

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

TOUCHET, Wash., Nov., 1911.

DEAR BRETHREN EDITORS:—My mind has been exercised of late upon the loving-kindness of our covenant-keeping God, and upon the wonders of his grace as manifested in the vessels of mercy. To-night my mind seems to have been carried, as was the mind of John upon the isle of Patmos, when he was blessed to behold the wonders of divine grace, and to hear and understand the glories of the Alpha and the Omega. Some of these wonders which come to my mind I would like to tell to the tempest-tossed souls, not because they do not know them, but because they do know them. First, I want to say that we must know the truth before we can tell the truth, and if we have not the discernment between truth and error, one is as good to us as the other. If we have no vision to discern, the night is to us as bright as the day. Jesus in all his teaching ever said, “Watch,” “Take heed,” and the apostles ever admonished the saints to watchfulness, and to take heed to the doctrine, and to continue in the things which they had been taught. Now my mind has

been called to the doctrine of our God and Savior. There are as many doctrines in the world as there are lords and gods, and the apostle tells us that there are many. Moses said that His doctrine should drop as the rain, and his speech distil as the dew upon the tender grass. We look for the fulfillment of all such declarations and promises, and when we see them demonstrated the effect in us is as the rain and dew upon the tender herb. The people of God are described in the word as an afflicted and poor people. The doctrine of God has distilled as the dew in their hearts and minds; this they know, and because of this they are made to cry for mercy and to say, “By the grace of God I am what I am.” Now, being helpless people, they are the characters in whom God displays his strength. I could to-night, if time and space would permit, bring an innumerable cloud of witnesses in whom God has shown and is showing his power, but in the mouth of two or three witnesses every word shall be established. To Abraham and Sarah the promise was made, and so far as nature was concerned there could be no hope of its fulfillment, but the doctrine of God to them was, It shall be, and so,

barren though Sarah was, when the fullness of time had come the doctrine began to drop as the rain, and the barren became fruitful, and in the extremity of that seed in Egypt we see the doctrine of God led them safely from under the yoke. In the affliction of Job, so that he became a reproach to his wife to the extent that she bade him curse God and die, the doctrine of God was displayed, and Job could say, "Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?" And Job also said, "When he hath tried me, I shall come forth as gold." These expressions were the fruit of the doctrine of God. Jesus said, By their fruit ye shall know them. But let us notice a little further in Job's case. I feel to-night how applicable is this lesson to ourselves. It seems to me that in order to know Job and his afflictions, we must be partakers of the sufferings of Christ. While his friends professed to know more of the suffering of Job and of its cause than did Job himself, their own speech betrayed them. Let us notice what they told Job of the cause of his affliction. Even now when souls are afflicted and clothed with sackcloth, similar things are said to them. O dear brethren, do you know what the plague of that dread disease is? How true the words of Job, My complaint is bitter; my stroke is heavier than my groaning. To-day, when it seemed that I could not bear my stroke any longer, my mind was called back to this wonderful display of the doctrine of God. Job's friends told him to change his course of life and become acquainted with God, and thereby good should come to him. It seems to me that if our brethren who advocate "conditional time salvation" had felt the

stroke as Job did, they could not say any longer that God has given us eternal salvation and then left us to accept or reject here the joys of that salvation. Job said of his friends that they were miserable comforters, and the Lord said that they had not spoken the thing that was right concerning him as his servant Job had. Notice what they promised Job if he would only turn his course. It was silver and gold and prosperity in this life, and many such things. I do not think, more, I know that these things did not distress Job at that time. His soul, his heart, was afflicted. What is all the gold of Ophir, and the cattle upon a thousand hills, to the soul that is afflicted? It is all vanity and vexation of spirit. We are not purchased with such corruptible things as silver and gold, but with the precious blood of Christ. So Job could say, "O that I knew where I might find him!" and, like Job, how we long for him, and we go forward, and he is not there, and backward, and we fail to find him, and on the left and the right, where he doth work, and we cannot find him.

"Like one alone I seem to be;
O is there any one like me?"

Yes, dear soul, Job was like you. Daniel in the den of lions is your brother. The poor man that fell among thieves is a near kinsman, and upon such the doctrine of God doth drop as the rain and distil as the dew, to the extent that it publishes the name of the Lord; it declares that he is of one mind, and none can turn him. What his soul desires, that he does; he rules in the army of heaven and among the inhabitants of the earth. He it is who has created us in Christ Jesus unto good works, which he before ordained that we should walk in them. Bless his holy name for all his promises. While in this life we shall

have tribulation, but in him we shall have peace. He said, "Peace I leave with you, my peace I give unto you." How sweet to rest in the glorious doctrine of God our Savior. He is a very present help in every time of need. I feel that his doctrine is distilling in my soul to-night while I am bound here, as it were, in prison, and cannot meet with his dear saints. I know and feel that the day is close at hand when I will be released and be permitted to meet and dwell with the dear saints, and see Jesus as he is and be like him. This hope is predicated upon the grace of a merciful God. It seems most strange to me to hear one who claims to be an Old School Baptist say, O do not preach so much doctrine, but teach and exhort to practical godliness. But what is practical godliness? It is the fruit of the Spirit. Jesus said, The Spirit shall take of the things of mine, and show them unto you. He shall guide you in the way of all truth. They are led by the Spirit of God. Practical christianity is the result of this leading of the Spirit. This is what Moses called the doctrine which should drop as the rain and distil as the dew, and out of the dropping of the doctrine grows up every virtue of practical godliness. And "without me," said Jesus, "ye can do nothing." So he is the Rock, and his work is perfect.

Let us now notice the publican. Let us see his contrite and helpless spirit, and hear the fervent prayer that fell from his lips. He could not so much as lift his eyes to heaven. Is this your condition? Then you can fellowship him. You can sup with him and he with you, and if so, you can testify to the doctrine of God; for his doctrine is that they who hunger and thirst after righteousness shall be filled, and they that seek shall

find. Therefore a word to this character in the way of exhortation is profitable. Such exhortation is fraught with the doctrine of God. To such ones I would say, "Be of good cheer." As the servant of Abraham began to bedeck Rebecca with the jewels of his master, so we, when we find the Rebeccas, draw from the storehouse of doctrine the precious promises of God, and apply them experimentally, and such an one will answer as did Rebecca, I will go. Hence the ability of the will and the strength to go are of the Spirit manifest in the experience of the souls of his chosen ones. Praise him, O my soul. Praise him with all thy powers. This is practical godliness.

Next I will notice the man who went from Jerusalem to Jericho, who fell among thieves, and they stripped him, and wounded him, and left him half dead. Where is there an exhortation aside from the doctrine that would help this poor man? He is no exception to the rest of the children of God; he was only a representative character. The priest and Levite both saw him and passed by. They were as powerless to help or comfort him as were Job's friends to do him good. All they had to offer for relief was obedience to the law. The law could indeed show him how foolish he was for transgressing, but there was no oil in it for his wounds. So the priest and Levite passed by. Hence all our hope for relief through the deeds of the law perished from us in time of need. But when the doctrine of God began to fall as the gentle rain there was refreshing indeed. The good Samaritan in the parable was provided with grace and truth, and he had compassion; he poured in the doctrine (oil) and dressed the wounds in his tender mercy, and placed the poor man upon his own beast, repre-

senting the sovereignty of God, and took him to the inn, which I think represents the church, and bade them care for him, and promised that he would pay all the cost. We all often wonder how the church can bear with us. There is but one cause, and that is, Jesus pays for all the trouble of his people. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." It is a sad thing to see church members become negligent about attending stated meetings, and we feel sad, yet there is nothing that we can do to help them. I do not condemn my brethren as some do, but my sympathy goes out to such, for I know that they are in a cold and lifeless state, and I know that the doctrine of God is the only thing that can reach such a case. Nothing but a shower of divine grace can revive the withered plants. When I can feel and realize that all things work together for good to them that are called, and who are taught of God, whether at home or abroad, whether on the land or on the sea, or even in the flames, then I know that nothing can harm them. The doctrine is the shield. "I, I am thy God, and will still give thee aid." Even down to old age all his people shall prove his sovereign love. It is not all who are good and obedient, but all his people. They are his workmanship, created in Christ Jesus unto good works, which he before ordained that they should walk in them. I believe that all these characters whom I have named were walking in these good works, while clothed in sackcloth and sitting in dust and ashes; while in the den of lions or in the fiery furnace; while so humiliated that they could not look up to heaven, and while falling among thieves. Some of our

brethren say that our God predestinated all the good things, but that with the evil things he has had nothing to do. They say that all the good things work together for good to the saints, but that evil things do not, and they claim to be wise enough to tell what is good and what is evil. Paul said, "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." I believe that our God never has failed to exercise one of his when he has chosen so to do.

I must close. This is the first I have tried to write for a long time, and this letter must show to you the unsettled condition that my mind has been in for a long time. May peace, mercy and truth rest upon the household of faith for Christ's sake. Pray for me. If a saint I am the least of all.

Your brother,

J. T. BARNES.

SOUTHAMPTON, Pa., Nov. 14, 1911.

DEAR BROTHER CHICK:—I lately found the inclosed letter, which tells the old, old story so clearly that it seems it ought to be shared with the readers of the SIGNS, who so much enjoy that kind of history. Had it been published years ago it would have met the notice of many who would have had a strong personal interest in it; now many of them have gone from earth, as she has, to their eternal home; but it does not need this to commend it, and I am sure that many who never heard her name will feel a strong union of spirit with hers. That strong desire which she continually expressed, not to deceive, not to presume, can only be felt by one who has seen the

Lord high and lifted up, and the glory of his train filling the temple.

Yours in hope,

CLARICE E. DURAND.

DULANEYS VALLEY, Md., Oct. 24, 1886.

DEAR CLARICE:—Your letter of love and welcome was received, and how kind of you to take so much thought and interest in me. I appreciated it very much, but felt so little and unworthy of it all. I intended answering your letter immediately, and did commence two weeks ago, but was interrupted. I will now try again. As to answering your questions, I feel that it is more than I ought to attempt, yet if there is any one for whom I should try to do this it is you. I have often thought this past summer of writing to you and telling you of some of my feelings, and of what was strongly impressed upon me, but I never could quite get the consent of my mind to do so; I think it was the fear of deceiving you that kept me from it; I had so little assurance that there was any reality about it all, and now when I come to pen down my feelings there seems to be nothing to tell. In regard to how I have felt for the past few years, I hardly know where to commence. If there had been any marked beginning, as so many refer to, I think that I should not have so many doubts about it. It was not very long after mother's death that I found myself often engaged in reading the Bible and perusing the SIGNS with a deeper interest than I had ever felt before. I remember thinking, Why is it that I take so much more interest in this kind of reading? But I attributed it to my lonely condition, and that I was trying to fill her place. It was not long before the desire became so great with me to see the contents of the SIGNS when

each copy arrived that I could hardly wait for an opportunity to read it privately, for I did not want any one to see me taking unusual interest in the paper. The first reading in it that I would do would be the experience of some one. I would think sometimes while reading that I had some such feelings, and that would occupy my thoughts very often. When I went to meeting I thought that Elder Grafton was preaching much plainer, and much more on experience, for I could understand him much better, and felt much more interested in what he said, and would think about it afterwards. One night in the early part of the winter of 1881 I experienced some feelings that I had never passed through before. I have never tried to describe them, and do not think that I could do so satisfactorily to any one. After this state of feeling subsided a little I went to bed, but not to sleep, and for the first time the thought came to me, Can this be a spiritual change which has come over me? But I soon felt that could not be, for I felt myself a poor, condemned sinner, and how could I be noticed in this way? I continued reading the Bible and SIGNS, trying to find some comfort for my burdened mind, but not much did I get. But the feelings of that night I never forgot, and sometimes when I have been almost ready to sink in despair my mind goes back to it, and there seems to be some power about it that holds me up. I would not have told any one about it at the time for anything; I felt as though it was the secret of my heart, and that it belonged to me. I began to look for the experience of some one who was led like me; I was grasping at everything of the kind. If I were where there was any conversation upon the subject of religion going on I

