neighbors.

The funeral was at her own home, and the twenty-third Psalm was read on that occasion, upon which I spoke to the relatives and friends.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Sept. 14, 1906.

MEMORIALS.

(ROXBURY ASSOCIATION.)

It has pleased Almighty God to take from among us our dearly beloved pastor, **Elder J. D. Hubbell**, who for over forty years was a faithful minister of our Lord and Savior Jesus Christ, and who for eighteen years served the churches of the Roxbury Association; having the watchcare over the flock as an undershepherd, his whole life was devoted to the welfare and peace of the churches he so faithfully served. The churches of this Association mourn the loss of our faithful servant, but we do not mourn as those that have no hope, for what has been our loss has been his eternal gain. Our dear, departed pastor was always ready to respond to every call of his brethren and to minister unto their necessity, and always had words of comfort; he was also ready to lend a helping hand to the needy. We miss him at home, and we feel that he is missed abroad; we miss him in our meetings, and we also miss his kind and good advice. He continued steadfast in the doctrine of God our Savior, and never shunned to declare the truth as it is in Jesus. He passed through many sore trials during his ministry, but the God of all grace sustained him even to the last. The Lord had bestowed upon him a kind and forgiving spirit, that he was able to love his enemies, and to forgive them that trespassed against him. He seemed reconciled to the will of God, believing that all would be well in the end. While we mourn our loss, yet we bow in humble submission to the will of our God, who is too wise to err and too good to be unkind. May he give us strength in this our affliction. We, the churches of this Association, sympathize with his widow, our dear sister, and all that mourn the loss of so faithful a servant, and commend them to the God of all grace, who hath said, I will be the widow's Husband, and a Father to the fatherless.

JOHN B. SLAUSON, Moderator.

D. T. KEATOR, Clerk.

(LICKING ASSOCIATION.)

Having been gathered together in an associate capacity with our sister church called Little Flock, the home church of our dear, beloved brother, **Elder Dudley George Johnson**, our sorrow and sadness of heart because of his departure from this life have been increased and intensified because we see his cheerful face and his gentle and humble walk in our

midst no more, and regarding this as a favored opportunity, we wish to make these expressions with respect to him. Brother Johnson was a lovely brother, one whose gentleness, meekness, faithfulness and zeal bound him to our hearts in the tenderest bonds of confidence, fellowship and love, and whose gift in the ministry was so fraught with the blessed assurance of its divine sending and gracious adornment, together with its usefulness in the churches, that we can but say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

MEETINGS.

THE Olive and Hurley Old School Baptist Church, of Olive, N. Y., has appointed a two days meeting to be held, the Lord willing, on Wednesday and Thursday, October 17th and 18th, 1906. Trains will be met at Shokan on Tuesday p. m. before the meeting. A cordial invitation is extended to all lovers of the truth.

A. BOGART, Church Clerk.

THE Welsh Tract Church has appointed her yearly meeting to be held on the third Saturday and Sunday in October, (20th and 21st) 1906, to begin Saturday at 10 o'clock a. m. Those coming from Philadelphia, Wilmington and Baltimore will please come via B. & O. R. R. to Newark, Del., on Saturday morning. Train leaves Philadelphia (Twenty-fourth and Chestnut Sts.) at 7:40 a. m., and Baltimore at 8 a. m. (Mt. Royal.) Those coming via Delaware division will take train leaving Delmar at 7:09 a. m. Saturday, and get tickets to Newark, where all will be met. We cordially invite all lovers of the truth to meet with us.

P. M. SHERWOOD, Clerk.

THE Salisbury Old School Baptist Association is appointed to be held this year, 1906, with the church at Messongoes, Accomac Co., Va., to commence on Wednesday after the third Sunday in October, and continue three days, (24th, 25th and 26th,) when and where we hope to meet and greet our brethren and sisters once more. A cordial invitation is extended. Those coming from a distance in any direction get tickets for Hallwood, Va., which is on the N. Y., P. & N. R. R., where they will be met. All coming from Delmar or below can come on the train Wednesday morning to Hallwood in time to be taken to the meeting. Do not hesitate to come.

T. M. POULSON, Pastor.

THE Old School Baptist Church of Schoharie, N. Y., has appointed her yearly meeting to be held, if the Lord will, on the fourth Sunday, and Saturday previous, in October, (27th and 28th) 1906, at the meeting-house on Schoharie Hill, meeting to begin at

10 o'clock a. m. each day. Brethren of other churches of our faith and order, and all who love the truth, are cordially invited. Trains will be met at Howe's Cave on Friday previous to the meeting.

G. W. GUERNSEY, Clerk.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m. and 2 p. m. in a Hall on Franklin Square, in the Flatiron Building, in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, 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.

Meetings every Sunday at the Hall, corner of 19th St. and 8th Ave., fifth floor, Elevator entrance on either 19th St. or 8th Ave.

11:00 A. M.

2:30 P. M.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 74. MIDDLETOWN, N. Y., NOVEMBER 1, 1906. NO. 21.

CORRESPONDENCE.

FOREST HILL, Md., Sept. 28, 1906.

EDITORS OF THE SIGNS OF THE TIMES
—DEAR BRETHREN:—I have not been a writer for your paper, although I have been a reader of it the greater part of my life, as was my father before me, but neither of us felt that we had any gift in the direction of writing for publication. Father, who passed away many years ago, was a firm believer in the doctrine contended for by the SIGNS OF THE TIMES. I think sometimes that I know it, but when I try to tell it I fail.

A short time ago I received a request from a very highly esteemed brother and his wife that I should write for publication a sketch of my experience and call to the ministry. My first thought was, I cannot attempt such a thing; but upon further consideration there came the feeling that I should not treat this request with indifference, and somehow the impression continues to follow me that I must try to comply with it.

Now in trying to present this matter I am at a loss to know where to begin. In early youth I had serious thoughts on the subject of death and eternity, but at the

same time I was greatly in love with the world and its pleasures. When upon the dancing floor I have sometimes had sharp soul exercises, so that my knees would tremble under me. I would look around upon my companions, but they seemed to be comfortable and happy, while I was in distress. These impressions would wear off in a measure at times, then I could enter again with zest into my youthful sports. During these years the doctrine held by the Old School Baptists was most obnoxious to me. My ideas of religion were in perfect accord with the popular religion of the day, though I felt that I was not yet ready for religion of any kind, as it would interfere too much with the pleasures of life, which I was still looking forward to; later in life I intended to have this religion, which I thought I could get whenever I chose to set about it. With all my hatred for the doctrine of election there would very often arise in my mind serious questionings in regard to it; I desired with all my soul not to believe it, and yet I feared it might be true. Once when a great struggle of this kind was going on in my mind, I had presented to me an appearance or vision which impressed me great-

ly, and which I will here describe. I was at work in the field alone, a great struggle was going on within. Has God a chosen people? Is election a Bible doctrine? How could I decide the question? All of a sudden there appeared high up in the air a group of people clothed in shining apparel, and inclosed by a wall, the brightness of which I have never been able to describe. I did not seem to look up to see it, yet it appeared to be very high, and was as plainly seen by night as by day. This vision remained with me three days, and was interpreted to me as follows: This is the church of Christ, the elect of God; the bright robes they wear is the righteousness of Jesus Christ; they are inclosed with the walls of salvation; and these words rested upon my mind: "The Lord is good;" and, "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." All my opposition to the doctrine of election was now broken down; I saw clearly that God had an elect people, and that salvation is now complete, and that the offering for sin will never be made again. "In that he died, he died unto sin once: but in that he liveth, he liveth unto God." My sorrow was now because I could not feel that I was embraced in the glorious plan of salvation, that I was inclosed within those shining walls with that happy company; but on the evening of the third day, just before the vision vanished, they all seemed to look down upon me for the first time, and the loving look they gave me encouraged me to hope that I should at some time be a sharer of their joys. This was not less than sixty years ago. Ever after that my leading desire seemed to be that I might be with this happy people and know the joy that seemed to be theirs. In the Lord's good time I be-

lieve I did enter into the joys of that salvation which I thought they were enjoying, and was able to sit down with them in that blessed hope. Soon after receiving this comforting hope my brother Nathan and myself were baptized by Elder E. Rittenhouse, and received as members of the Harford Church, in Harford Co., Md., where my membership still is.

If ever I have received a call to the ministry my exercises in that direction began right here with this view which was given me, although at the time I knew nothing of what it meant. There seemed to be with me constantly a desire to tell what I had seen, and I was continually at it in my dreams and while at work in the field. At this time it was the custom for our church to meet regularly for prayer-meeting when no pastor was present. In these meetings I was usually called upon to speak, which I sometimes did, with some freedom of mind at times. I continued on in this way from September (the month of my baptism) until May, 1859, at which time the Baltimore Association met with the Harford Church. The committee on preaching had arranged to have Elder Harding follow Elder Joseph L. Purington, but he, (Elder Harding) being in poor health, declined doing so, saying that he was physically unable to preach. They then decided to put me in his place. My feelings at this time might perhaps be imagined (by those who have had a similar experience) better than I can describe them. As I sat waiting for my turn to come, trembling in every limb, it really seemed to me that those who sat near must surely hear the beating of my heart. Elder Purington took for his text, "I am not ashamed of the gospel of Christ." It was soon evident to all

that he was under a cloud and could not come forth, and he felt it himself to such an extent that he soon sat down. Just as I saw him failing I found myself growing a little stronger, and when my turn came I was ready to get up and go on. It came to me in this way: Now here is a great preacher, a man of wonderful ability, yet the Lord has shut him up. Does it not show plainly wherein is our strength, his strength as well as mine? I read these words for a text: "Marvel not that I said unto thee, Ye must be born again." I seemed to forget my weakness for the time being, and spoke with considerable liberty and comfort to myself. When I had finished, some one in the congregation arose and said, "Loose him, and let him go." The church then voted to ordain me to the work of the gospel ministry, and I was made willing to leave my case in their hands. After the laying on of hands, and prayer by Elder Gilbert Beebe, and charge delivered by the trembling hand of old Elder Trott, I sat down in the pulpit, and suddenly there came upon me such an overpowering sense of my weakness, ignorance and unfitness in every respect for such a solemn and important work, that I was well nigh crushed beneath the awful weight. I knew that I was now liable to be called upon to administer the ordinances of the church, and how dare I attempt such solemn responsibilities? This surely was like unto the Egyptian darkness, of which it was said it might be felt. In the midst of this distress of mind a very beautiful but indescribable appearance seemed to fill the house and to rest upon the people, causing them to look very lovely indeed, and in some peculiar manner appearing to bring them and me very near together. Then it seemed to be presented to me

that here was my work among these people, and a still small voice whispered, I will be with you to the end, and the sweetness of this promise still abides with me. My ignorance no longer distressed me, for I had learned that the wisdom I needed was from above. I felt now for the first time that I wanted to preach. I believe this was in 1859, and I continue until the present time, trying to serve this church, together with the Warren and Rock Springs churches, which I began to serve soon after.

I have in this article narrated only some of the more striking things in regard to my experience, both as touching my reason of a hope, and my reason for occupying the position I do in the church. No pastoral gifts were ever bestowed upon me, neither was I ever intended to use the pen. I have done the best I can to answer the request of Elder Durand, and I submit what I have written to the publishers of the SIGNS to do with as they think best.

My eighty-second milestone will soon be reached, but I still continue to go among these people regularly, and to try to preach to them, and they still continue to come out to hear me. I have tried in this article to confine myself to what I hope the Lord has shown me by the way. Of my own exercises I have said but little, although my soul hath them in remembrance. I now feel to submit the matter to your better judgment.

WM. GRAFTON.

TOUCHET, Wash., July 20, 1906.

DEAR BROTHER DURAND:—I feel a desire in my heart this morning to acknowledge your most comforting letter, which came in due time. Now, my dear brother, I tried very hard to persuade my-

self not to bother you with a letter, or rather my nature tried to hinder me, as I am so weak and destitute of that which is to the glory of God that I feared what I should write would not be a blessing to you, but rather a burden, but if that light that illuminated the minds of the ancients, and that was so wonderfully demonstrated in your epistle, has not to some extent visited my soul, how could my heart beat with warmth at the message of such a salvation? It is through this channel that I am made to say the words, "Dear brother." My soul feels stirred up this morning, and I may weary you, but I hope that the grace of God may direct my pen to the glory of his name and the good of his dear saints.

I have just received a letter from dear Elder Sisk, who has been on the walls of Zion for many years, and has never spoken with any uncertain sound, but still holds fast on his way though sorely afflicted; the whole tenor of his letter was the praise and glory of God, he uttered not one sentence calling in question the justice of God in his affliction.

Dear brother, I feel a desire to notice for a few moments the two covenants, and the difference between them. One, as you stated, is the administration of death, and the other, or the second covenant, of life, and it appears to me that there is lack of a right division of these two covenants in this our day. It seems that some of the brethren cannot see the harmony between God's unlimited predestination and the admonitions of the gospel. In order for us to solve any problem we must first get the principles involved in our minds. Now the principle of the first covenant was fear. When Moses the teacher of the fathers with whom the first covenant was made, heard the voice accompanying the giving

of that law, he exceedingly feared and quaked, and the effect was that the whole congregation of Israel begged him to veil himself, for they could not endure the sight, and this he did. It was the administration of death, and when death is manifested men fear.

But now we turn to the second covenant, or new, and of that the principle is love, and we are told that perfect love casteth out fear; thus we see one is the opposite of the other. While Israel followed God under the law to a certain extent, it was through fear of his judgments; but this is not so with spiritual Israel, she follows God and keeps his commandments because she loves him, and she loves him because he first loved her and made his love known to her by revelation. Now to be brief I want to bring the inspired testimony to bear witness with our spirit, or our experience. I say that to-day we serve God because we love to serve him; the very nature of the life of the saint is to honor God and to walk in holiness of life, but he finds himself fettered with sin in the flesh, but God in his divine arrangement has established the words of exhortation to cheer the mind on in this race, and a godly exhortation has no shadow of a threat in it, any more than the gospel, which is the power of God unto salvation to every one that believes, neither is there any condemnation in it. This is not conditional time salvation, this salvation or redemption is of these mortal bodies of ours, in which Paul groaned, and Paul is a witness to this. His testimony is that when he was going on in sin there appeared a light unto him. Let us notice, this light appeared from heaven, and in the mouth of two or three witnesses shall every word be established. The light from heaven was one witness, and the voice that spoke to him was another, and

the gospel preached by the called of God is another witness. So Paul had the fact established in him that Jesus is the Savior. God says, "I will put my laws into their mind, and write them in their hearts." The law of the Spirit of life in Christ Jesus in our hearts makes us new creatures; we are no more under the law, but under grace, and if the Son makes us free, we are free indeed. So by this visitation from heaven to Paul he was liberated from his old master, the law, and he could say with humble boldness and fervent love to his new Master, "My Lord," and none can say this truly in the absence of the Holy Spirit. "Lord, what wilt thou have me to do?" Why, Paul, say, Do? Are you afraid of the judgments of your new Master? No, said Paul, he has removed all my sins, and has fully clothed me in his righteousness, and my soul is filled to overflowing with gratitude to him, and I want to honor him, for he is the One whom my soul now loves, and I feel to testify in harmony with inspiration that the love of God constrains me. It is not the constraint of a tyrant, but the wonderful work of God in my affections, which I feel that I have experienced with Paul. I am so tired of this earthly house that I want to be clothed with the house which is from heaven, I want to be clothed with the likeness of the dear Savior.

It seems to me that the commandments and the admonitions of the gospel are in full harmony with God's predestination. Some of the dear brethren seem to think that an exhortation to good works refutes the doctrine of predestination. Paul after he received the heavenly vision conferred not with flesh and blood, but went immediately to the work to which God had called him. Now what was this work? It was that work which God had before ordained that Paul should

walk in it. He said, "When it pleased God, who separated me from my mother's womb, and called me by his grace, to revealed his Son in me, that I might preach him among the heathen: immediately I conferred not with flesh and blood." One will say, All this pertains to eternal salvation, and we all believe that is of grace, but our enjoyments here, after we know these things, depend upon our conduct. But Paul goes on to give us his experience in this life afterwards. He said, "I labored more abundantly than they all;" that is, more than all the apostles. Does it not seem that Paul ought to have rebuked the other apostles for not laboring as much as he did, saying to them that their enjoyment depended upon their work or labor? But listen, Paul immediately says, "Yet not I, but the grace of God which was with me;" thus Paul ascribes all to grace. So also he said, "By the grace of God I am what I am." And, "Unto me, who am less than the least of all saints, is this grace given." What was it given for? "That I should preach among the Gentiles the unsearchable riches of Christ." In like manner every child of grace to-day realizes the truth of the language of Jesus, "Without me ye can do nothing." The apostle preached the doctrine of election. He said, "We were chosen in Christ before the world was," and that choice was according to a purpose, that purpose was that we who were chosen should be holy and without blame before him in love. Whatsoever his soul desireth that he doeth, he is unlimited in power. This makes the result of the choice as sure as the choice; this being true, every shadow of a doubt is removed that his purpose shall be consummated. I am not able to separate his purpose from his predestination. Well then, if our God has predestinated

us to be conformed to the image of his Son who shall hinder? "What shall we then say to these things? If God be for us, who can be against us?" And if he "spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Thus we see that the apostle first of all seals to the weary soul, all defiled with sin, that God loved him when dead in sin. O what a wonder of wonders! How can God love me, who all my days have trampled his mercies under my feet? Inspiration comes to such a soul with the assured fact which nature will never comprehend, that God's ways are above our ways as high as the heaven is above the earth; the world by wisdom knows not God. Paul sets forth the principles of election and predestination as being that upon which he could exhort the faithful in Christ Jesus unto good works. In consideration of what God has done for us, we have boldness to take up the cross, or the bed upon which like the impotent man we have been lying so many years, and walk. This is self-denial, which in itself excludes all the works of man, and this is the greatest cross that I find in my experience.

I lay for a long time upon the bed of my infirmities and unworthiness, but when Jesus revealed to me that he was my redemption and my righteousness, my strength and my all, then I could say with Paul, "By the grace of God I am what I am," and though he call me to walk through the valley of the shadow of death I will fear no evil, for the Lord is with me as my rod and my staff. In this revelation of Jesus we can say in truth, The yoke is easy, and the burden is light. Why is it easy? Because God has chosen us, and our God has predestinated that Jesus should bear all our afflictions and

burdens, and he is unlimited in power, and therefore the pleasure of the Lord shall prosper in his hands. God the Father prepared Jesus a body, and gave him the Spirit without measure. Then he as the mighty One could go forth conquering and to conquer, and in consideration of his wonderful and mighty work the gospel comes to us to-day full of exhortation and comfort, which makes the soul leap with joy. But when we find ourselves looking to self, or to the puny arm of man, the gospel comes with a sharp rebuke, which opens our eyes to the wonders of God's mercy in not forsaking and cutting us off in our forgetfulness of him; instead of meting out to us deserved wrath, he remembers mercy, and with loving words he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." In me shall you have peace.

I want to say before I conclude that I certainly have been made to realize all these wonderful benefits of the grace of God of which I have here tried to write, and when I have been made to rejoice in reading your comforting articles in the SIGNS I am made to hope that God is the author of such exercises as I have had.

I must close. I feel to be just as far from explaining myself to you as I was before I began. May God ever keep his children from every false way, is my prayer.

Your brother,

J. T. BARNES.

LAMOTTE, Mo., June 19, 1906.

DEAR BRETHREN:—Will you please allow me a little space in the SIGNS? I have had many sad thoughts over the distresses of the Lord's dear people, and have wept bitter tears of sorrow over the

same, and have often been in silent prayer to God that he would "turn the counsel of Ahithophel into foolishness." I cannot help believing that every true servant of Christ will desire to labor for the peace and union of the brethren, and not division; if he be Christ's servant he will labor to gather together, but if not he will scatter abroad. If Christ is to be betrayed each one will begin to inquire, Is it I? He cannot love Christ and at the same time be willing to afflict or bring trouble upon his body, hence he will heed the apostle's admonition, and seriously examine himself as to whether he is in the faith or not.

I have carefully read and studied the causes of widespread (not local) troubles among God's dear people, and I have found every time that it has come from false doctrine or foreign ideas. Now faithfulness with an eye single to the glory of God, becometh the house of God, hence I desire to be plain but not personal; that certainly is not right; what I wish to present is the principle involved. I hope that I can sacrifice my personal feelings at any time to save a brother; this is I believe right; if all could do this then there would be no trouble; let every one of us remember and practice this and there will be sweet peace. I write to commend the beautiful example of our brother, Morgan Brown, in the SIGNS; he has followed the true road to peace, and this course by the grace of God will alone bring peace. Brother Brown saw the error, and that death to the church was in it, and O how I love him, or any other of the Lord's dear children, who, seeing their wrong, and that it will distress God's dear children, come forward in humility of spirit and make acknowledgment publicly, as brother Brown has done, if the error be public, and if private, then privately.

I think I can sacrifice my feelings for those of my brethren, but not precious truth and principle, that would be to divide instead of heal. God's dear children will always stand together in peace and fellowship upon the glorious truths of the Bible. It is not on record where the glorious doctrine of the Bible has ever brought trouble into the true church of God; on the contrary it has always held it lovingly united, but if trouble comes it is because error has crept in doing its evil work; error always brings distress. Paul warns us by telling us just how evil men shall come in bringing heresies. David said, "Mark the perfect man, and behold the upright: for the end of that man is peace. But the transgressors shall be destroyed together: the end of the wicked shall be cut off. But the salvation of the righteous [the man of peace] is of the Lord: he is their strength in the time of trouble. And the Lord shall help them, and deliver them; he shall deliver them from the wicked, and save them, because they trust in him."—Psalms xxxvii. 37-40. Paul said, Romans xvi. 17, 18: "Mark them which cause divisions and offenses, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; [selfish interests] and by good words and fair speeches deceive the hearts of the simple [innocent]." And so brother Brown's course is commendable, and all the brethren will love him; and if I, and all who are in the ministry, would follow the same course, how soon we would have sweet and lasting peace. How can a brother bear that the brethren should divide over him? How quickly he can stop such a thing by saying, I was wrong, brethren, the cause is too great, and I am too little for you

to be in this great trouble over me; brethren, stop this at once. My brethren, this kind of confession will bring peace if anything will. The minister or pastor is not the lord over God's heritage, the church is over him, and he is but the servant, and the church serves the Master, and he the church for Jesus' sake. If the church would exercise her authority, and call a halt when she sees her servant going wrong, either practically or in doctrine, how much distress would be saved. There is no effect without a cause. "Mark them that cause divisions." Surely it is right to call a halt upon the individual, or the body or bodies, that are going wrong; surely this is but faithfulness, and it is safe and right, and if the wrongdoers be thus approached in the right spirit, and they be also in the right spirit, much will have been gained. But much depends upon the manner of approaching the wrongdoer; if we go in the wrong manner it would have been better not to have gone at all.

Another thought I will name here. If a brother has thus been called on to halt and consider his ways, and the brethren begin to line up on opposite sides, this becomes a dangerous enemy to the peace of the church and the good of the cause. But one will say, Shall I stand back and see that brother wronged? No, but by no means act hastily, lest you yourself be using the hatchet to cut the head from the other, especially if indeed he be wrong. Would it not be wiser and better to first study the case closely before acting on one side or the other? First examine yourself closely to see that there be no root of bitterness about you; be assured if we are wrong we had better clear up things at home before starting abroad to clear up the homes of others. If after careful study we find occasion to call

upon a brother to halt, then go as a brother to both the wrongdoer and the one wronged, in the spirit of love and in the fear of God, and thus try to settle the matter; and if we succeed we have nothing more to do than to go back home and keep the matter secret in our own bosoms; this will be the end of our mission. Let us all do as did brother Brown, examine ourselves, and if we find that we have been wrong, confess to one another, and we will have peace. I desire nothing but the peace of God's dear children. I know no God but one, and I hope that I love and worship this one God; also in my weakness I try to preach one salvation for time and eternity, one faith, one Lord and one baptism, and this all of the Lord, and for the glory of God and our good, and that these things are all sure to the heirs of promise. Upon these principles I have always thought the Old School Baptists stood. Am I right, my dear brother? My aged father wore his life out trying to defend these principles, and upon these principles alone can we have lasting peace. I try to pray for this day by day, and I go day by day with my head bowed down in sorrow because of the lack of oneness of late among the people of God in some things. If God be not the great I AM, which means eternal, unchangeable and independent, what then is he? If he should in any sense be dependent upon man for the accomplishment of any of his purposes, then is his power limited, then he forever ceases to be God; for if he be limited in one sense, to the extent that his power is limited, his ability to carry his purposes to completion is limited; hence, instead of being all-powerful himself he becomes a mere machine, for he is then dependent, and not independent, and must be subject to disappointments. Can these

things be so? If they are, then am I of all men most miserable; but they cannot be so. The perfection of the blessed Lord is engaged in our salvation, and is that which makes it sure; and sweetest of all is, in this is the blessed Lord glorified, and this I hope I desire most of all.

Your brother,

J. A. LOGUE.

NASHVILLE, TENN.

DEAR BROTHER CHICK:—With your permission, if the Lord will direct my mind, and desiring the spirit of humility, I will again try to write something for the SIGNS. I desire above all things to be made submissive to the will of God in whatever frame of mind I may be; he has all power over all his works, so that we cannot go beyond his decrees. I feel at this time that I am the least of all his little ones, if indeed one at all; I am nothing but a poor worm of the dust, and at times cannot realize fully that I am what I have professed to be; but in reading so many good letters in the SIGNS from the brethren and sisters I am strengthened in the inner man. How good the Lord has been in being so mindful of me, and how good to his flock in giving them such a good hope, and a heart to rejoice in him. Let all the praise be given to the Lord. How consoling to a troubled soul to be so richly blessed out of his unwasted fullness. I feel condemned all along the line of that warfare through which I am passing; I fear that I have made a false confession, and have deceived the flock of God. I know, if I know my heart at all, that my desire is to do all things that are acceptable to God; I would trust in him to direct my steps. I have long since learned through sore trials and afflictions to know that there is nothing that I can

do to bring myself into God's favor, yet I am often unmindful of the command given to the children of Israel to stand still and see the salvation of the Lord; in no other way can we attain to the blessed hope of everlasting life. O the precious hope which grace has given us, it is the hope that when days and years are past we shall meet in heaven. What a glorious reception to the blood-washed millions who shall come forth out of great tribulation, and who have washed their robes and made them white in the blood of the Lamb. The great High Priest of our profession, who was given to be a ransom for us, will see that not one shall be lost; they shall all come forth at God's appointed time. The blessed Son of God came to do the will of his Father: fulfill every jot and tittle of the holy law, and make it honorable. But, dear brother, the great question with me is, Shall I be numbered with that great throng who have washed their robes in the blood of the Lamb? I feel to use the language of David, "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy Spirit from me."

Dear brother, I do feel at times to hope that the Lord has for Christ's sake forgiven my sins, and I desire to feel thankful for his long-suffering, but I am too unworthy to claim him as my Savior; yet I love to hear his servants proclaim the glorious year of jubilee to ransomed sinners who feel the need of a Savior, and none but sinners do feel this need; such as these have no good works of their own to offer. This is the feeling of the poor, unworthy writer. This is not a place of rest for the sorrowing, wandering stranger. There is a rest to the soul beyond this life, which is the rest that I long to enter; this cannot be seen with natural eye, but

with the spiritual; there will be no sorrow there. O what a blessed thought. We must pass through great trials and tribulations while in this body of clay, but we must wait our appointed time to be called hence to dwell, as we trust, with the redeemed millions who have not bowed the knee to the image of Baal. Our Savior had not where to lay his head when on earth; this world was not his home while he dwelt with sinners in the world to do the will of his Father. In doing his will he suffered, and was smitten and afflicted, and was brought as a lamb to the slaughter. He was a tender plant, and it pleased the Lord to bruise him and to put him to grief, and he is called "the Lord our righteousness;" and to-day like their Master the poor of the flock must suffer persecution in contending for the doctrine of the imputed righteousness of our Savior; there is no other way of salvation than this. This is my faith, and I trust that the dear Lord has given me firmness to stand fast upon the doctrine of election, and predestination of all things. Our God is not accountable to any power, but is absolute in and of himself; I do believe this with all my heart. "The Lord hath made all things for himself; yea, even the wicked for the day of evil." Those who are strong in the faith, who believe the doctrine taught in the word, must suffer persecution for standing fast by the old landmarks; they are trying to follow the footsteps of their Leader, who was crucified; he bled, died and arose again the third day for their justification. Our God has said that he would not leave himself without witnesses, and these witnesses will be reproached by the world. "The ransomed of the Lord shall return, and come to Zion," and theirs shall be everlasting joy and gladness, and this joy no man taketh away from them. Their way

is a high way, and it shall be called "the way of holiness; the unclean shall not pass over it." How wonderful are his ways, and past finding out. We have not seen the things which he hath laid up for them that love him. I am so much condemned and cast down and burdened with doubts, often I fear that I am ruined forever, with no hope. O for more of his pardoning love and mercy. I feel at times to rejoice and believe that God will never forsake his dependent little ones; while traveling through this wilderness of sin and sorrow his everlasting arms are underneath them, the eternal God is their refuge, and he will thrust out the enemy and destroy them; they are a people saved by the Lord, and he is their shield and the excellency of their strength; he is above all power, and none can stay his hand; he rules in the army of heaven above and among the inhabitants of the earth, and none can hinder.

The SIGNS, it seems to me, is growing better. There are so many good able writers. Elder Durand's letters are good, also Elder Poulson's; he writes with an humble spirit of thankfulness to God for his preservation to old age and for health. He has passed through many of what men call accidents, but with the protection of the loving Father, who has spared him, and protected him, and prepared him to go forth in the strength of Israel's God, and to proclaim that salvation is of the Lord; may it please God to spare him to go in and out before the flock, feeding them in the quiet pastures. I am glad also that Elder Ker is to be your associate, he will be a comfort to you in your burdens, which are great, he is a good writer, and sound in faith. Elder Coulter and Elder Curry also are good writers, and sound men; they all trust in God as their Counselor, as their hope and their all; this is the true doctrine.

We are blessed with a loving pastor, Elder J. K. Womack, who stands firm and warns the members of the church not to make any compromise with the inventions of men. We have been established as a church of Old School Baptists here in Nashville, and in order, for many years. We have been, and still are, recognized by sound Baptists, of the same faith and order; we are poor in ourselves, but are trying to keep the house of God clean. We desire not to permit any adulterated thing to enter in, such as the works of the creature, or conditionalism.

I trust what I have written is in accordance with truth. Publish it if in your judgment it is best, if not, all will be well.

Your brother in hope of eternal life,
O. B. HICKERSON.

RALEIGH, N. C., Aug. 10, 1906.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—For some time I have desired to contribute a few lines for the dear old SIGNS, but from several causes have failed, and now only feel that the desire is all I have; but I know if God is the author of the desire there will be grace given and I will perform. So the question is, Is the desire of him who does not fail?

I tried to speak to-day at my home church, Middle Creek, from the text, "It is finished," and I felt to have some liberty, but the subject is so great, it is a story untold, and while I know I cannot tell it as I desire, yet I enjoy thinking of the finished work of Jesus in the salvation of all that his Father gave him. It is one of the most comforting thoughts a child of grace ever has, to feel that God has laid help on One that is mighty. We (I suppose) are the only people in

the world that believe in this finished work of Jesus in the full sense of the term. We believe that God in six days created all things that are made, and rested from all his work, and from then until the end of time there will never be anything else created. We believe that Jesus in three days redeemed or saved the church over which God gave him to be the Head, and from then until the end of time there will never be another soul saved; but while we believe in this, we also believe there is a work yet unfinished, but it is not to be done or finished by man, but by the Holy Spirit, and this work is to reveal to every one of the redeemed of the Lord what Jesus has done for them in his sufferings, death and resurrection.

Some time ago I was made to wonder at the thought that the church was without blame before God in love. I asked the question, How can one so vile as I, so corrupt, ever be so divinely blest? The answer seemed to be, If Jesus has borne all your sins in his own body, are you not without sin? I said, Yes, not only without sin, but also without blame. What a wonderful work indeed, and yet it is finished, Jesus by the one offering perfected forever them that are sanctified. How different from the offerings made under the law; they were only a remembrance of sins, and never could make the comers thereunto perfect, while this one great offering of Jesus in the gospel was an everlasting forgetfulness of sin, and made perfect every one forever that is brought to see it.

"It is finished." Again it is written, "It is done," &c. God begins the work and carries it on unto perfection, and it is begun in Jesus, he being the Alpha, and it is ended by and in him, he being the Omega, and if there is any consola-

tion in Christ, if any bowels of mercies, if any comfort of love, we should think on these things, rejoicing at the thought that Jesus died to redeem, and did redeem us from all iniquity, and therefore we will praise him for having done such great things for us. Anciently when God began to deliver Israel by the hand of Moses, it looks as if the work progressed rather slowly, forty years having elapsed between Moses' first and second visit to them, but God did not fail, nor did he become discouraged by hard-hearted Pharaoh, or anything else; he said, "I have seen the afflictions of my people, which is in Egypt, and have heard their groaning; and am come down to deliver them." Did he do it? Yes, by a high hand and an outstretched arm. Every one, and also the bones of Joseph were carried up. So much for this one type. "It is finished," every enemy slain, to be seen no more forever. Pharaoh was destroyed (a type of our nature). The Red Sea was a type of the blood of Jesus, which cleanses us from all sin. The victory of Jesus over sin and death is unlike that of any man, for they do the greatest in their lifetime, but Jesus did the greatest in his death. Samson also did more in his death than in all his lifetime; he destroyed all his enemies and died with them between the two middle pillars of the house, which shows in a figure that Jesus is the one who did break down the middle wall of partition between Jew and Gentile in his death, and make a full end of sin. "It is finished." But of all the beautiful figures in the Bible I think Joseph comes first in many respects, and I have especially enjoyed some thoughts in connection with Joseph: the famine, and his dealings with his brethren, and just here I will say one of the most beautiful thoughts

is, Joseph was sold and carried into Egypt before the famine, and he told his brethren, God sent me before you to preserve life, &c. He also told them, Be not angry with yourselves; ye meant it for evil, but God meant it for good. Now the world censures us for preaching that God's people were chosen in Christ before the world began, but as long as we have a "thus saith the Lord" we need not fear. The apostle tells us that Jesus was before all things, and in all things he has the preeminence, and by him all things consist. Now this was typified in Joseph, for Pharaoh made him ruler over all Egypt, and when the famine was sore in the land every brother of Joseph had to go to him for bread. This famine represents the reign of sin unto death, and the giving of bread the reign of grace unto life, and when Joseph made himself known unto his brethren there stood no man with him. So in the redemption of the church there stood no man with Jesus; he looked, and there was none to help, the apostles all slept, and could not watch with him one hour, so his own arm brought salvation unto him. Jesus trod the wine-press of the wrath of God alone, and just as Joseph had plenty for every one of his starving brethren and it cost them nothing, so Jesus has plenty of grace to save all that come unto God by him, and as sure as every starving brother had to go unto Joseph, saw his glory in Egypt and was told by him, "And ye shall tell my father of all my glory in Egypt," so "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Jesus says, "No man can come to me, except the Father which hath sent me draw him." We know this is true. But Jesus said again, "And I, if I be lifted up from the earth, will

draw all men unto me," and we know his word is true; he was lifted up and they are drawn and will come; just as long as there is one of the blood-bought saints on earth this power of drawing will continue. They shall come that were ready to perish, and worship the Lord in the holy mount at Jerusalem. "It is finished." How full and complete is the reign of sin unto death in Adam; none of his sons and daughters can escape its effect upon them, death is passed upon them all. Upon the other hand, grace is just as full when we think of the reign of grace unto life through Jesus Christ. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." "It is finished." I may pursue this further in the future.

Very truly in love,

W. A. SIMPKINS.

THE WONDERFUL WORKS OF GOD.

"AND God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament heaven. And the evening and the morning were the second day."

From these words I am led to think of the time when Jesus, the Son of God, finished the work which the Father gave him to do, and that when he was about to be parted from his disciples he told them to tarry at Jerusalem until they were endued with power from on high. Then when the day of Pentecost was fully come they were all with one accord in one place. Though the works were finished from the foundation of the world, yet God declared the end from the beginning, and manifested himself by this wonderful display of his power in his church. While all were not Israel which were of Israel, every nation which is under heaven was represented upon that

occasion. Here is represented the legal and also the gospel heavens. The identity between Jew and Gentile in the gospel heavens was carried down through Christ. The dividing of the waters is manifested in the church. The first heavens and earth were soon to pass away, and God created new heavens and a new earth, wherein dwells righteousness. By the gift of the Holy Ghost the apostles were enabled to so preach that each heard in his own tongue, and they, every one, praised and glorified God; but others mocked, as has always been the case since. Let us remember that the children of God are no better by nature than others, but the new man has taken possession of the house and spoiled the goods of the old man, and though he daily puts up his head for a fight, he learns that he cannot successfully war against the Spirit, and that in this warfare he suffers great loss; his goods are spoiled.

"Great God, how infinite thou art!
What worthless worms are we!
Let the whole race of creatures bow
And pay their praise to thee."

The battle is won through Christ; to him be all the honor. Let us join and say, "Holy, holy, holy," "for the Lord God omnipotent reigneth." His chosen people are his own peculiar treasure, and no matter what may be their situation in this life they will be made to praise the Lord according to the grace given them; they will all honor his name in some way. One member cannot say to another, "I have no need of thee," each one is of use in his own place. O let me sit at Jesus' feet and hear his words; his fruit is sweet to my taste; his banner over me is love.