was all attention. Of one thing I was sure: I had an inquiring mind after the things that pertain to the kingdom of God, but what caused it was constantly on my mind; was there any sure foundation for it? So now for nearly five years I have been moving along with this subject on my mind nearly all the time. My mind has been so distressed at times that I knew not what to do, and all my prayer has been, "God be merciful to me a sinner," and for some stronger evidence that I had met with a change of heart. There have been times that I have felt encouraged; sometimes in listening to preaching I have felt that it was all for me, that this was just the way I felt; then again I have gone to meeting and have not felt one bit comforted. Sometimes there would be just a word or two that suited my case; I would then feel that I had been well repaid for going. I did enjoy the association at your place, the preaching was so comforting, and my mind seemed to be in a state to receive it; I shall never forget it. One evening at your place Elder Chick made some remark to me, and the manner in which I answered him caused him to ask me a few questions. A week later we accidentally met in Philadelphia, and came on to Baltimore together, and we had some talk on the subject. How I regretted it afterwards, for I felt that I had been talking of something that I knew nothing about, and had deceived him; but the greater part of the time this last fall and winter I have felt in a more comfortable frame of mind. I have never been able to state when that comfortable feeling came upon me; how often I have wished that it had been a sudden awakening, and that I could have felt it more forcibly. It was just a kind of satisfied feeling, and that I could put all my trust

in the Lord. I had never felt like putting my case before the church, though my desire was to do so some time. I felt that if I were a subject of grace I would be made willing in the day of his power. In the early part of the spring my mind became very much exercised upon the subject of obedience, but when I looked for the evidence that I should take such a step it was so little that I felt I had been deceived. I felt that I would rather remain where I was all my life than deceive the church, still I could not get that feeling off my mind. The first Sunday in May I attended a baptism at Harford, and when the candidate was being led up out of the water I thought, Will it ever be so with me? It was my sincere desire to be baptized if I could only feel that I was a fit subject. While meditating upon this Elder Grafton passed by, and as he did so he said, "Lydia, your turn next." How he startled me. I replied, "I do not know," which was just the way I felt. But his remark surprised me very much, for I did not know that he knew anything about my feelings. I had never said a word to them, nor they to me. I had often thought there could not be any change in me, or some of them would have noticed it and have said something about it. His few words were of great encouragement to me, for I now felt that I could say something to him about my feelings, but still I did not. Two more months passed away, and the first Saturday in July Milton came over and asked me if I wanted to go to the meeting, and I said I would go with him, for I knew that there were two expected to come before the church, and I did want to go. After preaching, they related their experiences and were received. As much as I desired to be numbered among them, I

did not then feel that I could go forward. I wondered if ever I would have strength given me to do so, for I knew that I had none of myself. As we were riding along after the meeting Milton said to me, "I thought that you would have something to say this evening." I said, "Not this evening, but I may before long." This was the first time he had ever spoken to me upon the subject. The two following weeks my mind was in a very distressed state; I was filled with doubts, and felt that I must have a talk with some one, yet I did not feel that Milton was the one for me to go to, as his natural feelings of anxiety for me might make him overlook the important points. I wanted an impartial judge of my case, and felt that Elder Grafton would know, and would tell me whether he thought there was any reality in my experience, or whether it was all imagination, so I told Milton that I would like to have a talk with Elder Grafton. He came the next Saturday, on his way to Warren, and I told him as well as I could about my feelings. He encouraged me, and said that he had observed a change in me for some time. As much as I had dreaded the interview, I felt encouraged and relieved for a time. Two months more had nearly passed away, and church meeting time was coming again, and I felt that I would go before them and let them decide the case for me. When the day came I went to the meeting, but the nearer I got to the place the darker everything seemed. Elder Grafton preached a very comforting sermon, and when the invitation was given I felt as though I would sink through the floor; how could I go forward? yet something seemed to urge me to go. I knew that I was not satisfied as I was, but O the trial of that evening, I shall never forget it. You

ask how at last I was able to give voice to my feelings. I finally went forward, but there was not much voice given me, and what was given was very unsatisfactory to me, and it must have been more so to the church, but I was received, and baptism was arranged for the next morning. How often I thought of you that evening, and of the night which I had passed with you after you came to the church, and how I had sympathized with you as far as my natural feelings could do, but how little I then knew of the trial you were passing through. I stayed at Mr. Varnes' all night. Mrs. Ridgely was with me, and I was very glad that she was, for I could unburden my mind to her. After retiring it was a long time before I fell asleep. I feared that the ordinance of which I was to partake in the morning was only form with me, and it seemed like mockery, but when I awoke in the morning I felt as though I did have some little feeling about it, for which I was very thankful. When I was raised up out of the water I felt like praising the Lord that what I had so long desired had been granted me. When I came to partake of the Lord's supper I felt, This is more solemn still. I questioned, Is it right for me to do so? Altogether it was a solemn day to me. The next day I felt as though it was all a dream, but in the evening as I went to my room, to be by myself for a little, I began to realize it was indeed a reality, and O how wretched I felt. How could I ever go among them again? I had deceived them. But the next day I felt better, still it was a serious subject with me whether I had done right or not, but, as a general thing, I have felt in a more comfortable state of mind since then than for a long time before. I feel through it all that I must give to God all the glory,

for I could do nothing of myself. I was as helpless as a little child, for though I often tried, I got no further on.

I must stop lest I weary you with reading. I have expressed very imperfectly what I had to say, and have gone over a good bit of paper to do it, and I fear that you will be much disappointed when you read it. I hope that only your eyes will see it, and, knowing your kind heart, I feel sure that if the substance is only right you will overlook the manner in which I have put it down.

Oct. 25th.—I have been reading this letter over, and have been deliberating in my mind whether I shall send it or not. There seems to be little in it all, yet I do not know when I shall ever be able to do better. I know my inability to express my feelings as I would like, and have just put them down in the manner they came to my mind. I remember the first time that you and Elder Durand visited us. When Elder Durand bade me goodbye he said to me that he was always under the impression that I was a member of the church, but had just learned differently. As much as I then hoped that I might some time be, I did not have the courage to tell him so. I have often felt that if I could have been a little more communicative on the subject I would have felt better, but I always felt so ignorant concerning everything connected with religion that I hesitated to converse on the subject.

Your little sister, if one at all,
LYDIA A. DANCE.

LEESBURG, Va., Nov. 30, 1911.

DEAR BRETHREN:—Inclosed you will find a letter to me from my cousin and sister in Christ, Mrs. Viola T. Kulp, who was baptized in August of this year by Elder S. H. Durand, at Southampton,

Pa. I requested her to write me her experience, and she has done so. It is very interesting to me. I think a letter of this kind is doubly interesting if one is personally acquainted with the writer. Do with it as you deem best, but if you do not publish it kindly return to me.

Desiring the blessing of God upon your labors, I am yours in gospel bonds,
H. H. LEFFERTS.

SOUTHAMPTON, Pa., Oct. 24, 1911.

DEAR COUSIN:—I was glad to hear from you, and will try to do as you requested: tell you a few things the Lord has done for me. I should have answered your letter sooner, but did not seem able to write, and I now hope you will excuse all of my mistakes, for, as you know, I never had much of an education, and may not be able to make plain my feelings, as I do not know just how to express them. In writing to your mother I feel that she never sees mistakes in my writing, for I feel that she loves me, she has always been so good and kind to me. You spoke of my writing you of my experience; I hardly know how, as for day and date I cannot give them. To begin, the first I ever thought of the dear Savior was at the deathbed of my father; while he seemed unconscious of earthly surroundings, he seemed to see and talk of heavenly things, things that were beautiful, and the sight I then witnessed as the breath left his body is something that I can scarcely describe, for I do not know how to make you see it as I saw it. It was as a great light, so brilliant, like no other light I ever saw; it was only for an instant, like the opening and shutting of a door, as going from darkness into a great light; it was so beautiful, the sight I have never forgotten, and often a feeling of longing

for something better in this life would come over me, a feeling of homesickness that I could not describe, a longing for something, I knew not what. I once wrote to my sister of my feelings, and she wrote me, telling where to find rest for the weary soul, but the feeling would pass away, and I would go on the same, only worse if anything; then again I would think, I will try going to meeting, but could not find what I sought; then I would think, I will just have a good time and forget it all, but all the time a feeling of unrest was there. At one time your mother was staying with me, and I kept her up talking to me half of the night. I often wondered what were a christian's feelings; they must be of great happiness and of love, which I knew I did not then have, but which I now hope I feel. One morning as I was driving along the road (a road I had often traveled before) I looked over the hills, and a feeling came over me, How wonderful, how beautiful; I thought I never saw it so before. A feeling of gladness came over me, and I wanted to call out for every one to see all the beautiful things that God had given us, that I must sing aloud; I, who could not sing a note, must sing, "Praise God, from whom all blessings flow." I cannot tell how happy I felt. Then time passed on, and I seemed to forget. One day a minister called to see me; he talked to me, and I told him I was not happy nor satisfied with the way I was living. He then prayed for me, but I was not satisfied, I was still wanting something, and my cry was for the Lord to have mercy and direct my steps and give me the rest I desired. Soon after, the great trial came, the dear child whom I so loved was taken away, and I thought I could not bear it, but the dear Savior gave me strength

and comforted me. I prayed to the dear Lord that I might know and understand and feel his love within my heart, and I longed to know that the dear child was happy, and prayed that God in his mercy, and if it were his will, might let me know it were so. I felt that God answered my prayer. One day there came to me a feeling as if she was hovering near me, as if I only had to turn, put out my hand and touch her, she was so near. O, she seemed so happy that I could hardly believe she was not there; and again, soon after, she appeared to me in a dream; she came to my bedside, and I cried out to her, O Bessie, how could you leave me? and her words to me were, Mother, God made it easy for me to go. Then I said to her, How could you leave Frank? Again she spoke and said, Poor Frank, I am so happy, I could not come back. Then she vanished, and I awoke with the feeling that the Lord had answered my prayer. I could not grieve for her any more, but I then saw myself a great sinner as I never saw it before. I sought the Bible and tried to read, but I could only cry, Lord, have mercy. One night these words came to me as if spoken: "Come unto me, all ye that labor and are heavy laden." I felt that I was indeed weary and heavy laden, and O how I longed for rest. I wrote to your mother, and she told me to read the third chapter of John, eighth verse. I read, and thought, Can it be? After those words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," I thought I would like to hear Elder Durand speak from them some day, and to my surprise he read them for a text. I thought your mother must have told him of my desire. Some time afterward these words came to me: "Do I love the Lord or no? Am I his, or ;am

I not?" I did not know where these were to be found, so I went to mother and asked her. She gave me the hymn, and for days I kept asking myself: "Do I love the Lord or no? Am I his, or am I not?" Then a feeling of happiness came to me with these words: "The Lord is my shepherd; I shall not want." It seemed as if I were singing them in my heart night and day; my first thoughts in the morning were those words. One night, while trying to pray, and could not, I heard these words: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." I went to meeting on the following Sunday, and Elder Durand spoke to me and told me he wanted to come down and see me. All that week I watched and waited for him, but he did not come. I then wrote to your mother, telling her of some of my feelings, and she advised me to go before the church and tell them my story. I thought I could not, but prayed for the Lord to direct me and give me strength, for there was a great weight bearing me down. I went to the Thursday meeting, in August, and Elder Durand asked me if I had anything to tell. I said, No, and the weight seemed heavier than before. On Friday I saw Elder Durand coming, and I said to mother, He need not come, for I will not say anything; but almost before I knew it I was telling him of my hope, and the things the Lord had done for me, and after that I felt much happier than I had for a long time. I went to the church meeting and told my story, and was received by the church. I came home feeling as if a great burden had been lifted from me, still I had doubts and fears that I might be deceived and was deceiving others, but on Sunday morning it seemed as if doubts

and fears had left me, and that I truly had found peace and rest after the storm. It was as if a great storm had been raging for days, and after the storm light had broken in and all was peace and sunshine. Sunday morning Elder Durand asked me how I was feeling, but I could not tell him; it was as if I had no more doubts, no more fears; all was peace and rest, rest in the Savior's love; I cannot describe it. Some time after I was again asked how I was feeling, if I had any doubts. I went home thinking to myself, Was the peace I felt not right? and I was worried for days about it. At last I thought, I will search the Bible and see if I can find anything to comfort me. I opened it at random, not knowing of any particular place to look, and the first words I saw were: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." O what comfort I found; what more proof did I need of the Savior's love than that?

Dear cousin, I fear you will find many faults in this, for I do not quite understand how to express myself; if you find it too tiresome throw it in the fire and it will be all right. Remember me to cousin Ella. My love to all. Your unworthy sister, if I dare call myself a sister,

VIOLA T. KULP.

NEW YORK, N. Y., Nov., 1911.

DEAR BROTHER KER:—I have a desire to write you concerning the joy that was mine while listening to your preaching last Sunday. I believe if the desire is of the Lord that he will so enable me to write that you may be encouraged to press on and on, having this evidence, that at least one poor soul has been comforted by your preaching. Sometimes I am

made to wonder if it can be possible that such gifted ministers as I feel you to be can get as low in spirit and have the doubts and fears that this poor worm of the dust has had to encounter, but when they preach to me as you did Sunday I am made to feel that surely such ones have been down in that pit of miry clay from which God alone can raise them up, else they could not describe so minutely the rough and rocky way, and when one has been built up, strengthened and encouraged by one, and is impressed to tell him of it, I believe he should do so, for, to my mind, this is the way we are to benefit each other, by showing our love one for the other, and speaking often of the glorious things pertaining to the Lord and his kingdom. Indeed, "Glorious things of thee are spoken," and how wonderful to me were many of the things you said. I felt that I would rather be blessed to preach Jesus with such power than to have ten thousand times the honor of wearing the crown of the king of England, or that of being president of the United States, the head of the greatest nation on earth. Verily there is nothing which man can bestow that can begin to compare with the high and sacred calling to preach His everlasting gospel. I told sister Risler that the brethren ought not to let you do anything else. I have been in a desert land a good portion of the time during the past several months, sometimes almost doubting the reality of God, but the Lord's ways are not our ways, and while at times I feel like old Jacob, that all these things are against me, that I have not a friend in heaven or on earth, after the clouds have drifted away I can behold some of the inscrutable wisdom of God in leading me into paths I had not known before, and teaching me that he is Lord, and beside him there is no God.

As I journeyed to the meetinghouse Sunday morning I felt light in heart, and hoped the Lord had prepared the soil, and would cause the seed to be sown in good ground, that it might take root downward, spring forth upward and produce a copious fruit, and when you gave out the first hymn: "Amazing grace! how sweet the sound!" &c., I was reassured of my feast. It is amazing, and what a glorious thing to be given a hope that we were embraced in that grace covenant between the Father and the Son before the foundation of the world. Jesus has triumphed gloriously, and we are complete in him, lacking nothing, and it is all just as certain as if it had come to pass. I thought you made it very plain regarding the absolute certainty of the salvation of the Lord's people; nor will he cease to love us if we do evil. He is a God of love, and changeth not, and the apostle Paul says nothing can separate us from the love of God; "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." Such love, how wonderful it is. We can only belittle it in attempting to describe it. One of the writer's says: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Not that we have done anything worthy of his love, for he loved us before the foundations of the earth were laid, long before we were made manifest in the flesh, and we love him because he first loved us, and has drawn us with loving-kindness to know him, whom to know is life eternal. But does the Lord love such as feel themselves strangers here below, and are made to realize what Christ meant to convey

when he said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head"? To my mind this is the class he came to save, and when one is made to feel this, is it not an evidence that the Lord has begun a good work in him? I think so, else how could we see these ravenous beasts endeavoring to destroy our very souls? Surely if we were put into a cage, naturally, with all manner of destructive beasts, and it was so dark that we could not see them, how would we know they were there? But as soon as the light shone about we would then become terrified. He that sees is not blind, but has been made alive, and when doubts and fears bedim such an one's eyes, and he is for the time being questioning, Is this the Christ, or shall I look for another? then when God's servant comes with a message, and tells of the blind being made to see, the deaf to hear, the lame to walk, &c., he is satisfied that this is the Christ.

Pardon this long letter; I felt impressed to write you, as I became so much attached to you on such short acquaintance that I wanted to assure you of my love for the truth's sake, I hope. If indeed we are the people of God, then is Jesus our Head, and we are many members composing one body, therefore we are not strangers, nor do we speak in unknown tongues, but are all made to cry, "Salvation is of the Lord," not partly of him and the rest by man, for if it is of works, then it is no more of grace.

I hope you are well, and will come to see us and preach for us often. I came from Virginia about three months ago, but the doctrine is the same here: "By grace are ye saved."

Your unworthy brother,
R. LESTER DODSON.

RICHMOND, Maine, Oct. 29, 1911.

DEAR BROTHER AND SISTER CHICK:—
It is quite a long time since I wrote you or have heard directly from you, still you have been often in my thoughts. For days and weeks I have felt so sad that I could not feel or act cheerful. I so longed for and desired the society of one whose mind was exercised upon spiritual things, and who was not burdened with the things of this life. But why should I feel thus, when my own soul was so lifeless and cold, and my heart so wicked and so prone to evil, and almost constantly doubting my right to hope that I am among the redeemed of our God? I cannot doubt his mercy toward and for me, which he has so bountifully bestowed all the days of my life. I am such a mystery to myself, and I am so ignorant in all spiritual things, so restless and disturbed, and not able to do the things that I would, but, on the contrary, I am constantly doing and saying the things I would not.

Last Wednesday I came here to sister Angie's and found her willing and ready to talk about these glorious things of the Father's kingdom. How plainly she shows where she has been taught, and who has been her teacher. She has deep experience and wonderful understanding, and yet how meek and humble her spirit. How glad I am to be with her. I hope to return to my home refreshed, and more submissive to the dealings of an all-wise Providence.

Nov. 26th.—Dear brother, I have returned from Bowdoinham. I had a short visit with sisters Raymond, Minott and Wilson, and they all seemed interested and ready to talk of the things of the Master's kingdom. I do not think I have ever felt the sin of unbelief so keenly as during the past year. O the fearful

doubts which have assailed me. Can one who has been born of the Spirit, and who has felt to rejoice in the Savior's pardoning love, ever question that Jesus, the ever beloved Son of God, was once upon the earth, being born of the virgin Mary, that he grew up to manhood and went about from place to place doing miracles, and a host of mighty works, and that he was crucified and hung upon the cross, that he was taken down therefrom and laid in Joseph's new tomb, and that he arose again the third day, as he had said, and that afterward he ascended to the Father? It seems to me that no one, even in nature, could doubt these sacred truths. How much more inconsistent then it is for one who professes to know, to love and to follow the adorable Savior, to have these doubts. Why I was allowed to have these doubts I do not know. Can it be possible that it was to try my faith? Some time since they were swept away, and, if it be the will of God, I hope that they may never return. A calm, peaceful rest seems to abide with me these last few days. If not mistaken, a joy has been given me in believing in the pardon of my many sins, which were as scarlet, but are now washed away, or made clean; which were as crimson, but now are made white as wool. Not one good thought nor one good deed can I claim, sin is mixed with all I do, say or think, yet the blessings of the Lord have followed me all the days of my life. How glad I would be to see you and hear you talk of those wonderful truths, which seem to get more and more precious to me as the years go on. I so much miss those precious meetings in Woburn. That chapel is to me a sacred place; there, more than fifty-eight years ago, I heard the first gospel sermon with the hearing ear, if not mistaken.

The preaching by Elder Ker while I was permitted to be present was indeed full and free, and those truths cannot be overthrown. May the gospel of our Lord have free course, and the name of the Lord be glorified, is the fervent desire of your very unworthy sister,
 MARTHA K. HUBBARD.

SHELBYVILLE, Ky., Nov. 19, 1911.

DEAR BROTHER CHICK:—I am inclosing a letter from sister Pultz, which I think will be read with interest and comfort, and, beside, several have expressed a wish to see it in the SIGNS, therefore I submit it to your disposal. I think it is often true that one's mind is led out with peculiar richness of real experience in private correspondence that would not be brought out if written for publication. There are those to whom we may feel especially drawn, and we open our hearts to them, feeling that they can understand our broken language. Often a letter in the SIGNS brings us together, as the letters of Elder Bird, and sister Young, of Alvinston, Canada; but brother Bird did not get all of that good letter, as there was a precious portion of it to me, as well as in the letter of our dear brother and fellow-laborer, Elder Bird; much of his experience was like mine, and I felt to take courage. It is a point I long to know, and often it causes anxious thought, whether I am called to preach or not. The Lord knows that I would stop trying if I could. But I do love to hear good preaching in its fullness. Our brethren yet talk of the good meetings when you and Elder Haines were here, and we were glad to hear that you both arrived safely home. At the meetings we felt that it was as the dew of Hermon. Elder Lester, of Virginia, has just made us a precious visit. He preached to us the

everlasting gospel of the Son of God. Often as I listen to the precious word I think, O why cannot I preach as they do, and so honor the cause? But the Lord has never called me that way, so I must continue as a child in such knowledge, but I am glad to know this, and while I can never preach it that way I want to hear it that way. My best meetings are at home, when our precious brethren are with us to do the preaching. I am now gaining in health, and am getting back to pretty near normal, and hope to soon be my physical self again, if the Lord will. All join in love and fellowship to all.

Most sincerely,

P. W. SAWIN.

WHEELING, W. Va., Sept. 29, 1911.