"Ere since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

But the way is too strait for some, they

cannot bear the idea of tilling the ground in the sweat of their face, or of fighting the briars and thorns and the weeds of every kind. They think some part of the old man must be made good in this life; but if there has ever been anything good found in the flesh of Adam since the fall, I have ever failed to see it; he was of the earth earthy in his creation. What could he have been but a living soul liable to fall? and we witness to the truth of this every day. All was made good for the purpose for which it was made; the real good is in the Spirit; the Spirit itself beareth witness with our spirit that we are the children of God. We are "waiting for the adoption, to wit, the redemption of our body." To this end we are created in Christ Jesus.

How fast all is moving on to the end of all things. It seems to me that the end of the gospel dispensation is upon us, even at the door, and all that can be done by men or devils against the word of truth, the doctrine of God our Savior, only fulfills the word recorded in the Scriptures. We have need of much patience; beasts there are to fight within and without. There seems to be a falling away in the churches, they go after vain things, love has grown cold, darkness is over the land, light seems to be declining; surely the Lord will come in an hour when we look not for him. O keep me in the hour of temptation, give me eyes to discern iniquity while the enemy encompasses the camp of the saints. This should be the desire of all who trust in his name. It seems to me that God's work in his church below is about completed, she will soon receive her crown, in full triumph over death, hell and the grave, and she will reign with Christ forever. "He that hath an ear, let him hear what the Spirit saith unto

the churches." May we keep ourselves unspotted from the world, and adhere to the order of God's house strictly. Even so come quickly, Lord Jesus.

Yours to serve, B. D. COLE.
PHILIPPI, W. Va., July 6, 1906.

NILES, Ohio, August 28, 1906.

EDITORS OF THE SIGNS OF THE TIMES
—DEAR BRETHREN:—Inclosed you will find a letter written to me by sister Jennie Cross, and as I have her consent I ask that it be published, for it has been to me a sweet morsel indeed, strengthening me as I travel these low lands of sorrow, and bringing me to a sweet remembrance that no matter how dark the night, or how obscure the sun, the blessed Master is ever providing by the wayside these ever-flowing fountains, filled with his everlasting love, springing forth to water his gardens of grace, causing them to blossom forth as the rose and to sing praises to his great and holy name. May the dear Lord bless our sister, and give her many such precious seasons as this, and may it be her privilege to tell it often for the comfort of us poor sinners.

Your unworthy brother in hope,
W. S. ALEXANDER.

CLEVELAND, Ohio, August 14, 1906.

MY DEAR BROTHER:—We have been wishing you would come Saturday and stay over night with us, in case your family is not with you there, if so I know you would wish to stay with them, and come up to our meeting Sunday. If you can come drop us a line and tell us what time we can look for you. We feel that we would enjoy a visit with you very much. What precious meetings we have been having! I feel the dear Lord has blessed us with his presence, and I feel at times my heart overflowing with gratitude to him for his goodness in

sending you to us for our spiritual comfort. I feel sure he will watch over and care for his little flock, and in his own time gather into the fold all the dear ones he has predestined should be identified with his church here in time. We sometimes feel anxious to bring in, or at least help somewhat to bring, those we feel are subjects of grace and more fit to be in the church than ourselves, but I believe there is an appointed time, and we cannot hasten that time, however anxious we may feel. Sometimes I do feel that I can leave all to him and rest sweetly by the side of still waters, for it is the Lord that maketh me to lie down in green pastures, and it is also he that restoreth my soul and leadeth me about for his own name's sake; then can I truly say, "I will fear no evil." Yes, dear brother, the Lord is our refuge and strength, and he will work all things after the counsel of his own will. What is puny man that he should be mindful of him, or the son of man, that he should visit him? The glory of man is as the flower of grass. Just think, the flower of grass; we know how frail that is, thus it is with the imagined glory of man. We read that God is a consuming fire, and therefore when he appears in all of his majesty and power all of the supposed glory of man, and all of the vain imaginings of his heart, are consumed in the twinkling of an eye, and man is laid low in the dust, and made to cry, Unclean, unclean.

O how my mind does run on and on, outstripping my pen; I could write pages, but would it be profitable? These things are not new to you, and you know them all far better than I, but I am led at times to meditate upon them, and it is a relief to speak of them to those of like precious faith.

I was just in my flower garden gathering some flowers for my table, and I selected some pure white lilies, and as I inhaled their sweet fragrance and admired their pure loveliness these words came: "Consider the lilies how they grow." O what a beautiful figure I saw in them of the divine life in the hearts of such poor, vile sinners as we. This rare, pure lily had sprung from the dark, cold earth, it toiled not, it had not spun, it was not discolored or tainted by the earth, and yet it was rooted in the earth, and here it stood with its pure, sweet face turned toward God's beautiful sunshine, receiving the benefits of the sun's warm rays, clothed in all its beauty and fragrance; what could be more beautiful? To me the figure was sublime, and in a moment my heart was singing praises to God for the gift of his dear Son, and for his life in our hearts, for the budding and blossoming forth of that sweet, pure flower, which is "Christ in you the hope of glory," all of grace, all of grace, separate from and untainted by the flesh. O the mystery of godliness, and then this sweet fragrance which sheds its blessing, and comforts all of God's dear little ones as they mingle together, each a comfort to the other as they see the Spirit of Christ manifested in those with whom they mingle.

Thus I have tried to outline a portion of what was presented to my mind, but I feel the half has not been told, and let me ask, Who has ever been able to tell to their own satisfaction the beauties they have seen in the glorious plan of salvation? Tongue fails, and ever will, but the Holy Spirit comes like the sweet fragrance of the lily, filling our hearts with joy unspeakable as he takes of the things of Jesus and shows them unto us. What we are unable to tell to another

the Holy Spirit can reveal to them in all its wondrous beauty, and thus we are enabled to mingle our voices together in songs of praise, the sweet fragrance filling the temple as this sweet love and fellowship flows from heart to heart, and we are lifted above all cares and trials pertaining to this life.

Pardon my long letter, and if there is one crumb of comfort in it for you give the Lord the praise. May God's everlasting love shield and protect you, and lead you forth in your path of duty, is the prayer of your sister in a precious hope,

(MRS.) JENNIE O. CROSS.

TIMPSON, Texas, July 6, 1906.

ELDER F. A. CHICK—DEAR BROTHER IN HOPE OF THE GOSPEL OF OUR LORD JESUS CHRIST:—Your good letter of June 14th was of much comfort to me, and I was encouraged by it, yet I felt too unworthy to be remembered thus by one so favored of the Lord. I inclose a letter from brother M. B. Mathis, which was also of much comfort to me, and I appreciate it all the more because it is free from contention or any thought of worldly strife. O that we all had more of that spirit which exalts the Lord and abases man, and that it were more manifest in all our writings, in all our talk, in all our walk and in all the meditations of our hearts. O that we might know nothing save Jesus Christ and him crucified; then would all strife and contention flee away, and our desire would ever be that the words of our mouth and the meditations of our heart might be acceptable in the sight of the Lord; then would we cry daily, "Lord, what wilt thou have me to do?" This we would cry, not to save us, O no, not that, this we know, for we have tried everything we knew and could do, and found that we could do nothing

meritorious, and upon that ground were lost, but the Lord has done for us what we could not do for ourselves; and now the cry is, "What wilt thou have me to do?"

Dear brother, I have just read the Circular Letter of the Delaware River Association, and it was a feast of heavenly food to my hungry soul. How good it would be if we could all heed the admonitions of the Lord as set forth in that letter. I am so far away from God that I am continually bemoaning myself as did Ephraim: "Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God." Again, "I will run the way of thy commandments, when thou shalt enlarge my heart."

Now, in conclusion, I will quote again from your words which were of so much comfort to me: "But if any one is troubled, saying, O that it were with me as in days past, when the candle of the Lord shined round about me; and, because he feels far away, is cast down, and cannot be satisfied until the Lord once more restores unto him the joy of his salvation, and washes him, and purges him so that he is once more clean, let not that one be in despair, for the mercy of the Lord has sought him out, and he shall find that the thoughts of the Lord are thoughts of peace and not of evil." O for more of that love that worketh no ill to its neighbor. May the Lord bless you and all them that call upon his name in truth.

Your brother in the hope of the gospel of Christ,
ROBERT S. PACE.

NARROWS, Fla., July 1, 1906.

MR. AND MRS. PACE—DEAR BROTHER AND SISTER IN CHRIST:—Your comfort-

ing letter is received, and I am too weak this morning to give expression in words to the joy I have received from it. Brother Pace, it matters not how great your darkness seems, in telling of your travel you tell mine also; and you tell not only mine, but that of every child of God who has been brought from nature to grace. If I know anything about the dealings of God with his people, I know that you have been with Jesus, for no man, speaking after the wisdom of men, can tell of the wonderful works of God in the salvation of his people as you have done; to do so the Lord must be with him. Yes indeed, we should meditate upon the things which you have mentioned, and we cannot help meditating when God is working in our hearts to will and to do of his good pleasure. When he begins a work he will perform it unto the day of Jesus Christ; and although it may please him to afflict us in the dungeons of darkness, we must remember that all this is to his own glory, and that we are chastened of him because he loves us, not because he hates us, and he has not afflicted us at any time more than we can bear; he so dealt with his own Son, for Christ suffered all these things before us, and that because he loved us. Surely then we shall be blessed if we are chastened because he loves us. "Whom he loveth he chasteneth." When we have suffered enough to fill up his righteous will and pleasure, to show his righteous indignation against all ungodliness, then we shall come forth as gold, then he will put his strength upon us, then light and liberty will be given us indeed. Seeing that these things are so, we cannot help but praise him, and such seasons are a heaven below. All his people shall praise him, "and the eyes of them that see shall not

be dim: and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly." In and of ourselves we have no power to enjoy these heavenly mansions; it is only when it is the good pleasure of our covenant-keeping God to bring us to his banqueting-house, where his banner over us is love, that we can sit down under his shadow with great delight, and his fruit is sweet to our taste. These are the delicious fruits of the gospel.

Now may God bless you with all wisdom and understanding.

Your brother,

M. B. MATHIS.

BURTONSVILLE, Md., Oct. 17, 1906.

DEAR ELDER KER:—Since the publication of the request of Elder J. M. Perkins, I have written to you, partially stating my objections to the pursual of such a course. I am not alone in stating my objections, as you say in the last SIGNS that you have received several letters objecting to the same. Now, my dear brother, you have given the public the benefit of your own views without publishing the views of any one else. Now I am going to write you a few lines, further stating my objections to such a course, and I ask you to publish them, so that the readers of the SIGNS may have the benefit of the negative as well as the affirmative side of the subject. I still see most conclusively, my brother, that it is only to satisfy the demand of idle curiosity that such a request is made. If you believe that the "higher powers" that are spoken of mean the corrupting influences of Congress, then I beg to differ from you. I recognize not the powers of earth as being the "higher powers," but

the powers that shake the heavens; these are the "higher powers" that every soul should be subject to. I am a law-abiding citizen, always have been, but should Congress (the higher powers) pass a law making it the duty of the Lord's servants to refrain from the preaching of the gospel, or from the publication of the SIGNS OF THE TIMES, I dare say that you would object, and would not be willing to obey the proceedings of Congress, "the higher powers." If Congress has the power to make it the duty of the church to obey her in one way, then she has the power to make the church succumb in any or every other way. I say that Congress has no legal power to make any such requests of the church. Christ said, "My kingdom is not of this world," and as all power is given to him in heaven and in earth, we should heed his word and recognize his authority as Lord of all. God knows it is not my object to kindle a flame of controversy, my only desire is for truth. I recognize it as being one more step toward the union of Church and State. My dear brother Ker, God's people, literally or spiritually, have never been reckoned among the nations of the earth; in the name of God's kingdom who hath required such at our hands? I am still constrained to repeat that neither Congress nor any other tribunal of this world has any preeminence over the church of God. I cannot see wherein I or any other soul would be resisting the ordinance of God in contending against wickedness in high places. It was for the literal numbering of the nation of Israel that David caused the wrath of God to be poured out upon that nation, so let us take heed lest we fall into the same condemnation. If Congress would only attend to and faithfully perform her duties, with reference to the intrinsic rights

of that people whom she claims to serve, she would find but little time, if any, to meddle with the church of God, and if Elder Perkins, brother Ker, myself, with all of the rest, would pray to be subject to the "higher powers," the powers of heaven, in being instant in season and out of season, in contending for the "landmarks" of truth, we would have no time to dabble with or to satisfy the "idle curiosity" of the United States Congress. May the Lord show us our duty, that we may walk in the ordinances of the house of the Lord blameless. Let us do all things decently and in order. If there is room for your views in the SIGNS, why not mine? May the Lord keep us all.

Your poor brother,

J. E. GORE.

[THE reason we did not publish the former letter from brother Gore, mentioned in the above letter, is that he was one of four, of the many readers of the SIGNS, who wrote us opposing the suggestion of brother Perkins. We could not publish all four letters referring to the same thing, so thought it better to acknowledge their receipt and state their import as we did in the last SIGNS. We are perfectly willing that brother Gore shall have his own opinion of this matter, and all others also who differ with us, but controversy through the SIGNS upon this subject would be unwise and unprofitable. We hope our brethren may at least agree with us on this point. In replying briefly to brother Gore we would say, first, that it would not be constitutional for Congress to demand that we preach not the gospel, God has so ordered it. Second, there is no power above the church of God, but there are laws governing those who compose the visible church. Third, Israel was numbered by

David, as brother Gore says; this proves that Israel could be numbered. This was not the only time that nation was numbered, as can be seen by careful reading of the Scriptures. Fourth, brother Perkins and ourself are willing to be subject to "the higher powers," and as to whether we are "instant in season, out of season," those who are best acquainted with the labors of brother Perkins and ourself are better qualified to judge than brother Gore; we have no disposition to "dabble" in the things of the "United States" further than "the higher powers" demand of us. Fifth, we are willing to leave our interpretation of Romans xiii. 1, 2, with all the readers of the SIGNS, requesting them to read carefully the first seven verses of this chapter, and we feel sure they will observe that "the higher powers" do not mean God's power "which shook the heavens and earth," but rather the powers "ordained of God." Read also in connection with this 1 Tim. ii. 1-3. All matter published in the SIGNS is for the judgment of the household of faith, not only the matter itself, but also the spirit in which it is written. —K.]

TOONE, TENN., April 4, 1906.

DEAR EDITORS OF THE SIGNS:—I have received the sample copy of the SIGNS OF THE TIMES, and it is the first copy I ever saw. It contains what is to me good news from a far country. Solomon said, "As cold waters to a thirsty soul, so is good news from a far country." I would love to read the paper regularly, for it advocates the doctrine that my soul loves. I hope that the Lord will enable me to subscribe in the near future. I am a vile sinner, and I do not feel worthy of the least of all God's blessings. My sins, vileness and corruption are with

me day and night, and I cannot see any good that I have ever done, but am sinful all the time. When my eyes are turned within I can see nothing but darkness, but still there is a little spark of hope in my heart somewhere, which has not yet gone entirely out, and I know if it be of the Lord it never will. Paul has said, "He which hath begun a good work in you, will perform it until the day of Jesus Christ." David said, "A seed shall serve him; it shall be accounted to the Lord for a generation." In the first verse of the New Testament it is written, "The book of the generation of Jesus Christ, the Son of David." Peter said of this people, "Ye are a chosen generation, * * * a peculiar people." Isaiah said, "This people have I formed for myself; they shall shew forth my praise." It is not written, They may do so, but they shall, and I am glad of that. I do not know what to do, but hope to be still, as he has said, and know that he is God. Now this generation is the elect of God, whom the Father gave the Son in covenant before the world began; these Jesus redeemed in time by the shedding of his blood; to them he said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Jesus said to his disciples, just before his betrayal into the hands of men to be crucified, "Let not your heart be troubled: ye believe in God, believe also in me." Again, he said, "He that believeth in me, though he were dead, yet shall he live."

Brethren and sisters, we know that we cannot believe this doctrine of ourselves, it is all of God; for Jesus said, "This is the Lord's doing; it is marvelous in our eyes." I believe in the absolute predestination of all things whatsoever come to pass, and that our God is the Governor

among the nations, and that he has his way in all things, and that we are perfectly helpless in his hand. I have no independent power of my own, but must depend upon him for salvation in every respect in all things. Solomon said, "There is not a just man upon earth, that doeth good, and sinneth not." Again, he said, "Man's goings are of the Lord; how can a man then understand his own way?"

My wife and I do not get to hear the preaching of the gospel. There is plenty of conditional preaching, but this does not feed the hungry soul. Brethren and sisters, you that have the blessed privilege of hearing the gospel of the Son of God preached, think of us, we would be happy could we be so blessed as to hear the sweet sound of the gospel; but the will of God be done; we bless his holy name and fear him and tremble before him.

Do with this as you deem best, and all will be well with me. When at the throne of grace think of us poor, tempest-tossed ones, who have a little hope of a better world to come.

S. M. BUTLER.

LONDON, England, Oct. 5, 1906.

MY DEAR FRIEND, AND BROTHER IN THE LORD:—I have just received the SIGNS of October 1st, and glancing over it and seeing many dear and familiar names, it has carried my mind back to the pleasant and profitable time that I spent with you and your brethren during the summer. I somehow failed to see two or three numbers of the SIGNS immediately after my return, and therefore do not know whether there was any allusion made in it to my visit, but I would be greatly obliged to you if you would allow me through its columns to express

my gratitude for the great kindness which I received from all my Old School Baptist friends. I felt a sweet union of spirit with those I met, and their memory rises up from time to time in my mind, causing a flowing out of love to them. What a wonderful thing is christian love; is it not blessed to remember that he that dwelleth in love dwelleth in God, and God in him?

Having met Miss Mildred Durand in her father's home, I was greatly interested in reading her experimental letter to brother Fenton. I could sympathize with her in the conflicts she described between the flesh and Spirit, and which so greatly perplexes young believers until thoroughly led into and established in the mystery of the two natures, the flesh remaining the flesh until the last breath, and always distressing and tormenting the poor believer. I read also with interest Elder Durand's article in the preceding number, upon "Rejoice, O young man," &c, and I have also been reading with profit the books which he gave me. I hope brother Fenton is growing in grace, and in the knowledge of the Lord and Savior, and finding all things working together for his good. I have also a very pleasant recollection of the time spent in Elder Eubank's company, and particularly of the interesting account he gave me of the Lord's early dealings with his soul. I also received a kind letter from Elder Coulter lately, I hope presently to read his article in the SIGNS. I thank you also for your own letter of August 16th, which gave me great pleasure.

Yours in gospel bonds,

S. J. FARNCOMBE.

[We are sure that all our readers who met brother Farncombe during his visit in the States will be glad to read this word of greeting from his pen, and we

desire to assure him that very many who met and heard him preach the word of God remember and ask after his welfare since he returned to his home in England. His conversation was spiritual, and by it we were knit in heart to him. Among the blessed results of the gospel when it is proclaimed is that of fellowship one with another in the Lord; this fellowship was felt by all who met and heard our brother while he was among us.—C.]

INDEPENDENCE, Mo., June 10, 1906.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—Please find inclosed a mite to aid in sending the SIGNS to the poor of the flock. I would like to add my feeble testimony to the goodness and mercy of God to poor sinners, of whom I surely am chief. I have wanted to tell the editors and correspondents how their good editorials and letters have cheered one lone old sinner, and, if I am not deceived, I feel to thank the Lord for raising up such able defenders of the truth as nearly all are that have written for the paper since I have been an interested reader, which has been many years. Their names are familiar, and I have often wished I could take each one by the hand and tell them to write on, for they know not the good they do. Although you are nearly all strangers to me in the flesh, I sometimes have a little hope that I, too, have been given a glimpse of the way marked by the footprints of Jesus and followed by his chosen ones in all ages, but much of the time I am left to grope in darkness, yea, thick darkness, and beg for the unerring hand of the blessed Master to lead me. There are many of your correspondents that I would like to write personal letters to, but the thought comes up, Why should I bother any of God's people with my ramblings? I have not

words to express my appreciation of our dear family paper, the SIGNS, and if this is published I hope the editors and readers will cast the mantle of charity over it, but I do not want it to crowd out one line written by others, for they can tell what I would like to say so much better than I can myself. May God long spare you to wield "the sword of the Lord and of Gideon."

I will not say your sister, but rather, a wayworn sinner,

LAVINIA MORGAN.

PENNINGTON, N. J.

ELDER F. A. CHICK—MY DEAR BROTHER IN A PRECIOUS HOPE:—As I have had no chance to talk to you since our last Saturday meeting, I will write a few lines to tell you how much I enjoyed the meeting, and was very sorry to have to leave before it was over. As I went in that day and sat down with the brethren and sisters who are so dear to me, it seemed "as the shadow of a great rock in a weary land;" and as you spoke about the eunuch going on his way rejoicing, after being baptized by Philip, I was very much comforted, for it has been my own experience to go on my way rejoicing since I was baptized. Even when in darkness and sorrow of mind there is a rejoicing within the heart that I did not have when I was not visibly numbered with the children of God. A brother in the church said to me once, There is something that you cannot know until you are baptized. I did not know what he meant then, but I know now, it is that same experience that the eunuch had, and as we have every evidence that he was one chosen of God, have we not great reason to rejoice in the same experience?

Another pleasant meeting for me was

the day you spoke about David numbering the people of Israel and Judah. This is the very doctrine that causes me to rejoice, and also to fear and tremble; surely "it is a fearful thing to fall into the hands of the living God."

With much love to you and sister Chick, I remain your unworthy brother, if one at all,

D. M. VOORHEES.

SHELBYVILLE, Ind., R. R. No. 8, Aug. 20, 1906.

DEAR EDITORS:—Once again by the will of kind Providence I am permitted to send the money for the SIGNS OF THE TIMES for my aged, blind mother, Mrs. Julia A. Trees. I told you last year of her blind, helpless condition, which is only increased in her many afflictions, but her faith grows brighter each day, until she does seem an angel on earth. If you remember, I asked you to publish my letter asking the members of her church to write to her; you would be surprised how many answered my appeal. O the joy she received from those letters. Again will you make this appeal, telling all who wrote the comfort their letters were, and how they were appreciated? I have read and reread them to her, and they were always good and fresh, bringing tears of joy to those blind eyes each time. I will be ever grateful if you will publish a short note, telling the members she still lives and looks for letters, even though they are not answered. I am an invalid myself, and I have all I can do to take care of her.

(MRS.) WILLIAM McCARTY.

HOSKINS, Oregon.

BRETHREN EDITORS:—As I live far from any church, or any one that believes as I do, I have concluded to take the SIGNS for one year. Having been from home I found one who took your paper,

and who gave me one that I might get the address; I believe the doctrine it teaches. Having been a Baptist for thirty-five years, and most of that time far away from the church or any of its members, my lot seems hard sometimes, being most of the time in the dark, and believing myself to be the vilest of the vile; at other times I feel I can say, "I know that my Redeemer liveth."

Fearing I may weary you, I will close by saying, dear brethren, write on, and give God the glory, and comfort the saints.

From an old sinner, saved by grace, and grace alone.

Yours in hope,

JAMES GROSHONG.

FARMDALE, Ky., Oct. 15, 1906.

DEAR EDITORS:—I did not notice until last night that in the Corresponding Letter of the Licking Association, the place of holding the next session is with the Mt. Gilead Church, Mays Lick, Mason Co., Ky., and it should be, as in the body of the Minutes, with the Bald Eagle Church, Mt. Sterling, Montgomery Co., Ky. Please publish this correction in the SIGNS. I am sorry this was not noticed by me before sending the Minutes; it is my fault, and I hope the messengers and correspondents of the Licking Association will look over this error and pardon me for my neglect.

Your brother in hope,

J. T. McCOUN.

Clerk of Licking Association.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905; 06 means 1906, &c.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1906.

Entered in the Middletown, N. Y., Post Office as
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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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BRIEF REPLIES TO QUESTIONS.

Do you think that Jonah was really in the whale's belly, or was it a figure only?

What was it that the Lord took away from the man to whom he gave the one talent?

Your brother in hope,

WM. P. HAWK.

LOCKHART, Texas, Oct. 6, 1906.

In reply to the first question, we can only say that the word expressly declares that there was a prophet named Jonah, that he passed literally through all the experience recorded of him in the book called Jonah, up to the time when it is recorded that the Lord had provided a great fish to swallow him, and that Jonah was in the belly of the fish three days and three nights. (Jonah i. 17.) All preceding this statement took place literally, if any dependence can be placed upon language at all. If so, then this statement is also a literal, and not a figurative one; but if this last statement in the first chapter is figurative, then all the rest of the book is but a figure, and there was no such man as Jonah at all, and nothing recorded of him is literally true.

No doubt all this narrative was a figure of richer and more glorious things to come, as the Savior himself declared when he said, "As Jonah was three days and three nights in the whale's belly; so

shall the Son of man be three days and three nights in the heart of the earth." But a figure cannot be a figure of a figure, while literal events can be, and in the Scriptures are often so. It seems to us like denying the testimony of the word to assert that anything declared there as transpiring did not transpire just as literally as it is recorded to have transpired. So this narrative concerning Jonah is both literally true and is also a figure of the death and resurrection of the blessed Lord. So it was literally true that Israel crossed through the Red Sea dry shod, while also this miracle wrought in their behalf was a figure of spiritual blessings and deliverance to come. All the word of God is spiritual, but all is not figurative by any means. Baptism and the Lord's supper are spiritual, but the command to observe them is not figurative at all, but literal. The exhortation not to forsake the assembling of ourselves together as the manner of some is, is not a figurative, but it is a spiritual exhortation. The commandments of the Lord and the exhortation of the apostles to depart from all iniquity and to follow after righteousness are not figurative, but yet they all are spiritual. We are here calling attention to this distinction because the minds of some have seemed to be confused, mistaking the use of the word "figurative" for the word "spiritual." All figures of speech are not spiritual, and all that is spiritual is not a figure of speech. Jonah, by these natural (literal) providences, and by the miracle wrought with him in keeping him alive in the belly of the great fish, and in finally bringing him to Nineveh, was taught great and wholesome lessons. These lessons are also ours to-day, and the teaching, and the result of it, in Jonah and in us now, is all spiritual.

Perhaps our brother has been hearing the arguments of some who would deny all that is miraculous in the Bible and who would take no account of the wonder-working God of the Bible. These have said that this miracle of the great fish swallowing Jonah was impossible, but all such are cavilers against the God of power and wisdom, they are fighters against God. The humble, reverent soul hears what God speaks, and reverently accepts it, and no question can arise in his mind that God is true. The testimony of the word is, "Let God be true, but every man a liar."

In reply to the second question of brother Hawk, we will say, first, that what was taken away from the servant with the one talent was just what had been committed to his charge by his lord. Let the talent mean what it may, it is sure that the thing bestowed was the thing taken away. Remember that all were alike the servants of the lord who gave to them severally, the five, two and one talents. They were his servants before, and were not any the more his servants afterward. The servant with the one talent remained the servant of his lord afterward as much as before his talent was taken away. Let it be remembered also that whether we think of the five or two talents, or of the one talent, all were alike talents. Notice also that the word "talent" in this parable does not mean "ability," as the terms of the parable itself show. He distributed to his servants the talents according to the several ability of each. The one receiving five talents had ability to care for the five, and so with the two talents, and he to whom was given the one talent had ability to use the one talent. The ability was not taken away from him who had one talent, but the talent which had been

given him was taken away. We have long thought that the meaning of the talents might be presented by the expression "fields of labor." Our God assigns to all his servants their places, as each one is able. He lays upon no one more than what he has given him beforehand ability to attend to. The man with one talent had not the ability of the one to whom was given five talents, and so his lord did not overburden him with five talents. He does not require of the feeble what he does of strong men. In his kingdom, and in the labor required in his vineyard, our God is merciful to the weak and the feeble ones. He does not command them to make bricks without straw, and produce the whole tale of bricks, as do the Egyptian task-masters. But if any of his servants shall misuse his talent in any way God will remove it from him and bestow it upon the faithful servant instead. This does not mean more worldly honor or more ease or happiness, but rather greater burdens; while taking away from him who has misused his talent, means not relief from care and burden, but rather, added sorrow and pain of heart. In all the church of God these very things are daily taking place. To the faithful in a few things come still greater care and burden, while from him who is unfaithful is taken away even that which had been committed to his care, with outer darkness added. This is true whether we speak of ministers or of any who have a name and place in the house of God. We desire to repeat that our God does not say that the "ability" of the servant is removed, but rather the thing that has been committed to his care. From such an one the avenues of usefulness are shut up; but to the others fields for usefulness will be continually opening.

PARSONSBURG, Md.

DEAR EDITORS OF THE SIGNS:—Please answer a few questions, if you deem me worthy of an answer. I read and enjoy the SIGNS, though I am not a subscriber.

What kind of a serpent was it that talked with Eve and reasoned with her?

When was the negro recognized as a human being, and why should he be so recognized?

Very respectfully,

W. F. RICHARDSON.

We hope to be at all times willing to consider questions that perplex the minds of others, but we cannot solve all mysteries. Indeed we cannot solve any of the mysteries of the word unless the blessed Lord sees fit to open them to our understanding. Of one thing we have long felt assured, viz., that the plain testimony of the Bible is to be at all times accepted as being true. But about almost everything that is said in the Bible questions may be asked that no mortal man knows how to answer. Such questions as these, if any reply is attempted, would only lead our minds out into endless speculations and profitless inquiries; into such inquiries we have not for a long time felt any desire to go; and in noticing here briefly the questions proposed by our friend we do not mean to say more than to call attention to what the word of God itself says. We can know no more than it declares, after years spent in unprofitable philosophizing and reasonings.

In reply to the first question proposed we will say that we are not anywhere told what kind of a serpent it was that talked with Eve and reasoned with her and tempted her, but we are told that it was a serpent; this we must believe, or else discard the word of God altogether. The same Hebrew word that is translated serpent in the narrative of the temptation and fall of our first parents occurs thirty-one times in the Scriptures of the Old Testament, and in every place is trans-

lated by the same word. In all the other places it means just what we mean by the name serpent, and so it must in the narrative of the temptation of our first parents. It seems to us that this is all that is needful to say here concerning this first question of our friend. God has not in his infinite wisdom, seen fit to tell us more than occurs in the inspired narrative. For ourself, we have long had no doubt that the great enemy of God and man saw fit to take the form of a serpent, and in that form to tempt our first parents, and for this very reason it has seemed to us clear that the devil is called "that old serpent." In various places in the word the subtilty of the serpent is noted, as it was in the narrative in Genesis. These things are told in the word concerning the serpent, and these things we know, all else is speculation and carnal reasoning, which in the things of the word are never to any profit.

With regard to the second question of our friend, we will say that we have never read of a time in the history of the world when the negro was not recognized as a human being, and so far as we know he has been, and should be, so recognized upon the same grounds that the Red, Yellow and Brown races of men are known as human beings. The testimony of the inspired Paul has never been impeached, when he said at Mars' Hill, of the God of heaven and earth, "He giveth to all life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation." Not only according to this testimony did all men descend from Adam, but still more we know that all men descended from Noah through one of his three sons. Reverent lovers of the

Bible as the word of God that cannot lie, will accept the above testimony, though all the wisdom of the world should unite in scoffing at its teachings. Men may busy their brains in trying to explain how all these differences in the features and color of men have come about, but all this cannot shake the testimony that all nations are of one blood. Still further, if the negro be not a descendant of our first parents, then we have no evidence that any of them are included in the work of redemption through Christ. If not descendants of Adam, then they did not partake of the consequences of the fall, they are not condemned sinners, they are not interested in the atonement, or in the new birth, and none of them have any scriptural hope of the better life at the right hand of God; then all the fellowship extended by our churches in the past or present to them has been but mockery, with no reality in it at all. We have this also to say, that if we ourself do indeed know experimentally the living work of the Spirit in the heart, and if indeed we have any well-grounded hope of everlasting life here and hereafter, if we have ever felt what it is to commune with the dear Lord at the mercy-seat, in short, if there be any reality in any or all our christian experience, then we have known some of the negro race who have seemed to us far our superiors in all that is truly spiritual, for we have seen in them meekness, gentleness, patience, love, hope, faith, with every other heavenly grace, made manifest in their testimony, both of lips and lives before men. We have heard some of them speak of such heartfelt conviction and contrition before God, on the one hand, and of such gratitude and love to Jesus the dear Savior, on the other hand, as has seemed to us to far outstrip our cold affections, so that we

have longed for an equal degree of these heavenly graces to dwell in our own heart, and to be made manifest in our own life.

Whatever differences may exist between the races of men that dwell upon the face of the whole earth, and there are great differences, even as there are great differences between men of the same race, in one thing no race has any superiority over any other, viz., in the fact all are alike sinners before God, and when any soul is humbled before God, through the fact that God has shown him what a sinner he is, and the exceeding sinfulness of sin, that soul will not feel himself to be the superior of any one. When that work has gone down into the deep places of the soul and shown all the iniquity hidden there, each one will say, as did Paul, I am the chief of sinners, and all such souls will forever be stopped from boasting in anything over the meanest of their fellow-men. To that soul thus taught there will be indeed no Barbarian or Scythian, no Jew or Gentile, no bond or free, in the blessed fellowship of Christ he will feel to be the least of all; at least this has been the experience of our own heart in these matters.

We leave these reflections for the consideration of our brethren generally.

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.

CIRCULAR LETTERS.

(Written by Elder R. W. Sanford.)

The Lexington Old School Baptist Association, in session with the Olive and Hurley Church, Ulster County, N. Y., October 3rd and 4th, 1906, sends greeting.

DEAR BRETHREN:—According to former custom we send this message or Circular Letter to the several churches of this Association. We desire to stir up your pure minds in remembrance of the things written in the word. Allow us to call your attention to Paul's epistle to the Galatians, that Gentile church. Paul includes himself with all the brethren of grace and peace, from God the Father and our Lord Jesus Christ, who gave himself for our sins and to deliver us from this evil and adulterous world in which there are so many doctrines proclaimed, based upon the will of man and not according to the doctrine Paul taught the Galatians, which he received by the revelation of Jesus Christ. Those who taught any other doctrine were called Judaizing teachers, who endeavored to impose upon the church the ordinances of the law, which if observed would cause painful trouble in gospel churches; such was the case with the church at Galatia. Customs and traditions, in the early age of the church, brought dissensions, divisions and trouble (as then, so now). It is wise for all who seek to know the truth to study carefully the word, and to follow no man further than he follows Christ and the apostles who have shown that the Gentiles were never under the law of Moses, it had no dominion over them before Christ came, nor since. Those who, by faith, were looking for the coming of a new heaven, wherein should dwell righteousness, were under the law until Christ fulfilled every jot and tittle,

all its demands; then was the church freed, for it is written, Whomsoever the Son shall make free, shall be free indeed. As was Paul, so is every member of the body of Christ (the church) dead to the law, crucified with Christ; yet they live, but the life they now live in the flesh they live by the faith of the Son of God, who loved us and gave himself for us. (See Gal. ii. 20.) Paul, like all true servants, was greatly distressed because of the flesh being made manifest by those who had given evidence of living faith by the quickening of Christ to newness of life. Paul taught that according to God's will, in the fullness of time, he sent forth his Son, made of a woman, and made under the law, to redeem them that were under the law, that we might receive the adoption of sons and be added to the church, to whom pertaineth the glory and the covenants and the promises. (See Romans ix. 4.) We Gentiles are those of whom Christ spoke when he said to his disciples, Other sheep I have which are not of this fold (Jews); them will I bring, and they shall hear my voice, and there shall be one fold and one Shepherd. Peter was taught, in a vision, not to call common or unclean what God had cleansed, and that in every nation he that feareth God and worketh righteousness is accepted with him. He, by commandment, could administer the ordinance of baptism to Cornelius and his house, and thus were they added to the gospel kingdom. This is the kingdom of which David spoke, decreed and purposed of God in Christ before the mountains were brought forth or ever the world was. His delights were with the sons of men, "which in continuance were fashioned, when as yet there was none of them." Yes, they are in his own time manifested, born in (not into) the kingdom, of an in-

corruptible seed. The earnest expectation of the creature (new man) waiteth for the manifestation of the sons of God. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body," the church of which Christ is the head. Although we see not his goings forth manifested in the ingathering of his children, they are all under his all-seeing eye, and he will bring them in his own time. Though the vision tarry, wait for it. Trust in the Lord; "they that trust in the Lord shall be as mount Zion, which cannot be moved."

R. W. SANFORD, Moderator.

G. W. GUERNSEY, Clerk.

CORRESPONDING LETTERS.

The Lexington Old School Baptist Association, now in session with the Olive and Hurley Church, Ulster Co., N. Y., October 3rd and 4th, 1906, to the associations of our faith and order with which we correspond, sends christian salutation.

DEAR BRETHREN:—How good and 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 garment; and in this manner would we greet you, that peace be within thy walls and prosperity within thy palaces. This can only come from Him who bringeth glad tidings, that publisheth peace. How beautiful are the feet of him that bringeth glad tidings. We have been blessed with able ministers of the gospel, whom we trust the Lord hath set upon the walls of Zion to proclaim the everlasting gos-

pel of the Son of God to every creature whose heart is open to receive the truth, and when this truth comes to the believing character it is like the dew upon the tender herb; it toils not, neither does it spin. We are informed that Solomon in all his glory was not arrayed like the lily of the field; so may we be enabled to look unto him from whence our help cometh and from whom all blessings flow, laud and magnify his great and holy name, for there is no other name given under heaven whereby we must be saved. It gives us courage when we read your Minutes, and other little items in the SIGNS OF THE TIMES, that this doctrine is proclaimed by pilgrims and sojourners scattered throughout all the world. We desire a continuance of your correspondence. May the God of love and peace be with you, is our prayer.

Our next meeting will be held as usual, on the first Wednesday and Thursday in October, 1907, at Halcottsville, N. Y., on line of U. & D. R. R., when we hope to meet your messengers again.

R. W. SANFORD, Moderator.

G. W. GUERNSEY, Clerk.

The Roxbury Old School Baptist Association, in session with the Second Church of Roxbury, Roxbury, N. Y., Sept. 12th and 13th, 1906, to the associations and meetings with whom we correspond, sends christian greeting.