ELDER P. W. SAWIN—DEAR BROTHER:—I have a desire to write and tell you how tenderly your letter to sister Sinclair fell into my heart. I have read it three times, and have broken down and wept like a child, as you said you did when you tried to sing that hymn, "Dear refuge of my weary soul." I have been living in the same sad state which you describe. My health has been very poor, and I have wondered if this great oppression and unrest were caused by the state of my body and nerves. You say that we have been brought by these things into the fellowship of the sufferings of the dear Redeemer. Like you, I had said many times, Lord, if thou wilt, thou canst make me whole. How often have I pleaded that as he had all power in heaven and in earth, it would be easy for him to speak me into life. I know in my heart that he is all that I need in heaven or on earth to restore my soul. My poor, foolish mind has been darkened with the deceitfulness of sin; I have been in pur-

suit of the shadow, and have missed the substance. I have pursued the shadow until I find myself far out of the strait and narrow path that leads to life everlasting. How often have I been tempted to question why God suffered me to turn aside from following after him. How often have I wondered about the prayer that he taught his disciples: "Lead us not into temptation, but deliver us from evil." When I remember again that he said that no man is to say that he is tempted of God, I wonder again. I have thought, too, of that portion which says, "Count it all joy when ye fall into divers temptations," as it all is for the trial of our faith. My temptation came in a strange way, and, I must say, unexpectedly to myself. It has come, so far as my poor weak judgment is able to trace it, through my love for his dear saints; it seems as though my poor heart is too fondly attached to them. I idolize them in my heart, until I find myself turning to them, instead of to my blessed Lord, who brought us into this spiritual union. The more I see of his blessed image in them, the more my affections go out to them. I have come into this state during this past year. Before this I could have a feast at home, and I found the dear Savior very precious to my soul; truly he was my comfort by day, and my song in the night; he was my hope, my salvation, my all. Then when this change came, I thought it was from him; I thought that he had caused me to see him manifested in his saints, and I rejoiced in this new found happiness, and never was my heart so tender and loving before. When I was permitted to meet with the dear saints, and to sit under the sound of the gospel of God's love and mercy as it was manifested in his dear Son, I would be so dissolved in love and

tender grief that I could hardly bear it. I would long to turn away to some secret place, where I could give vent to my grief and love. I can never tell or describe how my heart went out to the dear ministers, and my prayers were all for them. How I have lain on my bed at night, and prayed for them that they might be kept from temptation. Feeling the warmth and fervor of my own heart toward them, I felt that unless our blessed God did keep them in his constant care they were exposed to danger. But, as I said before, I cannot understand or describe my condition, only that I constantly long for christian companionship. I feel as though I cannot live without it; it is as if God had removed from me, and left me to look to them for comfort, or left me to make an arm of flesh my strength. I try to pray, and beg that he will be the fullness of all things to me. I beg for this one moment, and the next moment I am nursing this creature love in my heart, so that I know not where I am, or what to do. My striving after him seems in vain, and I know that it is wrong for me to worship the creature instead of the Creator, but I cannot come to Him except he draws me.

Thus I have tried to describe my condition to you, and hope that you will bear with me. I have felt a deep interest in you ever since you wrote me so kindly a year or two ago. I am always glad to see something from your pen, and glad that you went to your appointment, even though you felt to be in the dark. Your account of this was very affecting to me, and when you told of laying your head on the table and crying like a child I was quite overcome, for my heart had been much burdened, and I can truly say

that I am a woman of sorrows and acquainted with grief. I have not, however, at any time been deprived of my hope of heaven, but I have much feared a spiritual death here. In times past I had often thought of the dear sisters who are blessed with godly husbands, for I often thought that perhaps they lived for their husbands and families, and that they were so richly blessed in this godly love that their hearts did not reach out to the poor and afflicted of the flock, while we who had no such companionship were led out of ourselves and into Christ as our portion, our sweet abiding-place, our all and in all. I often felt that they were just as precious in God's sight, and just as sure of heaven as we are. But now I have come into the felt need of this companionship since our blessed Redeemer has seen fit to leave me alone. One thing still gives me comfort: the zeal that I feel for the truth. Of late my soul has been much stirred up in defence of our blessed doctrine. Truly I have felt to say with David, "Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred; I count them mine enemies."

Dear brother, I will now close, and ask you to excuse this intrusion. Your touching description of your late affliction of mind and body caused me to desire to communicate my own sorrows to you. I do hope and pray that your comfort may continue, and that you may be strengthened to gladden the churches by your presence, and that the blessed Jesus may continue to be your testimony. I ask an interest in your prayers.

Your unworthy sister in hope,

FLORENCE PULTZ,

NASHVILLE, Tenn., Nov. 24, 1911.

DEAR BRETHREN EDITORS:—I have been reading the history of the christian faith in the dark ages, when antichrist prevailed, and hunting up the true followers of God, or, as they were called in their day, heretics. We have heard in this our day the same appellation given to the Old School Baptists. Were it not for the law they would be exterminated from the earth. There was a remnant in the dark ages who stood firm and praised God while being burned at the stake, proclaiming with assurance that there is a God, who is above all power, and, thank God, there is still a remnant according to the election of grace. One of the martyrs said, Let me exhort you to trust in nothing here, but give yourselves entirely up to God. Also, Be warned not to trust in princes, nor in any of the children of men, for there is no help in them. God's promises are steadfast, and what he has promised he will undoubtedly perform. Also, another remarked, For myself, I trust in his gracious promise; having labored as his servant, I am not afraid of being deserted by him. Where I am, says the gracious Redeemer, there shall my servant be. May the God of heaven preserve you.—This language was spoken by Jerome, May 20th, 1416; he was standing firm in the strength of Israel's God. Many true and excellent men in the annals of history have been persecuted by false witnesses and condemned by unjust judges. Many such worthies are mentioned in the Old Testament: Moses, Joshua, Daniel, and almost all the prophets; and in the New Testament: John the Baptist, Stephen and others. Jerome, spoken of before, stood firm in the faith which was once delivered unto the saints, whatever else might have been charged against him. He, knowing the

great agony of the suffering Son of God, and also knowing that his enemies could destroy his body, but not his soul, did not fear death, but took off his upper garments, made a short prayer at the stake, to which he was bound, cried out, Bring the torch hither, had I feared death I might have avoided it. Thus he died a faithful follower of the meek and lowly Lamb of God.

Antichrist is proclaimed to have the preeminence above all things, but, thank God, there is a power above man, One who is able to subdue all things unto himself, and he made all things for himself, yea, even the wicked for the day of evil. What I have here written concerning the dark ages is in part being done even in the present age to the true church, and from all appearances will continue to be done in fulfillment of the Scriptures. The Arminian world is going wild, and especially those who have professed to know God and the suffering of his Son. They have gone into idolatry, worshiping idols of their own make. They are now limiting their Maker, yet knowing at the same time that they were not brought into the world by means of their own. Remember we are but the dust of the earth, to which we must return. I know that the children of God feel their nothingness and inability to do the things which are pleasing to God. I hope that I have felt the power of him who hath led me, and hath made me willing by the indwelling of the Holy Spirit, which gave me utterance to proclaim his power and to say, Thy will be done in the army of heaven and among the inhabitants of the earth.

Dear brethren, in looking at self I feel condemned all along the past, and in the present also, and in thinking of my Benefactor, who has given me such wonderful

blessings, even down to old age, I ask myself, What am I but a sinner saved through the suffering of the blessed Son of God? He is holy and perfect, I am imperfect and poor, but I hope that through his sufferings I have become rich in the knowledge of the truth, and that I am numbered among those who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Jesus said to such ones, In me ye shall have peace. "In the world ye shall have tribulation: but be of good cheer: I have overcome the world." Also it is declared that they which will live godly in this present evil world shall suffer persecution; but let us continue in the things which we have learned, and seen, and heard, and have been assured of, knowing of whom we have learned them. We are also commanded to hold fast the form of sound words, which we have heard of the Lord, in faith and love, which is in Christ Jesus. Those who have desired to be wise in man's wisdom have become fools for Christ's sake when called by grace. God's foreknowledge and counsel and decrees will stand when all things else shall fail. Our God had a people centuries ago, and they were persecuted for standing firm in the doctrine of God. He also has a people now, who must suffer reproach and persecution for his name's sake. He has promised never to leave nor forsake them, but he will receive them unto himself at his coming.

The letter written by Elder Beal for the Maine Association, and published in the SIGNS of the 15th inst., was a good letter to me. It was evidently written in a humble spirit, with simple trust in God to direct his mind and pen, with the desire to know of a surety that Christ died

and rose again for him. Such expressions touch a tender chord of love and fellowship in me for those whom I would love to see and hear preach God's truth. Elder Beal's whole letter was edifying and instructive to one who is desirous of knowing the truth. It appeared that, like myself, he is old and traveling in the low ground of sorrows, doubts and fears, but I trust that we both have hope of immortal life, which is not seen by the natural eye, but by the spiritual eye, through the indwelling of the Holy Spirit. We cannot fully know this while in the body of clay, but I trust that we have a hope of immortality, and that we shall dwell around the throne and sing the praise of redeeming love. May God bless the dear brother, and all the redeemed family, is my prayer.

I hope that what I have written here, if published, may be read in the spirit of forbearance, as I hope it has been written by one who desires to know the truth.

Your brother in hope of eternal life,

O. B. HICKERSON.

ECCLESIASTES VII. 13.

"CONSIDER the work of God: for who can make that straight which he hath made crooked?"

DEAR EDITORS:—The words of the wise man, Solomon, in the above quoted text are upon my mind, and therefore, by your permission, and especially by the help and guidance of the Lord, I have concluded to employ a few moments in writing upon them for the SIGNS. The subject is sublime, and I would write for the benefit of the children of God scattered abroad. I make the attempt with much diffidence, feeling as I do my weakness and incompetency to write upon this, or upon any other subject revealed in the word of our adorable Savior. My littleness, inability and in-

significance, my poverty, destitution and affliction of soul, my blind unbelief and a multitude of worldly things, often baffle and turn me from sacred duty, and cause me to quake and fear exceedingly. Without the wisdom and excellent knowledge of God, all effort and every suggestion upon my part would prove vain and of no consequence; however, when the soul is animated by a sense of eternal truth which is shut up as fire in the bones, one can no longer refrain, but must bow to the great command of high heaven's eternal King with solemn reverence and resignation to his will.

The word "consider" in the text, means to think upon with care, seriousness and precision. It is said that the Preacher sought to find out acceptable words, and that which was written was upright, even words of truth. This word "consider" also appears in many different places, both in the Old and New Testament Scriptures. The circumstances in many instances are given, and there are connected with this word many warnings and reproofs, both to national Israel and to the church or kingdom of God under the new covenant. The work of God in the creation and in its development is fraught with mysteries beyond my finite comprehension. The creation and multiplying of man are equally strange in all their bearings and vast ramifications; all have their origin, order and existence in the mind of God and through his mighty fiat. The text quoted at the head of this article is prominent among all the other Scriptures given by inspiration of God, and is applicable to the church, and worthy of all acceptance, that we through patience and comfort of the same might have hope. "Consider the work of God: for who can make that straight which he hath made crooked?"

The supreme, eternal, unchangeable God created and fashioned the universe, with all that it contains, and it is marvelous in our eyes. When we for a moment let our minds run out from mountains high to valleys low, from land to land, from ocean to ocean, from earth to the bright lights of heaven, we are lost in the immeasurable heights and depths of the doctrine of God's absolute sovereignty over all things, to make things straight or crooked just as it pleased him. All the religions pretenders in the world can never change one thing to make it other than our God determined and appointed in his will. This is indicated in the text under consideration. It is declared that he hath made all things for himself, yea, even the wicked for the day of evil. "The pillars of heaven tremble, and are astonished at his reproof. He divided the sea with his power, and by his understanding he smiteth through the proud. By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?"—Job xxvi. 11-14. Through the vicissitudes of this time state our God has especially cared for and preserved his people, his church, the bride, the Lamb's wife, therefore he declares that one generation shall praise his works to another, and shall declare his mighty acts. He said that all his works should praise him and all his saints shall bless him. They shall speak of the glory of his kingdom, and talk of his power. O what consoling grace, and what precious promises in the great Head of the church. None save those whom the blessed Christ redeemed from the earth will ever know anything about the spiritual significance of Bible doctrine, and they know only

by revelation of Jesus Christ. God is the Rock, his work is perfect. Whatsoever he doeth shall stand forever. In consideration of the majesty and the wonderful works and supremacy of God there are lessons to the profit and wisdom of the poor and afflicted ones of the Master's fold, who are led by the Spirit of God, and who have tasted of the good word of the Lord, and of the powers of the world to come. Even in the midst of fiery trials, or passing through the valley of Baca, they make it a well, the rain filleth the pools; yet our stubborn nature and rebellious hearts bring us low, and by reason of indulgence in the flesh trouble befalls us and we go down fathoms deep under the waves of humiliation and sorrow, feeling that our little barque will be stranded upon the rocks and sands of this sin-cursed world. But when the Lord appears on the shore our darkness is turned to light, and we again rejoice in the fact that our High Priest ever lives to make intercession for us according to the will of God. Moses said in his song concerning Israel, "For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end." They forgot that God was the Rock of their salvation, that his work was perfect and that all his ways were judgment. He is a God of truth, without iniquity, just and right, even unto this good day. The song of Moses is of vital interest to the church, or spiritual Israel, in her visible organization. The sin of covetousness and the allurements of the world have produced much confusion and indifference among the churches in various parts of the country. But let us consider the wonderful works of the Lord, and look to the rock from whence we are

hewn, to the hole of the pit from which we are digged. Solomon in his wise maxims, observations and comparisons is very instructive to me; he portrays the deplorable condition of the church in the old covenant time, their carnality and waywardness, their impiety and negligence of the statutes and judgments of God. He said, "I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction." O that the Lord may enable us to take heed to these wholesome declarations of his word. His mercy endureth forever, and his counsels to all eternity. How beautiful is the doctrine of predestination; the righteous decrees of God are interwoven through all the Scriptures of truth, yet only those who are born of the Spirit and taught in the school of Christ can ever realize this. These things are by virtue of the blood of the new covenant, which is ordered in all things and sure, implanted in their hearts and written in their minds, so that they see and comprehend the riches of God. The foundation standeth sure. The weight of the importance and utility of this grand theme has grown in my mind as I have written, but I must desist. May God bless this to the comfort, peace and consolation of Old School Baptists, and all lovers of truth. May the dear Lord continue to preserve and prosper the SIGNS, and crown the labors of our dear editors and publishers with success.

Affectionately in gospel bonds,

ASA HOWARD.

KELLER, Texas, Oct. 30, 1911.

ELIK, CITY Kansas, Sept. 12, 1911.

DEAR BRETHREN:—Many times in the past five years I have had a desire to write and tell you some of the goodness and mercy of the blessed Redeemer to this poor, unworthy sinner. Being disgusted with this live and do theory: the good works of man, I trust it is the Spirit this morning that is bidding me, Go join thyself to the chariot, and they will tell thee the way of life. Five years ago last September, one blessed day the Lord appeared unto me at my home; it seemed that the very air I breathed was filled with the presence of God as I went about my work singing praises unto him. I went out in the yard to feed some little chickens, and seemed to suddenly be carried away from this old earth, as if the sun had burst through on a cloudy day; a wonderful peace seemed to flood my soul and spread over all the earth, and these words came to my mind, How joyful I feel; the Lord seems very near me. I stood thus enraptured for a few moments, and all was gone; then I went into the house, and from that time on there remained One with me that told me all things that ever I did, and I began to see my sinful state before the all-wise and merciful God, and to call on him for mercy. Immediately after this I had a terrible dream: I dreamed my father was dead, and the grief and sorrow of that dream is ever before me, and I experienced it, too, two years later, when my little brother was taken from us. It was the first death in our family, and I think if it had not been the Lord's will to keep me the grief would have been more than I could have borne. Since then I have lost my dear old father, and mother is living alone. It was always my desire to live with her, but I find it is not in me to direct my way. So time has gone

on and five years have passed, and I have been baptized by a Freewill Baptist minister, and have gone to this meeting and that meeting, but found nothing to satisfy my hungry soul, and now my brother is a Holiness preacher, and he spent Saturday night and Sunday with me. There is a big Holiness meeting in progress in this town. He said, "Sister, why do you not do something? Why, you will never get any place. Do you not know there is a time coming when you will have to give an account of all this? Pray, testify, help some one else into the kingdom." My husband is also of the same belief, but these words are continually with me: What am I, that God is mindful of me? What can I do to save any one? salvation is of God. The wind bloweth where it listeth, so is every one that is born of the Spirit. It is the gift of God. Many dark and cloudy days have I experienced since the Sun of Righteousness spread over my soul, but my thoughts always go back to that memorable day, and these words comfort me: I will never leave thee nor forsake thee. Many times as the days of this life are swiftly passing, never to return, I am made to cry, Lord, teach me to pray. Again, in the spring of 1911 I saw that God is God, and that his will must be done. While I cannot say this from the heart in some of the rough paths of life, yet I pray, Lord, teach me thy ways in all things. Thus life glides on, and I have some sweet and many bitter days, and I believe the Lord is the author of them all, and he will bring me through the dark places in life. My hope is in him; in him do I trust, and not in myself. I know not what to pray for as I ought, much less how to guide and direct my life. While my life is far from holy, I hope that I worship God in spirit and

in truth, and that his grace is sufficient for me.

Yours in a precious hope,
EMMA MORRIS.

WORTHINGTON, Minn., Nov. 28, 1911.

DEAR BRETHREN EDITORS:—I fear I do wrong in calling you brethren, for I esteem you as God's chosen people, and I am such a sinner it seems that I cannot be one of them. I am a man of unclean lips, and feel my vileness, and although I try to watch my thoughts, words and actions, I find I am as prone to sin as the sparks to fly upward, and with the apostle Paul can say, "I know that in me, (that is, in my flesh,) dwelleth no good thing." In my heart I would love to walk after the Spirit and be with God's people. I am here alone, and have no one to talk with upon spiritual things. I love to read the dear old SIGNS OF THE TIMES, which I had been taking long before Elder Gilbert Beebe died, and shed tears of joy when others tell my experience better than I can myself. My heart goes out to them in fellowship and love, and I count them near and dear. Elder Chick preached the first gospel sermon I ever heard, at Church Creek, Dorchester Co., Md. His text was, "He that hath an ear, let him hear what the Spirit saith unto the churches." I have often thought I would like to talk with him and all the dear ones who write for the SIGNS; they speak of the things I love; they tell of the power of God, of his predestination, election and foreordination, and this doctrine is precious to me. When I look back over my afflictions I seem to see God's hand in all, and can say, It is for my good and his glory, and is all right. Jesus said, Without me ye can do nothing. Dear brethren, I mourn because I cannot mourn, and feel that I am the greatest sinner on the earth. I look at

men of the world, and they seem better than I see myself. If I am a child of God I must say with Paul, the least of all. I am not worthy to be with you, but earnestly desire an interest in your prayers, and my prayer for Zion is that all may be steadfast to the end. If the Lord spares my life until next August I shall be eighty years old. This may be the last time I shall write you. With love to all the dear children of God, I will close.

Your unworthy brother,
HENRY JAMES.

JAMESTOWN, Ohio, December, 1911.

DEAR EDITORS:—I wish to have your paper for 1912, but I suppose I will need it no longer, as my eyesight is failing. I have taken your paper ever since it was first published, and as I have not been able to attend my meetings for some time it is to me like preaching. On the 16th of April I will have passed the one hundredth milestone of my life.

Wishing you success in the cause you are contending for, I remain very truly,
VIOLET HATCH.

FARMINGTON, Ill., Dec. 19, 1911.

DEAR BROTHER KER:—I will write you a few lines and send two dollars for the SIGNS for the year 1912. I have received the last number for the year, have read it through, and was interested in brother Oliver's letter that brother Scates sent you. I am always interested in such letters, and the only reason I can give is that misery loves company. I was also pleased when you said at the close of brother Oliver's letter, "We are glad to publish such letters," for then you must feel to be in company with us. I do feel that such are the Lord's people, and that gives me hope. I was also much interested in brother Ford's letter, and thought it was able and comforting. All the others were also comforting.

I am at present very poorly with lumbago; have had it about one week. I wish you a Happy New Year. Pray for this poor, helpless sinner.

Yours in hope, E. D. VARNES.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1912.

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.

NEW YEAR'S GREETING.

It has been our custom for a number of years to begin the new year, and the new volume of the SIGNS, with an address to our readers under the above heading, and perhaps this will be expected of us at this the beginning of another year. As a traveler coming to some height on his journey will sometimes pause and look around him for a little, so it seems but natural at the close of the old year and the beginning of the new that we all should for a little time pause and look over the past and think of the future. This we have been constrained to do at this time, and this, we doubt not, almost all our readers also have done. Each one of us has some personal remembrances and some personal anticipations, no doubt, but beside what is purely personal there are multitudes of things, both in the past and to be anticipated for the future, in which all of us share. There have been common experiences of joy and of sorrow in the past, and we all look forward to the future with similar fears, hopes and desires. It is in this common experience that we find the bonds of mutual sympathy and fellowship, and even in those things which may seem peculiarly the

personal heritage of each one by himself there is yet no broad gulf of separation or difference. "There hath no temptation," said the apostle, "taken you but such as is common to man," and we are sure that no deliverance has come to any of us but what is also common to man. Naturally in our human life there are great divergences, but yet in any neighborhood there is enough in the life of each one that is also in the life of all the rest to cause a union of sympathy and of understanding among them all. All alike know what sorrow means, though all may not have had just that special sorrow that some other one has. Affliction may come in different ways, but affliction is, after all, affliction in all. So the joys of life are many and varied, but yet joy is joy, and in both the affliction and the joy men must and do have sympathy with each other. All this is much more the case with those who are citizens of the kingdom of heaven and fellow-citizens with the saints. One said, "I muse on the years that are past." As the number of the years that are behind us increase, such musings also increase. So far as this life is concerned, to some of us there is much more to think upon in the past than can be anticipated in the future. To the aged there is but little of the future to anticipate, and all of us as we grow older come to spend more and more of our time in recalling past joys and sorrows. With natural men, who are of the earth, and whose whole life is in the things of earth, there is little else to think about, but with those who hope in the word of God, and to whom has been given that life which is eternal and spiritual, the past is but as a moment compared with that which is revealed in them that takes hold upon eternity; still they also must think upon

the past, and as they do there must be mingled with their thoughts the comforts of God which delight the soul. Believers as they muse upon the things that are past find their minds much occupied with their own failures, their own unbelief, their own rebellion, their own shameful denials of the dear Lord. These remembrances must often occupy their attention, and produce much sorrow and pain with humble confessions before God. How many must say, There is nothing in all my doings, sayings or thoughts of which I can boast or in which I can find pleasure. The Israelites of old were told to remember all the way in which they had been led, that they might be proved and tried. What was there in all their past for which they would not sorrow, and which did not call for repentance? In this we see the pattern of our own failures. How fretful we have been at God's dealings with us. How often we have murmured, as did they. How often we have been heady and disobedient and rebellious. Musing over these things there can arise in our hearts nothing but shame and sorrow. How many of us, looking over this past year, as we are now at its close, can find anything of which to be glad in our own hearts and lives? We must all confess, as regards this one year just past, that in all things we have come short, and in most things utterly failed. We have done the things we ought not, and have left undone the things which we ought to have done. If we bring all our works, even those which have been done in the service of the Lord, before him, what can we say but, Lord, they are all mixed with sin, and are not worthy of thy acceptance. That which thou hast given us, and which we desire to return to thee, has been so marred in our hands that it is not worthy of thy acceptance at all? But, on the other hand, there are things to make us glad; these are not our things, but the Lord's things. Can we not in some measure understand what the inspired apostle meant when he said, "As sorrowful, yet always rejoicing"? We have noted a little of that which produces sorrow in the believer, yet with it all there is rejoicing, and so let us muse at the beginning of this year on the glad things. Always rejoicing, yet always sorrowful. The one is not without the other; the one cannot be without the other; the sorrow is the occasion for the rejoicing. Do we sorrow that we are such sinners against God? the depth of this sorrow marks the corresponding height of the rejoicing which we have in Christ Jesus and his salvation. Vile sins demand and find his perfect righteousness. Where sin abounded, grace, the grace of imputed righteousness, much more abounds. One can say, I am sorrowful that I have sinned, but I am rejoicing that I have a righteousness without flaw, which covers and hides all my sins. There is sorrow that comes through the trials of life, such as afflictions, persecutions, temptations and heavy crosses; all these the brethren to whom Paul was writing knew and felt, and Paul also knew them for himself, yet these things are the occasions for the display of sovereign mercy and power in sustaining and holding us fast on our way, and God does then display his arm in the thick cloud, and by faith seeing his arm of power and love we can and do rejoice, and the inhabitants of the Rock sing, even when the waves dash highest. We must be sorrowful at all our failures then, but there is rejoicing that the sovereign God and Savior does not fail. The sorrows of the way are set over

against the hope that is set before us beyond this life of affliction. We believe in a heaven to come. What rejoicing must have filled the heart of David when he said, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." There is rejoicing then because of present mercies and because of future anticipations, and our loving God and Father has set these things before us that we may have joy as well as sorrow.