DEARLY BELOVED BRETHREN:—Again we are favored in the goodness and mercy of our God to meet you in an associate capacity as professed followers of our Lord and Savior Jesus Christ, and we believe we have been gathered in his name to hear the precious truth declared by his faithful servants called to the work of the ministry. They have come among us proclaiming the truth as it is in Jesus; we feel thankful for this blessed privilege

bestowed upon us by our heavenly Father, who, according to his promise, will not leave us comfortless. We still desire the correspondence of our sister associations, hoping that it will be the Lord's will to keep us in the bonds of peace, and that brotherly love may abound.

Our next session has been appointed to be held with the Olive and Hurley Church, Wednesday and Thursday before the third Sunday in September, 1907, commencing at ten o'clock a. m. on Wednesday, where we hope to meet your messengers and receive your Minutes again.

JOHN B. SLAUSON, Mod.

D. T. KEATOR, Clerk.

The Licking Old School Baptist Association, in session with the Little Flock Church, to the associations, corresponding meetings and churches with which we correspond, sends greeting.

DEAR BRETHREN:—Once more we are permitted to meet again in an associate capacity to ascribe all honor and praise to the God of heaven and earth. We believe our coming together has been for some special good, and that the name of the Lord has been glorified. Your ministers have come to us laden with the precious truth of the gospel of our Lord and Savior Jesus Christ. Our churches are at peace, for which we are thankful to the Lord, and harmony and peace have prevailed throughout the Association.

Our next Association is appointed to be held with the Mt. Gilead Church, Mays Lick, Mason Co., Ky., to begin on Friday before the second Saturday in September, 1907, when and where we hope to again receive your messengers and Minutes. Brethren, remember us when it is well with you.

P. W. SAWIN, Moderator.

J. T. McCOUN, Clerk.

T. J. RATLIFF, Assistant Clerk.

MARRIAGES.

By Elder F. A. Chick, Sept. 22nd, 1906, at the residence of Mrs. John Reed, Linvale, N. J., Wilfred L. Hillman, of East Amwell, and Miss Rebecca J. Dumbell, of West Amwell, N. J.

By the same, at the bride's residence, on Wednesday, Oct. 10th, 1906, Jonathan H. Voorhees, of East Amwell, N. J., and Miss Hillena H. Drake, of Hopewell, N. J.

By Elder H. H. Lefferts, at the home of the bride's father, Benjamin D. Bradner, Warwick, N. Y., Oct. 11th, 1906, Ralph D. Tilt, of Demarest, N. J., and Gertrude Bradner, of Warwick, N. Y.

OBITUARY NOTICES.

Mrs. Jennie Bruce, wife of Walter W. Bruce, died July 22nd, 1906, aged 25 years and 8 months. She was a loving, kind-hearted woman, a loving wife and an affectionate mother. She leaves a husband, two small children, her father, O. J. Tatnm, four sisters and three brothers, together with a host of relatives and friends, to mourn their loss, but we mourn not as those who have no hope, for we believe our loss is her eternal gain. She was always glad when meeting time came, and loved to help care for the brethren; though she was not a member, yet all loved her as a dear sister in Christ.

Elder S. B. Moffit, of Newburgh, officiated at the funeral at her home in Oregon City, Oregon.

JOSEPH BRUCE.

SISTER Sarah Wheat died at her home in Horseheads, N. Y., July 8th, 1906, after a short illness, and was laid at rest beside her husband, who departed this life but nine months before. She was born in Orange County, N. Y., Jan. 17th, 1829. Her maiden name was Sarah McNish, and April 26th, 1849, she was married to William Wheat, who was born in Sullivan County, N. Y., April 30th, 1827. They were both consistent and faithful members of the Burdett Old School Baptist Church, and were devoted to the cause. Their hospitable home was always open to their brethren and friends. Their two daughters and four grandchildren loved to be with them, and did all that loving hands could do for them in their declining years, and will miss them very much. The church has lost two dear members, but we feel that our loss is their eternal gain. May God give us grace to be reconciled to the dispensation of his will.

The writer of this notice was called to speak at both funerals, and tried to speak comfort to the stricken family. May the Lord bless and comfort them.

C. BOGARDUS.

BROOKTON, N. Y., Oct. 15, 1906.

DIED—Miss Sarah Louisa Welling, Tuesday, Oct. 9th, 1906, at the home of her sisters, in Warwick, N. Y., aged 72 years and 6 months. Miss Welling was born in Warwick in 1834, the daughter of William Welling and Elizabeth Pratt. She spent her entire life in the town of her birth. She had been in declining health for some years, and for the past year and a half had been confined to her bed; she was a great sufferer. She leaves two sisters, who were faithful and kind during all her illness, they are Mrs. A. B. Kolyer and Miss Joanna Welling. The deceased was not a professor of religion, but a firm believer in the doctrine held and advocated by the Old School Baptists; her hope was in the blood and righteousness of Jesus Christ our Lord.

It was our privilege to visit our dear, departed friend several times during her affliction; the visits were always pleasant, her mind being upon things beyond this life; she always requested us to speak in prayer before leaving her room, and always expressed herself with regard to God's infinite wisdom and mercy.

Elder H. H. Lefferts, pastor of the Warwick Church, conducted the funeral service. May reconciliation and comfort be ministered to the sisters, who have the sympathy of all who know them. K.

SISTER Sophia J. Bowen departed this life on Sunday night, August 19th, 1906, at the residence of her niece, after a lingering illness, aged 83 years and 2 months. She had suffered a stroke of partial paralysis many years ago, and was never able to be very active afterwards. She was born in the vicinity of Black Rock, Baltimore Co., Md., and spent the most of her life in that vicinity. She was a daughter of Samuel and Urith Shawl, in former years well known and well loved members of the church at Black Rock. She was baptized in the fellowship of Black Rock Church August 2nd, 1874. We well remember the frequent conversations which it was our privilege to engage in with her for several years before that time. She for a long time was not able to feel assured of her salvation through Christ. One day she said, "Sometimes I feel that the name of the blessed Lord is dear and sweet to me, and that my whole heart goes out to him in love, but I have no evidence that he loves me." We opened the Bible at the first epistle of John, and pointed to the fourth chapter and nineteenth verse. She read it, and then read it again, and then said, "Why, I did not know such words were in the Bible." It was the pleasure of the Lord to bless them to her, and from that time she felt that the hope of the believer was hers. It was but a few months afterward that she became a member of the church. Much of the time, for many

years, she has not been able to meet with the church, both because she lived several miles away and because of her increasing infirmities, but in all the years of loneliness that passed with her she never faltered in her faith, and we found her always ready to speak of the things that she loved. We doubt not that she is with the Lord.

In the absence of Elder J. T. Rowe, her pastor, at the time of her decease, we were sent for to attend the funeral service at Black Rock. The text used was Romans viii. 21.

But one sister out of a large family remains, our sister, Cecelia S. Bosley. The sympathy of many friends will be with her. Our deceased sister was the widow of Levi K. Bowen, who was a son of Elder James Bowen, at one time pastor of the church at Southampton, Pa. Her husband passed away in 1871.

ALSO,

Mrs. Caroline M. Johnson passed away from this life on Friday morning, August 10th, 1906, her 79th birthday. For several years she had been very feeble, and last March was severely ill, as we are informed, and from that time failed steadily until the end. Her maiden name was Weedon. She was baptized by the late Elder Wm. J. Purington, some time in 1864, in the fellowship of the church in the city of Alexandria, Va. Of this church she remained a faithful and loving member, loved and honored by all who knew her. It was our privilege to know her for many years when we served the church in Washington city, and often met with the church in Alexandria at their meetings. She was of a bright and cheerful disposition at all times, and it was good to meet her at the places of worship, and at her own home. If we mistake not, it was to her home that the late Elder Joseph L. Purington was taken after he fell unconscious with paralysis at the close of an evening service in Alexandria, many years ago, and at her home he shortly afterward passed away to his reward. Our dear sister loved the truth, and her hope was fixed upon the finished redemption of the Lord Jesus Christ. She loved to speak of these glorious themes whenever occasion was presented. She loved the people of God, and was never better pleased than when she could have them in her home, or when she could mingle with them in the solemn service of the sanctuary. This we can say from our knowledge of her in past years.

She was buried from the home of her son, in Alexandria, and was interred in the family lot in the cemetery there. She leaves one son and one daughter to mourn the loss of a good mother. The daughter writes that as Elder Rowe was absent at the time, the burial service was read by an Episcopalian minister, and the hymn which she had herself selected No. 67 (Beebe's Collection) was also read. C.

MEETINGS.

THE Old School Baptist Church of Schoharie, N. Y., has appointed her yearly meeting to be held, if the Lord will, on the fourth Sunday, and Saturday previous, in October, (27th and 28th) 1906, at the meeting-house on Schoharie Hill, meeting to begin at 10 o'clock a. m. each day. Brethren of other churches of our faith and order, and all who love the truth, are cordially invited. Trains will be met at Howe's Cave on Friday previous to the meeting.

G. W. GUERNSEY, Clerk.

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H. SEWARD, Clerk.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 74. MIDDLETOWN, N. Y., NOVEMBER 15, 1906. NO. 22.

CORRESPONDENCE.

PSALMS CX. 7.

“HE shall drink of the brook in the way : therefore shall he lift up the head.”

We can hardly write intelligibly on this portion of this one hundred and tenth Psalm, without noticing that which is embraced in the whole Psalm. The kingdom, the priesthood, the conquest, the judgment and the passion of our Lord Jesus Christ are all embraced in this wonderful Psalm, and indeed we cannot separate any one of these from the others when we contemplate the work which Christ came into the world to do. He was born King, and inasmuch as one cannot be a king unless he has subjects over which to reign, so when by faith we view the birth and the life of our gracious King in his incarnation, we are not surprised to hear John the Baptist say: “The kingdom of heaven is at hand,” nor to remember the gracious prophetic words of the psalmist found in this Psalm, (the first three verses) which say: “The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion, rule thou in

the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.” This presents his glorious kingdom, as it is set up in the hearts of his people, and the source of his mighty power and love. Jesus was also made the High Priest of our profession, and so he is heralded in the fourth verse of this one hundred and tenth Psalm on this wise: “The Lord hath sworn, and will not repent. Thou art a priest for ever after the order of Melchizedek.” As his kingdom is an everlasting kingdom, so also his priesthood is forever and ever. He has entered into the holiest of all, and now sitteth at the right hand of the Father, to make intercession for us. Again, he is set forth as the Captain of our salvation, bringing unto us victory over death, hell and the grave. “The Lord at thy right hand shall strike through kings in the day of his wrath.” And again, he is presented as our righteous Judge, causing equity and justice and truth to shine in Zion. “He shall fill the places with the dead bodies; he shall wound the heads over many coun-

tries." Having therefore a faith's view (which is spiritual knowledge) of the object of his coming into the world, can we not reecho his own words while he was here in the flesh: "Ought not Christ to have suffered these things, and to enter into his glory?" No man has ever chosen to suffer of his own natural will. Jesus, in his humanity, did not choose to suffer, (of which his own words do testify while he suffered in the garden, "O my Father, if it be possible, let this cup pass from me.") but he came in the fullness of grace, choosing in the spirit of grace, determined to do the will of his Father, and into whatsoever straits the Father's will led him he was willing to pass through them all. Thus we have now come to the words of which I have been requested to write: "He shall drink of the brook in the way: therefore shall he lift up the head." Mr. Donald McKay, of Scotsville, N. S., desires to know whether this drinking was for the joy or the sorrow he met in the world. I will say in the beginning, that it was for both, for both were included in the great work which he came to do.

"He shall drink of the brook in the way." As God formed every stream of water which flows through the earth, from the smallest rivulet to the mighty ocean, of the water which he himself created, so he formed also the living stream (brook) out of which his darling Son must drink in the way. The contents of the brook were decreed of the Father before ever the earth was formed or the mountains brought forth. All along the way he must travel the brook was very bitter; the contents of the brook were blackness, darkness, sorrow, tribulation and death. The first draught of this bitter stream which he partook was when he must needs leave the glory he had with the Father

before the world was, and come into a sin-cursed world to find his bride; he took upon himself the flesh of her whom he came to save. "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Now he is in the way, and must drink of the brook in the way. The next draught of which he must partake was the opposition to his coming, his own whom he came to save denied him. "He came unto his own, and his own received him not." He must tread the wine-press alone, and "drink of the brook in the way." While there was ineffable joy in the accomplishment and fulfillment of his great mission, yet mixed with every draught from the brook were the vile and poisonous effects of sin. All the days of his incarnation were spent in silent suffering; love, humility and patience marked all the way he took, and by these he drank of the brook in the way.

The original definition of a brook, is water springing up out of, or through marshy ground; that kind of ground where the foul and poisonous slime of the earth is gathered in low places. So the brook from which our dear Savior drank in the way was fetid with the vile odors of sin and iniquity. When he assumed the relationship of our Savior and Elder Brother he went down into the low places of Edom, he partook of our humanity, in consequence of which he was "a man of sorrows and acquainted with grief," he had knowledge of every evil under the sun, he knew all our heart and the deceitfulness thereof, he took all of the sins of all his people and bore them in his own body. What bitter draughts, yet he must drink to the very dregs. Yet in this very agony of soul he rejoiced with exceeding

joy in his great and mighty work, rejoiced in bringing redemption to his beloved, rejoiced in the strength which enabled him to do the will of the Father.

“Therefore shall he lift up the head.” In the completion of the great work which he came to do, after death, hell and the grave had been overcome, he not only arose from the grave, taking up the life he had laid down, in all its beauty, and majesty, and fullness of love, but he also brought up with him out from the bowels of the earth his beloved bride, and brought life and immortality to light through the gospel. Therefore doth he lift up the everlasting gates, becoming head over all things to his church, he “is the head of all principality and power,” exalted and lifted up in his own power and glory, which his Father gave unto him. As the Captain of our salvation he conquered all worlds, and brought to naught all the powers that be; then could he lay down the sword and lift up the head, and then with all his precious train enter into that rest that remaineth to the people of God, making intercession (at the right hand of the Father) continually for the church in its travel through these low grounds of sorrow.

To take a retrospective view of the bitter draughts of which he partook “of the brook in the way,” and of his sufferings in his love for his chosen that “therefore shall he lift up the head,” let us call to mind the words of prophecy (Isaiah liii. 7-12:) “He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of

my people was he stricken. . . And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.” Thus “he shall drink of the brook in the way: therefore shall he lift up the head.”

B. F. COULTER.

PHILADELPHIA, Pa.

—
KIOWA, Kansas, Sept. 19, 1906.

ELDER H. C. KER—DEAR BROTHER IN CHRIST:—I have just read my article on the gospel, with your remarks on the same. I assure you it is with no ill feeling toward you that I want to notice some things you say which do not do my views justice. I love the brotherly manner in which you have written. You criticize my words, “letter preaching.” What I meant by letter preaching is for one to merely speak from knowledge, and not from the Spirit; a servant of Christ is indeed in a doleful condition when that is the case with him, as it is from time to time. You think that a called preacher never preaches the letter of the gospel, to say nothing of designing men who have crept in unawares, to satisfy their desires.

You know, dear brother, that the doctrine of the Bible has a spiritual meaning, which must be revealed to the understanding of any one who understands it at all in its spiritual meaning. You also know that a shrewd man can watch you, and other able ministers of the new testament, and can remember your strong points, and can use the same arguments that you use, and yet have no real knowledge of the things that he advances; his knowledge is simply head knowledge. I understand this to be letter preaching, and such preaching I am sure is in the church now. Do you not think so? I also believe that God withholds spiritual liberty from his servants at times now, for their good and his own glory. You also refer to systematic preaching. What I meant by this is ear tickling to please the fancies of men, as though systematic preaching was all divine. You know that the fine preachers of the world all deliver their false system in perfect order, yet that does not prove them to be the servants of Christ. Our God has to-day, I know, great men in the church, such as I could name, who are yet sometimes comforted by those of small talents; but the people of God are all upon an equality; no big ones, and no small ones; all are for the edifying of the body of Christ.

You also criticise what I said about preachers preaching their congregations to sleep, and then refer to Christ and Paul. I also believe that all of the servants of God, at times, will see some one fall asleep while they are preaching, but is there not something very wrong when under one who is preaching almost invariably from one to a half-dozen of his audience are sleeping, and that of members of the church? Do you not think so? I think so indeed. Then you criticise me for telling of the sweet tears shed while

the good Lord was pouring his love into the inmost soul of myself and others while I have been trying in my weakness to magnify his grace. You know that God has said he will preserve all the tears of his people in a bottle; and I would be willing to leave it to any hearer, as to whether I was telling some worldly, sentimental anecdote.

My dear brother, I am back here in old Kentucky, among the Baptists of my native land, and I see the same results that I saw when I was here before. I am badly afflicted in body, yet I hope the dear Lord is using me in my afflictions for the good of his humble poor and for his own glory. If I were not afflicted I would not feel, and see his dear presence by the eye of faith. I trust that my feeling arises from that heart of flesh which God has promised that he will give his children. Some of my friends try to persuade me to rest awhile, and cease going among the dear Old Baptists until I get better, but that is not the way I am impressed. I do not feel my afflictions while I am trying to proclaim Jesus as the sinner's all. As I said above, I am perfectly satisfied to leave it to my brethren as to what I preach that reaches the hearts of the children of God. Ask brethren in the ministry who were present at the O. L. River Association what it was I preached that brought tears to the eyes of God's humble poor. I am among the so-called "absoluters" and "can't help its." I am associated with such men as Elder J. M. Perkins. I have not been among those who, like the friends of Job, are miserable comforters; and miserable comforters are such men to me. In your criticism you seem to think that one ought to talk an hour or two because some one came a long way to hear him. It is no trouble for a gifted man to talk for an hour or more,

even if he does have to preach head knowledge. But I had much rather preach twenty-five or thirty minutes to the hearts of the children of God than to a lot of sleepy people for two hours. I do think it an injury, rather than a benefit, to drag along in a dull, lifeless manner, lifeless to the humble poor. What if some have come a long distance to hear the preaching, if it has not sufficient charms to keep them awake, what benefit is it to them? Why preach when the larger part of the church is asleep, and the rest using every effort to keep themselves awake? I feel as though the preacher had better be asleep with the rest, than to be preaching to a sleepy congregation.

We learn by experience, and that is the best way to learn; and you, my dear brother, are young, and will learn much as you grow older in the ministry. One who is sailing on a smooth sea does not know how to sympathize with that poor man whom the billows have well-nigh overwhelmed; but let the same rough waves run over the first one, then he is in touch with the other poor pilgrim. I am not, my brother, saying that you are sailing on a smooth sea, for I do not know how rough your seas are.

I have written enough, and hope that it will not be a check to our brotherly love. I hope that you will throw the mantle of charity over all my imperfections, and, as you have said, if I have said anything wrong, lay it to the head and not the heart.

I am to be at the Bethel and Soldier Creek associations, and am expecting a great feast; but God rules in heaven and in earth, and among men, and in all deep places. Long life to the dear SIGNS OF THE TIMES, and may its editors and correspondents be guided by that Spirit which enables one to preach, is the prayer

of a poor old sinner, who lives in hope of a blessed immortality.

September 24.—As I have not sent my letter, I will add a few more thoughts. In your letter you ask if I should stop preaching because all were asleep? How would it have been in those early days when all alone, I was doing my best preaching with no one present? Now, my dear brother, you have been there yourself, and I am satisfied that the tears ran down your cheeks while those sweet thoughts were pouring into your inmost soul, and you in imagination were standing before an interested congregation. Do you suppose that if at that time you had had a congregation of a thousand people while you were preaching those sweet sermons, any of them would have been asleep? I do not. Why? Because it was the very spirit of the gospel, and not head knowledge, or merely the letter of the gospel.

Then, in regard to shedding tears, you say there is no doubt many a tear shed while the pure gospel is being preached. I do not remember your exact words. There are more tears shed under Old Baptist preaching than under any other class of preachers. I mean the tears that God will put in his bottle. They are tears of rejoicing, and not of godly sorrow, as I understand you to say. Godly sorrow produces repentance, deep, heartfelt repentance, and none have ever repented of being brought here. If I understand you, you say that the many tears which flow while the sweets of the gospel are being set forth are the tears of godly sorrow; if so, I think you are much mistaken; I think they are the tears of rejoicing, and not of sorrow. I do not think there is any difference many times among brethren if they understand each other's meaning. I hope I have not written in a re-

sentful spirit. I know you do not think that you are infallible; many views you entertain now you will see in later years you entertained wrongly; I know that has been the case with myself. You are right, I believe, with regard to the main principles of the doctrine of the Bible, but I know you will not claim all your thoughts are right.

I will close. I may not write many more articles for publication; God only knows.

Your brother,

J. M. DULEY.

(See editorial remarks in this number.)

MATTOON, III.

ELDER B. F. COULTER—DEAR BROTHER:—Your precious letter was received some days ago. I had previously written a very imperfect and (to me) unsatisfactory letter, but your good letter prompts me to make another attempt, and while I cannot promise any better results than before, yet it will tell you how much I appreciated your thrice read message, so full of the spirit of love and fellowship that my soul was filled with praise to God for putting it in your mind to write, and of making your pen that of a ready writer. I have felt somewhat lonesome to-day, and have thought much of what you say about the time spent by the saints together in sweet and heavenly places; when peace, love and fellowship abound. Yes, their conversation is in heaven, and they delight to dwell in heavenly places in Christ. Their rest here is glorious; these places of rest, when we have sat down under the shadow of the Almighty, and the pleasant fruits of the Spirit were sweet to the taste, leave a lasting impress upon the memory of those who are the blessed partakers of the joy of salvation, and how often do

we recur to them in the months and years that follow. Sometimes we wonder why it is not now with us as it was then; then all was joy, peace and happiness undisturbed; we could say, "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." But how different when darkness overshadows our way; when the mantle of night, like a curtain, shuts out the sun, we remember the days of old, when the candle of the Lord shone about us, when glorious things were spoken of the city of God, and the saints rejoiced and beheld how good and how pleasant it is for brethren to dwell together in unity. The Lord in thus dealing with his children has no doubt designed a lesson for their good; in poverty, destitution and darkness they are very apt to look back and remember the goodness of the Lord that has followed them all the days of their life. This they could not do if they were always in the fruitful fields and the pleasant lands; the present would only be with them. But now they are counted as those that go down into the pit, they are as men that have no strength; then there is a stretching out of hands unto the Lord. "Thy fierce wrath goeth over me; thy terrors have cut me off." "Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Israel could not praise the Lord in a strange land, their harps refused to attune and sound the notes of praise where the bleak and desolate plains of Babylon stretched out before them. But the Lord sees their outstretched arms and hears their mournful pleadings; he delivers them out of their captivity and brings them into their own land; darkness is turned into light, and the joy of morning once more is upon them. Right

here is where the wonders of a covenant God are so beautifully displayed; they answer the question, "Shall thy wonders be known in the dark?" We are now risen up, and Christ gives us light. "Wilt thou shew wonders to the dead?" "Shall the dead arise, and praise thee?" O Lord God, thou knowest. His words, are spirit and they are life, and this life is the light of men; it is the true Light, the only Light. Israel saw it when the waters fled before his voice, and they could sing of the glorious triumph at the sea—their deliverance from the cruel oppressor. What a wonder in this scene of triumph, and how often Israel was reminded of it in their journeyings in the wilderness. As we are reminded of our deliverance, and the joy that filled the soul when we were led out of the prison, out of bondage and captivity, our desires go up to the Lord that he "make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil." The Lord is in all that his children, when led by his Spirit, do and say in the assembly of the saints, for there he is in their midst. They cannot live without him, he is their strength and life; their fellowship and love for each other are of the Lord, they have all traversed the same way, and experienced the same incidents along the way. Old soldiers never tire of talking about the incidents of carnal warfare; they understand each other's language and experience, because they were led by the same commander. The soldiers of the cross are led by the Captain of the Lord's hosts; they have all been taught of him; he calls them by name and leads them out; they know but one Lord, one faith and one baptism; they rejoice in one Savior, who is able to save to the uttermost them that come unto God by him.

He is their Shield, their Refuge, their Rock, their Covert from the tempest, Rivers of water in a dry place, King, Lawgiver and Judge. What a wonderful Redeemer to talk about! An inexhaustible subject for reflection and comfort, for every comfort is treasured in Christ, and he is Head over all things to the church. How blessed that his children see eye to eye and speak the same things. As you say, Jesus is a faithful High Priest, of long forbearance and merciful. "I will be merciful to their unrighteousness." They are not come to the mount that burned with fire, nor unto blackness, and darkness, and tempest. The ministration of death was there, the law was thundered forth from this mount, its awful sentence saluted our ears. God's people have learned this, they have learned more; the burning mount no longer has any terror for them, they have come to another, even "Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

Much that I have written was suggested to me while reading your letter, and I have written amid much confusion, but I send these lines to one who knows how to bear with the infirmities of the weak. I wish to be kindly remembered to your family and the friends generally, as you may meet them. I hope to hear from you again when you have the time to devote to such a poor, feeble one as myself.

Your brother in hope, but in much fear and trembling,
J. G. SAWIN.

GALATIANS II. 20, 21.

"I AM crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."

These are the words of Paul to the Galatians. These Galatians had departed in a great measure from the gospel Paul had preached to them, they were entangled with works of their own righteousness, or righteousness by the law. Paul tells them in the third chapter and twenty-first verse, "If there had been a law given which could have given life, verily righteousness should have been by the law;" but righteousness is not by our deeds done in the flesh, for no flesh shall be thus justified in the sight of God. Righteousness is eternal life, the gift of God, given his elect in Christ Jesus before the foundation of the world. Eternal life is of no beginning of days, nor does it ever end, and how beautifully does the doctrine of election and predestination show us that if we are one of God's chosen, it was in Christ before ever time was, and nothing will ever fail that God has decreed, and there are no such things as accidents or happenings with God, for he knows the end from the beginning.

Now what is it to be crucified with Christ? If I know anything about it, it is in loathing and abhorring my sinful nature, hating my own life; the Lord revealing in me my total depravity and wicked heart, causing the cry, "God be merciful to me a sinner." This is where that portion of Scripture applies: "Precious in the sight of the Lord is the death of his saints." Jesus said to Martha at the grave of Lazarus, "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth

in me shall never die." From this, I take it, the death of his saints is the dying daily Paul speaks of. Our God is not the God of the dead, but of the living. Jesus has abolished death, and brought life and immortality to light through the gospel. The Spirit of Christ in a subject of grace crucifies the flesh, and this is the fellowship with Christ in his crucifixion, when he tasted death for every man. (Heb. ii. 9.)

"Nevertheless I live; [Christ in you the hope of glory] yet not I, [his Adamic nature] but Christ liveth in me." It is Christ in you the hope of glory that causes you to hate your own life; it is the light of the knowledge of the glory of God shining in your heart that reveals you as guilty before God, and you feel to say that,

"If my soul were sent to hell,
Thy righteous law approves it well."

It is the light of Jesus shining in your heart that crucifies the flesh and deeds done in the body.

"And the life which I now live in the flesh, I live by the faith of the Son of God." Every subject of God's grace knows that faith is a gift of God. By faith we know the world was made by God's almighty hand; by faith we believe every word in the Bible is true, and all things are possible with God. Paul distinctly declares it is the faith of the Son of God, showing the source of all grace and blessings. None flow from any other source save from our spiritual Head, Christ Jesus.

Dear household of faith and quickened sinners, do we not all live the life we now live in the flesh by the faith that Christ is of all power in heaven and in earth; that whatsoever Christ prayed to the Father for was granted; that the only true prayer is when the Spirit of

Christ makes intercession for us? We live by faith, we walk by faith, we see by faith, and this faith is not in our control, otherwise the disciples would not have asked the Lord to increase their faith. This is the life the children now live in the flesh, the hungering, thirsting, mourning; it is the same Spirit, no change with God, he is the same yesterday, and to-day, and forever. Traveling along with this faith is hope, which is an anchor of the soul, both sure and steadfast.

I might go on and say more, but what appeals to me is that which Paul declares: "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."

J. M. FENTON.

PHILADELPHIA, Pa., Aug. 17, 1906.

SHERWOOD, Ore., Aug. 25, 1906.

ELDER H. C. KER—DEAR BROTHER:— You will please excuse the liberty I now take in addressing you a short letter; I have thought and desired to write to you often since your name appeared in the dear old SIGNS OF THE TIMES as one of its editors. I have been much pleased with the earnestness and boldness manifest in your articles for the truth as it is in Jesus. I am a poor, ignorant old sinner, but nevertheless I love sound doctrine, the doctrine taught by our Savior, the apostles and prophets, the doctrine of God our Savior taught in the Bible, the doctrine of election, absolute predestination, the doctrine of salvation by sovereign and reigning grace, without works in any sense by the creature to procure it. The fruit or good works manifest in the child of God by an orderly walk and godly conversation are only evidences of his gracious state, God work-

ing in him both to will and to do of his good pleasure. All fruit that is produced to the honor and glory of God is put forth and matured by the life and sap of the Vine. "Without me ye can do nothing," says our Savior. I am pleased with your remarks on brother J. M. Duley's letter; the kind and brotherly spirit in which you criticised is very commendable, and I am sure that brother Duley will not feel hurt, but will feel thankful because of your faithfulness in the meek and humble Spirit of our Lord in showing him his error. The editorial referred to is in the SIGNS OF THE TIMES of Sept. 1st, 1906. I think your article was timely, and will do good and not evil. There is a disposition or feeling among some of our ministers that amounts to complaint on account of so much doctrine being preached, and too much stress put upon doctrine. I do not consider that a gospel sermon is ever preached that does not set forth doctrine, practical godliness and experience.

But I am writing at too great a length, and will now say that I have just returned from a three days meeting held with the Sulphur Creek Church, Washington. We had a very enjoyable season; the Lord blessed his ministers with liberty in the gospel; the preaching was all good and harmony prevailed. I met Elder Riffe, pastor of the church, Elder Coleman, Elder Hess, Elder Newkirk, and others who were licentiates. The church-house is about forty-five miles from Chehalis, their nearest railroad, easy of access. We were met at Chehalis and conveyed to the place of meeting by the brethren. The road was rough, and wound its course through beautiful timber and openings made by settlers; but I was pleasantly surprised to see so large a congregation of people assembled on Fri-

day for worship, and on Saturday and Sunday there were over two hundred people assembled; had basket dinners, and had four sermons each day; had one addition, and all seemed to be interested and to enjoy the meeting. I have never witnessed so large a congregation before in Oregon or Washington, except at an association, and it is seldom we see so orderly and well behaved young people as we saw at this meeting. There are quite a number of our order of Baptists in that part of Washington; there are some sixty members within the bounds of the Sulphur Creek Church. I cannot find language to express my thanks to the God of all grace for the kindness shown me by all the brethren and friends while among them, also to all the visiting brethren who were present. It was one of the most enjoyable meetings I have ever experienced, and I am past seventy-five years of age, and forty years in the ministry; have read the SIGNS forty-five years. Publish if worthy.

Your little brother in hope,

J. P. ALLISON.

WAVERLY, Pa., August 23, 1906.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—Inclosed you will find three letters, one from Elder May, one from sister Hallenbeck and one from brother Reed. To me they seem all right, but of course they would be to me what they would or might not to others; I might have some fleshly feelings mixed in, as my name is used. I am full of self, which means the world, the flesh and the devil. Now, in regard to letters that I send you, I do not want you to feel in the least that you are to publish them whether or no; no one will be hurt if you do not, for the writers, as a general thing, do not know I have sent them until they see them

published; when I ask them to allow me to send them I will tell you. I hope, but I do not know, that my motive is to do what I can for the SIGNS and its readers.

Yours as ever,

D. M. VAIL.

PINSONFORK, Ky., March 4, 1906.

ELDER D. M. VAIL—DEAR BROTHER IN CHRIST:—I have just been reading your very precious (to me) article in the SIGNS OF THE TIMES for March 1st, and notwithstanding its fewness of words, it comprehends a great deal. It tells my experience, let me be what I may, or rather what I am, for I am a poor "can't help it" in every sense of the word; when I would do good, evil is present with me, and I "can't help it." I also find a law in my members warring against the law of my mind, and I "can't help it;" although it brings me into captivity to the law of sin, I "can't help it;" if I could I would, for we cannot enjoy being taken prisoner by the enemy; if we could help it we would not be prisoners. Notwithstanding all these things we delight in the law of God after the inward man, and "can't help it," for we delight in it. I sometimes sit down (I hope) under his shadow with great delight, and I "can't help it," for it is so delightful; and his fruit is sweet to my taste, and I "can't help it," for I neither made the fruit nor my taste. I sometimes run and do not get weary, and I "can't help it," for he draws me when I run, and I "can't help" his drawing me; I cannot want to help it, for it is with loving-kindness that he draws us; it is then, and only then, that we run. "Draw me, we will run after thee." When our dear Redeemer does not draw us we cannot run, we have to walk, and we "can't help it." In all these things we have to wait upon the

Lord, and we "can't help it," for he can neither be hurried nor hindered; yet out of deep, heartfelt necessities we cry out in the language of the psalmist, "But I am poor and needy; make haste unto me, O God: thou art my help and my deliverer; O Lord, make no tarrying."—Psalms lxx. 5. I am bound to believe that the Lord's people feel poor and needy, and "can't help it," for we cannot enjoy being poor and needy, and on all occasions when we realize our needy condition we try to supply our necessities by seeking water, &c., but our misfortune is, we seek these supplies where there are none, and we "can't help" this either, for we are blind, and must be led to the high and lofty Rock from whence this living water flows, we cannot attain to it.

My dear brother, you have at least one poor, needy and "can't help it" companion in this world of trials and temptations; although I feel too unworthy to write you I "can't help" my feelings. Remember me, and when you find it in your heart to pray, then ask the Lord to have mercy upon me, a poor, helpless creature.

W. J. MAY.

WEST DAVENPORT, N. Y., Aug. 30, 1905.

ELDER D. M. VAIL—DEAR FRIEND AND PASTOR:—When I received your good, comforting letter, last February, I was in attendance upon a friend who was very ill, and had very little time to myself, and did not answer it as soon as I would have done under different circumstances. It has not been forgotten, but neglected, and I have felt much of the time unfit to reply. I have read it many times, always with pleasure, but never with more real comfort than yesterday, and I thought: I will make an attempt to reply, but shall never be able to make a fitting one. You say you have often

been with me in mind and spirit since my dear sister's death, and I am grateful to be even in the thoughts of those whom I believe to be the children of God. When I am with them listening to the preaching of the word and godly conversation my heart is full and my mind busy, but I seem unable to tell to others what I think and feel, and that often causes me to feel I am not in my right place; and always when the emblems of the Lord's supper first meet my eyes, I feel like putting out my hands and motioning them away, I feel I am not worthy to partake, and I cannot help the feeling. You gave me some comfort at church meeting one day: while speaking you said you had always felt unfit to take part in the communion service, and I thought, If God's chosen ministers feel that way, what wonder that I, the least of all his children, if one at all, should feel the same? and I was helped and comforted. My inability to control my mind is another source of trouble. I have so many vain and foolish thoughts, thoughts pertaining to things of this world, when I would like to think of that other and better world where the redeemed of the Lord, free from the sin and sorrow of this earthly life, are happy and at rest in the presence of their Savior.

You say, May God bless you with himself: you can ask no more. Ah, I sometimes think he never knew me, and yet as I look backward over the years, and recall the many trials, sorrows and bereavements I have passed through until I stand alone so far as family ties are concerned, I feel constrained to say, I have been sustained by a power higher than man's, I trust by the strong hand of our Elder Brother, and feel to say,

"And if our dearest comforts fall
Before his sovereign will,
He never takes away our all,
Himself he gives us still."

I wish to be content, I do not want to murmur, I have much to be thankful for. Remember me in love to all you may meet at Otego, also your family at home. I will send this to Otego, as I never know where you are after the first Sunday. Please write to me again, if you can fellowship such as I.

Yours unworthily,

JENNIE HALLENBECK.

HAMMONDSPORT, N. Y., March 19, 1906.

DEAR BROTHER VAIL:—Your letters are very interesting reading for me, in them I hope I see the footprints of the flock. Your letter to the SIGNS has brought me many letters from the dear children of our Father in heaven, who are born of the Spirit and manifested here in sinful flesh, which flesh does not inherit the kingdom of heaven; but the kingdom is manifest in it where Satan resides, therefore the war of good and evil commences in earnest. The old man will not give possession of the house until a stronger than he appears. Did not Christ come in the flesh and redeem his people from under the law by the sacrifice of himself, being made a curse for them? He paid the demands of the law, by giving his soul the ransom price for his people, and arose from the dead, manifesting his power over death, hell and the grave. When he appears to his people here in the flesh, does not war commence in earnest? Satan will not give up possession (until overpowered) of the old house in which the saints live in the flesh. When the Lord appears to his people light fills the house and Satan is not found, for he lives in darkness with his angels, but when the Master withholds the light of his countenance how soon the father of lies enters our dwelling again, claiming the right of possession,

telling us that we are deceived, and I find that I am inclined to believe him. It is written, "The elder shall serve the younger," and I find it so. The saints have two natures, the first of Adam, who was made flesh and blood, and the second is Christ. Therefore while tabernacling in the flesh we find the old man and the new man with us, and we have much trouble, for they are at war, but Christ shall rule, and nothing can befall us but what is for our good; yea, though the fire burn up the world and all things therein, consuming the dross found with the gold, we shall come off in the war with power over hell and the devil, through our Lord Jesus Christ.

With much love for you and wife, in christian fellowship I remain with you in hope of eternal life in Christ,

WALTER REED.

WARRENTON, ORE., July 4, 1906.