As we look back now over the years that are past, with the utter failure that has been at all times in ourself, and think of the future year, which we enter upon as weak and imperfect as ever, there could be no element of gladness at all did we not also remember the help of the Lord, which has been vouchsafed to us, and from it derive hope that he will also be with us in the future. We could but look with hopeless despair upon the days and months of the coming year, with the burdens and duties which they may hold for us, were it not that we are also helped to remember the good hand of God which has dealt out unnumbered mercies to us in all these past years, and also that he knows no change, and that where he once loves he never leaves, but loves unto the end. He has forgiven again and again our sins, he has turned our mistakes into his sure mercies, he has made our very failures and sins to work out his sovereign purposes of grace and mercy, so that while we sorrow over the one, yet we can but rejoice over the other. In ourself there has been nothing that was not worthy of blame and shame, but in him all has been controlled and overruled for good. We have and do feel that in this we have fellowship with Peter, who so shamefully denied his Lord, but whose denial taught him, after

all, a needed lesson concerning his own former vainglory and self-sufficiency. Peter could never again say, Though all men deny thee, yet will not I. When Pharisaical pride arises in the heart of God's children, and they become self-sufficient, and are forgetful of their need of his sovereign grace, he sometimes suffers them to fall into the sin that denies him, and, through this fall, they become aware of the former still greater fall within, and, like Peter, go out and weep bitterly, not so much for the denial in word, of which they have been guilty, as for the still greater denial, when they, like Peter, said, Though all men do this or that against thee, I will not. How very little of ourselves do we know after all. How often we have found in our hearts thoughts, desires and purposes that only a little before we would not have believed could be found there; thus we learn from day to day that the seeds of all the ills that grow are sown in our nature; in their season they come up like weeds upon the surface of the earth. Many times have we, for ourself, gone over our whole garden and have cut off or dug out every weed in sight, and felt that surely the garden will continue now free from weeds all the rest of the season, only to find in a few days that just as many weeds as ever were springing up, and that they must be destroyed again; and in like manner, when occasion offers, new weeds spring up in our hearts, and sometimes appear in our lives, and the garden which we may have thought free from them is again unsightly with their presence. We, like Peter, do not know the hidden evils of our heart, and so are prone to vainglorying, but the loving Father will not suffer us to be destroyed in our self-esteem, and so he gives us to see how weak we are, and that without

him we cannot endure for a moment. It is good to be thus humbled and abased before the Lord. It is good to come, at all times, to know that vain is the help of man, and that all our help must come from God. It is profitable to remember the past, for our past experiences prove to us these two things, viz., our sinful weakness and the sovereign and almighty grace of God.

As we now think of our connection with the SIGNS these well-nigh fifty years past, for many years as an occasional correspondent, and for the past seventeen years as one of the editors, we can hardly tell which feeling is the most prominent in our mind, sorrow at our many shortcomings and failures, or rejoicing at the sustaining grace of God, for we do feel sure that his grace has been ministered to us all along the way, else we should have always utterly failed, and given up in despair. But the grace of God ministered to us in many ways, and under many different circumstances, has been sufficient, and so we continue to the present time. We trust that we do desire to magnify the grace that has been ministered to us, and that holy name in which salvation is revealed. The kindness and forbearance of our subscribers have abounded toward us, but this also is one of the ways in which our God ministers grace and mercy. This kindness in the hearts of the brethren was his gift to them, for which they and we have need to give thanks. We do not, and never have, felt equal to the place which has been ours in connection with the SIGNS.

We cannot feel to draw this new year's address to a close without making mention of the dear brethren with whom we have been associated these seventeen years. We recall, and would make mention of the kindness of Elder Benton

Jenkins and our brother Benton Beebe, with whom we were associated until the Lord called them away from earth. We have many pleasant memories of many friends and brethren in all these past years, but none more pleasant than the memory of our association with these two brethren. For many years they gave their best thoughts and endeavors for the prosperity of the SIGNS, and in defense of the doctrine of God our Savior. This most of our readers know, and since their departure, and the association of Elder Ker with us in the conduct of the SIGNS, we have been, both of us, helped, and both of us desire to continue to hold forth through the paper the same doctrine that was dear to its founder, Elder Gilbert Beebe. We have never felt to deserve all these mercies from the Lord, and we owe a debt of gratitude to the publishers and to our correspondents which we feel that we can never pay, but it is our consolation that they have their reward.

In conclusion, we desire to entreat our dear Lord and Master that his mercy might continue to us, and to all with whom we are associated in connection with the conduct of the SIGNS. May his richest blessings rest upon all who love his name. May the truth, which we do love, always appear in the columns of the SIGNS so long as it shall please God to continue the paper among his people. All these blessings may our sovereign Lord bestow in the name of the Lord Jesus Christ our Savior. C.

NO MORE LARGE HYMN BOOKS.

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

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

DEUTERONOMY XXXIV. 7.

ELDER BEEBE:—Some time last summer I asked you to give your views on Deut. xxxiv. 7, and you gave notice in the next paper that you would attend to it, but it must have escaped your recollection. You will oblige me by giving your views on that text row.

ISAAC C. GARRISON.

CHEVIOT, Ohio, Feb. 28, 1865.

The text reads thus: "And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated." There were many remarkable things connected with the death and burial, as well as the life of this distinguished servant of God. He was born in Egypt, and at a time of violent and cruel persecution; his preservation from the fury of the tyrant when but an unconscious infant was truly wonderful; his home in the royal palace of him who had sent forth the murderous decree to slay him, and his being adopted and succored by Pharaoh's daughter until he came to years, show the perfect control our God has over the wrath of men. But in his death it is remarkable that he died in the land of Moab and was buried there by the Lord, and his sepulchre no man could ever find.

Regarded only as a natural incident, it was remarkable that Moses at the age of a hundred and twenty years should have retained his strength and faculties unimpaired up to the time of his death; but wonders of still greater magnitude were prefigured in all the history of this man of God, and we believe that every incident of the life and death and burial of Moses is full of spiritual instruction for the people of God. We have not time or space, nor is it needful in answering the inquiry of our friend, to dwell upon the figurative import of more than what is set forth in our text. First, that he was

a hundred and twenty years old when he died. Second, that at that age he was unimpaired in vigor and perception.

In the figurative import of our subject Moses personates the law, as holding dominion over the people of God until its dominion over them is annulled by their redemption from its power by the blood of our Lord Jesus Christ, who, having risen from the dead, succeeds and supersedes the law, as Joshua succeeded and superseded Moses in leading the tribes of Israel into the promised land. Although Moses and Aaron, representing the Jewish law and priesthood, were sent to lead forth the oppressed Hebrews from Egypt, and to conduct them in their meanderings in the wilderness, they could not conduct them into the promised land. Aaron died at Mount Hor, by the coast of the land of Edom, (Num. xx. 23,) and Moses, as we have seen, at or near Mount Nebo, in the land of Moab, thus signifying to us that neither the works of the law nor the sacrifices of the Levitical priesthood can bring the children of God into their promised gospel inheritance of rest.

The age of Moses, to our mind, only expresses the idea of his being full of years, and points to the continuance of the law and the prophets until John, or the introduction of the gospel dispensation. As a prophet, Moses himself said to Israel: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you."—Acts iii. 22. The hundred and twenty years fulfilled the measure of days which God allotted to Moses, and figuratively signifies the amount of time that God's redeemed children must be held under tutors and governors, differing nothing from servants, though heirs of immortality.

It is a happy consideration to the children of God that Moses was not allowed to pass over Jordan and into the promised land. It is true Moses from Mount Pisgah was allowed to see the land afar off, even as the law anticipated the glory of the kingdom of Christ; but if Moses had followed the ark of God through Jordan into the land of promised rest, it would have signified that the law should still hold dominion over the saints under the gospel dispensation. Jordan was to the Hebrews then what gospel baptism is now to those who believe and have entered into that rest which remains to the people of God. But we will pass to the consideration of the second part of our subject.

“His eye was not dim, nor his natural force abated.” Taking Moses, in our text, as representing the law, as we feel warranted by the example of Paul, (2 Cor. iii. 13, 17,) in the piercing eye and undiminished force of Moses to the very end of his ministry, we have a striking illustration of the keen perception of the law in taking cognizance of the thoughts and intents of our hearts, and its natural force in holding delinquents until the utmost jot and tittle of its demands are canceled. The eye of the law of God was not dim when from the first transgression in the garden, through the vista of succeeding ages it could see and testify of the coming of the great law-fulfiller, and with sufficient natural force hold him responsible for the transgressions of all his members. In all its types and predictions the undimmed eye of the law was steadfastly fixed on him who should come, as in the volume of the book it was written of him not to destroy the law or the prophets, but to fulfill them; to do and suffer all that was written of him in the law, and in the proph-

ets, and in the psalms. And when the fullness of time had come, and God sent forth his own Son, who was made under the law to redeem them that were under its dominion and curse, the eye of the law was quick to recognize him, and to testify of him; and when the last great struggle came on, although, to follow the figure, the law had attained its hundred and twentieth year, old as it was, and about to yield its dominion to our spiritual Joshua, yet its eye could distinctly see all the iniquities of the people of God as laid on him, and with infallible accuracy summed up the crushing aggregate and exacted the last jot and tittle at his bleeding hands. Nor was its natural force abated. The nature of the law was inexorable and its force irresistible; stronger than the foundations of the universe were its inflexible demands, for although heaven and earth shall pass away, not a jot or tittle of the law could fail until all was fulfilled. But perhaps the omniscience and the omnipotent force of the law has been more clearly taught and more sensibly understood by the children of God in their own personal experience. “When the commandment [or law] came, sin revived, and I died.” Reader, hast thou known the searching scrutiny and almighty power of the divine law in thine own case? When first quickened by the entrance of divine life did you not indulge a hope that the law was blind, or that the eye of the law was at least dim, to the enormity of thy guilt? Did you not flatter yourself that it would be lenient with you, and in pity overlook what you in ignorance had done? Did you not propose in your mind to compromise the matter by doing the best you could, in hope that the law would accept that, and not exact a perfect and perpetual obedience, such as you could never

attain unto? But no good resolutions, no penitential sighs, no ardent prayers, no flowing tears nor overflowing grief could dim the eye of the law. It looked into the deep and hidden recesses of your heart, the secret chambers of your soul, and dragged into the broad glare of light such depravity and guilt as you had never dreamed were lurking in your nature. You found that you could hide nothing from the piercing eye of God's holy law. Guilt-stricken and in despair, you laid your hand upon your mouth and cried in deep conviction, Guilty and unclean! Nor, in your case, was the natural force, the force of that law whose nature was holy, just and good, which is exceeding broad, and invested with the authority of God himself, in the least degree abated; it still possessed all the force which it displayed when its thunder tones made Sinai tremble to her base, the mountains skip like rams and the hills like lambs. You died; all your legal hopes gave up the ghost, for you could not meet its stern demands nor hide from its searching gaze, and never will you be permitted to forget that the eye of the law was not dim, nor its natural force abated.

The reason assigned why Moses and Aaron could not go into the promised land, was because of the smiting of the rock from whence water came forth for the salvation of Israel. Paul said, "And that Rock was Christ."—1 Cor. x. 4. If then the apostle could recognize in the smitten rock a type of Christ, we may reasonably conclude that Moses and Aaron in the same connection represented the law and the Levitical priesthood, and the application of the figure is seen when he who is the Rock of our salvation was smitten by the law, and from him, as the fountain of living water, the river of life gushed forth. But the law could hold dominion over God's redeemed people no longer;

it could pursue them no farther. Not because of any inefficiency in the law to execute its legitimate or natural functions, for its eye was not dim, nor its natural force abated. Like Moses in the figure, retaining all his powers and strength of vision until he died, so the law remained in all its force until its demands were fulfilled, and then, in full force and vigor, it died in all its relations to the Israel of God, the same as Moses' power and dominion ceased to the Hebrews when he expired on Mount Nebo and was succeeded by Joshua, whose name and work made him the special type of our spiritual Joshua, or Jesus, as both names signify Savior. Now then, we see that Moses could not bring the chosen tribes to rest—to that promised land which prefigured the gospel kingdom of Christ. But Jesus, our spiritual Joshua, or leader, having received from the rod in Moses' hand the stroke due to our transgressions, having fulfilled all the demands of the law and justice of God, has finished transgression and made an end of sin; has brought in everlasting righteousness. He has redeemed his people from the dominion, as well as from the curse of the law, and they are now dead to the law by the body of Christ, and the old husband to whom they were bound being dead to them, there remained no legal impediment to their marriage unto Him that is risen from the dead, that they should henceforth bring forth fruit unto God. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Romans viii. 1, 2.

"Israel, rejoice, now Joshua leads;
He'll bring your tribes to rest;
So far the Savior's name exceeds
The ruler and the priest."

MIDDLETOWN, N. Y., March 15, 1865.

MARRIAGES.

By Elder A. B. Francis, Nov. 14th, 1911, at the residence of the bride's parents, near Berlin, Md., Clarence W. Hauley and Bertha E. Barber.

By Elder S. Ketchum, at the home of the bride's parents, York, Nebr., Nov. 28th, 1911, Charles S. McNeill and Miss Minnie L. Stevens, daughter of Deacon and sister Stevens, of the Old School Baptist Church at York, both of York, Nebr.

OBITUARY NOTICES.

Asbury Kelley departed this life at his home in Salisbury, Md., Jan. 14th, 1911, after a long illness. He was born Dec. 8th, 1832. Brother Kelley was baptized by the writer in the fellowship of the Old School Baptist Church at Indiantown, Wicomico Co., Md., in 1875, and lived a consistent member for a number of years. At last his mind gave way, and he had to be cared for and watched by the family.

The writer conducted his funeral service, and tried to comfort the sorrowing ones, after which his body was laid away in the cemetery in Salisbury to rest until the archangel's voice and the trump of God shall sound.

ALSO,

Mary Kelley departed this life at the home of her daughter, Anna Fooks, in Salisbury, Md., Oct. 29th, 1911, after a short but severe attack of pneumonia. Sister Kelley was the widow of Asbury Kelley; they were united in marriage in 1857, and to them were born ten children, two dying in infancy, leaving three sons and five daughters to mourn for a kind and loving mother. She was baptized at the same time with her husband by the writer. Sister Kelley was a lovely christian; she enjoyed nothing more than to talk of the things of the kingdom. She seemed willing to depart, and tried to express what she saw awaiting her. We all miss these departed ones.

The writer conducted the funeral service with the ability given to comfort the mourning ones. Her body was then laid beside her companion.

ALSO,

Peter C. Pruitt died at his home near Stockton, Worcester Co., Md., Nov. 12th, 1911. He was the youngest son of Elder Lazarus Pruitt. He was born Oct. 13th, 1840, and married to Mary Payne in 1867. To them were born several children; his wife died Feb. 9th, 1887. The deceased never made a public profession of his hope, but bore the fruit of a tree of righteousness. He was a regular attendant at our meetings for forty years, and a subscriber and reader of the SIGNS as long as I can remember, but feared to take the wonderful step by declaring what great things the Lord had done for him.

The writer was called to officiate at his funeral, which he did, and tried to comfort the mourners, after which the body was laid by the side of his wife to rest until the morning of the resurrection.

T. M. POULSON.

Elder William A. Thompson was born in Pittsylvania County, Virginia, May 26th, 1831, and died at his home in Wichita, Kansas, Sept. 24th, 1911, aged 80 years, 3 months and 28 days. He was a minister of the Primitive Baptist Church for over fifty years, and often traveled many miles to tell of the love of Jesus for poor sinners. His death was due to heart failure, and was instantaneous. He died as he had lived for so many years, with that strong and beautiful faith in Jesus and his righteousness. He leaves to mourn their loss his aged widow and seven children, four daughters and three sons: Mrs. George Hartenbower, of Bloomington, Ill.; Mrs. Harvey Elder, of Wichita, Kansas; William Thompson, of Tonica, Ill.; Frank Thompson, of Rupert, Idaho; George Thompson, of Blackwell, Oklahoma, and the Misses Anna and Viola Thompson, at home. Our home is very lonely, and we know that father's chair is ever vacant here, but we feel that he has gone to that beautiful home beyond and is now with Jesus, whom he preached and loved so well while here on earth. With a hope that we shall some day meet to never part again, I am a daughter in sorrow,

VIOLA THOMPSON.

WICHITA, Kansas.

Adlanty C. Moore Hutchinson was born in Wood County, Ohio, May 24th, 1855, and died at Findlay, Ohio, Nov. 23rd, 1911. She was united in marriage with B. F. Hutchinson, April 23rd, 1871, and to that union were born seven sons, two of whom preceded her in death. She united with the Old School Baptist Church called Sugar Creek, situated in Putnam County, Ohio, in the year 1891, and retained her membership in that church until her death. Sister Hutchinson was peaceful and quiet, always manifesting love and fellowship for the brethren, and loved the peace of Zion. She was a loving, faithful and dutiful wife, a devoted mother, a kind sister and neighbor. She suffered for eighteen months with complete paralysis of the left side. Her husband gave up all other cares to give her all his attention as long as life lasted, and now is old and broken with sorrow. We trust that He who holds our lives in his hand will be the ever-present help in this his time of trouble, as well as the comforter of the children and grandchildren. She leaves to mourn her demise her husband, five sons, ten grandchildren and many brethren and sisters among the churches, also many neighbors and friends, who sorrow not as those who have no hope.

NEWTON PETERS.

George Lee departed this life Dec. 12th, 1911, aged about 63 years. He was baptized July 5th, 1896, in the fellowship of the Burdett Old School Baptist Church, by Elder C. Bogardus, and remained a consistent member until his death. He leaves a widow and five children to mourn the loss of a loving father. Our loss is his gain. I believe he is at rest. May we all live as uncomplainingly as he, to the honor and glory of God.

NORMAN BROWN.

NOTICE.

PLEASE give notice in the SIGNS that my telegraph and telephone station is Clarks Summit, Pa., instead of Glenburn, Pa. I have the new phone in my house.

D. M. VAIL.

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

Wm. Allen, Okla., \$2.75; M. M. Rounsavell, N. Y., \$3.00; Martha Beardsley, Ill., \$1.00; J. A. Tandy, Okla., \$1.00; Catharine Elmendorf, Ill., \$1.00; Sarah Hawk, Ind., \$1.00; Richard Waller, Mo., \$1.00; Mrs. John Pettit, N. Y., \$3.00; Mrs. Allie Gooch Reid, N. C., \$1.00; Mrs. N. E. Askew, Ark., \$2.00.—Total, \$16.75.

MEETINGS.

EBENEZER OLD SCHOOL BAPTIST CHURCH, IN NEW YORK CITY.

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

11:00 A. M.

2:00 P. M.

To all who are seeking the truth, a cordial invitation is extended to meet with us.

THE Lord willing, until further notice Elder J. T. Rowe will preach in Pythian Temple, 1012 Ninth St. N. W., Washington, D. C., on the third Sunday in each month, at 2:30 p. m. Take elevator to fourth floor.

THOMAS ALDEN, Deacon.

Little Flock Predestinarian Baptist Church of southern California meets every third Sunday at 2 p. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m., in Kimmy Hall, No. 12 Third St., in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

SHILOH Old School Baptist Church, of Washington, D. C., will meet on the fourth Sunday of each month at 3 p. m., second floor Pythian Temple, Ninth St., N. W., near K St. (Take elevator.) We are without a pastor at present, but wish to continue to meet together as a church, and invite all members and friends to meet with us.

JOHN T. WALKER, Secretary.

"Should Children of Primitive Baptists Attend Sunday Schools?"

The above entitled article was published in narrative form in ten consecutive numbers in the *Messenger of Peace* during 1911. The Sunday School question is fully yet kindly discussed, and its true character, together with the duty and responsibility of Primitive Baptist parents to themselves, their children and their divine Lord, clearly brought out. Since then many brethren have expressed a desire that it be published in book form, and some have urged me to do so. I am not financially able to have the work done unless a sufficient number of advanced subscribers can be obtained to cover the cost. It will make a book of about eighty-five pages, five by seven inches. I can have it published and bound in limp covers for about 25 cents per copy, and in substantial board covers, neatly finished, for about 40 cents per copy, postage prepaid. Those desiring the work will confer a favor by sending a card notifying me of the fact, and the style of binding desired, and if enough such orders are received the work will be published early in 1912, and when ready for distribution (due notice of which will be given) the money may be sent.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 80. MIDDLETOWN, N. Y., JANUARY 15, 1912. NO. 2.

CORRESPONDENCE.

“CHRISTIANS.”

(Acts xi. 26; 1 Peter iv. 16.)

THIS name is a sacred and blessed one, which only those who are Christ's have any right to. It is true there are many millions in this world who are designated christians, but they are “without Christ.” (Eph. ii. 12.) Now if any man have not the Spirit of Christ he is none of his, and in that day Christ will say unto multitudes, “I never knew you: depart from me, ye that work iniquity.”—Matt. vii. 23. “The disciples were called christians first in Antioch.” This verse of the Scriptures will give us a glimpse of one feature of christians: they are disciples of Christ. They have been brought to sit at his feet and hear his word. (Luke x. 39.) It was written of old that this should be so: “Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.”—Deut. xxxiii. 3. Saith the apostle, “Ye have heard him, and have been taught of him, as the truth is in Jesus;” they have learned Christ. The whole congregation of christians derive their name from him who is

the Head of the congregation. Unto him they are gathered, and Christ saith, “I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee.”—Heb. ii. 12. Indeed, so intimate is the oneness of Christ and his own that he and his people are called Christ, 1 Cor. xii. 12: “For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.”