EDITORS OF THE SIGNS—DEARLY BELOVED IN THE LORD:—I am sending you the inclosed letter for publication, with your approval; I feel that I would like to see it in our dear family paper, so others may with me read and enjoy it, especially my cousin. I hope we are more nearly and dearly related through the goodness of God, according to the good pleasure of his will. My precious brother, Elder Wm. J. Hess, this letter tells us that our dear grandparents also were of like precious faith, and O how glad I was to learn this, and how many times did I read over and over the dear brother's letter, hardly believing my eyes or trusting my senses. I was surprised as well as pleased to learn that he had known them, and I hope all who are living of our family who may read this letter can rejoice with us that our loved ones knew and loved the truth, to the praise of the

glory of his grace, wherein he hath made us accepted in the beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. O my dear ones in this most precious hope, I am so rejoiced, lifted up far above all earthly things, and I hope filled with the praise of his glory and love unto all the saints.

Excuse me, I will write no more now, but I might for hours and not then tell of all the many mercies which a most kind and merciful God continues to pour out upon a poor sinner.

I hope that you will forgive me, my dear brother Simmons, for sending this without your permission.

Your most unworthy sister,
(MRS.) S. L. HECKARD STUART.

HOPKINS, Mo., June 27, 1906.

DEAR SISTER STUART:—I received your kind, and, to me, welcome letter, but have not found time to answer. It reminded me that I perhaps have lived as long a time as the children and grandchildren of the old fathers and mothers who are now corresponding with me. I will be eighty-seven years old November 7th, this year, and am writing this without glasses. Well do I remember brother and sister Heckard, and brother and sister Hess, and all those Elders of whom you made mention in your letter, and I could name many more, but all are gone home. I was licensed to preach in 1860, ordained in 1861, and have been preserved through all the time by the hand of the Lord. I have preached in nine States, have baptized nearly two hundred; the last one was on the third Sunday in December, 1905, a sister weighing 217 pounds, and I baptized her as easily as any I ever baptized. I left Illinois in 1875, and have had the care of

this church since October of that year. We have had sixty-four members, but are now about half that number, but we have peace. I served three other churches until my wife lost her health; she died Feb. 1st, 1893. I visit in Illinois, Ohio, Kentucky, Indiana, Kansas, Iowa and Nebraska. Our church meets twice a month.

Dear sister Stuart, your letter has brought so many things to my mind of past events, and so many dear ones with whom I was so fond of meeting in the worship of our blessed Lord and Master, Jesus the Savior of poor sinners, and I realize daily my dependent condition, and O how often I have had to cry, "O wretched man that I am! who shall deliver me from the body of this death?" and often like the poor publican must cry to God to be merciful to me, a sinner. Now I will say, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." What more could we ask? He died for our transgression, and arose for our justification. Dear sister, this is my hope, and this was the hope of your parents and your grandparents, and I hope that you are comforted with the same comfort. I shall be glad of a letter from you at any time. May grace be multiplied unto you, is my desire for Jesus' sake.

Yours in hope,

R. M. SIMMONS,

FAYETTE, Ala., July 21, 1906.

ELDER F. A. CHICK—DEAR BROTHER:—The following letter is from a dear brother and sister who were members of Hopewell Church, which is my home church. I was so delighted with the firm stand they have taken that I decided to send it to you for publication, so do with it as you think best, but if you do not publish please send it back to me.

With love to you and all the household of faith, I close. G. W. BERRY.

LAWN, Texas, July 17, 1906.

G. W. BERRY—VERY DEAR BROTHER:—I will try once more to write to you, although I feel unworthy to write to any of the Lord's dear people; however I will make the attempt, hoping the Lord will give me something to write. I cannot of myself do anything; God has all power, and he does his will in heaven and earth, and none can stay his hand. O dear brother, how I love this doctrine that abases man to less than nothing and vaunts, and exalts God as all and in all.

Mr. Griffin and I are still holding our letters, we could not find any church of the predestinarian faith and order, and we could not go with those that would limit God, for how "can two walk together, except they be agreed?" We wandered around like stray sheep, until God in his own time and way directed us to a church of those dear people. This is the way it came about: I was alone and grieving over our isolated condition; I felt like a little child that had been away from home a long time and was crying to return, and these words came to me: Write to the SIGNS OF THE TIMES; so I wrote, telling the dear people of our isolated condition, and a brother wrote us, informing us of a church of that faith and order, and told us to come and see

for ourselves. We went, and God be praised, we found them to be the very people we were longing to find. Dear brother, tongue cannot express the joy it was to us to meet them; it had been five years since we had been in a church of that faith and order. There will be an association held at that church the second Sunday in August, and we want you to come; you do not know how glad we would be to have you with us; come and look at the country, and see if you do not want to move out here. I hope it is the Lord's will to send you here, we need you; it is about twenty-five miles to that church. If the good Lord would send one of his ministers here I do believe there would soon be a church constituted. If you come, come to Coleman City, and you will be met with conveyance. Those limited Baptists around us try to make us believe they preach just like you all do. Some that come from your part of the world say you all do not preach predestination of all things. We want you, if you cannot come and tell us about it, to write and tell us just what you think about it, and also tell us what you think about this "conditional time salvation." Write us a long letter on those two subjects as the Lord gives you light and liberty, not for argument, but for our good.

From the very least of God's humble poor.

MR. AND MRS. J. H. GRIFFIN.

JAMAICA, N. Y., August 12, 1906.

ELDER H. C. KER—DEAR BROTHER IN CHRIST:—When I read your editorial in August 1st number of the SIGNS OF THE TIMES, subject, "My kingdom is not of this world," I felt that I would be glad to let you know (to some extent at least) the good it did me, and I still have that feeling, but you know I have a very poor

way of expressing myself; this is why I often keep silent. As the impression remains with me to let you and others know, I do not feel it is right but that I should (notwithstanding my weakness) let you all know that by God's matchless grace you have been my helpers in deed and in truth. Not that I desire to flatter my brethren, God forbid that I should attempt such a thing, but I do desire to magnify the grace that I see in them, which causes them to faithfully present the things which are true, which are pure, to the comfort, encouragement and upbuilding of others. Yes, my brother, I am made to rejoice in this.

Elder Chick's editorial in the SIGNS OF THE TIMES for August 15th is in place; it is in keeping with good order; it set my mind at ease where formerly I had been much perplexed in some cases that had come up under my observation. There are two letters from Elder McConnell that are most excellent, surely I feel them to be in perfect accord with my own experience and understanding of the teaching of the Scriptures of divine truth. I might make mention of many others, but space will not now admit, but will say, surely the SIGNS is a blessed medium of correspondence. May the Lord continue to bless editors, publishers and correspondents in the future as in the past, I trust is the sincere desire of my heart.

Your rebellious brother, who naturally desires to go in his own strength, but at times I trust there is a desire in his heart to go in the strength of the Lord God, making mention of his righteousness, even of his only.

MARTIN D. FISHER.

CLANTON, Ala., April 25, 1906.

DEAR BRETHREN EDITORS OF THE SIGNS:—We are a little behind in send-

ing our remittance to the SIGNS, but we expect it may be the last time, as we are old, and worn out, and poor; we surely do love to read the truth. I was born the same year the SIGNS began to be published; my wife is six years younger. You will find two dollars inclosed, for which send the paper to Rutha Chandler.

I would like to write a few words about the miracle of the loaves and fishes, as I have neither heard any one preach, nor seen any writing, upon that subject. If God has given me understanding I am right, if he has not I am wrong. Does it not represent the preacher and the church which are the chosen of God? Now to illustrate: I walked seven miles to hear two gospel preachers, and the gospel table was filled with plenty of the very best, and none of it was tainted. All had good appetites, and ate all they could, but afterward you could have gathered up twelve baskets of sound fragments, and none of it cost a cent. Now if this is not the spiritual meaning of this, I am wrong. This I am liable to be. I am nothing but sin and corruption in myself, and cannot do what is good, but am prone to wander. I wish I could pray and also write as others can; but it is God that rules, and we must be content, and thank him that he does rule. I think that if there has ever been a time when God has loosed Satan it is now, for it seems as though he has deceived the whole world, and a part of the church and part of the preachers; they are not plain in their preaching, and sacrifice too much for popularity and gain; they should preach a whole God and not a part of one, and that he did foresee and predestinate all things for his own glory and for the good of his people, his church; not churches, but church. He has but one church, and that is the reason he only

provided one Savior, and this is the reason there is but one salvation. There is but one God, the Father of our Lord Jesus Christ.

Yours truly, we hope,
JOSEPH AND RUTHA CHANDLER.

ROYAL, Ill., April 18, 1906.

DEAR BROTHER CHICK:—I love to read the SIGNS OF THE TIMES, for in it I see so many good letters written by the dear ones. Noah was in the ark, high above the waves, and his road was on the waves of the flood. This highway is spoken of in many places; even John was carried into a high mount; our Savior went up into a mountain. We have a hope and a love that are far above this life, and I do not think this love stops at the grave, but goes on into eternity. We are in that highway, far above all the dark and stormy clouds. We need not fear, for Paul says, "Your life is hid with Christ in God." In this assurance I sing, "Amazing grace! how sweet the sound!" Again I get low down when I see my sinful ways, and my tongue is dumb. When in this highway, as light is given me, I am made to sing of salvation. Jesus said he came not to call the righteous, but sinners to repentance, and I find that I am a sinner still. I am never able to see my garments white, my eyes are blind. Are they white? O Lord, if thou makest me clean I shall be clean; if thou makest me white I shall be white. Then these questions come: Do I love or do I not? If I do not, I wish that I could. Do I pray? If I do not, I wish I could. Do I believe he is the Savior? If I do not, I wish that I could. Do I believe that he died for me? If I do not, I wish that I could. Do I believe that he arose on the third day? If I do not, then, O Lord, lead me to believe.

Dear ones, write on, the blessed SIGNS

often brings a feast to me. I wish that all Old School Baptists would take it.

Your unworthy brother,
B. F. PARKER.

CLAIRETTE, Texas, Feb. 4, 1906.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—It is a pleasure to me to renew my subscription. There is nothing that I read, except the Bible, that gives me more pleasure than the SIGNS; so many of the dear correspondents express themselves as I feel to be, a poor old sinner, if saved at all it is by the grace of God, and by grace alone. The older I grow the more of a sinner I feel to be. I keep looking back over my past life to see if I ever did any good, and nothing but evil appears to my eyes. Then how thankful I feel that the Lord has been so good and kind to me as to spare my poor, unprofitable life, and to bless me with plenty of this world's goods, and all for nothing good that I have done; he is surely a most merciful God, and I ought to be thankful to him. I have a good wife and three daughters grown, and all but one members of the church.

Our church withdrew fellowship from the limited side in 1902. But four of us came out at that time, but now we number twenty-three, and we have the gospel preached to us by our dearly beloved brother, Elder C. L. Nance, of McGregor, Texas, who comes to us regularly. We have one brother who is licensed to preach, and who does well. Two others speak in a public manner. We would be glad if the Lord would open a way and impress one of the SIGNS' editors to come and see us soon. May the good Lord bless the dear old SIGNS, with its dear editors and all the brethren who write for it, that it may stand firm in the doctrine and practice of the Bible.

W. H. CHENEY.

GRAYMONT, Ga., Oct. 16, 1906.

ELDER F. A. CHICK—DEAR BROTHER:—Elder Keene and I have been speaking much of you, and of writing to you, for some time, and this morning we have a little time to do so. We are both as well as usual, and are on a pleasant tour among the various associations and churches of Georgia. Elder Keene reached Savannah by steamer direct from Boston, Friday, September 28th, when and where I met him. Our appointments began in Savannah the following Sunday. We have attended the annual session of three of our associations up to the present time, and contemplate being at two more in Georgia and one in Florida. It will be about December 1st when our tour will end. I am glad that our people heartily receive and fully indorse Elder Keene and his able preaching; I felt sure they would. The Lord has graciously been with us so far in our meetings down here. The meetings seemed to be held in peace and love. Elder Keene sees and hears quite a number of queer things down among our people, but you know that he is real apt in adapting himself to the situation, so he is found readily "falling in line," and keeping step with us at a fair rate; but all these things do not in the least interfere with his spiritual mindedness. He proves to be a veritable storehouse of gospel wisdom, and the readiness with which he draws therefrom is a source of continual delight to those of us who are given to love such things. I hope to be with him on the most of his trip down here in Georgia, and also on in Florida. We contemplate reaching Florida on Thursday before the second Sunday in November, to attend the Mt. Enon Association, to be held with Orange Church, at Orlando Fla., at that time. From there

Elder Gilbert has arranged appointments for us up to December 1st, or thereabouts. I feel that it is a rare privilege indeed to have the companionship and "yokefellowship" of a man like Elder Keene. It may be a purely selfish motive, but I find much in the life and manners of a man like him that would be a great blessing to me if I could wisely appropriate them to my needs.

In our conversation we often think and speak of you, and of our pleasant visits at your good home, and of how glad we would be if we could have you with us. I shall yet hope to have the pleasure of your coming to see us, and allowing our people the privilege of profiting by your ministry. Write me at Cordele.

I will close, with love and best wishes for all the dear family.

Yours in hope,

MORGAN BROWN.

CORDELE, Georgia, Oct. 16, 1906.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST JESUS:—Well, here I am in God's providence among the churches of Christ in the "south land." It is very agreeable to my spirit to find that "at home" feeling possessing me as I mingle among our dear kindred in Christ Jesus in these parts, and I find even now as I am writing my heart moved in cordial gratitude to our covenant God for that tie that I feel binds me to his people here, and elsewhere also "in bonds of christian love."

"Midst scenes of confusion and creature complaints,
How sweet to my soul is communion with saints.
To find at the banquet of mercy there's room,
And feel in the presence of Jesus at home."

I find that though there may be some things disturbing, vexing and causing grief of heart to God's humble ones, yet there is a blessing even in our communion in our sorrows.

"We share our mortal woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear."

It has been my blessedness while I have been among the dear saints in Georgia to find that my heart throbs in unison with theirs; their joys and griefs are mine, and though I am twelve hundred miles from North Berwick, Maine, I am not away from home, for here I find the citizens of Zion, and with them, by God's sovereign grace, I am, I hope, a fellow-citizen, and, I repeat it once more, I am at home in "the household of God" in Georgia. I have already attended three associations, and have visited with our brother, Elder Morgan Brown, a number of churches, and I have met a goodly number of preachers, and with some of them I have become intimate, and feel to love them indeed as the true and faithful servants of our Lord Jesus Christ, for I judge that in their conversation, and in their preaching, they have only in view the glory of God and the edification of the household of faith. I am expecting, the Lord willing, to still visit associations, and a number of the churches in this State, and then to go among our people in Florida, for about one month's time. It would be pleasant to me to have your company in "Dixie's land," and I know that the dear kindred in Christ Jesus would much appreciate your presence and ministry among them. I hope you and all your dear ones are well, and that our God is your strength and comfort in your work of faith and labor of love among the family of God.

I am, I hope, your brother and fellow-servant in the gospel of Christ,

FREDERICK W. KEENE.

GEORGETOWN, Ill., April 23, 1906.

DEAR EDITORS:—Inclosed find two dollars, for which send me the SIGNS for one year. I received twelve copies of the paper about four years ago, and have worn them out, and thought I would send for it for this year. I have been living with the despised Old Baptists since 1861, and am not tired of them yet. I was received by Providence Church the first Sunday in March, 1861, and was baptized by Elder John Shields the first Sunday in April.

Your brother, I hope,

J. M. HANDLEY.

CIRCULAR LETTERS.

(Written by Elder A. B. Francis.)

The Elders and messengers composing the Salisbury Association, in session with the church at Messongoes, Accomac Co., Va., October 24th, 25th and 26th, 1906, to the several churches whose messengers we are, greeting.

DEARLY BELOVED IN THE LORD:—According to the custom which has been pursued by this Association from its organization to the present time, we deem it our duty to send you this letter, desiring not your hurt, but your welfare, and to promote your spiritual interests. In order to do this we would stir up your pure (spiritual) minds by way of remembrance, putting you in mind of those things which in the past did give you the most blessed consolation, as a sweet, soul-reviving message conveyed to you from your heavenly Father by Him whom he (the Father) anointed to preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captives, the opening of the prison to them that are bound, &c., and as you were brought low, were broken-hearted,

captive, bound and in prison, that message was then peculiarly sweet and cheering and soul-comforting, and the remembrance has ever been a comfort to you. Of that mercy we would remind you, and also remind you that in calling you forth out of that captivity in which you once were, your Father placed you under a lifelong obligation to glorify him in your body and spirit, and that you have no right now to claim that you are your own and can do as you please. The apostle says, "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." To glorify God in our body it is necessary that we appear in bodily presence before him, in his sanctuary (Judah), in his temple (the church), in the assembly of the saints. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." To forsake the assembling of ourselves together is accounted sinning "wilfully after that we have received the knowledge of the truth," and will surely result in sorrow to the child of God.

There are certain things set before the children of God for their observance, and neglect of them should be carefully avoided. Jesus commanded his apostles, "Go ye therefore, and teach all nations, * * * teaching them to observe all things whatsoever I have commanded you." Thus we see the apostolic duty was to teach those who received their word and were baptized "to observe all things whatsoever I have commanded you." Among those things he commanded is the ordinance of the Lord's supper, and it is one of the most important; so much so that we do not consider any member of the church has a right, for any trifling

cause, to absent himself or herself therefrom at any time that the church may designate for its observance; if one should do so he will suffer a loss that cannot be repaired by any future act on his part, for "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries," which are the lusts of the flesh, the lusts of the world, the lust of the eyes, the pride (worldly ambition) of life, &c. These things are indeed adversaries of the child of God, and are ever alert to allure him from the things that are essential to his peace of mind. Wisdom calls to him, standing "in the top of high places, by the way in the places of the paths; she crieth at the gates, at the entry of the city, at the coming in at the doors," and her voice is, "Receive my instruction, and not silver; and knowledge rather than choice gold," and all who hearken to the voice of wisdom will find all her ways pleasantness and all her paths paths of peace; but he who, like the deaf adder, hearkens not to the voice of this charming one, will find himself in trouble, led thereto by hearkening to and following the strange woman, whose "house is the way to hell, going down to the chambers of death." Brethren, suffer a word of exhortation: let us hearken to the voice of wisdom, giving heed to the things we have heard, that we do not let them slip, but ever keep them in remembrance, and be not hearers only, either, but doers also, walking in all the order and ordinances of the Lord's house, and also remembering that when we have done all things that are commanded us we are still unprofitable servants.

When one offers himself to the church for membership he virtually surrenders himself to the guidance and government

of the church, and any carelessness or neglect of the order of the church is rebellion. But the tempter is ever ready to help us with excuses for the neglect; it is either too hot, or too cold, or too rainy, or the roads are bad, or maybe we are looking for company, or have company that it would not be polite to leave, or maybe we are invited to a dinner, or may not feel very well; any or all these excuses are inventions of the adversary, and we may be sure that he is not tempting us in this way for our good, but that he would devour us, and does devour us, too, if we yield to him, destroys our peace and takes away our comfort. We would inquire if this has not been found true in our own experience? Have our excuses been satisfying to us? No, they have not. Then why should any continue to do those things for which they need to make excuses? Let us rather "take the cup of salvation, and call upon the name of the Lord," paying (in this manner) our vows "in the presence of all his people." Brethren, it is to be deeply regretted that there is not more attention paid to these things. But every indication is that the last days are at hand. An inspired apostle wrote, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." And further, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of

devils," &c. These things, dear brethren, indicate that the "last days," "latter times," are now at hand; surely these things are being fulfilled even now in the church; the word declares these things shall be, but we are not given the power to alter the condition of things. It is distressing to contemplate, but there is a needs be that it should be so. Let us pray God that in this fearfully trying time we may be kept in the strait and narrow way that leadeth unto life.

We have referred to the ordinance of the Lord's supper particularly, but not to exclude other things which are also important, particularly the manifestation of brotherly love, that it should continue, and be without dissimulation, not in word only, neither in tongue, but in deed and in truth. Let us also be careful to avoid offences. Jesus said, "Woe unto the world because of offences." But he also said, "It must needs be that offences come; but woe to that man by whom the offence cometh!" Take heed that ye offend not one of these little ones. Let us consider these things and give heed unto them, and may the God of all grace abound toward you all. Amen.

T. M. POULSON, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Assistant Clerk.

INFORMATION WANTED.

GRIFFITHVILLE, Ark., Oct. 29, 1906.

EDITORS SIGNS OF THE TIMES:—I am thinking of moving to Indian Territory, and would love to hear from any brother that lives in the Territory, either by letter or through the SIGNS OF THE TIMES, as I wish to settle near some of my faith, the Primitive Baptists.

Your brother in hope of eternal life,
M. T. PENCE.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1906.

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.

GALATIANS VI. 7, 8.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

These words have been very often with us for many years past, and have seemed more and more important the longer we have considered them, and at this time we feel like calling the attention of our brethren to them for a little time. They contain an admonition of the apostle to his brethren at Galatia. But while this is an admonition by Paul, he wrote by inspiration of God, so that unlike all that the servants of God may say or do to-day, we do not need to refer to other Scriptures to see if these things be so. This epistle, and all the New Testament, are the words of God, spoken to us through the apostles. All that they wrote that is recorded in the New Testament was directed by the Holy Spirit, so they could not make any mistake, either in recording facts or in stating the doctrine of God. True, they recorded some things that other men said, which were not inspired of God, but on the contrary were opposed to God and godliness, but even here the Spirit of God was with them, so that we

know that evil men did say and do just what the apostles record of them.

This admonition of the apostle is also the revelation of the commandments of God; that is, God commands of his people just what the apostle here exhorts them to do. The two verses quoted at the beginning contain the statement of a general truth, which applies to all the admonitions which precede and which follow them. The whole chapter is full of admonitions as to how believers ought to behave themselves in the house of God and in all their daily life. Concerning all these things the apostle says to his brethren, "Be not deceived; God is not mocked," &c. In all these things it is true that what a man sows that shall he reap. With relation to them all it is true that if we sow to the flesh, we shall of the flesh reap corruption, and if we sow to the Spirit, we shall of the Spirit reap life everlasting. Take any one of all the admonitions contained in this chapter, in the whole epistle, and indeed all the admonitions of all the New Testament, and these words of the text will apply to them all. Paul here states a general truth, which is sufficiently broad to cover all the admonitions of all the word of God and every commandment of the Lord to his people. This, as well as all other admonitions, is intended to stir up the pure minds of believers to a remembrance of that which is good and wholesome at all times. Such stirring up will always be welcome to that soul who loves God, and who is therefore continually asking of God, "What wilt thou have me to do?" Once that soul, seeking salvation under the law, said, "What must I do to be saved?" Now he does not and cannot say this, but, having hope of salvation in Christ, he will be found asking how he shall glorify God, not how

he shall save himself. God's dear people are liable to be deceived in a thousand ways. Paul here, and twice in the first epistle to the church at Corinth, urges upon his brethren the danger of being deceived. We are liable to be deceived by the flesh, by the world, by the wiles of the devil. The flesh becomes religious, and would lead us after itself and away from God by putting on the profession of godliness. The world puts on an attractive appearance and professes great charity and benevolence, and so would deceive the soul into folly, and Satan, who failed to deceive the dear Redeemer in the temptation in the wilderness, does often deceive the elect into open sin, or secret sin, as he did our first parents. Paul would bid us beware of all this, and not to be deceived in any of these ways. The admonition, "Be not deceived," covers all the ways in which one may be deceived; be not deceived regarding the doctrine of God; be not deceived regarding the commandments of God; be not deceived as to the spirit which actuates you; and be not deceived as to your walk in the church. This epistle to the Galatians contains much regarding the conflict between legalism and the gospel; some had been bewitched or deceived regarding the way of salvation; it contains much also regarding the orderly life outwardly which is becoming to those who profess the name of Christ. This admonition applies to both these things. If they were deceived into thinking that believers in Christ, after all, must keep the old law else they could not be saved, they would miss the solid comfort of the gospel, and what would be still more to be deplored, they would hold that which would be dishonoring to Jesus their Savior. If they departed in their outward life they would still be dishonoring the name of the Lord,

whose Spirit they had professed to have, and beside would cut themselves off from much of the joy of salvation; in either case they would be doing themselves harm. Because of the danger of being deceived, and because of the sorrowful consequences of such deceit, Paul urges upon them carefulness, that they be not deceived.

The next sentence contains a solemn reason why they must be careful in this matter: "God is not mocked." That is, God does not utter his commandments lightly. He will do all his word, and he will not allow that his children shall say one thing and do another. We may make light of men, but we cannot with impunity make light of his word, we cannot flee from his presence, we cannot hide ourselves from his indignation. The word "mocked" literally signifies, to scorn, to deride, to deceive, to insult, to make light of. One may make light of a promise to another man who is weak like himself. We may say that we will obey those in authority in the family, in the city, or in the land, and then pay no attention to our promise, and escape all serious results; but we cannot so treat our God. These Galatians had professed to be saved by Christ, now they were seeking justification by the forms and ceremonies of the law, but Paul reminds them that they could not deceive the Lord, and that he would visit their iniquity upon them. He reminds them also that they had come to profess obedience to his ordinances and commandments, such as communicating to their teachers in the word, and in doing good, as they had opportunity, to all men. (See the connection.) Now they could not make this profession and then depart from it in outward life without reaping the evil that they should sow, God would not be mocked, nay, more,

God "is not mocked." All that he has said shall find perfect fulfillment in every case. "Be not deceived" with regard to this solemn matter. It is a fearful thing to fall into the hands of the living God.

Then Paul lays down a general truth, making here a special application of it: "Whatsoever a man soweth, that shall he also reap." This is true, as every one knows, in nature, morals, as they are called, in the habits we form in youth, in all the daily life of the believers and in all that belongs to the kingdom of heaven. Now notice that it is not, If a man sows sin he shall reap sorrow, or if he sows righteousness he shall reap gladness, but he reaps the very thing that he sows. If he sows to the flesh, which is corrupt, he shall reap the corruption of the flesh; if he sows through the Spirit to the Spirit he shall reap that which is of the Spirit, life everlasting. Sorrow, on the one hand, is not corruption, and gladness, on the other hand, is not everlasting life. There is a sorrow that is holy, and there is a gladness that is all unholy. Sowing to the flesh may produce gladness, but it is a fleshly gladness that is all corrupt. Sowing to the Spirit may produce gladness, but it is the joy of the Holy Ghost, and often sowing to the flesh produces sorrow, which yet is not godly sorrow. But the apostle does not name here either sorrow or gladness; he simply says that the very thing a man sows, that he shall reap. Naturally, if a man sows wheat, he reaps wheat; if he sows tares, he shall reap tares. He may sow tares unwittingly, but still the result is the same; he may sow all manner of evil seeds without knowing they are evil, and even thinking that they are good, but the crop will be evil all the same.

What is sowing to the flesh? It is following after the flesh. When the Gala-

tians gave heed to the Judaizing teachers and sought to be made perfect through the flesh, of that flesh they could but reap more and more legality, and so go farther away from the grace of God. A little leaven would leaven the whole lump. Departing a little would lead to still greater departures, and after a time Christ would be wholly eliminated from their faith. Beginning with circumcision, soon they would come to think that they must heed the whole law, and that salvation was altogether of the law and not at all of grace. The result was summed up by Paul when he said, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." This would be the corrupt harvest which would result from the observation of circumcision on their part; this would apply to the doctrine of salvation. The pure gospel would give place to the corruption of that fleshly religion from which they had been delivered in their first faith by the Spirit. But coming closer to the connection of the text, we also find the same law applying to the conduct of believers. Sowing to the flesh in this sense means following the flesh in its works, such as adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like. Of all these things the apostle says that they that do them cannot inherit the kingdom of God. Following these things is to turn one's back upon the kingdom of God; and to follow one step leads to following many steps, unless checked by sovereign grace. On the other hand, to sow to the Spirit, is to follow after all that is included in its fruits; they are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and the

apostle says, "Against such there is no law." All things that we do and say come under one or the other head. We are either sowing to the flesh or to the Spirit all the time. How solemn is this thought. Are we sowing to the Spirit if we are found seeking after worldly pleasures rather than the house of God? Are we sowing to the Spirit when we neglect the assembling of ourselves together? Are we sowing to the Spirit when the gain of this world usurps our chief affection and all our time? Are we sowing to the Spirit when we visit theatres, dancing parties, operas, card parties, or any such places? What is the result in such things? Is it not more and more carelessness with regard to our obligations in the house of God? Are we not weakened in the race by all these things? Can a believer go from the house of mirth to the house of God with a frame of mind that is prepared to hear the word or to bear testimony to its power? Is it possible to begin such a course and not reap more and more corruption? Can one indulge in some little worldly pleasure, and not find it easier to do the same the next day or to depart even farther from the right way? This is sowing to the flesh and reaping corruption.

On the other hand, in following after the things of the Spirit there comes to the soul a growth in knowledge and understanding, a deeper feeling of the solemnity of Zion's courts and of all heavenly blessings, more readiness to join in such conversation as is godly, and deeper heart exercises regarding the word and works of God. Did any one, on the other hand, ever have a season of blessed communion with God at any of the places of amusement of which we have spoken?

Now, in view of all these things, how

solemn is the language of the apostle, "Be not deceived; God is not mocked." If one thinks he can prosper in soul while running after that transient joy which the world affords, he is deceived. Be not deceived in this matter, do not think that a believer can engage in all that the world approves and counts innocent, and still have the smiles of the Father. Do not be deceived into thinking that worldly gain, or applause, or favor, can be the goal at which we are aiming, and still that we can live in the presence of God. "If ye live after the flesh, ye shall die." This is the solemn word of God by the inspired apostle. So also, if we are found sowing to the flesh in envy, hatred, malice, backbiting, slander, or in any evil thought, or word, or deed, we shall only reap what we sow. These things will grow until they corrupt our whole life and heart, our whole thoughts and words, and we shall find ourselves reaping as we have sown. All this is here and now; the corruption will be here and now in all our thoughts, words and deeds. The life everlasting will be also seen and felt here and now, for all the fruits of the Spirit enumerated above are included in the words "eternal life," they belong to that life which is eternal. Of one thing we are sure: that the children of God when led by the Spirit desire the fruit of the Spirit.

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.

CHRIST MADE PERFECT THROUGH SUFFERINGS.

(Hebrews ii. 10.)

IN what sense Christ was made perfect through sufferings is one of the most important subjects that ever occupied the mind of man. If we class him in his humanity with Adam we make a fatal mistake. "The first man Adam was made a living soul; the last Adam was made a quickening spirit." The first natural, the last spiritual; the first was made of the dust of the ground, and before the law, the last was made of a woman and under the law, to redeem them that were under the law; the first man is of the earth earthy, the second man is the Lord from heaven; the first saw corruption, the last saw no corruption. To say Christ was imperfect in any sense would be to contradict every type of him in the Old Testament. To say his nature was faulty would be to say sin was in it, for man is faulty only because of sin. The man Christ Jesus was not the son of Adam, but the Son of God; he was not the seed of man, but "the seed of the woman." He did take on him the seed of Abraham, so far as lineage was concerned, and was the promised seed, but God was his Father, and not Abraham. None of the sons of Abraham could have atoned for sin. "As the children are partakers of flesh and blood, he also himself likewise took part of the same." The taking of flesh and blood did not make him imperfect, he was not a faulty creature because of sin, but God manifest in the flesh. He took flesh and blood upon him that he might die or shed his blood for the remission of sins. His blood or life was not contaminated with sin or disease, he was the spotless Lamb of God. We in the flesh are imperfect because we are the sons of Adam; in the Spirit we are per-

fect because we are the sons of God. Would not the only Begotten of the Father, both in the flesh and Spirit, be perfect from the same cause? Christ is presented throughout the Scriptures as being gloriously perfect; in the types, in prophecy, in his own words and in all that is written of him by the apostles it is so. The idea that he had to be imperfect in his humanity in order to be made perfect, is wrong; he was the Word "made flesh;" he was perfect with the Father before time began, and he was perfect also in the flesh. "Mark the perfect man."—Psalms xxxvii. 37. We shall now quote a few Scriptures to prove the perfection of his humanity as the Son of God. "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." "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." "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." These references are sufficient to establish his perfection as a man both human and divine. The book of Hebrews begins by presenting Christ the Son of God; he is "appointed heir of all things, by whom also he [God] made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, * * * Being made so much better than the angels." All this exalts him far above man, and forbids us to say that his humanity was imperfect. If Adam was perfect, (not spiritual) without sin and faultless, having been made in the image

of God, why not Christ the Son, who is the express image of his person and the brightness of his glory? He "was made a little lower than the angels." This refers always to Christ, and means in the sense of his ignominious death, "Cursed is every one that hangeth on a tree."

We shall now attempt to answer the important question: In what sense was Christ made perfect through sufferings? It became God "in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." These sons would be afflicted with severe trials, persecutions and temptations, therefore would need one who could succor them. As captain he was perfect, but they needed also in him an high priest who could be touched with the feeling of their infirmities, hence it behoved God to call his only begotten Son to pass through all that his sons, brought unto glory, would be called upon to endure. "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest." Therefore by actual experience our High Priest knows our infirmities, having been tempted in all points like as we are, yet without sin. Under the law the high priest who offered blood for the sins of the people, first offered for himself, he having sins. Our High Priest knew no sin, but was made sin for us, and in this sense he is one with us, knowing our temptations and sins, having borne them in his own body. "Such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." He was made perfect (prepared) through his sufferings to be an high priest. These sufferings were trials, persecutions and temptations, and not the sufferings of death. There is no sense in which he as a man, the Son

of God, was made perfect through the sufferings of death. His body, the church, was perfected, however, in that one offering. When he said, in Luke xiii. 32, "The third day I shall be perfected," he referred to his resurrection and the resurrection, in him, of his members, by the glory of the Father from under the curse of the law. Had he not been tempted in all points like as we are, he would not know our sufferings by experience. We could not come to him for succor, in his character of High Priest, had he not known and felt our infirmities, yet he was perfect in his humanity. Thus we understand how he was made perfect (prepared, not purified) through sufferings to succor them that are tempted. This was in fulfillment of the prophecy, "In all their affliction he was afflicted." In Hebrews v. 8, we are told, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." There is a vast difference between learning obedience, and being made obedient by the things which he suffered; that kind of obedience is not acceptable in the sight of God. Therefore Christ was not forced or made obedient by the things he suffered; it was his "delight" to do the will of God, it was his meat and his drink to finish the work given him of the Father to do. The obedience of Christ preceded his sufferings, he was obedient even unto death. Obedience to God always, in his sons and daughters, precedes their sufferings, they suffer because of obedience, living, as it were, a living death, or in other words, crucifying the flesh day and night. It is in the crucifixion that we suffer, and the crucifixion is because of obedience; "crucified with Christ." Adam satisfied the lusts

of his flesh, hence no obedience, no sufferings. Christ learned what Adam never knew, viz., obedience, living "by every word that proceedeth out of the mouth of God," or in living in perfect obedience to the righteous law of God. Adam transgressed and died; Christ obeyed and lives to make intercession for us. In his sufferings he learned that the law given to Adam demanded perfect obedience. We learn obedience in the same way, but are not made obedient by the things we suffer; our sufferings are the best evidence we can have that we are obedient. It must be a willing, though painful crucifixion, or it is not acceptable to God.

"And being made perfect, he became the author of eternal salvation unto all them that obey him." We should not confound the office of high priest with the offering for sin. This text is presenting Christ the Son of God as the Author of salvation, and it shows him to be a perfect offering, not made so through sufferings, but because he was the Son of God. God the Father made him perfect for the work of redemption: "Behold the Lamb of God, which taketh away the sin of the world." He could not have done this had he been imperfect in any sense of the word. If Christ was imperfect, as some think, and sufferings could purify or perfect his flesh or humanity, then might we not ask, Could not our sufferings make us perfect also? If this were possible we would need no Savior, but could atone for our own imperfections through our own sufferings. God made the Son "without blemish and without spot," therefore being made perfect he became the Author of eternal salvation unto all them that obey him; not unto all who say they are obedient, but unto all who, like himself, live the life of cru-

cifixion: "I am crucified with Christ: nevertheless I live."

We leave these reflections for the consideration of our readers. K.

REPLY TO BROTHER DULEY

WE are very glad to give brother Duley space to explain himself. In his explanation, however, we are confirmed that we understood him perfectly in his recent letter headed "The Gospel," and published, with our remarks, in the SIGNS for September 1st, 1906. We still assert that "there is no such thing as letter gospel," hence no such thing as preaching the gospel in the letter. If a man is bright enough to repeat a gospel sermon, the repetition of it does not change the gospel to letter, though the man has no spiritual knowledge of what he repeats. We heard, a little while ago, the hymn "Rock of ages" reproduced by a phonograph; every word was distinct and every note full and perfect. The reproduction of this hymn did not change it into a popular song of the day; it was as much the hymn "Rock of ages" as though an angel had sung it, though the phonograph had no knowledge of what it was doing. We use this illustration to prove that the reproduction of a gospel sermon would not make that gospel sermon "letter preaching." The expression, "the letter," appears in Romans ii. 27; ii. 29; vii. 6; 2 Cor. iii. 6. We hope that brother Duley may carefully examine these Scriptures and their connections, and perhaps he may be convinced that the expression, "preaching the gospel in the letter," is not according to the word of God. In Philippians i. 15-18, we have the following: "Some indeed preach Christ even of envy and strife, and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction

to my bonds; but the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." This also proves that Christ is preached, whether it be of envy, strife, pretence or good will. Can Christ be preached without preaching the gospel? Paul called the above preaching Christ, and rejoiced that he was preached, although some had no spiritual knowledge of Christ who preached him.

We think from brother Duley's first letter that he referred more particularly to the servants of God in speaking of systematic preaching, because he spoke of the children of God sitting and sleeping under it. The children of God, manifestly, seldom hear the ministers of the world preach. With regard to some of the children of God going to sleep in meetings, we still say such has always been the case, and the same will no doubt continue, and it is seldom if ever the minister is to blame for it. We admit that short sermons are better than those of "two hours," unless the man has something to say; yet no servant of God can judge his own preaching.

We acknowledge our youth, which is forty-six years, and our lack of spiritual understanding, but hope that years and experience may not fail to teach us what we should know when we have reached the age of a man: threescore and ten. We have no recollection of ever imagining a congregation before us (as brother Duley says) in our early exercises regarding the ministry; Christ and him crucified for poor, condemned sinners, was all our thought.

We may be "mistaken" with regard to godly sorrow, produced when the

Spirit fills the heart and tears are shed; there are not many tears of rejoicing, however, if we have the fellowship of Christ's sufferings; not much rejoicing in this bearing about in our body the dying of the Lord Jesus; but rejoicing shall come when the night is past and all tears are wiped away.

We assure brother Duley that our little correspondence shall not affect our fellowship and christian regard for him. KY

CORRESPONDING LETTERS.

The Mt. Pleasant Regular Baptist Association, in session with the Sulphur Fork Church, Henry County, Kentucky, August 31st and September 1st and 2nd, 1906, sendeth greeting in the Lord to the churches and associations with whom we correspond.

DEAR BRETHREN BELOVED OF THE LORD:—In the providence of God we are favored with the blessed privilege of meeting again, and of greeting each other in the sweetest bonds of fellowship and love in the Lord, and to join in praise to him for such assuring evidences of his good pleasure, and our hearts have been made glad by the coming of the servants of our God, whose coming has been in the fullness of the blessing of the gospel of Christ, and in the power of his word, assuring us that he has not left himself without witnesses in this part of his dominion, nor has he forgotten his little children who sojourn here. We hope we shall still be favored with your messengers and their messages of love, and shall hope to confirm this by the coming of our messengers unto you.

We have appointed to meet next year at our usual time, Friday before the first Sunday in September, 1907, with the Mt. Pleasant Church, at Pleasureville, Ken-

tucky, when and where we hope to meet with the brethren and friends again. Until then, dear brethren, farewell.

C. F. DUDLEY, Moderator.
G. R. TURNER, Clerk.
E. F. RANSDELL, Clerk.

The Salisbury Old School Baptist Association, in session with the church at Mesongoes, to the associations and meetings with which we correspond, sends greeting.

DEAR BRETHREN:—We have had a peculiarly pleasant meeting at this time, and are glad to be able to say to you that we are in peace; we know of no disorder or trouble in any of our churches. At this meeting the business has been in peace and love, the preaching has been according to the Scriptures of truth, and the trumpet has given no uncertain sound. We have been made glad by the coming of your messengers and ministers, and by your messages of love and fellowship, and we send our messengers with this loving message to you.

Our next meeting is appointed to be held with our sister church at Forest Grove, where we hope to meet your messengers again, and receive your messages.

T. M. POULSON, Moderator.
J. H. TRUITT, Clerk.
G. W. ADKINS, Assistant Clerk.

MARRIAGES.

By Elder H. C. Ker, at his residence, 21 Broad St., Middletown, N. Y., Oct. 9th, 1906, Romane Titus, of Paterson, N. J., and Miss Flora M. Cortright, of Unionville, N. Y.

By the same, Oct. 23rd, 1906, at the home of the bride's mother, 44 South St., Middletown, N. Y., Clifford E. Brown, of Jersey City, N. J., and Miss Nettie E. Hyatt.

By Elder A. B. Francis, at his residence, near Delmar, Del., Oct. 10th, 1906, Wilmer L. Jones and Sarah L. Benson, both of Sussex County, Delaware.

By the same, Oct. 31st, 1906, at the residence of the bride, at Berlin, Md., Elton Hartwell Timmons and Lillian May Henman, both of Worcester County, Maryland.

POETRY.

A BEAUTIFUL HYMN.

"I AM weary of straying, O fain would I rest
In the far distant land of the pure and the blest,
Where sin can no longer her blandishments spread,
And tears and temptations forever are fled.

I am weary of hoping where hope is untrue,
As fair but as fleeting as morning's bright dew;
I long for that land whose blest promise alone
Is changeless and sure as eternity's throne.

I am weary of sighing o'er sorrows of earth,
O'er joy's glowing visions that fade at their birth,
O'er the pangs of the loved that we cannot assuage,
O'er the blightings of youth and the weakness of age.

I am weary of loving what passes away,
The sweetest, the dearest, alas, may not stay;
I long for that land where these partings are o'er,
And death and the tomb can divide hearts no more.

I am weary, my Savior, of grieving thy love,
O when shall I rest in thy presence above?

I am weary, but O, let me never repine,
While thy word and thy love and thy promise are
mine."

[THE above hymn, published at the request of sister E. V. White, was the special favorite of our dear brother, Captain Frank Myers, of Lincoln, Loudoun Co., Va., who was found dead in his bed October 20th. Heart disease is supposed to have been the cause. He was widely and favorably known. We were made sorry by the sad intelligence, and extend our sympathy to the afflicted family and church of his membership. An obituary will appear later.—K.]

CHURCH NOTICES.

WEISER, Idaho, Oct. 13, 1906.

DEAR BRETHREN:—It becomes our painful duty to state that we, the Regular Predestinarian Baptist Church of Jesus Christ called Salem, situated near Weiser, Washington County, Idaho, have withdrawn our fellowship from those of our members that are affiliating with the secret orders of the day, Elder James Turnage being one among those who were excluded from us, is preaching for them, and they are claiming to be the church. We, the church proper, feel it our duty to let the brethren know the condition we are in. We, in council, on Saturday before the second Sunday in October, 1906, agree to have this notice published in the SIGNS OF THE TIMES, that our brethren may not be misled, and we invite brethren of the same faith and order to visit us. We have an article in our Abstract stating we will not fellowship secret orders or inventions of men.

G. B. BARTON, Moderator,
JAMES T. STEPHENS, Church Clerk,

OBITUARY NOTICES.

Susan Brown, wife of Elisha Brown, departed this life in the year 1905, and was interred in the graveyard at Pann Church, Pike Co., Ala., of which she became a member July 16th, 1885. Sister Brown was a consistent member those twenty years, and was well beloved as a christian and friend by all who knew her. She believed in the Lord first and last, and said if she was saved at all she was a sinner saved by grace alone. She leaves a beloved husband and several dear children to mourn; their loss is her eternal gain. Sister Brown was a constant sufferer for several months before the Lord took her home, but when the summons came she bowed in humbleness to God. Her husband spared no time or means to keep her, but all he and her dear children could do failed to restore her to health. She bore her afflictions with patience. One of her favorite hymns was, "Amazing grace! how sweet the sound!" &c. May God bless the husband and children.

M. V. GIBSON.

BANKS, Ala., Oct. 26, 1906.

DIED—Mrs. Sarah Adelia Hull, at the home of her son-in-law, Mr. M. C. Crosby, in Kingston, N. Y., Oct. 9th, 1906. Sister Hull was born Sept. 12th, 1820, in Harpersville, Delaware County, N. Y., and was the daughter of Alanson and Lorana Elliott David. She was married to Dr. Abram C. Hull, Oct. 17th, 1843; to them were born three children: Mary E., James Alanson, who died in infancy, and Sarah Frances, who died July 24th, 1906. Those left to mourn the loss of the dear ones are Mrs. Mary E. Smith, now the only child, seven grandchildren and four great-grandchildren. In early life sister Hull united with the Old School Baptists, was baptized by Elder David Mead. After her marriage she came to Ulster Co., N. Y., to live, where she united by letter with the Olive & Hurley Church, and remained with them fifty-six years a faithful and devoted follower of the Lord Jesus. Her husband, Dr. Hull, lived and died an Old School Baptist. Their home was for many years headquarters for the brethren, who were ever made welcome. He died Feb. 22nd, 1890; since that time sister Hull made her home in Kingston, N. Y., with her son-in-law. It was our privilege to know dear sister Hull some years, and our hearts were knit in love and sweet fellowship. She was an intelligent woman, well versed in the Scriptures; it was her delight to talk of Jesus and his love, and to hear the gospel preached in its purify; surely she was a mother in Israel. She will be missed by her church and large circle of friends, but no one can miss her as her widowed daughter, our sister, Mary Smith; she is now alone, yet not alone, God is with her and will not forsake her.

It was our solemn duty to conduct the funeral service in the Olive and Hurley meeting-house, October 11th. Many were present to show their respect for the departed, and sympathy for those who mourn their great loss. May the God of comfort and grace be with the family to reconcile each of them to his holy will. K.

Mr. Levi Corbin was instantly killed on Friday, October 26th, 1906, in the woods near his home, by a falling tree. He was seventy-two years old, and had resided in the town of Roxbury all his life. He was a good citizen, and was much respected by all who knew him. His father and grandfather were also killed in the same manner, by falling trees. Mr. Corbin never made any profession of religion, but was a Baptist in belief. He leaves one son, besides relatives and friends, to mourn their loss. His funeral was held from the meeting-house of the Second Roxbury Church. May God comfort all that mourn.

ALSO,

BROTHER Nathan Travis died at his home, near Roxbury, N. Y., October 27th, 1906, in the 87th year of his age. Brother Travis had been a member of the Second Roxbury Church for over sixty years, and was a faithful member and follower of our Lord and Savior. He was able to attend our last meeting, the second Saturday and Sunday. He had been in declining health for two years, yet he was able to get to meeting, which was all the enjoyment he had; he loved to meet his brethren and to talk of the Lord's goodness and mercy toward him, a poor sinner. We shall miss him, but do not mourn as those that have no hope, for what is our loss we believe is his eternal gain. He leaves one son and one daughter, besides the church, to mourn their loss. May the Lord give to all that mourn grace as their day. His funeral was held from the meeting-house of the Second Roxbury Church, where he had been a faithful attendant for so many years.

ALSO,

SISTER Elmira Winchell departed this life October 29th, 1906, aged 84 years. She was married to brother Jonathan Winchell in 1868, and united with the Olive and Hurley Church the same year, and was a faithful member to the end of her life in the flesh. She had been in poor health for several months, and was not able to be at our meetings for nearly a year. She was composed in her sickness and waited patiently for the end, which came as a sweet sleep, and she passed away without a struggle. She leaves an aged husband, our brother, and the church, two step-daughters and one son. Her funeral was held from her late residence, and was largely attended. May the Lord comfort our aged brother and all the family.

JOHN B. SLAUSON.

DIED—At her home, near Falls of Guyand river, West Virginia, April 10th, 1906, Mrs. Nancy Adkins, oldest daughter of Charles and Elizabeth Tooley. She was born in eastern Virginia in 1824, and remained there until ten years of age. Her stay on earth was 82 years, lacking 20 days. Mother raised a large family, and taught them to get their living by honest labor, being very industrious and economizing herself. She lived to see all her children grown and married, also to see two daughters die and leave their families. She belonged to the Primitive Baptist Church sixty-one years. She was conscious until the last, and said, "Lord, have mercy on my children;" then said, "Have mercy on me, and take me," then calmly passed away as an infant going to sleep, resting her head on her hand. She often spoke of poor, unworthy me, and would say, "I do not know what will become of you when I am gone." None miss her as I do, but I hope soon to be with her in the heaven of rest.

ALSO,

DIED—At her home near Salt Rock, W. Va., Oct. 5th, 1906, Millie Ann Boothe. She was born April 20th, 1834. She leaves an aged husband and several children to mourn, but not as those without hope, for she said, "I have no hope of getting well, but I do have hope that when done suffering here I shall be better off." She was my mother's only sister in this country, and I shall miss her sadly, for I enjoyed being in her company. I was with her the last week of her life. I visited her in July last, and found her failing fast, both in mind and body. While it is very painful to record the death of such near and dear friends and relatives, I do ardently desire that I, too, could be absent from this body of mine and be present with the Lord. O that he would send for me, and call my Spirit home.

ELIZABETH JOHNSON.

SHERIDAN, W. Va.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 74. MIDDLETOWN, N. Y., DECEMBER 1, 1906. NO. 23.

CORRESPONDENCE.

FRAGMENTS.

“Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?”—1 Cor. iii. 5.

The preacher does not cause one to believe. Paul prayed that the saints might know that it is the same mighty power of God which he wrought in Christ when he raised him from the dead that caused them to believe. (Eph. i. 19, 20.) No one can believe a thing without evidence, or what he thinks is evidence. Now faith is the evidence of things not seen, and that is given to every subject of grace. It is the fruit of the Spirit, and “if any man have not the Spirit of Christ, he is none of his.” Now when Paul or any other minister comes preaching the gospel of God’s grace, proclaiming the unsearchable riches of Christ, those who have been born again, who are subjects of grace, believe that truth which they never heard before, because they have faith, which is the evidence, within them. “He that believeth on the Son of God hath the witness in himself.”—1 John v. 10. Cornelius believed those things which Peter preached and testified, because he

had experienced them, and had in his own soul the substance of those things hoped for, the evidence of those things not seen by mortal eye. As soon as he heard those good tidings of salvation by grace through Jesus Christ he believed them at once; he needed no argument, no proof to the natural understanding; he knew the truth, which he had never heard until Peter told it to him, because he had the witness within.

If the preaching of the gospel caused the belief, then all who heard it would believe; but only those believe to whom the Lord has given the substance of what is preached in their own experience. Now faith is that substance, and therefore it is the evidence upon which belief is founded. As soon as the truth which has been experienced is heard it is believed at once. Some errors are so much like truth in appearance that the hearer will be in a quandary, and will study and argue and consider whether what he hears is truth, but when the true and certain sound is heard he does not stop to question, but feels at once assured in his soul. It is like listening for the sound of one’s own bell; he will hear one and another with an, Is that it? but when his

own is sounded he does not inquire, but says at once, That is it. The minister who first brings the truth to our ear is the one by whom we believe, but he had no power to cause our belief; that must be even as God has given to every man. The minister may have the tongue of an angel, but he cannot cause belief in the mind of any but those unto whom God has given in themselves the substance, evidence and power. Unto you it is given to believe on him. (Phil. i. 29.)

I HAVE just read this sentence: "God has promised to bless his people when they obey him." My own experience concerning this subject is that the Lord's blessing causes the obedience, and so I think every child of God feels to thank the Lord that he has obeyed the sweet commands of Jesus. He does not feel that he is entitled to the credit and praise of it, but humbly thanks the Lord that he has been given the spirit of obedience. He does not say, I went in paths of righteousness, but, "He leadeth me in the paths of righteousness for his name's sake." We must have grace in order to serve God acceptably. It is not grace because of our good works, but good works because of grace; it is not the blessing of the Lord because of our obedience, but obedience because of the Lord's blessing. The disobedient child of God will feel that he is altogether to blame for his evil walk, and that his punishment is well deserved; but when he is restored, and is walking again in obedience, he will not, cannot claim any of the credit for his return to paths of obedience; he will say with Naomi: "I went out full, and the Lord hath brought me home again empty." His going away was all of and by himself, but his coming back was all of and by the Lord.

EVERYTHING that is suitable in the life of a child of God, everything that is desirable to the spiritual mind, and that is becoming the gospel of Christ, is made the subject of exhortations by the apostles. Exhortations, admonitions and reproofs do not imply conditions upon which the favor of God is offered; on the contrary, the love and favor of God are the cause of the exhortations. The exhortations of the apostles are inspired by the Spirit, and they touch the spiritual life, and reach and make manifest the desires of the spiritual mind; they stir up the pure minds of the saints by way of remembrance of those things which are first in our spiritual life, and which are contrary to our carnal minds. "Reproofs of instruction are the way of life," says the wise man; they are for our spiritual health and comfort; they feed the spiritual life. "Feed thy people with thy rod." The smittings of the righteous do not bruise and break, but are an excellent oil.

"AND I will turn mine hand upon the little ones."—Zech. xiii. 7. I do not understand this to mean that when the Lord smites the Shepherd and scatters the sheep that he will protect the little ones from the stroke of justice. The phrase, "turn my hand upon," appears to me rather to imply antagonism, punishment, the execution of judgment. The little ones are a part of the flock; they are all to know the just anger of a holy God on account of sin, the little as well as the great. This is the day of judgment; the Shepherd receives the stroke, and in that stroke that fell upon him all the flock, to the least of the little ones, is included. Justice and judgment are thus executed for and upon every one of them. When Jesus died the flock all died in him, in a

legal and mystical sense. The sheep are all scattered, and left helpless and defenceless, and the Lord's hand is turned, in judgment, upon the little ones, when the Shepherd is stricken down. The condition of the Shepherd shows the condition of the whole flock. This condition of condemnation and death must be experienced in measure by every one of the little ones. But lo, to their glad surprise the Shepherd appears again, risen from the dead, having paid the debt of justice, and now with all power in his hands he gathers the sheep that were scattered, and carries the little ones in his bosom. The hand of the Lord is not turned upon them in anger any more, but is laid upon them in love and tenderness, to cover them in the day of judgment, and to uphold them in the time of trouble.

If this sentence, "And I will turn mine hand upon the little ones," had meant in protection from the judgment that fell upon the sheep, then, it appears to me, it would have read, But I will turn mine hand upon the little ones. The word "and," to my mind, includes them all in the judgment which turned the hand of the Lord upon the Shepherd and the sheep.

It has been thought by some that the word "chasten" does not mean to punish; that while the Lord chastens his people, and scourges every one whom he loves, yet he does not punish them. But it appears to me that a careful examination will show that the word "chasten" always implies punishment, though the word "punish" does not always mean to chasten. To chasten means to punish for the purpose of reclaiming, correcting, benefiting, purifying. A father chastens his son with a view to his good when he

punishes him for a fault, but when the law punishes a criminal with death it cannot be said that the punishment is chastening. The Lord chastens every son whom he receives. These chastenings, or scourgings, or smitings of the righteous, do not break the head, but are an excellent oil. But those who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, cannot properly be said to be chastened. (2 Thess. i. 8, 9.) The words "chasten" and "punish" are given in the dictionaries as synonymous.

THE same infinite power which was in the words, "Let there be light," is in the words of Jesus, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

If it is wrong to give to the officers of the government the number of members enrolled in Primitive Baptist churches, then it must be wrong to keep Minutes of associations and print in them the number of members. If anybody asks the membership of any church I am serving, or with which I am acquainted, I have no objection to telling him, and I see no reason why I should refuse to tell an officer of the government, though my natural pride may be humbled because the churches in our State are so few and small.

If David's sin in numbering Israel and Judah signifies that under the gospel dispensation we must not keep a record of the numbers baptized in the fellowship of gospel churches, I think the apostles would have warned us not to do so; but instead of that we are told how many were added to the church on the day of Pentecost. I feel safe in following that example.

What the force and meaning of David's error in numbering Israel and Judah is, I am not sure that I know. We do know that no man can number the whole of spiritual Israel, that stand before the throne, and it would be presumptuous in any man to even suggest a number. When one asked, "Are there few that be saved?" the answer of Jesus was a loving rebuke for the vain curiosity which prompted the question.

There is a solemn and important lesson in the two records of this wonderful transaction. In 2 Samuel xxiv. 1, we are told that the anger of the Lord was kindled against Israel, and he moved David against them, to say, Go, number Israel and Judah. Even the wicked Joab opposed this, but the king's word prevailed against Joab, and against the captains of the host. In 1 Chronicles xxi. 1, we are told that Satan stood up against Israel, and provoked David to number Israel. Afterward David's heart smote him, and he humbly confessed his wickedness.

With what solemn reverence and awe we read such mysterious things; we see that in all things the Lord's power and purpose will prevail, and that Satan and wicked men can do nothing but what will be controlled by the Lord to the working out of his own eternal purpose of love and mercy. "How unsearchable are his judgments, and his ways past finding out!"

SILAS H. DURAND.

SOUTHAMPTON, Pa., Nov. 6, 1906.

OAK LANE, PHILADELPHIA, Pa., Aug. 5, 1906.

DEAR BROTHER CHICK:—I feel as though I saw so little of you when I was at Hopewell that I must write you and say a few things. One thing is to speak of the Saturday meeting when I was there. Before going I much desired

that I might be able to say a few things to you all that day, but was not enabled to do so. I think this was mostly from fear of this stammering tongue, and of my usually breaking down whenever I make an attempt to speak to the brethren of my past and present experience. It seems to me that I am different from the others, and I often decide within myself that I must imagine a great many things, for I do not hear from the others just as I seem to be. It may be for weeks that I stay on the mountain, or on the side where the dew is refreshing, and then all at once I am low down in the valley, where there is not a ray of light, and where the beasts of the wilderness creep out, and show themselves, and devour, and the sin that so easily besets us is there, too; but if it be imagination, I do feel right now to thank the Lord for his wonderful works to the children of men; that he makes them to know just how deep the darkness is, and how bright the light is, how deceiving their own hearts are, and how little strength they have. O how weak and puny is man, and yet how boastful.

I wanted to speak of the Saturday meeting, how wonderful it was to me, and how great a privilege I felt it was to sit with you, with a hearing ear, and as I feel, also an understanding heart, and with the weights laid aside, and the sin out of mind; and even when that awful shower was showing us the great power of God, all seemed quiet and without fear; to me it was rich. You know the day was the anniversary of my asking a home among you, and as I sat there and looked back over the years (I think about twenty-six) I could but feel that had the church known how little I knew then, and how little my experience was, they would have hesitated in receiving me. I

had only one evidence then, and that was that old things had passed away, and all things became new. Yes indeed, it was new to me, who had been a Saul, breathing such hate to the saints; and now see, there was no way to come unto the Father save by the Son; not now living under the law; but seeing Christ as the end of the law, not seeing in clear understanding then, but since then I have learned, here a little and there a little, line upon line, precept upon precept. Then I only knew I loved the Old School Baptists, and that I had to pass through much shame to acknowledge it before some to whom I had said so much about this dear people. Ah, the preparation of the heart! How much preparation it takes for one like mine! Then I could but think of Elder Purington when he used to stand before us and wield the sword, and I could but recall the blessed privilege of sitting under his preaching for so long, and if I did not heed the many things he said then, now they often come to me as words of guidance, and comfort, and support, with gladness that I knew him so well. I find in conversation with many, that the minister who baptized them, and the one who has opened their eyes, perhaps in some sermon, comes the nearest to them; that is, they have a feeling for them of nearness, and with them I agree, but I could not say our love, in the sense of brotherhood, is greater; that is, spiritual love from Christ through us, and it is of only one class, and that is pure as Christ is pure. As I sat there I could but think of the twenty-six years before, when I thought that as time went on I would grow better, and that my path would shine more and more unto the perfect day. How different it has been, for I seem at times to be hedged in on all sides, and no light is visible. So vividly

there now comes to my mind words of dear brother Zephaniah Stout. After I had been a member about a year he wanted to know if I felt that I was growing any better. I was at that time much discouraged with my walk; I told him so, and said that I knew he did not know just how I meant. But the tears coursed down his cheeks, and he said that the day before he came to the meeting to ask them to take his name off the church book, but after sitting with the brethren he could not do it, for he loved them so that he wanted to follow on, and not return from following after them. It gave me much encouragement, for to me he looked so good that I could not see why he should worry about his walk.

But here I am writing on and on, and I fear that I will weary you. For many years in my early experience it seems to me I lived without trials; I cannot say without temptations, for they have always seemed to be on every side. This brings to my mind many things I would like to say, but I will refrain. I used to hear the brethren talk about trials and darkness, and I felt that I did not know what they meant; I had a real desire to know what it was to be in such dark places, and it did please the Father to show me in my experience what it is. When we see for ourselves we then know, and now I feel that I do know what this darkness is. Then I would read of some having such rejoicings, but I was ignorant of them, but the Father has seen fit to raise me at times above everything earthly, and to exalt himself, and himself alone. Now, as I think of these times gone by, and of the many lessons I have had by the way, I give not one word of praise to man for them, but to His most holy name be all the praise.

We had an excellent sermon from our

pastor, Elder Coulter, this morning, and some lovely remarks from brother Mel-lott; I did truly enjoy them. One thing I never could understand, and that was about the cleansing, in the tenth chapter of Acts, where it says, "What God hath cleansed, that call not thou common." I do not know why I never saw its meaning before. How often my desires are that I may be rooted and grounded and established in doctrine and truth, but I know it is a better spirit to be content with the blessings the heavenly Father gives us. So often I wish we could just step in for the evening; how edifying it would be to us. May the Lord continue to lead you as in times past, with trust and faith in him; may he continue to give you long-suffering, and all the fruits of the Spirit. I am so apt to say long-suffering first, for I always admire that fruit whenever I see it so vividly as I see it in you. To be long-suffering one must possess the other fruits, for this one needs all of the others to manifest it. May God guide and guard you, and fill you with his truth, and may he empty you to the edifying of your hearers. May your brethren all be true to you, for an untrue brother is a sadness in a church. Now I will say, as did Paul in his writing to Philemon, (the seventh verse was brother Coulter's text to-day) "The grace of our Lord Jesus Christ be with your spirit."

In love to you,

MARY HILL TERRY.

JUSTUS, Ohio.

BELoved EDITORS OF THE SIGNS OF THE TIMES:—After wishing you grace, mercy and peace, will say, I inclose at the request of brother B. G. Ford, of Bellaire, Ohio, a letter written to me by sister Pultz, of Wheeling, W. Va. It was not written by her for publication, as

you will readily see, but is only a token of love and sweet fellowship for my wife and self in our old age and affliction. Our prayer in our declining days is that God may bless the SIGNS to the comfort of his poor and tried people in the future as he has in the past.

We are your aged and sorrowing brother and sister in hope,

C. J. & MARY A. CARMICHAEL.

WHEELING, W. Va., Jan. 28, 1906.

DEAR BROTHER AND SISTER CARMICHAEL:—I feel that I must write in answer to your precious letter, which I received in due time. It is useless for me to attempt to describe my emotions on reading your letter, so touching and tender that my tears flowed freely as I read it over and over, and each time I found a fountain of love and consolation in its pages that lifted me above transitory things; I forgot my own trials and tribulations in thinking of yours. Now we know that you could never do all that you are doing and have done in your own strength; surely our blessed Lord and Master is carrying you in his loving arms, according to his gracious promise. Indeed, it has often been so with me, I could not understand in the least how I had performed the work, and still it was all done as I desired. The thought that it was accomplished by his power and might filled my poor heart so full of love and adoration that I could not find a hymn of praise sweet enough to convey my emotions. When I read your gracious words about your feelings toward me, I, like you, felt unworthy of the least of your notice. O, I was so glad and thankful to know that you, dear, honored brother, were able to sit up and write; it does indeed seem as if you were snatched from the very jaws of death. I

feel so thankful, and hope you may be spared to your dear wife and family, and to your churches. I am very sure there would be an aching void if you were removed from them. I have this one thing to look forward to, causing me to be willing to endure life, and that is the thought of meeting in that precious house of God (for so it appears to me) at Enon and sitting under the sound of your voice once more, and now the new interest of perhaps getting to see your dear wife fills my heart with pleasing anticipation. I often think of these words: God is, and is a rewarder of them that diligently seek him. Dear brother, I do not know whether it reads that way or not, but I think I have seen it thus some place. We must believe God "is, and that he is a rewarder of them that diligently seek him." It seems as if something is trying to impress me with the thought of what the word "is" means, as used in that special sense. I try to get the thought that God is ever with us, but my faith is so weak I can only faintly realize the thought; I am sure if I could only fully comprehend it I would be very happy. There are times when I cannot fix my mind on him or spiritual things, and yet it runs so actively on trifling, little worldly affairs. It grieves me much to find myself in such a state, then I realize that this old flesh is sin, and that God alone has the power over sin. It always affords me much joy and comfort to know and realize that all power belongs to God. I think I can truthfully say from my heart that I am perfectly willing to be accounted as nothing, just so all glory and honor and dominion are ascribed to him.

I have been quite poorly for two weeks, some days I feel as if I surely could not live much longer, but through the mercy of our great Physician I have kept up

and managed to do the work day by day. Our outlook for this life seems rather gloomy, still it is all for the best for us; I think God knows just what we need to chasten and discipline our vain hearts, and to bring us to his dear feet to sue for help and mercy and forgiveness for our many sins which he shows us. I appreciate your kind prayer in our behalf, and I have much confidence in its efficacy, but O how poor and unworthy I am of your christian regard; but poor and unworthy as I feel myself to be, I do love the dear, precious brethren and sisters, and desire their company above anything else in this earth. My poor husband, who has never understood our doctrine, or why we love each other so, thinks it very strange. It chanced that we were speaking about my going to Bysville; he asked me about the congregation. I replied that there were only eight people there each Saturday and Sunday. He exclaimed, "Why, that shows there is something wrong about it, or they would have larger congregations to hear them preach." I said, "Do you remember how many souls were saved in the ark? Only eight," I replied, "just the same number that we had." He looked at me a moment as if considering, but said nothing, nor has he ever mentioned the matter since. I do hope, and try to pray our heavenly Father, that he with my four sons may yet be brought to love the truth as revealed in our Savior, but that is a work that we poor, weak mortals are not able to perform, but the Lord works, and none can hinder; he stretches out his arm, and none can turn him. I do not write these words because I think you do not know them, but because you do know them and glory in them, as all Baptists do. It seems very presumptuous for me to include myself

in the number, but I will have to admit that through the abounding and undeserved grace of an all-wise God I can fellowship with you when you say that you are the least of all, so unworthy, sinful, weak in faith, absent minded, cannot live as near the cross day by day as you desire; yes, that expresses my condition exactly, and we might as well admit that it expresses the condition of every child of God. As Cowper expresses it in one of his precious hymns:

"God in Israel sows the seeds
Of affliction, pain and toil;
These spring up and choke the weeds,
Which would else o'erspread the soil."

"Trials make the promise sweet,
Trials give new life to prayer,
Trials bring me to his feet,
Lay me low, and keep me there.

Did I meet no trials here,
No chastisements by the way,
Might I not with reason fear
I should be a castaway?

Bastards may escape the rod,
Sunk in earthly, vain delight,
But the true born child of God
Must not, would not, if he might."

I love to read those sweet hymns, and at times find much comfort in them.

I fear you will tire of this long letter, but I have felt so lonely for some one to talk to about such things, and if you are still shut in, from the effects of your sickness, perhaps it will be some company for you. I worried for fear you might have overtaxed your strength in answering my letter, I felt that it was so kind in you to write, and O I do prize your precious letter so much, but, dear brother, I will not ask you to favor this with a reply; I feel that it would be asking too much of you, unless you should desire to write; God alone knows how highly I esteem the kindness of yourself and your dear wife in answering my other letter. I love to see that kind spirit existing

among the churches of the same order, they all hold the same place in my heart, I love them all alike, just so I get the true bread which cometh down from heaven, it matters not who preaches it.

Well, I will close, asking you to overlook all mistakes. I do earnestly hope that you are restored to your usual health by the time this reaches you. Please accept my christian regard and best wishes for the health and happiness of yourself and wife and family. I feel too unworthy to ask God's richest blessing to abide on you and yours, but I cannot help the fervent emotions of my heart, which overflows in this same language. Dear brother and sister, please remember me in your prayers.

FLORENCE PULTZ.

BOWDOINHAM, Maine, Nov. 5, 1906.

ELDER F. A. CHICK—DEAR BROTHER:
—I inclose to you this letter written by sister Attie Curtis, from Randolph, Maine, where she was visiting brother and sister Hubbard, and it was read in our conference meeting at Bowdoinham. Since the Association sister Attie has been among the Whitefield and Gardiner brethren, and she writes me it has been almost a continual meeting everywhere she has been. I always feel to send anything for the SIGNS to you first, knowing that you can judge of its merits best, knowing us all as you do.

We enjoyed brother Coulter's visit among us at the Association. He brought us no new thing, the same old story always new, and he told it with such firm decision and meekness that there was no doubt of his call to "feed my sheep;" "feed my lambs."

With much love to you all, your sister,
I hope,

ELLA RAYMOND.

RANDOLPH, Maine, Oct. 29, 1906.

MY DEAR BRETHERN AND SISTERS OF THE BOWDOINHAM CHURCH:—As the time draws near for you to assemble yourselves together, the desire to be with you is in my heart, and it is a comfort to feel that you are willing to read what I would like to say if I could meet with you. I thought I should be with you again before this time, but my visits among the household of faith have been so full of spiritual enjoyment I have remained in each place longer than I expected. Our minds have been so led that we could talk of the dealings of the Lord with us, and it has been a profitable season to us all. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" I know each one of you will speak the same things, for all of God's children are taught of him, and their peace is great, and it passeth understanding. I am so glad to have the joy of his salvation restored to me, and can look back over the dark and lonely places in which I walked so long and felt like one alone, and feel now the assurance that the Lord was leading me, and what I felt was an evidence against me was only making me to know more fully that "the flesh profiteth nothing." "Salvation is of the Lord." I feel like saying with Isaiah, "Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel." He has put the new song into my mouth, even praise unto God. David says, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High." I surely understand better than I ever did before how good it is to have my mouth filled with laughter,

and my tongue with singing. The Lord has done great things for me in lifting me above my enemies, and has made me know it is his work. I would like to tell you how very precious the name of Jesus is, but as he has been made precious to each one of you, I feel you all know better than I can express it. He is the One altogether lovely, and chiefest among ten thousand. He bore our sins in his own body on the tree, and we are clothed in his righteousness; his grace is sufficient for us. I have been thinking lately of how safe I am, for underneath are the everlasting arms, and I cannot fall. He has sustained me every moment of my journey, and given strength according to my day; he has been my refuge in time of trouble; his goodness and mercy have followed me all the days of my life. Jesus has been wrought in my soul the hope of glory, and a blessed hope it is, for it maketh not ashamed, because the love of God has been shed abroad in the heart by the Holy Ghost which is given unto us. How good it is to be enabled again to declare his works with rejoicing. What a comfort it is to feel I am in my Father's house, and can tell you all my thoughts and feelings, and you will rejoice with me.

"The sure provisions of my God
Attend me all my days;
O may thy house be mine abode,
And all my work be praise.

There would I find a settled rest,
While others go and come,
No more a stranger or a guest,
But like a child at home."

I have never forgotten the sweet feeling of having reached home when I was given a name and place with you, and it is a dear home to me yet, for love and fellowship bind us close together and make us of one heart and mind. Before you close the meeting sing, "Blest

be the tie that binds our hearts in christian love." I hope you will have a good conference, and all you do and say be to the honor and glory of God. May you comfort one another with the same comfort wherewith you are comforted of God. If brother Beal is able to speak to you, I am confident that he will declare the unsearchable riches of Christ, and may God give you a feast of fat things, and make you feel it is good to be there. May Jesus manifest himself unto you as he does not unto the world, and you in his presence find fullness of joy. Brother and sister Hubbard join me in love to you all. I am having a pleasant visit with them, and we had a good meeting here yesterday. May God make us submissive to his will, and enable us to trust in him, is the desire of your loving sister in hope of eternal life,

ATTIE A. CURTIS.

EDGEWOOD, Del., Oct. 15, 1906.

DEAR BRETHREN EDITORS:—I have been thinking lately about the word "gospel," and it has been on my mind to write about it. At the same time I am aware that it is a subject very often used in preaching and writing, and for this reason, as well as my inability to do the subject justice, I have long hesitated in writing.

Paul calls it the power of God unto salvation unto every one that believeth, and this thought has seemed clearer to my mind lately. We have the word gospel defined as meaning good news; glad tidings. Suppose the governor of a State, who has the power to pardon a criminal that is under sentence for a crime, should execute a pardon in legal form and then lock it up in his desk, would this pardon be good news to the prisoner while it remained there? Surely

a faithful messenger must carry the good news to him, and cause it to be understood, before it can become glad tidings to him. So the gospel in the Scriptures is locked up to all until the Spirit of God opens and reveals the truth. Suppose, again, a governor should execute a pardon for one of the best citizens of a city, would not he and his friends consider it a great joke? Such a moral man has no conscience of guilt of a broken law, and therefore no need of a pardon. What then becomes of all the efforts to offer pardon for sin to those who have no true sense of transgression of the law of God? But to one who has been born of the Spirit, and by the light of this spiritual life has seen the real sinfulness of his carnal nature, surely there are glad tidings to him when the assurance of pardon is revealed to him. A governor can pardon, but here the illustration fails, as far as he is concerned; a criminal, although pardoned, must carry the guilt of his crime as long as he lives. But Christ was not only delivered for our offences, but raised again for our justification, he removes the guilt and also pardons; and when by the revelation of the Spirit the assurance of being freely justified by his grace is given, this will surely bring good news.

Many have for months and years tried to obtain righteousness by the works of the law, only to find that instead of becoming better they were growing worse. Like the Jews, they were going about to establish their own righteousness, and never coming to the knowledge that true righteousness is found only in Christ. But when the children of God learn that they are in Christ, not having their own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, then comes the good news of being

clothed in Christ's righteousness. Truly the gospel has glorious meaning here.

The word "redeem" is made up of the prefix "re," which means back, and the Latin word *emo*, which means to buy or purchase. In the great work of redemption Christ bought back his elect people, plainly indicating that they were his before he redeemed them. Paul tells us that they were chosen in Him before the foundation of the world. The life union is plainly indicated here of Christ and his people; and a true spiritual revelation of this truth, and an assurance of being bought by the blood of Christ, will bring good news—glad tidings.

The word "sanctify" means to set apart, in one sense, for a particular use. It is positively proved in Scripture that God chose a certain number for a special use, for we read in Eph. i. 4, 5, "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." It is certainly glorious news to them who can feel that they are no more strangers and foreigners, but fellow-citizens with the saints and the household of God. And so we find the Scriptures abound with gospel truth; and it is no wonder that the angel of the Lord said unto the shepherds, "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 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."

What will be the final consummation

of the gospel when we are through with the experience of this life? In 2 Cor. iv. 17, we read, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Again in Isaiah lxiv. 4, and quoted again in 1 Cor. ii. 9, we read, "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."

Yours in hope of the gospel,
B. F. HAMILTON.

WAITSBURG, Washington.

DEAR BRETHREN OF THE SIGNS, AND ALL WHO MAY BE INTERESTED:—The article entitled "A Quandary" in August 15th number of the SIGNS was the outcome, humanly speaking, of years of study and comparison with the inspired word or text of the Scriptures, that I might come to a just and true conclusion as to what the teaching of the Spirit is concerning salvation, and the use of gospel ordinances with relation to the evidences thereof, consequently I have had to meet many opponents at every step of the way of advancement. But I must not say too much along this line to occupy your time needlessly.

I will say here that I have before me the August 15th number, which is the second received by sister Smith, of Riffe, Wash., sent her at my request.

My purpose in writing is to continue my remarks along the line of the former letter, and I will proceed without further apology. The Acts, as I have before said, are history, they are not the direct testimony of the Spirit as given by the apostles, but are the exact and reliable record of that testimony of the Spirit by the apostles, and other chosen and ordained writers who were in the Spirit

which came upon the apostles upon the day of Pentecost, and afterwards also, until the prophecy and vision and testimony were sealed up among the apostles as a finality in the revelation to John by the Spirit upon the Lord's day (not Sunday). Now to the subject, and the question, and answer, "What must I do to be saved?" "Believe on the Lord Jesus Christ." Then follows the promise, "Thou shalt be saved." The spirit of the promise is that it is through faith in our Lord Jesus Christ; the inheritance of salvation is through Christ by faith; therefore when the jailor believed he was sealed by the Holy Spirit of promise, as was Abraham before he was circumcised, or long afterwards had offered up Isaac by faith, he was justified by faith, and the testimony is on record with precision and certainty. So also it came to the jailor as one given case, and it must be the same in all other cases where the soul of man is involved as regards salvation. It must be the same, and by the same Spirit of the living God, and not of man, in all cases as well as in this case. If it were not so, the Scriptures would be hard to understand and apply, either in faith or practice. If this be true and applicable in the case of the jailor, we have here an established rule of judgment in all the Scriptures given by inspiration of God, else nothing at all is reliable, so "that the man of God may be perfect, thoroughly furnished unto all good works." All beside this will not measure with this infallible rule of faith and practice, as will be acknowledged by all save defamers of the faith and practice, both ancient and modern. But now to the testimony of Paul and Silas, as to the matter of salvation and the means of its attainment. This is all that we have anything to do with so far as relates to

this sixteenth chapter of the Acts. Their answer is, "Believe on the Lord Jesus Christ, and thou [the jailor] shalt be saved, and thy house." This was first to him personally, and then to his house individually. Now Luke says that he was baptized that same hour of the night, calling on the name of the Lord, with all his house. Now if the answer is not full to the question, it devolves upon the disputant to show the deficiency. Are the writings of the Spirit lacking in fullness through Paul and Silas in not saying one word about baptism or other conditions? No, the testimony accords with the word of promise which was made to Abraham and all nations in him, "Sarah shall have a son." And, "In Isaac shall thy seed be called." Says the same Paul, "Now we, brethren, as Isaac was, are all the children of promise." This takes in the jailor with his house, as they were the children of faith, and the children of Abraham according to the promise, and having Abraham's faith they were blessed with faithful Abraham. When the jailor believed, he received the promise, and was sealed with the Holy Spirit of promise, which is the earnest of our inheritance.

Why did not Paul tell all about baptism being material to salvation, if it were needed? In the minds of the Philippians it was a personal question, with all the means of its attainment. Or why did Luke leave the answer indefinite when he recorded the testimony of the Spirit in the words of Paul? Paul spake by the Holy Ghost, sent down from heaven, in mighty deeds and gifts of the Spirit, shaking the walls of the prison house, and so accompanying the words with signs following. Paul said that he was set for the defence and confirmation of the gospel, then let us take Paul for it.

Your brother, I. N. NEWKIRK.

PRATT CITY, Ala., Aug. 21, 1906.

DEAR BRETHREN EDITORS:—I am still situated in Pratt City, and am not engaged in any business, and have not been for about four years, and have been trying to comply with the command to, Give thyself wholly to the ministry, and "Do the work of an evangelist." I have been blessed to go more among the churches of our order, and to be at more good, harmonious meetings this year than any year of my life. I have had to get other Elders to attend in my stead at my home church here in my absence, but I have been on hand sufficiently to baptize two brethren, one in May and one last Sunday. The people that Agar and her children point to, would call such very slow progress, but the two put us on an equality with Rachel. Jacob prayed for Rachel, and we trust that our Savior intercedes for us. Paul may plant, and Apollos water, but God giveth the increase.

I received the SIGNS last night, and have read it this morning, and I feel stirred up some to write a little. I go to our meetings here sometimes feeling so weak and worthless that I do not feel I can render any profitable service; but meeting and talking with the members, and singing some of the old time hymns, often revive me so that I am strengthened before we separate, and I am made to hope that "The Lord is in this place," and that we are the house of God. The Elders that have visited us here from time to time have helped to encourage us along this line. I hope that we are as clear of all isms as any church in the land, and as far as I know all our members love sound doctrine; none of them ever complain when the full sovereignty of God is presented, and they love wholesome exhortation, and so far we are not

entangled in any of the divisions that are being perpetrated by any of these councils among our people. The SIGNS OF THE TIMES is still commendable for the very small part it has taken in spreading abroad these serious troubles. When the SIGNS OF THE TIMES was founded the enemy had come in upon the old order of Baptists like a flood. Hagar's family professed to be legal heirs, but their cruel mockings developed the fact that they were nothing but children of the flesh, and were not the children of God, and Sarah (the church) had to cry out, "Cast out this bondwoman and her son." They had their battering-rams ready planted, and were in full harness for the fight, and Elder Beebe and others saw it was time to resent the assault, and founded the SIGNS in defense of the truth, and drove the enemy from the field. Those siege prices: the extensive sovereignty, immutability, omnipotence and eternal perfections of the great Jehovah, the revelations which he has given of himself as Father, Son and Holy Ghost, (these three are one,) the absolute predestination of all things, eternal and unconditional election, formed a battery they could not charge with any success, and they made a retreat. It is a well known act that Elder Beebe and the SIGNS OF THE TIMES were highly commended for the noble fight they made and the victory they won. If there was a church in the United States claiming to be of the old order that did not have fellowship for Elder Beebe, I do not know of it. Many have been surprised of late years to know that any one claiming to be of the old order have borrowed the weapons of the old enemies to fight against these same principles, and making their charges against this old battery, but we are not surprised at their being repulsed; they are defeated in

places, and have held councils and thrown up their breastworks in the form of a non-fellowship resolution. They have called the old order of Baptists who approve the principles indorsed at the Black Rock Convention by more unbecoming names, and misrepresented them worse, than the people that went out from them in 1832, and such no longer have any right to the name Old School or Primitive Baptists.

Yours in hope of life,

P. J. POWELL.

MARK II. 19, 20.

"AND Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days."

This language of the Savior proves that it is not optional with the children of the bridechamber (the Lord's people) when they are to fast or not fast. The fast under consideration has no reference to abstaining from literal food, but like most, if not all other Scripture, has a spiritual signification, and none but the spiritual can understand its meaning. What does the natural man know about fasting from spiritual food? One must be born again before he can fast, and if he does fast it is a precious evidence that he is born again.

"Can the children of the bridechamber fast, while the bridegroom is with them?" The Lord makes the feast by revealing himself; he also makes the fast by hiding himself. When Jesus is with us December is as pleasant as May. "'Tis a heaven below the Redeemer to know." We are satisfied, we want nothing more, he supplies all our need. Although poverty stares us in the face, while Jesus is rich we cannot be poor. Although death and

destruction threaten us, Jesus has brought life and immortality to light through the gospel. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." The children of the bridechamber cannot fast while the bridegroom is with them. "But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days." He whom my soul loveth is taken away. O how I miss him! O what loneliness, what desolation! My staff and my stay, yea, my all, is gone. Still the eye of the Lord is upon them that fear him, and upon them that hope in his mercy to deliver their souls from death, and to keep them alive in famine. Do we deserve any credit for this fasting? Should we even desire any praise for it? Did we bring it upon ourselves? Shall we disfigure our faces that we may appear unto men to fast? Is it necessary that men (our brethren) should know we are fasting? Our Savior knows it, is not that enough? Will telling men of our fasting cause the fast to end? Will it end until Jesus appears? Jesus said on another occasion, "When ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. * * * But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly." A very important lesson is taught here. Would the Savior have warned us against this gross hypocrisy had there been no danger of his people practicing it? "Be not, as the hypocrites, of a sad countenance." How many of us can say that we are not guilty? I cannot, for one. How much better it is

to be cheerful before men, and pour our sorrows out to him who knows all our sorrows and is acquainted with all our griefs. Men, even our best and dearest friends, could not help us any if we should tell them. I never could see any good in one, who has not been given the hearing ear, to walk up and tell the preacher that he did not get a crumb out of his sermon; it is liable to lead to evil surmising, though his motive may be pure. It is better to wash our face and anoint our hair, that we may not appear unto men to fast.

EDWARD F. ROUNDS.

NEWARK, Del., Nov. 8, 1906.

PALESTINE, Texas, July 15, 1906.

TO THE READERS OF THE SIGNS OF THE TIMES, AND ALL WHO LOVE TRUTH:—This is my first attempt to write for publication, and so I speak unto you as unto wise men; judge ye what I say. I have confidence in you that if what I write is not in keeping with the record, you will reject it as being worth nothing. I am so ignorant that I dislike to send anything for publication. I united with the Predestinarian Baptists eleven years ago, and have enjoyed myself sometimes with them. I have had to pass through many things that I did not think would be the case after I united with the church. I have been where I could just tell them to take my name off the church book, for I was not fit to be there, but when I would get with one of them, and he would talk the same things, then I would say to myself, What will I do? They cannot set me aside upon that, for they all complain the same way. So then I have to grope around in darkness. Sometimes it seems as though a little light will break in, then I am made to feel as though I must press on. When

in that frame of mind it is no trouble to write; but if not directed by a power more than is given to the natural man what I write will be of no use to the child of God. O that it were with me as in days past, when all my trust seemed to be in God, who created the heaven and the earth, and all things therein, let them be what they may, good or bad, as we call them. This God is all-wise, and had a purpose in making all things that were made, and all things shall fill the purpose for which he made them. He has all power, and made all things for a purpose of his own. If this be so, then he is entitled to all the honor and glory and power, for he hath done it all, and unto him the praise is due.

My mind is not running as I thought it would. But let us look back to the beginning, if we can find where that was, and there was God, just as complete as he will be in the morn of the resurrection. He chose his people in his Son, so they were his then, and he never gave them to any one but the Son, and the Son was ever brought up with the Father, and his will or purpose was to create the world, and to people it, and that his children should dwell there, and all of them were of Adam, and children of wrath even as others; all fell under the same curse, and were condemned by the same law, which demanded death. Christ stood as the Lamb slain from the foundation of the world, to redeem his people from the curse of the law. He came at the appointed time, and bore all their sins in his own body on the tree; yet this did not make them sinless, they are still sinners, and will remain so as long as they stay in the world. Jesus died to save his people from their sins.

Well, dear friends, when the load of sin was weighing you down until you could

stand up under it no longer, after a little you found it was gone, and you never have been troubled with that burden in that way since. Surely you were saved from your sins. Your eternal salvation never was insecure. But God sends forth the Spirit of his Son into our hearts and awakens us so that we can rest no longer, until experimentally we are saved from our sins. Some or all of you may differ from me, but judge what I have said; if I am not right, cast it away and pray that the Lord will set me right, for I do not want to set forth anything but that which the Bible will sustain. These are trying times upon poor, weak children like myself, if I am a child of God at all. Heresies abound among the people here, two-seedism, opposition to the unlimited predestination of God, denying the resurrection of the body; away with all these things, let us all receive it just as it is laid down in the word, for we cannot make it any better. If we have a desire to follow after the right way, let us look for the old landmarks, and inquire after the old paths; let us receive what is left on record and avoid all else.

If this will not do for publication, cast it away or burn it, for it seems just like myself, good for nothing.

I remain your brother, I hope, waiting for the resurrection,

T. O. BELL.

GLENDALE, Arizona, Oct. 26, 1906.

EDITORS SIGNS OF THE TIMES—DEAR BROTHERS:—For some time I have had it in mind to write a few lines for the good old SIGNS. Though I am not a subscriber, I have read it with much interest for many years, and I can truly say that I have found much comfort and enjoyment while reading the many good letters and experiences which it contains.

My dear father, George Gilbert, of Mazon, Ill., sends it to me, and it is all the preaching I have which I can enjoy, and if there are any other persons in this great Territory who love the SIGNS and the doctrine which it advocates, I do not know of them; but if there are any, or if there is an organized church of Primitive Baptists in Arizona, I would be very glad to hear from them. My unworthy name has been in the church book at Hope Church, La Salle Co., Ill., for over twelve years, but it has been my privilege to meet with that dear people but a few times during that period. If I know my own heart, it is one of my greatest trials that I am deprived of meeting with those people that I love so well, and whom I believe to be the salt of the earth, though I feel very unworthy, and to be the least, if one at all, of the Lord's dear children, but I feel to say with Ruth of old, "Entreat me not to leave thee, * * * for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." I desire to say to the dear brethren and sisters of Hope Church that I long to see you all, and again hear the blessed truth of the glorious gospel of our Lord and Savior Jesus Christ. O how I long to meet with those whom I love so well. My mind and heart are often drawn out in love to you all, and I sometimes almost imagine myself right there with you, almost forgetting that we are two thousand miles apart in body; but I trust, and sometimes hope, that our doubts and fears, our joys and our aims, are one, and though our bodies may be far off removed, we still are joined in heart. I have often thought to write something to you all, but my utter unworthiness, and my inability to write anything that I could feel would be of interest or com-

fort to you, and not knowing where to send it, have kept me from doing so before. I find after waiting so long I am just as incapable of writing anything for your comfort or edification now as I would have been had I written you years ago, as I often promised myself I would do. I hope, if it is the Lord's will, to meet with you all again some day, but he alone knows what is best for us, and I do desire to be submissive to his will at all times; my only hope for salvation is in and through him, for without him I realize that I can do nothing. I feel the need of him every day of my life, for I feel there is no good in myself, and if I know the desire of my heart, it is to look to Jesus alone, who is the author and finisher of our faith, to keep me humble at his blessed feet, and to lead and direct me all through the journey of life.

My health is quite poor at present, having recently undergone a very serious surgical operation in the hospital at Phoenix; but the Lord has been very good to me through all of my sickness, and for some reason known only to himself has been pleased to raise me up again and spare me to my little family, for which I desire to praise his dear name.

I would love to hear from some of the dear ones at my home church, and have written this that you may know my whereabouts, and that I still love you and still desire to continue with you, though the least of all.

I hope the editors of the SIGNS will excuse me for taking so much of their time, but I felt that I wanted to write and find out if I could if there are any Old School Baptists in the Territory, also at the same time to let the little church of my membership hear from me, as I think they are nearly all readers of the SIGNS, but if you are too crowded for time and space to

publish this, throw it aside and it will be all right.

I could not help feeling sad when I learned through the SIGNS of the death of dear Elder Bartley. I knew him personally, and loved him for the truth's sake. I have had many good, comforting letters from him and his faithful companion; but I trust his sufferings are now over and he is at rest.

I will close, wishing the SIGNS every success, and may the Lord be with you in the work.

Unworthily your sister,

(MRS.) MIRIAM E. KUNS.

KANSAS, Ill., Sept. 18, 1906.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—Inclosed please find a letter written to me by brother Wesley N. Spitzer; I hope you may feel to publish it, as I have been requested by several of the brethren and sisters to forward it to you for publication. I will in a few days be eighty-three years old, and have been a member of the Baptist Church over sixty-three years, and a reader of the SIGNS OF THE TIMES most of that time, and do not detect any variableness in its doctrine since its first issue. May the Lord still bless its editors and publishers. I know its readers are comforted in reading its contents. Now as I approach the end of this life I desire the prayers of all God's people, that I may still be kept by the dear Lord unto the end. Farewell.

JAMES M. TRUE.

SCHENECTADY, N. Y., Sept. 8, 1906.

MY DEAR FRIEND AND BROTHER:—It seems to me, in looking over a letter received from you three months ago, that it was like Paul writing to Timothy; you start by addressing it to "My dear young brother;" just as Paul addressed Timo-

thy: "To Timothy, my dearly beloved son: Grace, mercy and peace, from God the Father and Christ Jesus our Lord." I have often thought of you, and thought as Timothy must have considered Paul, older in the faith and stronger. I wonder, too, if Timothy did not also wonder at that fellowship, so tinged with an almost fatherly affection, Paul bore him.

You will be pleased to hear I have already attended one of the meetings of the Albany and Troy Church, at Troy. I enjoyed the preaching very much. Elder Vail spoke, and I believe said he knew you. You may also be pleased to hear that I attended the Maine Old School Baptist Conference, at North Berwick, Maine, where Elder Frederick W. Keene lives. There I met Elder Coulter, of Philadelphia, Pa., (who desired to be especially remembered to you) and Elder Badger, of Virginia; both are able ministers in the gospel of Christ, and said nothing I could discern as being not in accordance with the word of God. The time spent there was very precious to me, and I shall not wholly forget it as long as I live. I fully realize when I hear a true preacher of Christ, that it is for the purpose of supplying to the sheep many things they need as absolutely essential to their spiritual life. As Paul puts it in 2 Timothy iii. 16, 17: "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 applies equally to preaching, for preaching is, by inspiration, the revelation of the meaning of the Scriptures, and I say, I realized more than ever before that all this was not only for comfort, but for reproof, correction and instruction. We know so little and are

so weak and erring that we need such things. We may have false ideas of doctrine and need correction; we may be following that course which needs reproof. All that we need, whatever it be, will surely be given unto us. "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

I would like to have you convey my kindest regards to sister True, and may God be with you both in this, the sunny side of your life. May he guide you until your life's journey is over, abide in you and be in death your stronghold. Please write if you feel able, for your letters strengthen in me the remembrance of Christ Jesus.

WESLEY N. SPITLER.

GARFIELD, Va., Oct. 25, 1906.

DEAR EDITORS:—I have passed the date in sending my subscription for the SIGNS; please excuse the delay. I find myself delinquent in many things, especially those pertaining to my Master's kingdom, although his mercy is unending. We halt and repine, grasping for worldly happiness, and trying to make idols of our earthly treasures. These earthly ties are very dear to us, and we are often persuaded, through our love for them, to wander in forbidden paths; but the Lord is a tender Shepherd, he knows our infirmities, and has made ample provision for them. "For I know that in me, (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." This heritage seems to be handed down through ages to the present time. The Lord's little children are just as weak to-day as Paul found himself to be in ages past. What would we do without Christ's loving care? When dark clouds appear

how earnestly we look for the Sun of righteousness; his gentle healing power enriches our souls, and we gladly sing praises to his holy name; all nature shows forth his handiwork, from the lofty oak to the most minute flower, and receive alike the gentle showers that freshen and beautify their short span of life.

A few days ago I came across a package of old letters from Elder Samuel Trott to my father. I felt a deep sense of humiliation as I read them, but I was crowned with joy to know such a good man had passed through the same experience I had. He often preached at our home, and although a small child at that time I can remember how everything was put in order for his arrival, and a warm welcome accorded him by my father and mother; they were members, and their home was always a home for the Primitive Baptists. These old, sweet memories come back to me, and the dear ones that have fallen asleep come before me, and I almost imagine I can see them around the throne, clothed in fine linen, clean and white. I think the saddest trials the saints have to pass through here are dissensions and strife in the churches. What a great blessing it is to have union and fellowship, to feel that you love your brethren; for, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."—1 John iii. 14. When one branch of a living vine is bruised, it seems to affect the whole vine; but how sweet to mingle with the saints when love abounds, when our hearts are melted with compassion, and we can see that pure Spirit of Christ covering the faults of his redeemed. I have had trials of barrenness while sitting in the assemblies of the saints. The text would be one I had longed to under-

stand, to hear explained, but my heart was dumb, waiting for his tender mercy, when the veil would be lifted and I could sing praises to his holy name; then the words fell like manna to a hungry soul:

"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."

It is sweet to contemplate this glorious theme, to feel that the Lord has a people sanctified through affliction and made perfect in the blood of the Lamb, but O how unworthy I feel, a beggar at the gate, only a very few crumbs could possibly be my portion; yet hope, like a beacon, points to that perfect love which alone belongs to the children of God's grace.

I have written more than I expected, but will submit it to your guardianship. May the Lord in his infinite mercy protect you and the dear old SIGNS, that its pages may gladden the homes and hearts of his children in the future as it has in the past, is the sincere wish of your unworthy sister,

(MRS.) H. B. GREHAN.

RIDDLESBURG, Pa., March 16, 1906.

ELDER F. A. CHICK—DEAR BROTHER IN A PRECIOUS HOPE:—I also would address all the brethren and sisters who feel to have fellowship for a poor old sinner who feels himself, so far as the flesh is concerned, still dead because of sin. My mind has been greatly stirred up for some time concerning the warfare between the flesh and the Spirit, and especially by what I have seen in some of the last SIGNS concerning the cutting off of the hand or foot, and plucking out the eye. Of the spirit which prompts me to write I can say but little, yet I do know that this spirit does confess that Jesus Christ is come in the flesh, and that he

is God manifest in the flesh. Flesh is not Spirit, but God is a Spirit, and the spirit which has been prompting me to write tells me that he is the living Word or God, dividing asunder between the flesh and the Spirit, the joints and the marrow, and is a discerner of the thoughts and intents of the heart. Thus that which cuts off the hand and foot, and plucks out the eye, to my mind is the word of God, which is sharper than any two-edged sword, and it cuts between the flesh that serves sin and the spirit that serves God.

We ought always in reading the Scripture to consider the character spoken to. Jesus says, "If therefore thine eye be single, thy whole body shall be full of light." I understand this single eye to mean that the one motive is the glory of God; that is, not to mix the works of the flesh with the fruit of the Spirit. If the eye be double, the whole body is full of darkness. This, as it seems to me, is striving to mix works and grace together. These things were spoken to the disciples, and not to some one else.

I feel now to say a few words concerning the offence: "If thy hand offend thee, cut it off." From whence cometh the offence? If that little one is in me, that little one has been offended hundreds of times. But in all cases my old, sinful self was the offender. Do I not know that it would be better to be cast into the depths of the sea? for then I would not have to suffer the cutting off, for I well know that it means a sore conflict through which the pilgrim must travel. We are told, "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." We were by nature children of wrath, even as others. This will cover

all occasions where flesh and Spirit are used by men who endeavor to mix them together.

I have naturally a dislike for writing, and therefore do not expect to attempt to write another article like this. I have written it for publication, if in your judgment it is best. I believe I have but one object in view: the glory of God and the good of his people. It cannot be that the little ones of whom Jesus spoke shall offend one another, because that would be sin, and he that is born of God sinneth not. Sin is in the flesh, and there is a woe pronounced upon all flesh, because out of it all manner of sin comes, and sin is that which offends the little ones of whom Jesus spoke.

I remain your brother,

WM. MELLOTT.

LOS ANGELES, Cal., Aug. 23, 1906.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—In sending my remittance for the SIGNS I feel like sending also a copy of a letter written to me by my father some time ago. I have read and enjoyed it many times, and feel now that I should like to share it with others, as I think it teaches Bible doctrine, if I know anything about it, and with your permission I would like very much to see it printed in the dear old SIGNS.

Yours in hope,

(MRS.) E. SHAFER.

JEFFERSON, N. Y., April 6, 1902.

DEAR DAUGHTER:—I received your letter in due time, and was very glad to hear from you, and to hear you tell so much of what I have experienced; it is a comfort to feel and know that some of my children are interested, and have traveled that highway that is cast up for the ransomed of the Lord to walk in. We read, "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." He is his people's righteousness, their sanctification and their redemption. He loved them with an everlasting love, therefore with loving-kindness has he drawn them. Now "love is of God; and every one that loveth is born of God," "for God is love." We are told, If we love God, it is because he first loved us, and gave himself for us. He has promised, and will fulfill. I have no doubt of this, it does not trouble me at all, but am I his or am I not? is what troubles me. I am at best a poor sinner, and saved by grace if saved at all. God knows what I am, there is nothing hid from his all-searching eye; he knows all things, and I believe he has predestinated all things whatsoever come to pass, and that he knows the end from the beginning. We are told, "All things work together for good to them that love God, to them who are the called according to his purpose." He calls with an effectual and 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." I desire to trust in the Lord, for in the Lord Jehovah is everlasting strength. My prayer is that he will make us of the circumcision that worship God in the Spirit, rejoice in Christ Jesus and have no confidence in the flesh, and keep us from error and delusion, and from sin and temptation, and every evil work, and lead us by his holy Spirit in paths of righteousness. I hope we may all be ready when the time comes, but "the preparations of the heart in man, and the answer of the tongue, is from the Lord;" he alone can prepare us for that great and last change.

I will now close. Write as often as you can, I assure you I appreciate your letters very much. Good by for this time.

Your father, D. C. HIX.

LANCASTER, Ohio, Sept. 6, 1906.

DEAR EDITORS OF THE SIGNS:—It is time for me to remit to the SIGNS again. Since I wrote you last I have gone through sore affliction. The 13th of April I slipped and fell and broke the bones in my left thigh, and am now a poor, old cripple in my seventy-eighth year, and the days of my years have been full of evil; I am a wonder to myself. Why has the great God spared me until now? I have been such a poor, unprofitable servant, if indeed a servant of God at all. If I only could be of profit to the cause of Christ, as I hear some affirm that they have been, healing the sick and overcoming sin, it would be good for me to live, but alas, "When I would do good, evil is present with me." I do not know how to perform that which is good. I search all over my past life, and not one good thing can I see that I have done. It does not seem that I have done as I should have done, were I a child of God. I am ashamed of all my works. All through my months of suffering I thought it would be so sweet to leave this mortal, suffering body, were I but sure that I am one of the redeemed family. But O how dark all looked to me, I felt so forsaken. I now look back to the time when I first received a hope in Christ; I then felt that God had shed abroad his love in my heart in the name of Christ; then Jesus, all the day long, was my light and my song, but now my harp seems to be hung on the willows. I have not met with the church for five long months. I am hobbling about a little on crutches.

Your unworthy sister, if one at all,
SARAH B. PEARCE.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1906.

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.***JOHN XVI. 7, 8.**

"NEVERTHELESS I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment."

These are important and very precious words of the dear Redeemer. They occur in the midst of a discourse filled with the deepest spiritual truths. The discourse recorded in the three chapters, of which the sixteenth is one, contains the substance of all that Jesus did and taught during his ministry on earth up to that time. He had intimated again and again that he must go away. To this end was he born, and to this end he lived and suffered among men, that he should die. Redemption was his great work; he came to save his people from their sins. To this end he must die and rise again. The fullness of all true spiritual blessings could not be given to any save through the atonement, the finished work of the Redeemer. The substance of all spiritual blessings to be imparted to them was summed up in the gift of the Holy Spirit, the Comforter, the Spirit of truth. In the coming of the gift of the Holy Ghost upon the disciples after Jesus' death and resurrection and ascension, was included

all spiritual blessings, such as love, faith, hope, joy, peace, communion with God, christian fellowship, and all the gifts and graces contained in the new covenant, and to be received by all the elect of God in all coming ages. Could it be supposed for a moment that Jesus had not died and risen again, then not one of all these spiritual blessings could have been conferred upon any soul. If we remember this, these words of Jesus will take on a wonderful fullness of meaning.

Jesus begins these words with a note of strong asseveration: "Nevertheless I tell you the truth." It seems clear that thus he would fix the attention of the halting, doubting, fearful-hearted disciples. Just before he had said, "Because I have said these things unto you sorrow hath filled your heart." But they were sorrowful because they did not know what his going away meant to them and to his cause in the world. It meant a finished redemption for them, and that he should ascend on high and receive gifts for them. Thus only could sin be put away and they brought to God. All this he had shown in language but dimly understood by them before, but now he gives another reason why he must go away, and this reason he impressed upon them by this first expression, "Nevertheless I tell you the truth." It is as if he had said, You find it hard to believe it, or to understand it, but still it is true.

"It is expedient for you that I go away." The word "expedient" means, it is wisest and best; it is for your benefit, for your good, that I go away, I will not leave you comfortless. If I go away, I will send you another Comforter, that he may abide with you forever, and this Comforter is the Spirit of truth, and he shall take of the things of mine and show them unto you; you shall know me bet-

ter then than you know me now. The things that I am saying unto you shall then be clearly revealed unto you; the things that I have done, the miracles that I have wrought, the association which I have had with you shall all then be brought to your minds in clear light, and the things that have been hidden shall be set in the light of the heavenly day before your eyes. He had said, "I have yet many things to say unto you, but ye cannot bear them now." That is, they could not understand them, but the Holy Spirit, when he is come, would make all clear to them. It was best for them that he should go away, that they might have that Teacher who should tell them all things, and show them all things that he had said unto them. This had not been their thought; they hoped for his continual presence with them, just as he had been with them during the three years of his public ministry; they expected him to set up a visible kingdom on earth, and to reign as did some earthly potentate, only with justice and righteousness more than had ever appeared before. How could they think of his going away from them without sorrow indeed? Afterward these words of Jesus would comfort them, but now they were perplexed and heavy-hearted.

There seems to be several reasons why it was expedient for them that the Holy Ghost should come, rather than that he should remain with them in person on the earth. First, it was best for them, and for all his disciples in every age of the world and everywhere in the world, because while here in the flesh but few could come near to him. Outside of Palestine none saw him, and none of all the race of men could see him, or pour out their complaints before him. The sick and the suffering in other lands did not reach him,

did not know of him and were not healed by him. It must be so while he remained in the flesh. In the three years of his public ministry he sojourned in the land of the Jews; many there were healed of diseases and sorrows, but none else among the unfortunate of all the earth. Had he remained in the flesh it must always have been so, but now that he has gone away, and the everywhere-present Spirit of truth has come, it matters not where one may be, in the Spirit Jesus is near them all. As he said, "I will not leave you comfortless: I will come to you." "Let not your heart be troubled, neither let it be afraid." He with broken heart and contrite spirit who dwells in a palace, and he whose abode is a hovel, he that lives in the heart of the crowded city, or he who dwells in solitude, he that has thousands of earthly friends, or he who has no friend in all the earth, he who lives among those who love and serve God, or he whose dwelling-place is the desert, are all alike near to him, and their crying and groanings are always in his ear, and he sends them all help alike; not one soul must go on any earthly pilgrimage to find him. His altar is everywhere that a broken heart is found, and he knoweth not only the way that one may take, but the way of all; in this sense it was expedient for all his disciples that he should go away. Again, it was expedient for them that he should go away because thus the true fellowship of the Spirit should come to be understood. Paul said, We know "no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more." The meaning of the apostle evidently is, We know him no more after the flesh. The disciples by his resurrection were begotten again unto a lively hope. The former

earthly hope must perish, and it did perish when Jesus died, but now another hope arose in their hearts as they came, by faith, to know the power of his resurrection. This is the hope of an endless life, and in this new life is true fellowship found. This is that fellowship which is in the truth, and which is with the Father and with his Son Jesus Christ. Jesus is the man who is God's fellow, and all who believe are fellows to the man who is God's fellow. In this fellowship it is the delight of all who love God to dwell; companions of the Lord, friends of Jesus, brothers in the highest sense of the word. All these happy words are but names of that relationship with God and with his Son Jesus Christ, into which the redeemed are brought by the indwelling of the Holy Spirit. No child of God, no matter how long has been his experience of these things, has ever yet fathomed all that this fellowship in the Spirit means; eternity alone will disclose it; and into this fellowship we come because Jesus went away and the Comforter came. It is the fellowship of the Spirit and in the Spirit; it is the fellowship of righteousness and true holiness. By the Spirit the chosen vessels of mercy are brought to know the same things, to love the same things, to desire the same things and to hope for the same things. Men may come to an agreement to do the same things, but this is not fellowship, the basis of true fellowship is oneness of life and feeling; its springs lie deeper than the fruit; its springs are in Christ, who is the life of all his people; and from this hidden life all spiritual fruit springs forth. All this, and more, the coming of the Holy Ghost should reveal; and in this also it was good for the disciples that Jesus should go away and that the Comforter should come.

In the text the Savior said that the work of the Spirit of truth should be to reprove the world of sin, and of righteousness, and of judgment. In the verses that immediately follow, reasons are given for each of these three things: "Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."

The word "reprove" in the text, is rather "convince" or "convict." Now it is manifest that this convicting of the world does not and cannot mean that the Spirit shall convince the conscience of all men of their sins and convict them of guilt in their own hearts. Jesus was not mistaken in anything he said, and he was not mistaken now. Ever since the dear Redeemer went away and the Comforter came this threefold work has been going on just as Jesus said, yet we know, as a matter of fact, that millions of the race of man have never come to know the plague of their hearts, that the personal work of convincing of sin has not been wrought in their consciences. Was Jesus then mistaken in this testimony? By no means, the very things of which he here testified have been done in all ages since they were spoken; the Spirit does convict or convince the world of sin, righteousness and judgment. The thought is not of what men may come to know or feel of this work, but of the fact that the world does lie in wickedness, and is opposed to righteousness, and does abide under the judgment of the law of God. To illustrate, we will refer to that which goes on every day in our courts of law: men who personally know they are guilty of the crime with which they are charged, are yet tried before the court, and after the due amount of evidence is presented they are convicted; convicted not in their own con-

sciences, but in the eye of justice. Upon the cross, on the one side and on the other of the blessed Lord, two thieves hung; both had been convicted of crime, both knew that they were guilty, but the conviction was according to the law, and before the world in the case of both; both were convicted of guilt before the law, but not in their own consciences; but later one was convicted in his own conscience, and confessed for himself the justice of his condemnation; but his condemnation was just before he confessed it, regardless of whether he himself acknowledged it or not. Now, it is in the sense of conviction under the law that we believe the words of the Savior in the text to be understood. In this sense the whole world is convicted of sin, and of righteousness, and of judgment. In the first three chapters of Romans, Paul through this very Spirit, the Holy Ghost, testifies to the fallen condition of all mankind, and of their evil practices. In these chapters he shows that the whole world, both of Jews and Gentiles, are enemies to God by wicked works. This had been true all through the past history of the world, but now it was clearly made manifest; the whole life and death of Jesus was full proof of the lost condition of men. Unless this were their condition there could have been no need of his coming in the flesh and dying upon the cross; and now that he has gone away, and the Holy Spirit has come in his name, taking of the things of Jesus and showing them unto the disciples, this truth of the lost state of men is clearly witnessed; and when the special work of the Spirit in the heart is wrought, it reveals to that soul just what Isaiah knew to be true when he saw the Lord sitting upon the throne high and lifted up, viz., "I am a man of unclean lips, and I dwell in

the midst of a people of unclean lips." In other words, the same work that reveals to any soul his own uncleanness also reveals that all mankind is also unclean. Thus the world is convicted, or reprov'd of sin, of righteousness and of judgment.

This seems borne out by the words of Jesus which follow: "Of sin, because they believe not on me." This does not mean that unbelief of Jesus is the crowning, damning sin in man, as some have and do claim, but that unbelief in his nature and in his works shows that the heart of man is dead to God, as the apostle testified in Ephesians. If men were not dead in trespasses and in sins, dead to God, and to all that is holy, then they would believe on Jesus. Had mankind been holy when Jesus lived in human flesh, then all men would have come to him, and rejoiced in him, and received his words; but because they were already dead in sin, they denied the just One, choosing at the last a highway robber rather than the blessed Master. His coming in the flesh made manifest the true state of all men as being aliens and strangers to God and to his kingdom. As the Holy Spirit has held forth Jesus and his righteousness in every age since, through the gospel, it continues to reprove the world of sin, because the name of Jesus is not received by men, and his salvation possesses no attraction to men. That the name of the Holy One is not received by natural men is full proof of their sinfulness and enmity to God; and as sin, the sin of all mankind, is made clear through this testimony of the Spirit of Jesus and his salvation, so also is the righteousness of God, as made manifest in Jesus, made clear. It is the righteousness of God, which condemns men, and it is the righteousness of God IN CHRIST that saves

men; and that Jesus went to the Father, and was seen on earth no more, is the full proof of his righteousness before God. Beside this proof of his own personal righteousness, it is full proof that his righteousness avails before God for the justification of elect sinners. He was put to death for our sins, and raised again for our justification, and he, being raised from the dead, dieth no more; there is no more need of his dying. Thus his righteousness as well as the sin of the world is clearly made known.

Following these two considerations, as a logical result, is the convincing of the world of judgment, because the prince of this world is judged. In almost all instances where the word judgment is used in the New Testament the thought involved is that of condemnation. It is so here, as appears in the last clause, "Because the prince of this world is judged." Indeed, the judgment of sinners must be that of condemnation, and so this last clause is as though it read, He shall reprove the world of condemnation, because the prince of this world is condemned. The same truth is presented by Paul in Ephesians, where he says, "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." This is that spirit that rules and works in the hearts of all natural men, and which is always opposed to God and righteousness; and this is that spirit in all men which is condemned or judged. In the life and death and resurrection of the blessed Lord sin is revealed, and righteousness is revealed, and the condemnation of all men is also revealed.

This is, as it seems to us, the substance

of the meaning of the Savior in these solemn words. Were it not that Christ died to redeem sinners, none who have come to feel this judgment could have hope; but in him a full atonement has been made for sin, and a full righteousness has been revealed, and upon him the condemnation has been visited, and his people are saved. C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

MATTHEW VII. 6.

"GIVE not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

This text is found in the closing part of what is familiarly termed, Christ's sermon on the mount, in which he taught them privately, and gave them lessons of instruction, which are of the greatest importance to the saints in all subsequent ages. These instructions should often be examined and re-examined by the children of God, as they are given for their special benefit, and contain admonitions and precepts of the most vital importance. From the rich cluster of golden maxims and rules laid down for the observance of the disciples of the Redeemer in this sermon, we are requested to give our views on the text written at the head of this article, to which we will call the especial attention of the readers.

"Give not that which is holy unto the dogs." The things which were holy under the ceremonial law were the things which were especially consecrated, sanctified or set apart for holy purposes, as were the tabernacle, the ark, the altar and the consecrated things of the inner temple of the Lord in Jerusalem. The tribes themselves, being solemnly set apart from all the families of mankind,

were ceremonially holy, and forbidden to intermingle with the other nations of the earth, and as a consecrated and holy people they were to live on consecrated and holy food; they were forbidden to eat that which was common or unclean. Of all the beasts of the field none but those which divided the hoof and chewed the cud were set apart by the special enactment of the Lord as the consecrated or holy sustenance of the consecrated tribes of the Lord, and these consecrated things must not be polluted by contact with other things which were not set apart; no mixture with anything else was allowed. All this was undoubtedly to signify to us that God's chosen and redeemed people, who are born of God, receive from him spiritual and immortal life, which must be fed and sustained on spiritual and immortal food. This lesson is taught us in all the types and shadows going before. For instance, when God had created man out of the dust of the ground, he provided that the food necessary for man's subsistence should grow out of the same dust of the ground. His nature and composition being of the earth earthy, his subsistence must, to be adapted to the support of his earthy nature, be also earthy; and when man had transgressed the law of God and fallen under the curse, the earth out of which he was to subsist was also cursed for his sake, that it might be still adapted to his nature, as a fallen, sinful, earthy man. So in the figure we are taught that in the spiritual creation in Christ Jesus, they who are born of the Spirit of God must be sustained on spiritual things; as their spiritual life is in God, so is all their spiritual food and sustenance. The productions of the earth cannot feed and sustain the inward man, nor can all the joys of the Spirit, which do feed and sustain the new

man, prevent the old man, the earthy nature, from requiring its earthly nourishment. That which is born of the flesh is flesh, and that flesh is of the earth earthy, and cannot be sustained without that food which is produced from the earth, and he that is born of God, although he might possess all the produce of the earth, would starve if he were not fed on that bread which cometh down from heaven. Except we eat the flesh and drink the blood of Jesus we have no spiritual life in us, for spiritual life can live on nothing else. Those who are thus born of God are a "chosen generation, a royal priesthood, an holy nation, a peculiar people," &c., chosen, consecrated and set apart, "sanctified by God the Father," "elect according to the foreknowledge of God the Father, through sanctification of the Spirit," &c., cleansed and washed, purged and justified, they shall be called the holy people, and as a holy, consecrated people they are made partakers of the divine nature, and qualified to eat the flesh and drink the blood of the Son of man, who is the true bread which came down from heaven. Then the things which are holy are appropriated exclusively to a holy people; a people which God has cleansed, and which we are forbidden to call common. This sanctified people are called sheep, lambs and doves, and by many other figurative names, but they are never called dogs or swine. A dog is a very different kind of an animal from a sheep or lamb; he neither divides the hoof, nor does he chew the cud, he is therefore unclean. His disposition is also very unlike that of the sheep or lamb; he is ferocious, quarrelsome, vicious, and, like the wolf, it is his nature to worry, scatter and kill the sheep. His food, or that on which the dog subsists, is not that which would feed the sheep and lambs, nor can

the sheep and lambs subsist on what the dog can feed upon. The dog would starve in the richest pasture field, where the sheep would fatten, and the sheep would starve if fed only on what dogs delight to feed upon. Dogs are dangerous animals, and we are admonished to beware of them. Some of them are said to be dumb dogs that cannot bark; sleepy dogs, lying down, loving slumber, and greedy dogs that can never have enough. In Revelation xxii. 15, they are classified with sorcerers, whoremongers, murderers, idolaters, and whosoever loveth and maketh a lie.

The admonition of the Lord in our text then clearly means that his disciples shall not give, or minister the gospel, or its provisions, its promises, its comforts, its ordinances, or any of its commands, to any who are thus designated dogs, or who are in nature, disposition, practice or appetite as unlike the regenerated and spiritual people of God as dogs are unlike and inimical to the sheep and lambs. The gospel is food to the saints, because it is Christ; the preaching of the gospel is preaching Christ, and it is food to the spiritual, and hence the ministers of the gospel are commissioned to feed the sheep and feed the lambs; to feed the flock of God which he hath purchased with his own blood, but charged to give not that which is holy (and the gospel and all its ordinances are holy) to dogs. Dogs have no use for holy things, they can do them no good, for they are not adapted to their nature or suited to their appetites; besides, it is a desecration of holy things to give them to dogs or to swine. It is true, the gospel is to be preached to every creature, to all nations, and in all the world, for a witness to all nations, but only those who have ears to hear can hear what the Spirit saith to the churches.

The ministers of Christ have nothing but the gospel to preach, and that they must preach wherever God is pleased to open a door for them to preach, and its effect will be to discriminate between the living and the dead. All who have been pricked in the heart by the life-giving power of the Spirit will gladly receive the word, as did the quickened on the day of Pentecost, while all others will mock and reject the testimony. But what we understand as being intended by this admonition is, that we are forbidden to attempt to christianize unregenerated men, by teaching them the letter of the word, and applying to them the ordinances of the gospel as a means of salvation, by catechisms, Bible classes, Sunday Schools, &c., as though we could so improve their carnal minds as to make them acceptable to God, without being born of the Spirit.

According to our understanding of the subject, every effort to apply the things of the Spirit of God to unregenerated men, is to give that which is holy to dogs. Theological institutions for giving ministerial qualifications to graceless youths for preaching, and to unrenowned children and adults for church membership, and for evangelizing the world by humanly devised plans and schemes, is an attempt to give that which is holy to the dogs, and is clearly a transgression of the authority of our Lord, and an open violation of the words of our text: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine." It is not in the nature of swine to appreciate the value or beauty of pearls any more than it is the nature of dogs to relish the rich pasture on which the sheep feed. The children of God are in possession of jewels of inestimable value, which none but the children of God can appreciate or enjoy. Their spiritual priv-

ileges, their christian love and fellowship, their gifts and graces, their experimental joys and peculiar exercises, their knowledge of divine things, are all pearls of great value to them, but their excellency cannot be known or appreciated by those who know not God. There is a fitness and utility in exhibiting these pearls among those of like precious faith, but those who have never possessed them would rudely trample on them if cast before them, as swine would trample upon the most costly and precious jewels. Christians are greatly edified and comforted by speaking often to each other of all the way in which the Lord has led them; they can talk freely one to another of their joys and sorrows, their conflicts and victories, but should they make these things the theme of their conversation in the streets and market places, or in the synagogues of Satan, they would be treated roughly; infidels, Arminians, worshippers, like swine, would trample them under their feet, and turn and rend the child of grace. The psalmist said, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." They who fear the Lord can understand the language, they know too well the value of such precious pearls to despise or trample on them. But those who have only the religion of the world neither divide the hoof nor chew the cud, and, like swine, serve only their swinish appetites, their god is their belly and their glory is their shame. The swine seem to have but one desire, and that is the gratification of their ravenous appetite; cast before them the most costly and splendid gems, or pearls, and as they cannot eat them, they have no other use for them, and they would as soon trample on them as on the most common earth, and they will turn again and rend

you, determined to obtain something that they can eat; so when the christian attempts to display the glorious things of the kingdom of Christ to unbelievers, they will sometimes be surprised to find that those with whom they labor cannot appreciate those experimental things of which they speak. Expostulate with them, and demonstrate what you say by the most clear and positive Scripture authority, and they will disregard your testimony and your Scripture, and trample both under their feet, and then assail you again with as much vigor and determined violence as though you had not exhibited to them your pearls.

Sheep, swine and dogs are not suitable companions for each other, they cannot live in good communion together, nor should unnatural amalgamation be attempted, but let the sheep be associated with sheep, and let them "beware of dogs," and avoid the society of swine, and they will be more pleasantly and comfortably situated. The great and good Shepherd has told his flock, Ye "are not of the world, even as I am not of the world." He has chosen them out of the world, and called them to be a separate people. Let us then heed the admonition of our Lord, and give not that which is holy unto the dogs, neither cast our pearls before swine, lest they trample them under their feet, and turn again and rend us.

MIDDLETOWN, N. Y., Nov. 1, 1862.

ELDER Whitely W. Meredith fell asleep in Jesus Sunday evening, Nov. 18th, at his home in Felton, Del. It is with much sorrow that we make this announcement. We extend our sympathy to his widow and the churches of his care. An obituary will appear later.

K.

MARRIAGES.

By Elder F. A. Chick, Thursday noon, Nov. 1st, 1906, at Stoutsburg, N. J., Albert B. La Bau and Miss Bessie B. Simmons, both of Montgomery, Somerset Co., N. J.

At the same time and place was celebrated the golden wedding of the bride's parents, Deacon William Simmons and wife, both of whom are long time members of the First Hopewell Church, and who are loved and revered by all who know them.

By Elder A. B. Francis, Nov. 21st, 1906, at the residence of the bride's parents, in Delmar, Del., Edwin H. Elliott and Miss May M. Hearn, both of Delmar.

OBITUARY NOTICES.

James G. Whitt died on Thursday, Nov. 1st, 1906, at 9 o'clock p. m., after an illness of eighteen months. He was a firm believer in the doctrine set forth in the SIGNS, and always enjoyed reading and hearing read the many precious truths in its columns during all his illness. He was born Nov. 11th, 1836, making his age at the time of his death 69 years, 11 months and 21 days.

JAMES E. STEWART.

MOREHEAD, Ky.

Mr. J. W. Hubbell died at his home near Halcottsville, N. Y., Oct. 13th, 1906, aged 67 years. Mr. Hubbell had been in poor health for nearly one year. He was a brother to the late Elder J. D. Hubbell. Only one sister is left of the family; three have been taken since the death of Elder Hubbell. Mr. Hubbell was a kind and indulgent father, a loving husband and a respected citizen. He never made a profession of religion, but was a Baptist in belief, and left evidences of a hope in the Savior. He leaves his companion, who is in poor health, three daughters and two sons, besides a large circle of friends. May the God of all grace comfort the mourners.

The funeral was held from his late residence and was largely attended, conducted by the writer, assisted by Elder Charles Bogardus. Burial in Hubbell's cemetery, Kelly Corners, N. Y.

J. B. SLAUSON.

DIED—At her home in Sussex Co., Del., Sept. 11th, 1906, of typhoid fever, **Mrs. Canolla Messick**, wife of Mr. Peter J. Messick and daughter-in-law of brother J. H. Messick, aged 24 years and 2 months. Mrs. Messick was a noble woman, and worthy of all praise. In her childhood she united with the M. E. Church in her native town, Georgetown, Del., and I believe was sincere and honest, and faithful to her profession. I also believe that she had an experience

of the grace of God, and loved to hear his grace extolled. I was well acquainted with her from the time of her marriage, being often entertained at her home, and always kindly received by her, and I am sure it was a pleasure to her to entertain those who visited at the home of her husband's people, where they made their home.

I was called upon to attend her funeral, which was held in the Old Baptist meeting-house at Broad Croek, and spoke to a large congregation of sympathizing relatives and friends, after which her mortal remains were laid to rest in the cemetery of that church to await the resurrection, and we have the hope that when Christ shall appear in his resurrection power and glory she shall appear with him.

She leaves a disconsolate husband and one little boy, mother and others, who greatly feel their loss, but are consoled in the assurance that to her it is eternal gain. We deeply sympathize with them, and commend them to him who is ever ready to soothe the sorrows of all that mourn, with the blessed consolations of his word.

A. B. FRANCIS.

DELMAR, Del., November, 1906.

DIED—At her residence on Walnut St., Hampton, Iowa, 11:10 p. m., Nov. 3rd, 1906, **Mary Ann Norton**, aged 87 years, 10 months and 15 days. She was born in Jessamine Co., Ky., Dec. 19th, 1818. With her parents she moved to Crawford Co., Ill., in the year 1837; was married to Elder Andrew J. Norton Dec. 19th, 1839; to this union four children were born, two sons and two daughters: Edwin A., Nancy L., now the wife of H. D. Brown, of Hampton, Francis N., of Broken Bow, Neb., and Sybil, wife of A. N. Minor, who departed this life Oct. 27th, 1876. One sister, Mrs. Elizabeth G. Scott, of Windom, Minn., and grandchildren are also left to mourn their loss. Mother united with the Old School Predestinarian Baptist Church, in Crawford Co., Ill., in 1843, and was baptized by Elder Thomas Young. In 1846 she moved to Beloit, Wis., and in 1853 to La Fayette Co., Wis., in 1869 to Hampton, Franklin Co., Iowa; was in the constitution of the West Fork Church, in 1871, and was a devoted member till her death. Mother had been failing in health for about a year, but her mind was clear to the last. She was a firm believer in the doctrine advocated by the SIGNS. She was a kind mother, friend and neighbor, and will be missed by us all, with the church, but we mourn not as those without hope.

The funeral discourse was preached at her late home Monday afternoon, by brother A. J. Tobberd, of Mason City, Iowa, from Job xiv. 2-4, to a large concourse of relatives and friends. Her body was laid to rest beside her husband in Hillside Cemetery to await the resurrection morn.

E. A. NORTON.

MEETINGS.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 74. MIDDLETOWN, N. Y., DECEMBER 15, 1906. NO. 24.

POETRY.

UNSATISFIED.

UNSATISFIED and weary
With earth's turmoil and wrong,
With the craving after riches
By the crowding, rushing throng.

Unsatisfied and longing
For a better, purer life,
Where greed for gold and luxury
And power no more are rife.

Unsatisfied and restless,
With the heart all sick and sore,
Filled with vileness and pollution,
Like a cesspool running o'er.

Unsatisfied and murmuring
At God's overruling hand,
Feeling my poor, weak judgment,
Some better way had planned.

Unsatisfied, unthankful,
For blessings showered on me,
On me, a worthless beggar,
Filthy rags my only plea.

Unsatisfied—the idols
I thought were purest gold,
Are tarnished, rust-corroded,
And bedimmed with earthly mold.

Unsatisfied, but hoping
That some time I shall be free,
And the harassing "Egyptians"
I never more shall see.

Unsatisfied with all things,
More with self than aught beside,
But hope with Jesus' likeness
To awaken satisfied.

ABBY G. CLARK.

CORRESPONDENCE.

HAMPTON, Iowa, Oct. 7, 1906.

MY DEAR BROTHER CHICK:—I have copied the following communication, written by Elder John Respass in 1883. I have read your editorial upon the same subject. I have had the paper from which this is copied ever since the above mentioned date, and if in your judgment you deem this worthy, I should be glad to see it published in the SIGNS.

Yours in gospel bonds,

E. A. NORTON.

THE OLD AND THE NEW MAN.

I HAVE never professed to know the deep things of God, or to be able to explain them, and to define precisely the change in the man by the new birth is doubtless far beyond my ability. I know but little more about it than the blind man when he said, "One thing I know, that whereas I was blind, now I see." That there is a change in the man by the new birth the Scriptures clearly teach, and in what it consists is our present inquiry. The Scriptures abound in figures and expressions which were never designed to be construed literally, and to so construe them would involve us in in-

extricable confusion. As one example, I give the words of Jesus in John iv., where he said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Here we know that Jesus did not refer to natural water, or natural thirst, but spiritual water, and wells which the natural can at best but partly represent. He meant to represent spiritual thirst by natural thirst, and by water that grace which is given by him in the gift of eternal life; and by living water he meant to represent the unfailing character of his grace as being unlike natural wells, which go dry in summer, and fail in the time of greatest need. But, like the living water, his grace would not be affected by any changes of time and season, and would be in summer and in winter, wet or dry, the same, and sufficient.

The spiritual people of God are called Zion, and it is said when Zion travailed she brought forth children. We know the church and christians are meant by Zion, and that no church ever brought forth a natural child of flesh, blood and bones, but still that she does conceive by the Lord we do all believe. She sorrows in mind, deplores, as did Hannah, her barrenness and deadness, and cries unto the Lord as a woman of sorrowful spirit, and spiritual joys are born of her. Not to be too tedious, the Savior in John viii. said to the scribes and Pharisees, who boasted to him of Abraham their father, that they were of their father the devil. We know that he did not mean that Abraham was not their fleshly father, or that the devil was their fleshly father, but he meant that in their opposition to the truth taught by him, and believed and loved by Abraham, they manifested a

Satanic spirit of hatred to God and his truth, which has ever characterized the devil, and that in this respect they were the devil's children, and not Abraham's.

"Old man" and "new man" are New Testament figurative expressions; also such expressions as these: "Ye are the temple of God," "a spiritual house," "lively stones," the outward and the inner man, &c. The words "old man" are used in the Old Testament, but only in their literal sense, and refer to the years of a man's natural life, as Zechariah said to the angel that he was an old man. The "old man" there, was the real old man of flesh and blood, and not the old man which we in the Scriptures are charged to put off; and neither is the "new man," which we are told to put on, a real man, or a distinct person, but the works prompted by the new creature, and commanded in the word. But while the figurative old and new man are not used in the Old Testament, still the christian's warfare was well known to the old saints; for saints have been comforted and encouraged in all ages by the struggles and triumphs of faith recorded in the sacred pages of them. Could we find a man who had never sinned, but was as good as Adam before he fell, we would find a man with no old man or new man either, but simply a good creature of God. Our blessed Redeemer had our nature, but not its depravity, save by imputation; and while he had two natures in one person, the nature of God, and the nature of man, yet he had no "old man" in his own person to contend with, as we have. It is this depraved nature that is conceived in sin and brought forth in iniquity; not so much the man as the nature, because conception and birth are not of themselves sinful, man having been commanded to increase and multiply; and it is not there-

fore sinful to marry wives and beget children, but being sinful our offspring are conceived and brought forth sinful. But when the man is born again (I would not say born over) he, the man, becomes a new creature; but not a new creature in flesh and blood, for so far as flesh and blood are concerned he is the same creature; but as a woman in pangs of travail is delivered by birth, so he is delivered by faith and rejoices in the truth. He is born of the Spirit, for God is a Spirit; he is now new in spirit, new in hope, faith and love, and in the works of faith; he is new in his views of God, truth and himself; old things are passed away, and he is now one spirit with the Lord; he hates what God hates, and loves what God loves, and hates what he once loved, and loves what he once hated. The old man is still however left, but the christian man, the man himself, as a christian, lives by faith. It is the same man who is thus changed who has now in spirit partaken of the divine nature, who now has struggles, and hates his own depravity, who once had no such struggles. It was the same Paul who, after his change, loved unto death the same truth that he before hated unto death. If it was not Paul himself, who was it? It was the same Gadarene who one day was fierce, wild, savage and ungovernable, who sat the next day meekly at the feet of Jesus as a little child. He was the same man in flesh and blood, the same size, the same in features and stature that he was the day before, but he was not the same in spirit, he still had the depravity of his nature to contend with until death should end the struggle. He was a new creature, and what sort of a creature? Why, he was a wonder from the Lord of hosts. He was now a man with two natures, the old man and the new man; he was such

a man as no man could be who had never sinned and been born again; he was both a creature and a child; both created and begotten; he was both of God and of man. The warfare is itself an evidence of the new birth, that the new man dwells in the man, that the change has taken place; that the very identical man in whom the conflict is going on is a child of God, and an heir of heaven. He is the one, the lost sinner who is interested in salvation; I know of no other man or creature or being who is interested in salvation.

A man said to me once, If you get to heaven, it will not be John Respass. To which I replied, that if not John Respass, it had as well be Bill Smith, so far as I am concerned. And it had, for it is this person, John Respass, who longs for eternal life; it is this very sinner who longs for holiness, and who hopes to realize it, and to praise God for redeeming grace, and for saving a poor sinner. With all due deference to others, I cannot construe the scriptural expressions with reference to the old and new man, literally, and make of them two distinct men, when in fact they (the new and old man) are more properly two natures or spirits in the one man or person. Whence these various distinctions between the old and new man? If two distinct births of two distinct elements do necessarily produce two distinct beings, then the minds of God's children will be confused, and estrangement and confusion will be caused. But I would say that two distinct births in God's children no more necessarily produce two distinct persons in them than the birth of Christ of the seed of Abraham necessarily produced two distinct beings in him. No one believes that the adorable Redeemer had two persons, but that he, like his children,

had two natures in one person, the nature of God and of man. Therefore we do not understand that God begets in sinners, even his chosen people, any actual children, or that there are actually any fleshly children of the devil, but that the old man is the corrupt nature, and the new man the nature begotten in him of God, so that instead of there being two distinct persons, he is one person with two natures; and though there are two distinct births they are altogether different in character, as much as the natural water and the natural well differ from the spiritual water and well. It would be as sound reasoning to argue that the spiritual well is like in shape and form to the natural well as it is to argue that the spiritual is like the natural birth. The spiritual birth is designed to represent the change in spirit and character, and no actual being is brought forth by it any more than when Zion travailed did she bring forth persons. The meaning of the old and new man is clearly defined by the apostle in his letter to the Ephesians, fourth chapter, and also in his letter to the church at Colosse, third chapter. He writes to the church, "That ye put off, concerning the former conversation, [or conduct] the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God [or like God, or of God] is created in righteousness and true holiness." In this sentence Paul speaks of both the old man and the new man, the one to be put off, and the other to be put on, as if we were putting off one coat and putting on another in its place, and therefore it is not a person to be put off and to be put on, but a life to live. The church there was then composed of Gentiles by nature, and hence he said to them, I "testify in

the Lord, that ye henceforth walk not as other Gentiles." That is, as Gentiles who had not been made believers, and who walked in the vanity of their mind, whose understanding was darkened, who were alienated from the life of God through ignorance which was within, because of the blindness of their hearts, who being past feeling had given themselves over unto lasciviousness with greediness. This means that they, as christians, were not to live as these others, or as they had formerly lived themselves, but to live now as christians, or children of God, as those of another spirit, and in that way to put off the old man and to put on the new man; and this they were to do because they had been taught better. They had learned Christ, if so that they had heard him and been taught by him as the truth is in Jesus. "Wherefore putting away lying, speak every man truth with his neighbor. * * * 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. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying." "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." This is putting off the old man and putting on the new man. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us." "Fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting." To live this way is to put on the new man, and what

a warfare it is, and to accomplish it how necessary that we should, every man, be in his place in the camp with the whole armor of God upon us; because that which the Spirit prompts and the word requires will find more or less opposition in our corrupt natures, the one being contrary to the other, so that we cannot of ourselves do the things that we would. Therefore the idea that the old and new man are two distinct beings is not scriptural. It has also been said by gifted brethren that as all living souls were created in and simultaneously with the first Adam, and, being born of him, necessarily partake of his nature, so were all quickened spirits created in and simultaneously with the last Adam, Christ, and that these quickened spirits, being born of him, as necessarily partake of his nature. If we get the idea that this language conveys, it means that Christ was created as Adam was, and that these quickened spirits, whatever they are, were created in him, and that in the new birth they are born again, and not the man. But the Scriptures say the man must be born again, and not quickened spirits. If Christ be a creature of God, and not God the Son, it would be idolatry to worship him as God. We know it is said that we are created in Christ Jesus unto good works, but this refers altogether to the work of Christ in our hearts, and the elect of God, these redeemed and saved sinners, will have something to praise God for in heaven that no unfallen and unsaved being could possibly have. We are not yet perfected, but wait for the final change. We see as through a glass darkly and know only in part, but when time is past, we shall see him face to face, and know as we are known, and shall attain to the full stature of men. Now we press forward to the future, and shall at

last be crowned with fullness of joy, at his right hand. So our new nature is not a distinct being, but it is our God-given nature producing faith, hope and love, and is the evidence that we have eternal life, and shall come off more than conquerors through him that loved us and gave himself for us. Bless his holy name! It is like the leaven in the meal, until the whole is leavened. So shall his people be saved, nothing of them will be lost but their sins and corruption. "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."

What is here written is written in the interest of the truth of God and the peace of his regenerated people, and may the blessing of God rest upon it.

JOHN R. RESPESS.

[At the request of brother Norton, and because Elder Respass was so widely known, and universally loved where he was known, and also because the above article is so clear in its presentation of the truth, we gladly comply with brother Norton's request, and publish it. Brother Norton refers to our own editorial of recent date with approval, and of this we can but be glad, and, we trust, thankful to God. We have been surprised as we have read the above article at the almost identical agreement of our article with the above letter, and can but feel strengthened and encouraged by this similarity. We do not recall ever reading the above letter before, though we may have done so. Elder Respass attended our eastern associations once, and many still remember him, and the excellent preaching he was given to preach among us.—C.]

HATTON, Kansas, April 15, 1906.

ELDER D. B. NOWELS—DEAR BROTHER IN CHRIST:—This beautiful morning I will attempt to write you, as I promised when you were here. I believe this is the second time I have ever tried to write what I hope has been the Lord's dealing with me. When asked to pen it I could not say no, for I am not ashamed of it; though it may be small, very small, it is worth more than all this world to me.

It was in the year 1901, I think, that my trouble first began. In the month of September my father, mother and others first went to Colorado to search for the Old Baptist Church. I thought, How very foolish are such notions of that church and people; my mind was very bitter against father and mother going so far away and leaving us children alone. I at that time was very bitter against the Old Baptists, and something seemed to tell me they would join while at that meeting. When they came home, the first thing that was said was that they had joined and would be baptized the next month, which was October. How I hated that, no tongue can tell. I just made it up in my mind that I would not like the people who came down here to that meeting; still, on my father's and mother's account, I did try not to let them know my feelings toward them. The time came, however, when the preacher and a few of the members came. On Saturday afternoon we went to a schoolhouse about three miles from our place. I did not want to go at all, for I had no desire to hear them, but still I went with them, and I shall never forget that sermon. During the meeting all at once these words came to me: O what a sinner! I could hardly stay in the house, for at that moment I felt that every one

knew how I had felt and what I had said concerning them; my heart seemed as if it would break with the heavy load. Coming home one of the sisters turned to me and said, What do you think of us Old Baptists? Do you think we are a pretty bad people? How that cut me I cannot say; I felt that I could not tell her what I had thought, so I answered, I do not know. Time wore on, and my burden did not leave me. I would try to throw it off, and think it was nothing whatever, and I did try very hard to get rid of the burden, but instead of getting rid of it, it grew heavier and heavier. I went on in that state for about a year, when in April of the spring of 1900 you came down here to hold meeting. At that time I said, as well as thought, I will not like that man, and will not have anything to say to or do with him. When the time came for meeting, however, I went, and what a storm was raging in my heart. I went in and sat down in the back seat, for I did not want to be close to you. When you got up and turned around you looked over the congregation and called for the hymn, "Jesus, lover of my soul." They sang that, then you took your text and started to talk. You had said but a few words when you looked straight at me, and O how that look did kill me. Right there it seemed as if I would surely sink out of your sight, for I felt what a great wrong I had done you, and I felt that you could read my heart as I felt it myself. Your sermon seemed to be preached straight to me, and how the tears streamed down my face. When meeting was closed I went right to the door and turned my back toward you, for it seemed to me that you would come to me, which you did. There were two or three other girls standing there with me, you spoke to them and

turned to me and held out your hand, and O, my brother, I will never forget that moment or your look to me; all you said was, This is pleasant weather, is it not? but I felt that you meant a great deal more than that; I felt that you could read my heart straight through, and I could not look at you, my eyes fell, and if I gave any reply I do not remember it. Then you came on home with us and spent the night. I tried to shun you during your stay, for I did not want you to say anything to me, and you did not. On Sunday morning we all went to meeting again, and I do not think I will ever forget that sermon, it seemed to condemn me. After the close of meeting, father, mother and yourself were going to Syracuse to hold meeting that night. I never wanted to go any place as badly as I did to go there. I longed to hear that sermon, and at the same time I felt they condemned me, still I wanted to go with you. I said nothing of it, however, as I knew mamma and I both could not go. So you went, and that afternoon and night it seemed that I could not live. I had done all I knew to drive away that burden, but still it was there, so that night I knelt down by the bedside and tried to pray, but all I could say was, God, be merciful to me. It seemed that it went no higher than my head, so I lay down and tried to sleep, but for a long time I could not close my eyes. At last I dropped off into a troubled sleep. At dawn the next morning I awoke and raised up in bed, and O what a glorious morning that did seem to me, all my burden was gone, and quick as thought these words came to me: "Amazing grace! how sweet the sound! that saved a wretch like me." I could not stay in bed any longer. I went and called the small children, and as they came out into the

yard they looked so happy, the little birds were singing so sweetly, and the grass and trees looked so green and lovely, my soul was filled with praises and songs, and as I went into the kitchen to prepare breakfast this hymn came to me word by word: "There is a fountain filled with blood," &c., and as I sang it how sweet it seemed to me. I went on in that state for some time. I had not told any one of that morning.

The time came again when there was to be a three days meeting here, and how I longed for that meeting to come, for I longed to meet those people, they were then so dear to me. You had been on my mind very often since the last time I had met you; I felt that you were near to me for the truth's sake. The meeting came and on the last day you came down and preached for us. After meeting you were sitting close by me and turned to me and said, Why did you not come and be baptized with sister Sisson, little girl? How I felt no tongue can tell. I did not want you to know my feelings, for I felt so condemned over how I had acted toward you. That was the first thing you said to me. I could not say anything but I do not know. I did not then know, brother Nowels, why I did not go forward, for I felt it was my duty to do so, but I felt, too, at the same time, I am young, and perhaps they will not receive me, and it would have been just if they had not. I went back from our meeting here, and on the afternoon of Saturday I could not stay away any longer. When I went forward and tried to tell them a few of my feelings, it seemed that I could not say anything at all, but they took me in, and the next morning I was led into the water and buried by Elder W. C. Perdue. As I came up out of the water these words again came to me:

"Amazing grace! how sweet the sound!
that saved a wretch like me."

Now, brother Nowels, you have before you the dealings of the Lord with me as nearly as I can write them, and I will say that this hope has never left me, though at times I get very low, and wonder if it is all imagination. When I turn my eyes to that spot where I felt that my sins were pardoned, and that the Savior was indeed my Savior, and that he had died for me, I wonder why it is that I do not live up to that profession. It does seem that I am so vile and sinful that it is a great wonder such a salvation could be my lot; still, my dear brother, it is my chief desire to live a better life, and to be of some comfort to some one. I wander so often, yes, very often, and do things I should not do, yet through all that my blessed Savior has not forsaken me; he is always near, and leads me on, and gives me grace to overcome all, and to look to him who is the author and finisher of our faith.

I enjoyed our meeting here last week, and I was also glad to have Mrs. Nowels with us. She seems very near to me, why I do not know, but I feel that she is dear to me, as well as to others. I wish very much to visit you both in your home, and hope to do so some time during the summer. Tell her I do not forget her, but remember her during all our meetings, and wish she could always be with us. May God bless her is my prayer. I am much ashamed of myself for not writing sooner, but I will not make any excuses, for to tell the truth I have none. Remember me at the throne of grace. Give my regards to all there, and write when you can.

Your sister, in hope, through Christ,
MARTHA HOLDREN.

YORK, Neb., Oct. 30, 1906.

DEAR EDITORS AND READERS OF THE SIGNS:—At the request of my mother I shall endeavor to write a few of my travels. If any receive a little comfort, all praise is due to the Giver of all good. I was born in Wallace Co., Kansas, in 1888. At the early age of eight or nine years this thought came to me one morning, after attending a Missionary Baptist Church and Sunday School: Why did we not go to Sunday School every Sunday? I spoke to mamma about it. She explained what she believed, and strange it may seem, but I never again had any desire to go. I then saw I was a sinner, although not so keenly as some. I enjoyed reading the SIGNS, and love sprang up in my heart for the people of God. Time went on, until the fall of 1899, when we moved to Gaylord, Kansas; here we could attend Primitive Baptist meetings. I enjoyed the preaching, and always felt it was the truth. At times sin weighed me down, for I felt to be the worst of sinners. The 1st of December, 1903, a brother whose name was Davis Burch stayed all night at our house. He told some of his experience during the evening. I felt as nothing on this earth. As I was about to retire a desire sprang up within my heart to join myself to these people, and I felt willing to do so, (which I had never allowed myself to think of before) but I said to myself, I am not fit, and have no hope. Just here a silent voice said, Why doubt? doubt no more, and by the grace of God I have not. I thought, If it is the Lord's will when we move to York, (which we were then thinking of doing) I shall ask a home among these people I love. Shortly after this I was visiting my aunt in Iowa, who was a zealous worker in the so-called Christian Church. She found

out what I believed, and tried to persuade me I was wrong. I came to my grandfather's, and in the evening placed the Bible so I might take it to my room that night to read it; perhaps I was wrong and my aunt right, but every verse and chapter which I read told me she could not be right. I then came to our new home in York. The question now was, Are the Old School Baptist teachings in accordance with the Bible? When I tried to follow the preaching I could not. That duty which later I must perform came so strong upon my mind I could think of nothing else; day after day it increased. It seemed I must follow my Savior, yet so unfit, so unworthy; only those who have passed through the same can understand. For one year and one month I went on in this way. The last month my prayer day and night was that if it were God's will I would be enabled to go home to my friends and tell them what great things the Lord had done for my soul, which I was enabled to do with fear and trembling on Saturday, May 27th, 1905, and I say to every one who feels that burden, to do the same, for only by it will the burden be removed. Sister Ida Stevens, another sister, joined the second Sunday in July, and we were baptized at the same time, the fourth Sunday in July. O how happy are they who their Savior obey; but when we are allowed to wander from the path, darkness comes.

Our yearly meeting has just closed. It was surely enjoyed by all present. Elder J. H. Ring, of Lincoln, Elder J. Chapman, of Germantown, Elder Smith Ketchum, of Chester, besides our pastor, Elder C. M. Cooper, were with us. A brother and sister joined by letter. The only thing about these meetings I regret is they are too short.

I much enjoy reading the SIGNS; so many tell my thoughts, which I cannot express. I would say, Brethren and sisters, write on, tell of God's wonderful works. Sister Ruth Keene's last letter I enjoyed much, as I did her others, she being near my own age, and our experience in going to school somewhat the same; may God direct her to write again, as well as others who have written.

I submit this to the better judgment of the editors; if laid aside all is well with me.

A little one of the flock, if one at all,
BELLE HANSON.

BLUE SPRINGS, Mo., Sept. 9, 1906.

DEAR EDITORS:—It seems to me I never appreciated the SIGNS as I do now. I am thinking and hoping to go to the eastern associations next spring, my sister and I. There is a great famine, not of bread, but of hearing the word of the Lord. I am cut off from church privileges. O, if it were the will of the Lord, how glad I would be to see some humble servant of our Lord, and hear him preach the unsearchable riches of our God.

I am sending you a letter which the writer wished me to send you for publication, if you see fit.

In love, sweet fellowship and sorrow,
your sister,

SALLIE M. BARTLEY.

MEMPHIS, Tenn., Sept. 2, 1906.

DEAR MRS. SALLIE M. BARTLEY:—Inclosed find post-office money order for fifty cents, as a contribution to help defray the expense of publishing "The Christ-Man in Type." I appreciate your kindness in presenting it, and I appreciate its contents more highly than I can express in words, for I have for many years thought that Jesus had appeared

on earth at various times (since the Tree of Life was in the midst of the garden in Eden) previous to being brought forth by the virgin Mary. Elder Bartley has relieved my mind by explaining that it was in type or figure that it is so; such types as God only did give, therefore the real substance of the types are realized in our triumphant and risen Savior, who now maketh intercession for the saints according to the will of God. Elder Bartley has thus conclusively shown in this book how it is with us that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Therefore I regard Elder Bartley, for this with other things from his pen, as a continuous or lasting gift unto the church of God, and since I know that such offering as he made in this and other writings were by faith, he, like Abel, "yet speaketh," therefore unto every lover of truth I would commend this precious book. As for myself, I have searched the Scriptures at various times for thirty-two years past, and read numerous books and periodicals, and enjoyed them very much, feasting on such as both books of editorials by the late Elder Gilbert Beebe, (with the SIGNS as my favorite paper) Elder S. H. Durand's "Meditations upon Portions of the Word," "Trials of Job," Mary Parker's book, "Feast of Fat Things," "Mercy Deering," "Man Redeemed from Sin and Death," "The Priesthood of the Son of God," with many other valuable books, all of which comforted and instructed me, but none of them were more excellent to me, if equal to this last book, "The Christ-Man in Type." Perhaps it came to hand just at the time I hungered for such spiritual food. Were I competent I would ask for space in the dear

SIGNS to write of my high esteem of this book, but since its sale is pronounced through the SIGNS, that is as evident of its importance to the household of faith as anything I might possibly write. I always feel safe to subscribe for such books as are advertised for sale in the SIGNS. I trust you may realize sales enough not only to pay the actual cost of printing, but enough to let you know our love and kind regard for you, and how we appreciate your kind efforts to circulate the book among lovers of truth, and thus carry out the intent or purpose of your dear, departed husband, one who was among my dearest friends. No one who reads or examines this book will think that Elder Bartley had a pecuniary interest in compiling it, for I think the prices quoted in the SIGNS could not more than pay for printing, binding and mailing. I purpose trying to get others to send for it. My opportunities are not encouraging though, since through physical ailments I cannot get about much. I have a likeness or picture of Elder Bartley in his book "Man Redeemed," and my opinion is that he lived what he preached, and, like Paul, kept the old man in subjection, lest while he preached to others he himself might become a cast-away. I know he had many trials in contending for the faith which was once delivered to the saints, but through his steadfast deportment and writings I know that he was "sanctified by God the Father, preserved in Jesus Christ, and called." I know, too, not only faith was given unto him, but besides faith there were such other gifts as virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. I know that these several gifts (all of them) were in him and did abound, and therefore he was not barren or unfruitful in the knowl-

edge of our Lord Jesus Christ, and thus wherefore (for that these gifts of grace abounded in him) he was one of the brethren who give diligence to make their calling and election sure, and thus through the reign of these gifts of God there was an entrance ministered unto him abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. This book with his last letter to Elder Chick, as printed in the SIGNS, does testify to this fact concerning Elder Bartley, and I do wish I could impress the importance of such living testimony upon the mind of every child of grace, for by it Elder Bartley yet speaketh, and comforts much those who read it.

If you think what I have written will be of benefit in any way, and Elder Chick approves it, do as you wish about publishing it.

With love from wife and myself,

DAVID L. McNEES.

HERNDON, Va., Nov. 19, 1906.

DEAR EDITORS OF THE SIGNS:—As my subscription to the SIGNS expires with the next number I will now inclose money order for two dollars to pay for it another year. I do not want to be without the SIGNS, for I can remember the past comforts it has brought me, but I am in great darkness of mind now, so much so that I feel lost to everything that is good and great, and the Sun of righteousness seems to have gone from my sight for many days past. I feel to be a lone wanderer on the earth, and there does not seem to be any one quite so sinful as I feel myself to be.

“Like one alone I seem to be,
O is there any one like me?”

When I read the experience of so many dear, tried souls in the SIGNS, telling of their many doubts and fears, I stop and

say in my heart, Dear children, you have almost touched me, but not quite yet, for I am a little lower down in this dungeon of sin, and you cannot quite reach me, but you have told me the rugged way all along until now; but you have not quite reached the place I am in. I am in a very dark place, I cannot describe the darkness, for it can only be felt; my heart seems to be a cage of unclean birds, and I feel to say with the poet:

“Can one who is a christian
Have such a heart as mine?
I fear I never witnessed
The effect of love divine.”

I would ask you all this question: Can one grow in grace and in the knowledge of the truth in the night time? My fleshly pride would say, No. But to turn to the kingdom of plants in nature, we will readily see that they grow more in the night time than they do in the day, hence they must be made wet with the dews of the night and watered from the dark clouds of heaven. Jesus said, “Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?” Lilies are often found living in valleys or in lowlands, yet we dread to live in low places, we sometimes call it the “slough of despond;” still we find the bright face of the lily in low places, clothed in much beauty, and of great admiration, standing as a great token, that God is there, and so clothes the grass of the field. Shall he not much more clothe you, dear child of God? For “the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.”

Dear editors, I did not intend to write in this way when I began, I only thought I would say, I now inclose the money for my paper for another year, and to say to you, Go on in your labor of love, sending forth the dear old SIGNS, for it feeds us on the sincere milk of the Word, and this is what all Old Predestinarian Baptists want, which is Christ, the Word of life and salvation; milk tastes better with all the cream in it. I can speak of the joys of the past while in sweet communion with the saints, and in the joys of my first love. O return unto me now, the joy of my first love, I want to go to my Father's house a little child, fall at his feet: Father, I have done thy justice wrong, nor do I deserve thy grace; O return, return, my first love, return.

But I am making this too long, and will close by saying that our dear pastor, Elder E. V. White, is still ill at his home. He has not been with us at Frying Pan Church for many months. His illness has caused gloom to hang over the church, and we all feel to mourn the absence of our dear undershepherd, who has been faithful to us in the many years of the past, coming to us in weakness in himself, but strong in the power of God, determined not to know anything among us save Jesus Christ and him crucified. This has been his theme all the years he has served us, and we feel to love him for the truth's sake. O that the good Lord would restore him to health again; but the Lord's will must be done. We are passing away one by one, and the place that knows us now will soon know us no more forever.

Your poor brother in deep sorrow,

J. F. OLIVER.

HOLLAND, Texas, June 17, 1906.

EDITORS SIGNS OF THE TIMES—VERY DEAR BRETHREN IN CHRIST:—By your permission I will address the saints of our God through the medium of the SIGNS OF THE TIMES, the oldest Old School Baptist periodical in the United States, and the most reliable. Dearly beloved in the Lord, it has been quite awhile since I have written anything for your consideration, but in this you have lost but little, if anything; you have been most wonderfully supplied from wisdom's inexhaustible store of good things by the many contributors to the SIGNS, and this you have shared not alone, for I have all along been gleaned hard by the reapers, and still hope to be allowed to glean in the field of our antitypical Boaz, who by the Father was sent into the world for the accomplishment of a certain object, which was the salvation of sinners. Now let us for a moment inquire as to whether all sinners or only some sinners were embraced in the object. If all were embraced, then all must be saved; but if only some, then some only will be saved, for the angel hath testified, "He shall save his people from their sins." If all are his by the same kind of right, then all must be saved, but if only a part, then only will that part be saved. Paul says, "This is a faithful saying, and worthy [deserving] of all acceptation, that Christ Jesus came into the world to save sinners." If this saying is worthy to be accepted in every sense of the word that he came into the world to save sinners, and if all sinners were to be saved, without exception, then all without exception are saved, for he will save his heart's delight, and if all sinners are embraced in the delight of his heart, then certainly all will be saved. "All that the Father giveth me shall come to me," says Christ. If all sinners

universally were by the Father given to Christ, then all sinners universally must and will come to him. They that have heard and learned of the Father cometh unto me, says Christ. If all sinners have heard and learned of the Father, all will come; but no man can come to me except the Father draw him. If the Father draws all, all will come, for the same cause produces the same results under the same circumstances everywhere, and if Christ shed his blood for all men, and if his blood cleanseth from all sin, as it is affirmed, then all are cleansed from sin. Yet some are condemned. What are they condemned for? Not for sin, because from all sin they have been cleansed by the blood of Christ, in which cleansing their sins were separated from them as far as the east is from the west, and will be remembered no more forever. If all of this be done for all sinners, why will not all sinners be saved? It is certain that sin will not be the cause preventing, for as a thick cloud all their sins have been blotted out; they have all been washed in the blood of the Lamb, and are all whiter than snow, and though they were the children of wrath, and as black as the tents of Kedar, yet by the blood of Christ they are fairer than the curtains of Solomon, and if the obedient life of Jesus is as much for all sinners as for some, why are not all saved, especially so if it is a fact that the obedience of Christ is that which effects the salvation of any? And if the death of Christ avails anything at all in the salvation of sinners, why does it not avail in the salvation of all? We know that some are saved, and we know that all are not saved; some were chosen to salvation, and for them Jesus lived, bled, died and rose again; he became their surety, became sin for them; died the Just for the

unjust, that he might bring them to God; he is their Daysman, Mediator, High Priest and Advocate with the Father, and his thoughts toward them are thoughts of peace, and not evil, to give them an expected end.

Dear editors, do with this as you deem fit. Love to all the saints.

W. M. LITTLE.

WERTSVILLE, N. J., Oct. 26, 1906.

MISS ANNA SUTPHIN—DEAR SISTER IN THE LORD:—It is with a deep feeling of fellowship for you in your experience published in the SIGNS that I make the attempt to write you. I hope that you will forgive me for taking this liberty. When the SIGNS came last week I was filled with joy and gladness as I read your letter, and ever since I have had a desire to write you, and now I am trying to write, and yet my mind seems at a loss as to what to write; but still the beauty of your letter remains with me. When you spoke of comfort in the fact that the love of the brethren remained with you, and that "we know that we have passed from death unto life, because we love the brethren," I could not refrain from crying, for were it not for these words I would have to give up all hope, for it seems, as the hymn says, that I am so vile, so full of sin, I fear that I'm not born again. Now as I look over my past life I cannot remember that I ever desired to really do wrong, but what I desire I cannot attain to, and from what I hate I cannot refrain. But my path was laid out for me, and I have to stand still and see the salvation of God. I am made to feel ashamed at times to think that I am so weak, and that my path is so crooked. I am at a loss at times, and am really a wonder to myself; I am often tempted to do wrong, and then I am

ashamed. Where are the marks of grace in me? Then I have to go back and find all my trust in the grace of God. He said, "My grace is sufficient for thee." As I look back to my baptism, I remember that, to me, it was a lovely day. I had such a desire to go forward, and as I stood and looked at the two sisters as they went down into the water, they seemed to look so humble, and the most beautiful thing to me was to see the Elder following the Lord's command; it was happiness and sorrow together to me. My long desire had come to me, and I felt my unworthiness as I came. At other times I had thought of it, and I could not delay any longer. Before this time something would stand in the way, but in the Lord's time everything was in readiness. It was easy for me to get ready, and I had no fear when I wrote to Elder Chick, yet when his reply came it really seemed too good for me. How glad I was to have my wish granted. When I wrote him I never thought of any one coming but me. I used to be always dreaming of water, but since that time I have had no such thing come to me. In my early experience I would say, When I have repented enough I will come before the church; but I had to be taught better, and I am thankful that I was, for if I had listened to the way of the world's religion I should have had many things to do, and that rest which remaineth to the people of God I should know nothing of. Though I am not prepared to meet all my trials with patience, I know they are all for my good and for the glory of God, and I know that the Lord liveth and reigneth in heaven and in the courts of Zion, and if Zion does not flourish as we think, it is still all right; it only makes us know that all these things are not in the hands of man.

There are certainly enough who say, "Lo here," and "Lo there," but I believe that the Lord is able to bring his elect from the four corners of the earth. I can but say all is well as long as the Lord reigns in the heavens.

Yours in hope,

DELIA HOAGLAND.

NORTH WHITEFIELD, Maine, August 7, 1906.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I will answer your good and welcome letter of the 3rd inst. I am alone to-day, and the longer I put off writing the harder it is to get it done. You spoke of the fact that as one gets older ambition wanes. Sometimes when I think of how it is with me in that one thing, I tremble lest I should lose it entirely. How I used to love to write long letters, and often, and now it is such a task, as a general thing; it has become so much so that I put off writing as long as possible. I also thought in my earlier experience that as I grew older I should grow more spiritual, or better in every way. I am glad that you wrote about that, as well as for all that you have written. But instead of growing more spiritual I have grown in the opposite direction, as it seems to me. I feel chilled through and through. Yesterday I had an impression come over me to get my Bible and hymn-book and read them, but I could not seem to take any comfort in reading the Bible as I wished, but I did enjoy trying to sing some of the songs of Zion. One was this:

"If I must sing, I'll sing of grace,
Which raised me from the fall."

I find myself so changeable I cannot know what the future may hold for me, I can only know it as it comes along. I feel very lonely at times, I miss those who have gone. I often feel as you

mentioned in your letter, that as time goes on there are but few of us left, and that we grow less and less. At times the meetings seem different in some ways; the preaching is the same blessed truth, yet there is something that seems different that I cannot explain, only that it is so. I greatly miss all those who were living when I was taken into the church; there are a few of them still here, but so many have departed. Sometimes I feel willing to live and take things as they come; both naturally and spiritually; then again my feelings change in the opposite direction. I have no just reason to complain, and yet I do complain. I know there never was a more changeable creature than I, and surely none are so unworthy as I am. You spoke of the resurrection as that to which you were looking forward with joy. Sometimes I have had great fear lest that one thing might be taken from me, as some have reasoned otherwise. I have heard it claimed that the resurrection is already past, but I was glad to know that you have faith in the blessed doctrine of the resurrection of these bodies. Of course none of us can know just how it is, but God knows, and that is enough for us, and to believe that it is so. Your letter was a good sermon to me, being both food and drink; I would not have had you write differently. I do not know whether I shall be able to go to our association or not; I should be glad to go, and glad also to have the privilege of seeing and hearing Elders Badger and Coulter. I should miss your presence very much, you have been so constantly with us at these meetings in past years; but these things must be, and I do not wish to be selfish, still I fear that I am. My health has not been the best this summer, although of late I have been

quite well. I think it is a blessed thing that we do not know what the future holds for us. I see brother James Hubbard quite often, and through him hear from others. I hope to be able soon to go down to Whitefield.

I feel this to be a very poor answer to your good letter, but it is the best I can do.

With love to you and yours, I am as ever your sinful sister, yet having hope in Christ,

MARTHA E. GLIDDEN.

SHERIDAN, W. Va., Oct. 21, 1906.

DEAR BRETHREN, SISTERS AND FRIENDS WHO READ THE SIGNS OF THE TIMES:— I desire by the help of Almighty God to talk to you this day through our family paper. When I wrote you last winter, which appeared in the spring (April probably) I was caring for a fast failing and declining aged mother. I saw her pass away calmly and peacefully, as I trust, to a better rest than any this world can afford. I was her eldest child, and she and I had lived many long years together alone. I am the last one of a large family left at the old home; imagine my sorrow, my dear people who have been called to pass through similar trials. I wearied along, grieving and pining away, longing to be among my dear, spiritual people, whose sympathy is true because God is true, and by this all men may know that we are the children of God, because we love one another. As summer ended I was taken with a slow fever, which lasted some weeks. I had care and attention from physician and friends, and by the help of my blessed Savior I partially recovered, and could go a few miles on the first day of this month to see an only aunt in this country, my mother's sister, and there I

witnessed her death on the 5th inst. So, my dear ones in tribulation, when the dark clouds of trouble hang heavily over us, and we cannot see why we are called to pass through such fiery trials, let us trust in the all-wise Disposer of all things to make it plain; he will in his own time and way.

Brethren editors, if you can spare this short, imperfectly written letter room in your paper soon, I would be glad, as I have some personal friends and correspondents who do not know what has become of me. I think this will explain to them, and they can address me at the above place.

Yours in tribulation,

ELIZABETH JOHNSON.

DECATUR, Texas, Sept. 17, 1906.

EDITORS OF THE SIGNS OF THE TIMES

—DEAR BRETHREN, AS I HOPE AND TRUST, IN THE LORD:—I am made to tremble for fear that I am not worthy to call that people whom I do love, as I trust, by that endearing name, but were it not for the fellowship they bear toward me I would almost give up in despair. Sometimes when I am with the brethren it appears to me that they can see what a hypocrite I am while mingling in worship with them before him whom my soul loves. I seem to be of no use in the worship of the Lord of hosts, whom it is my delight to hear others worship. O that I could praise his holy name as others can; if this were so my burden would not, as it seems to me, be so heavy. I feel to be nothing but a poor, stumbling sinner in the way.

Dear brethren, the Lord gave me strength to visit the Trinity River Association, which convened with Liberty Church, Tarrant Co., Texas, on Friday before the second Sunday in September.

This was the first preaching I had heard for a year. My health has been so bad that I have been confined at home, in bed with a fearful cough for about four months every winter, but in the summer I am able to be up and around, and can walk about a little. The Lord gave me strength to visit this association, and it was a glorious meeting to me; there were about ten of the Lord's servants there, who were not ashamed of the gospel of Christ, for they preached the power of God and the wisdom of God, not turning to the right hand or the left to please men. Our God in his infinite wisdom and purpose decreed all things that ever have or ever will come to pass, and his power is sufficient to bring all his wisdom to pass. Men or devils cannot change that wisdom, for he is God and changes not, for who can command a thing and it come to pass when the Lord has commanded it not? Whatsoever he pleases that he doeth, for he works all things after the counsel of his own will, and he does his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand.

When I commenced to write I thought only to let you know that I had not received the SIGNS for September 1st. This is the first number I ever missed, and I have been a subscriber for ten years. The paper is a great comfort to me, for I read many good sermons in it while sitting around in my hours of loneliness; every number comes laden with the truth of the Bible.

Now, dear brethren, may the Lord enable you in the future, as in the past, to stand upon the walls of Zion and wield "The sword of the Lord and of Gideon" in defense of the truth as it is in Christ Jesus, is the prayer of a poor sinner,

M. B. F. JONES.

TAYLORSVILLE, Ky., June 2, 1906.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I inclose you a letter that I received from G. R. Johnson, of Roswell, Ga. Brother Johnson is a stranger to me in the flesh, but I hope we are brethren in Christ Jesus. I saw brother Johnson's letter in the SIGNS OF THE TIMES, and wrote to him and received the following reply, and ask the brethren to think of him in his afflictions. I have not his consent to send this to the SIGNS, but assume the responsibility, and leave it with you to publish or not, as you think best.

Your brother, I hope, in Christ,
J. W. SHELBURNE.

ROSWELL, Georgia.

DEAR FRIEND:—I would like to call you brother, but I feel too unworthy because I am so sinful. If you could see me as I see myself, I fear it would be a hard task for you to call me brother; still I hope we are joint-heirs with Christ in that salvation which he wrought out in his death and resurrection for all those given him before the world began, and this salvation is by grace alone. I am so glad it is free; if it had been otherwise I never could have had any hope, for I have no money to buy with, and my works are so sinful they could not be accepted in the sight of a just and holy God.

I want to thank you for your kind and comforting letter, also for your favor of help; words fail me to express the gratitude and love I have for you, for I know it was the Spirit of Christ that put it in your heart to write to me. I will give you a faint idea of my troubles in this world: I have been sick for some time with what is called dropsy; sometimes I am able to go about a little, sometimes I

am confined to the bed. Why I am thus afflicted I cannot tell, except, "Even so, Father: for so it seemed good in thy sight." My wife is afflicted with prostration of the nervous system, and is able to work but little. I have three small children who are trying to tend a crop for me. It is distressing to the mind of a father to see his little children in the field at work and he himself not able to help them.

I am not writing as I wish to; I hope you will throw the mantle of charity over this letter, and forgive me, for you know that nothing good can come from a corrupt fountain, and I know that I am corrupt and too worldly minded. I am glad that our life does not consist in what we possess of this world's goods, where moth and rust corrupt, and thieves break through and steal. While we are strangers in the flesh, and probably will never see each other in this world, I hope that our names are written in the Lamb's book of life, and it will be our happy lot to meet where there will be no parting, where the wicked cease to trouble and the weary be at rest.

I will close, as I am so nervous. May God bless you.

Sincerely yours,

G. R. JOHNSON.

LIBERTY, Mo., Oct. 28, 1906.

ELDER F. A. CHICK—DEARLY BELOVED BROTHER IN THE LORD, AS I HOPE:—I cannot put off longer speaking to you of the comfort and satisfaction I received in your reply to my request concerning "the strong man and the stronger man," "the old man and the new man." Your reply was received by me at a time when it was much needed, for to me it looked as though the strong man had entered the field, and I was in the midst of the sharpest conflict with each,

and was much cast down, yet thanks be to God, I hope I was not quite forsaken, for when it seemed that the last ray of hope was about to disappear the SIGNS OF THE TIMES for October 1st came, laden with good news. I was minded to turn to your reply, which, as I can hardly help saying, was like when Christ spake to the sea, "Peace; be still." It seemed as if every word you wrote strengthened me and gave me fresh courage to still press on toward the mark for the prize of the high calling which is in Christ Jesus our Lord.

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

Few moments in praise I enjoy,
And they are succeeded by pain;
If a moment in praising of God I employ,
I have hours again to complain."

Dear people of the living God, we are too apt to wander in by and forbidden paths, and then we complain. O how many precious promises we have to comfort us while on our pilgrimage in this vale of tears. But we hear our Leader saying, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." And, "You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world." How many in this day are walking according to the course of this world. We see many, whom once we esteemed as the servants of Christ, who have turned their backs upon us, and who walk no more with us; but, dear people of the living God, stand fast in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage; let us not be unequally yoked together with unbelievers.

From a poor old sinner,

RICHARD WALLER.

PHILIPPI, W. Va., Oct. 31, 1906.

ELDER F. A. CHICK:—My dear brother in the precious Redeemer, our Lord Jesus Christ, as I verily believe with all my heart and soul, though I am a poor, helpless sinner, mourning and groaning from day to day, being burdened with sin, unworthy of God's protection and the riches of his grace. But let the case be as it may, it grieves me when I go astray, and the inclinations of the flesh have brought me so low at times that I have despaired of natural life. This struggle has been going on for seventy-four years, as it were, between life and death. I am nearly eighty-seven years old, and have been trying to preach the gospel of the Son of God to the best of my ability for sixty-six years. Often have I gone into the pulpit with fear that I was not fit for the place, but was like Ephraim, "a cake not turned,"—Hosea vii. 8, one side burned and the other side raw, none of the cake fit to eat; but when I read in the dear old SIGNS the trials of God's dear people, bearing testimony to the same things, it stirs my spirit within me, and I thank God and take courage.

Dear brother Chick, your last editorial, October 1st, in reply to brother Waller, on the Adam man, the old man and the new man, was so scriptural, plain and instructive, that I thanked the Lord that he had raised up men among his dear people to feed them with knowledge according to the glorious gospel of the blessed God in all humility, patience and brotherly kindness. I have patronized the SIGNS for more than fifty years. I was with the dear old editor, Elder Gilbert Beebe, at one time for ten days, and waited on him like a son.

I thought I would just write you a line; excuse mistakes.

J. S. CORDER.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1906.

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.

TRUE MINISTRY.

ELDER F. A. CHICK—DEAR SIR AND BROTHER:—
You no doubt will be somewhat surprised to hear from me, but you will probably remember our conversation when you were in Brantford. I hardly know how to state my case to you without writing a long letter, which I have no thought of doing now. I will simply ask you a question: In the event of my asking for church membership, would the Old School Baptists ask me to be re-baptized? I am told that they would. My reason for asking this question is, that I was baptized by a brother whom I now believe to be in glory, and also I fully believe that he was a child of God when he baptized me, in the year 1884. I also believe that I was a subject of grace at that time. Why then should I be asked, as I think, to cast reflection both upon the brother and upon the name of Him in whose name I was baptized, and who has favored me by his grace? I know there are others who would be pleased to have these two questions answered, and if you should feel to answer through the SIGNS I would be pleased. I need help and I believe you are able to give it.

Yours in christian love,

FRED SIMMONS.

BRANTFORD, Ontario, Nov. 14, 1906.

The closing expression in the above letter has come to us as an appeal of a very solemn nature, and at the same time we feel deeply impressed with the knowledge of our own insufficiency to reply as we ought, yet we remember that Paul said of himself and those with him, We are not "sufficient of ourselves to think anything, as of ourselves; but our sufficiency is of God." We have learned

many times that we can only present that which seems right to our mind, while the application to the hearts of others must be of the Lord. The servants of God are all without sufficiency in themselves, but the God in whom they trust, and who has sent them forth as his ministers, is all-sufficient in himself, and sufficient for them. While feeling our own weakness we do yet feel encouraged to reply to our friend, by the remembrance that our God will supply all our need through riches of grace in Christ Jesus. We do not wonder that this matter seems a very solemn and important one to our dear friend, and are glad that it is so with him, for it is not good when any one can consider these sacred things lightly. Not only the doctrine of God must be regarded as divine, and therefore all-important, but also the ordinances, which he has appointed and commanded to be observed at the hands of all his children, are matters not to be trifled with. They are so solemn that if indeed any one has been baptized according to the revealed will of God in all respects, that one has no right to again receive baptism at the hands of any one. None of us have any right to reject the Lord's work in the least matter. There is emphatically but one baptism, either of the Holy Ghost or water, that is in connection with the order of the kingdom of God on earth. But all dippings in water do not constitute gospel dipping; all immersions and emersions are not gospel acts; all baptisms are not gospel baptisms. We have used these three words to emphasize the fact that "dipping" is "immersion and emersion," and these three words are what make up the meaning of the word "baptism." It is important then that we know what does constitute such baptism as will be recognized in heaven as gospel baptism. John

came, according to the commandment of God, baptizing. There had been many baptizings before this under all the period of old covenant history; some of the sacrifices were dipped in water; the priests and all who ministered in the sanctuary must wash the whole body often; the form of baptism was familiar to all the Jews. But all these former baptisms, or dippings, did not constitute gospel baptism, or that baptism unto repentance which John administered. This we do not need to more than call attention to. What then does constitute such baptism? This is the question in the mind of all who truly love God and who desire to follow him in all his appointed ways. It must lead to great anxiety of heart when any doubt arises in the mind of a child of God as to whether he has been really baptized according to the gospel rule, and this anxiety does not arise from any thought that the baptism commanded of all who love God, is needful in order to regeneration, or to salvation from sin and death and hell, to righteousness and life and eternal glory. The redeemed soul will be anxious solely because a spirit of obedience is wrought in his heart, and his most earnest inquiry will be day and night before God, "What wilt thou have me to do?" The whole reason which any one who is taught of God will have for seeking to follow the Lord is expressed by the psalmist when he said, "What shall I render unto the Lord for all his benefits toward me?" The Lord has done great things for me; he has shown me great mercy; he has redeemed me from death unto himself, and henceforth I am his, and I belong to him; how therefore shall I show forth these things? The first step in this road is appointed of the Lord, as well as all the steps that follow, and that first step is baptism in

water. If this first step in obedience be not taken, then we are not walking in obedience, do what we may. Nothing that the believer does can be walking obediently before God when that believer has not obeyed the first commandment. From these considerations we may see, to some extent at least, how important each and every one who is led by the Spirit will feel this question to be: What constitutes baptism in the sight of God, or what will fill the measure of obedience to his commandment to be baptized? We believe that in the minds of most of our brethren everywhere, three things are needful to constitute valid baptism in the church of God. At least this is our mind, and we think also that in this we have the mind of the Spirit as revealed in the Scriptures of the New Testament. These three things are, first, a right candidate; second, a right administrator, and third, a right manner, or, as it may be called, a right mode. By this last we mean that sprinkling or rantizing, or pouring or cheoizing, will not do, but only dipping or baptizing; in fact there cannot be any modes of dipping or baptizing. Baptizing is dipping, and the other things are not modes of baptizing, they are simply sprinkling or rantizing, or pouring or cheoizing. This we need not argue any further here.

By a right candidate, we mean one who has been born again, of God, and who has come to believe in Jesus, and to hope in him as his personal Savior. If not dipped in water there has been no baptism; if not a believer in Jesus, dipping in water will not be to that one gospel baptism. All this is no doubt clear in the mind of our dear friend, and in the minds of all who are called Old School Baptists.

But the question that troubles our friend, and that, as we know, has troubled

many of the Lord's dear people, and no doubt is still troubling many, is as regards the administrator. Many have said and felt sure that he who administered the ordinance to them was a child of God, and preached the truth as to salvation in Christ alone; why then should not baptism administered by him be valid before God, and in his church on earth? Such souls as these, who are made to desire above all things to reverence God and his ordinances, do well to think well and carefully over this matter. We do not blame, but rather approve, their desire to be fully convinced before rejecting the work of any one whom they regard as a servant of God. But the question is this: Is it enough that one should be a child of God, or is it enough that he should hold the substance of the truth? Are there not some other qualifications needful ere he has a right to administer gospel ordinances? Must not that man be in fellowship with the church of Christ on earth? We are not desirous here of discussing the question as to what is the church on earth, but take it for granted that in this our day the Old School Baptists, as they are called in the north and west, the Primitive Baptists, as the same people are called in the south and the east, Particular Baptists, as they are called in England, are that body of people alone whom God acknowledges as his church to-day. One thing is sure, that if these are the church of God, all others are not; and if others are, they are not. Salvation by the will and choice of God, and the finished work of his Son, is so opposed to salvation by the choice and power and work of man that they who hold both cannot be one people. If one be the people of God, the others are not. This we will not further discuss. Now to return to the question, Must not the administrator of baptism be in fellowship with the church which God has established in the world if his acts can at all bear the seal of heaven? In reply we shall call attention to this one thing, viz., that in all the records of the Acts of the apostles, and in all the epistles, we shall look in vain for any baptism that was not performed by one in full fellowship with the apostles and the church of Christ. In this the early church was but fulfilling the testimony of the dear Savior himself who conferred this duty and right upon his disciples alone. It will be found nowhere in all the New Testament that any work wrought by any who did not walk in fellowship with those who were called the churches of God was accepted, either with God or with the churches. Surely it would seem that this is sufficient for us, and for all who desire to reverence the word of God and to fulfill his will. But, as we have long believed, we have at least one instance recorded of what we call re-baptism, upon the very ground that we have here named, viz., that the administrator was not a competent one. We will not repeat the narrative, but it will be found recorded in Acts xix. We will simply call attention to this fact that the mode of their baptism was right, they themselves were believers; but still the administration was faulty because of the administrator. But one thing has been a source of perplexity to very many of the Lord's children in this connection. Often it has been said and felt that in the ordinance as at first administered to believers there has been the approval of a good conscience, and many souls have felt that in this act they had the approval of God. The thought has been in the minds of such ones, Surely God would not have smiled upon me had I not been walking in the way that pleased him. If

God did indeed own and bless me in the deed, must not that deed have been right, and according to his will? Here many a tender heart has been tried and perplexed. In all sympathy of feeling for all such God-fearing, tender ones we desire to call attention to two or three things here. First, that the revealed word of God is to be our guide, rather than any feelings which we may have had, or which we do have. If the word of God shows us that the three things named above are essential to valid gospel baptism, and in our former baptism any one of them was wanting, then our state of feeling ought not to weigh against that testimony of the word. Our feelings must be brought to the test of the word; God really does approve only what his word commands at our hands. Many have been glad in their first baptism because they thought that in this they were receiving that ordinance which is commanded in the word; this feeling of gladness was precious to them. Any child of God must rejoice when he sincerely believes that he is following the dear Lord's commandments and example, yet in many things children of God have found that they have been mistaken. In that thing which once caused them joy and gladness they can no longer rejoice. One might claim authority to issue naturalization papers to some emigrant who desires to become a citizen in name, as he is already in heart, of this country; in receiving these papers that man would be glad perhaps with great gladness; but soon, when he seeks to exercise the rights and receive the privileges of his citizenship, the proper authority discovers that the papers were issued by one not having authority to issue them, and so he is not after all a citizen. Now he has no more gladness in these papers, because he has discovered they are valueless, yet he can-

not forget the former gladness, but this gladness was a mistaken one; it was just as real and powerful in his heart as though the papers given him had possessed the value that he supposed they did. So the gladness of such as have been baptized by one unauthorized to baptize may be real, because the candidate thinks all is right, and goes forward sincerely, yet this gladness does not prove that it is right, that can only be shown by comparing all things with the word of God, and finding whether they are in harmony with that word.

One thought more occurs to our mind: Can the same door open into two different houses? Can the same baptism which is the door into the visible church, admit one into the house of God, and at the same time into houses that are not the house of God? If we believe (and we desire to say here that this is our settled conviction) that the New School Baptists, as they are called in this country, the Disciples, or Campbellites, and all other sects who practice immersion (and we have named these because they practice immersion) are not the church of Christ in the world, how can the baptism that lets one into their fold or house also be the door into the house of God? A Disciple, or a New School Baptist minister, dips one who is truly a believer, but who is mistaken as to the people where he seeks membership, and that one becomes by that act a member of one of these bodies of people; but they are not churches of Christ, and by and by this soul becomes convinced of this fact; now can the same door admit him into the house of God, we again ask?

We have tried to write as clearly as we know how. The matter is important, and ought to be well considered by all. We know from personal conversation with

him that the mind and heart of our friend desires to know and do right. May God lead him and us all into the knowledge of God's will in all things, and give us grace to walk in that will.

C.

CLOSE OF VOLUME SEVENTY-FOUR.

WITH this number of the SIGNS is completed the seventy-fourth volume. Surely it is remarkable that the blessing of God has attended this publication all these years. In defence of the cause of truth and righteousness Elder Gilbert Beebe, as sole editor, began to publish the SIGNS OF THE TIMES in 1832. It then was a very small paper in size, with few writers. God made manifest his approval, however, and its circulation was steadily increased until it had many thousands on its subscription list, every State and Territory in this country being represented, beside England and Canada. Elder Beebe served faithfully in the editorial work forty-nine years. At his death his sons, Elder Wm. L. and Benton L. Beebe, became editors, and later Elder Benton Jenkins was associated with them. Under their faithful management the SIGNS still prospered. When Elder Wm. L. Beebe resigned his position as an editor, Elder F. A. Chick, the present editor, was chosen, and associated with Elder Jenkins and brother B. L. Beebe until the Lord removed them by death. Brother Chick has continued faithful and steadfast in the doctrine of God our Savior, declaring the whole truth regardless of what others have thought, said or done.

Many were the times the following questions were asked by lovers of truth who appreciated the SIGNS: What will become of the SIGNS when Elder Gilbert Beebe is called home? Who can take

his place? The same questions were asked concerning those who have followed Elder Beebe in the management of the SIGNS, and who now are resting from their labors. But through the unbounded mercy of God the publication continues, and we are encouraged when the oldest subscribers say they detect no difference in the doctrine advocated by the SIGNS now and that of its first issue. Many have been the enemies of the SIGNS; many have been the assaults, but none have dealt it a deadly blow, nor can they while God upholds it by his almighty power.

We now wish to record the mercies of the present year; many have been the blessings, while the work has been attended with much anxiety. We feel grateful to our brethren for their forbearance; no word of criticism has reached us during the year. We have done our best to have the work appear in workmanlike manner, and to have all matter according to the gospel of God and christian experience. We thank all our writers for their kind and excellent communications, which have helped us and encouraged many tried and afflicted of the flock of God. There has been no time during the year when we were short of matter for publication. Not one article has been rejected because of unsoundness, all have had the "certain sound." We have objected to only two or three at all, and this was because of what might have grown out of their publication: either controversy or bad feeling. In our private correspondence our brethren have been kind and courteous, and we feel safe in saying the feeling between subscribers, writers, publishers and editors has never been more harmonious than now.

We thank our subscribers for their

kind and substantial support, and hope all feel satisfied with our efforts in conducting the SIGNS. We also thank those who have contributed toward sending the SIGNS to the poor of the flock; through their kindness and liberality many hearts have been made glad.

We have been blessed during the year with a steady, though not large, increase in the circulation; we have been able to meet all obligations, and shall hope to begin 1907 with as bright prospects as for many years.

Good by for 1906. K.

SINCE we published the suggestion of Elder J. M. Perkins that all clerks of our associations send him a copy of their latest Minutes that he might ascertain the total number of Old School Baptists in the United States for the benefit of the "Bureau of Statistics" at Washington, D. C., Elder Perkins, through his paper, has said, owing to the fact that so many are opposed to the proposition he will have nothing more to do with it. This ends the matter so far as the SIGNS is concerned. K.

MARRIAGES.

By Elder Silas H. Durand, Nov. 15th, 1906, at noon, in Philadelphia, Pa., Wm. H. Stout, of Southampton, Pa., and Mrs. Josephine W. Trego, of Newtown, Pa.

By Elder T. M. Poulson, November 14th, 1906, at the home of the bride's mother, near Pittsville, Wicomico Co., Md., Charles S. Perdue and Miss Anna Beauchamp, both of Wicomico Co., Md.

By the same, Nov. 18th, 1906, near New Church, Va., James C. Corbin and Miss Nellie Middleton, both of Accomac Co., Va.

By Elder D. M. Vail, at his home in Waverly, Pa., Oct. 30th, 1906, David O. Turrell, of Scranton, Pa., and Miss Addie Vail.

By the same, Nov. 17th, 1906, at the home of the bridegroom's parents, Locktown, N. J., Charles R. Myers, of Philadelphia, Pa., and Miss Amelia Dean, of the same place.

OBITUARY NOTICES.

Mary H. McCullers Chason was born June 23rd, 1851, was married to John Chason August 22nd, 1872; to them were born nine children, two of whom preceded her to the grave. She joined the Primitive Baptist Church at Olive Grove, in Decatur County, Georgia, Sept. 20th, 1896, and was baptized by Elder P. T. Everett. Sister Chason was a firm believer in the doctrine of salvation by grace, through the atonement of Jesus Christ, without any conditions. She was a true and faithful member of the church, always present at meetings when she was able, ever ready to do her part in everything for the benefit of the church. Her death is greatly felt by the church. I have often received great comfort when sad and cast down in spirit, in conversing with her about the things of God. She was a true, faithful and devoted wife, a fond and patient mother and a friend to the poor. But she had filled her time on earth, and on the first day of November, 1906, the Lord called her home from her sufferings. In her last days, ye hours, she called her heart-broken husband and children to her and told them not to weep for her, for she would soon be in her happy home, free from all suffering and trouble.

On the second day of November, 1906, her remains were taken to Pisgah Church, and after a short talk by the writer from 1 Cor. xv. 49, were laid to rest in the cemetery, there to await the second coming of Christ, when she will awake in his glorified likeness and reign with him forever, where there is no sorrow, pain or death. We would say to the bereaved and loved ones, Grieve not as those without hope, but look to God for comfort, which he alone can give.

E. S. WARD.

IRON CITY, Ga.

MY mother, **Nancy Brayman**, died August 17th, 1906, at the home of her daughter and son-in-law, Amelia A. and Peter L. Billings. She was born Dec. 5th, 1816, she was nearly 90 years of age. She experienced a hope when about fifteen years old, and united with the Middleburg Church in 1832; she was a professed follower of Christ for more than three-score and ten years. She was always present at the Saturday and Sunday meetings unless sickness or something unusual prevented, until the last few years, being kept away by the infirmities of age. She loved to meet with the brethren and sisters in Christ and converse on the subject of redeeming grace and dying love. She was a firm believer in salvation by grace and grace alone. She was the widow of Benjamin Brayman, who was born Oct. 13th, 1807, and died Jan. 7th, 1890, they having lived together fifty-five years. We, their children, miss our much loved and highly respected parents, but our loss is their gain, for we believe they sleep in Jesus, blessed sleep, from which none ever wake to weep.

HELEN J. POTTER.

LEEDS, N. Y.

**CONTRIBUTIONS TO AID IN SENDING
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Attie A. Curtis, Mass., \$1.00; A Debtor, Mich., \$5.00; Elder J. D. Hubbell's sons, N. Y., \$5.00; Mrs. John Pettit, N. Y., \$3.00.—Total, \$14.00.

CHANGE OF ADDRESS.

SISTER Lydia C. Ray having changed her address from Bono, Texas, to Egan, Johnson Co., Texas, requests her correspondents to address her at the latter place.

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D. BARTLEY.

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

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