Christ. This name ever peculiarly sets forth the relations of the incarnate Word to the elect of mankind. The name Lord Jesus Christ, what a name! Look into the New Testament Scriptures, see how this name is used by the inspired writers. Sometimes our Friend and Redeemer is spoken of by the name Lord, sometimes Christ, sometimes Jesus, sometimes Jesus Christ, or Christ Jesus, sometimes our Lord Jesus Christ, or Christ Jesus the Lord, and if the eyes of our understanding are enlightened by the Holy Ghost we shall find there is a sacred, precious reason why the one name is used, and not the other forms of the name. I have many times in my reading and meditations upon the Scriptures felt it was sa-

credly wonderful how the apostles spoke and wrote the name of the Savior: Lord—Jesus—Christ, but I cannot at present enter fully into this. O believer, let the Scriptures be your meditation day and night; they are written for our learning. The name Christ signifies the Anointed, and “this Jesus, whom I preach unto you, is Christ.”—Acts xvii. 3. To the apostles and the church of God it was revealed; yes, many infallible proofs were given that Jesus is the Christ, and they confessed this unto God, saying, “Of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.”—Acts iv. 27, 28. And the apostle Peter testified in the house of Cornelius “how God anointed Jesus of Nazareth with the Holy Ghost and with power.”—Acts x. 38. The eternal Godhead of our Lord Jesus Christ was not anointed with the Holy Ghost and with power, for he, the Word, the Son with the Father and the Holy Ghost, are one Jehovah. (Deut. vi. 4; 1 John v. 7.) Our Jesus Christ, being in the form of God, thought it not robbery to be equal with God. (Phil. ii. 5, 6.) For Jesus, who is the Word made flesh, in his unity with the Father and the Holy Ghost is the blessed and only Potentate, the King of kings and Lord of lords. (1 Tim. vi. 15.) But it is Jesus of Nazareth, the holy child Jesus, the virgin Mary’s firstborn, the seed of Abraham, which the eternal Son of God verily took upon him, that was anointed with the Holy Ghost and with power. That Jesus is both Lord and Christ, the Word made flesh, is an ever-glorious and comforting fact in our faith. Jesus, the Anointed, is the head of the elect, the church, and

the head of Christ is God, and of his fullness have all we received, and grace for grace. O, I love to think, it is so needful for me to think of Jesus, that he is no less than the incarnate Word of God, the only begotten Son of God, the brightness of the Father’s glory and the express image of his person, upholding all things by the word of his power; that he is the Christ, the chiefest among ten thousand, the Head of the congregation (the church), which is his body, the fullness of him who filleth all in all. Jesus is Christ, the Anointed, and they that are Christ’s, Christ’s own people, his body, the church, are christians, anointed ones, belonging to, (Mark ix. 41,) joined to, (1 Cor. vi. 17,) the wife of Christ; (Eph. v. 32,) and as in the anointing of Aaron the precious ointment ran down upon his beard, and even to the skirts of his garments, (Psalms cxxxiii. 2,) so the holy child Jesus is the Christ, and his anointing runs down to all the members of his body; they partake of it, it filleth all in all; they are partakers of his grace. This is the precious ointment, the fresh, living, immortal oil that anoints, that baptizes all the chosen church of God. They are his, his anointing abideth in them; (1 John ii. 27,) they are his anointed ones, they bear his name, in union with him they are called Christ. (1 Cor. xii. 12.) They are christians. Am I a christian? Have I received the anointing of Christ? Is it abiding in me? If not, I am none of his.

I have presented the outline of the subject; let us more fully enter into it. Thus speaks the Holy Ghost of Jesus Christ in Isaiah: “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty

to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; 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; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Jesus, the head of the church, was anointed the Prophet, Priest and King of his chosen. Such, under the typical dispensation, were anointed, (Exodus xxx. 30; 1 Samuel xvi. 3-13; 1 Kings xix. 16,) and in all the graciousness of his anointing Jesus Christ our Lord fulfills these characters unto his people, and when Jesus is revealed in them they know he is the Christ; they know his name, and his name is as ointment poured forth, and therefore do the virgins love thee, O precious Jesus, Christ our Lord. Jehovah is the tower of strength for his king, and sheweth mercy unto his anointed, unto David, and to his seed for evermore. In the anointing of Jesus to the fulfillment of the offices of Prophet, Priest and King the Father "giveth not the Spirit by measure unto him."—John iii. 34. Christ is head of all things unto his church, and in all things he hath the preeminence. (Col. i. 18.) Thus among them he is the chiefest and altogether lovely, he is anointed with the oil of gladness above his fellows. O, when Jesus our Christ, the King in his beauty, is seen, then all the general assembly and church of the firstborn may well sing this song of love: "My heart is inditing a good matter: I speak of the things which I have made touching the King; my tongue is the pen of a ready writer. Thou art fairer than the children of men; grace is poured into

thy lips: therefore God hath blessed thee for ever," &c.—Psalms xlv. 1, 2. From the very full presentation of Jesus Christ in Isaiah lxi. we see that Jesus of Nazareth was anointed to sustain all the covenant relations that he bears unto his people, and in other portions of the word of God this anointing of Jesus is very blessedly described. Look at this delightful prophecy in Isaiah xi. 1-5: "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Read also Isaiah xlii. 1-4; xlv. 3. These Scriptures blessedly show us Jesus Christ, and that he is the head, the fountain that pours forth and anoints with all new covenant blessedness all the members of his body, which is the church (congregation), the fullness of him that filleth all in all. Christians are those that are Christ's, his anointed people, and this anointing that in truth constitutes them christians is a sacred, vital experience. When it pleases God to call any of his elect by his grace and to reveal his Son in them he pours upon them the spirit of grace and of supplications. (Zech. xii. 10.) This anointing from on high is that which all who are

Christ's shall receive, and grace for grace. Our Christ is the fountain of grace. The grace of Christ our Head is the spirit of grace, and in the language of the New Testament is the grace of life. (1 Peter iii. 7.) Grace and truth came by Jesus Christ. If we have the Spirit of Christ, without which we are none of his, if he hath quickened us who were dead in trespasses and sins, then the spirit of grace and of supplications will be in us a living power, a well of living water springing up into streams of grace unto everlasting life. The Spirit of Christ in the soul will put forth in experimental exercises all its graces. Let no one imagine that he has the right to profess the name of Christ, and to say, My life is hid with Christ in God, (Col. iii. 3,) and yet that one's soul be destitute of the grace of life. If Christ liveth in me, then this life and its grace are inseparable. "The anointing which ye have received of him abideth in you." And as Jesus was anointed with all the graciousness of God, so "his fellows" are anointed by pouring upon them the spirit of grace, even the grace of our Lord Jesus Christ. Now the grace of the Spirit of life in Christ Jesus in the hearts of his chosen sets them forth as all glorious within, in all the loveliness and adornment of what is described as "the hidden man of the heart."—1 Peter iii. 4. "I delight in the law of God after the inward man."—Romans vii. 22. This delight is the grace of life of the inward man. Let us trace what is the grace of this anointing that abideth in those that are Christ's. The grace of life is discovered in reverence and godly fear. "I will put my fear in their hearts, that they shall not depart from me."—Jer. xxxii. 40. The quickened sinner, though he feels himself to be guilty and condemned by the law, yet

finds his spirit moved with sacred awe toward the holy God. He trembles at God's word, and quakes in apprehension of the wrath to come, for he sees and feels how dreadful is his condition as a vile transgressor under the curse of the law, and yet he is exercised with a lowliness of heart, with a contrite spirit, with reverence and godly fear. How transforming is this grace of life, the pouring of the spirit of grace and of supplications upon a sinner! Formerly he was alienated from the life of God, but now the life of Christ begins the manifestations of its grace, for a heart is found in the quickened sinner "to know me," saith the Lord. This anointing with the spirit of grace is fruitful in causing those who have the unction from the Holy One to become true worshipers, to be suppliants at the feet of God; "my suppliants." (Zeph. iii. 10.) They call upon the name of the Lord; their hearts often cry, "God be merciful to me a sinner." They live that life which only christians know of, praying always with all prayer and supplications in the spirit. The spirit of grace and of supplications has descended upon them, so from the hearts of the anointed ones supplications ascend unto the gracious and holy God. What do we know of woe, of sighs and cries unto God? A broken and contrite heart the Lord will not despise. Love is also a blessed portion in this spirit of grace that is poured down into the hearts of the ransomed of the Lord. Though the carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be, yet the grace of eternal life much more abounds than all the enmity of the carnal mind. Grace reigns in us, yes, the grace of life; the spirit of grace is love. Love is shed abroad in our hearts, and we love God, we love his law,

Jehovah writes it in the heart, we have all affection for it, we receive the love of the truth, we find springing up in our hearts love to those who are of God, and love to Jesus Christ, our Lord and Savior. "Every one that loveth, is born of God, and knoweth God." The spirit of grace poured upon the house of David and the inhabitants of Jerusalem is in them the working of God's mighty power, whereby they believe. They who are Christ's believe through grace. (Acts xviii. 27.) Truly it is a great thing to be a believer in Christ. Not as devils, (James ii. 19,) not as Simon Magus, (Acts viii. 13,) not as those who believed in Christ and followed him for the loaves and fishes, and who eventually went back and walked no more with him. (John vi. 66.) Jehovah has said, "I will pour my spirit upon thy seed, and my blessing upon thine offspring."—Isaiah xlv. 3. And it is the Lord's blessing in us that we believe in God and our precious Jesus Christ with all our heart, with that faith which worketh by love and purifies the heart. True believers are loving believers in God and Jesus Christ, the Lamb of God. Am I such?

Having traced somewhat the riches of God's grace in believers, I think I have made it scripturally evident that this grace is the grace of life in Christ Jesus, even that grace which was given us in him before the world began. (2 Tim. i. 9.) Thy holy child Jesus, whom thou hast anointed, is the very One of whom Daniel by the Holy Ghost speaks, saying, "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."

—Daniel ix. 24. This is Messiah (Christ) the Prince, he is both Lord and Christ, our anointed Prophet, Priest and King, and when he had by himself purged our sins he ascended on high, he led captivity captive and received gifts for men, for the rebellious also, that the Lord God might dwell among them. Thus on the day of Pentecost the apostle Peter said, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." It was he, the ascended Christ, who shed forth all the wonders of grace on that memorable day. "The kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Savior."—Titus iii. 4-6. O, do we not know that the grace of our Lord Jesus flowing down into the hearts of his own is no dream or idle tale, but a very experience repeated and continued all the days of their pilgrimage? Christ nourishes and cherishes the church. Our Lord says, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." O what a God is our God in the face of Jesus Christ! Yes, since the time that God called us by his grace, and that grace apprehended and wrought so sacredly in us, working in us a broken and contrite heart over our iniquities, causing us to tremble at his word, to worship at his feet with reverence and godly fear, to implore his mercy, to yearn for salvation, to look with all desire to the obedience and blood of the crucified Lamb of God. O what grace was brought unto us, was shed abroad in our hearts by the revela-

tion of Jesus Christ. Since then Christ, the fountain of grace, has still been pouring down upon our needy souls all new covenant blessings. He is in very truth our anointed Prophet, Priest and King. The christian in his pilgrimage is not as one who is stocked up with grace and needs no further supplies, but the inward man must be renewed day by day. The pathway oftentimes is rugged, sin and Satan's temptations, the vexations and the prosperity of our earthly life are in conflict with the soul, and sometimes spread desolation over all our life in things pertaining to God, and our souls become famished and sickly, briars and thorns abound, and so destitute of grace to us is all the land that we feel it is nigh unto cursing. The melody in our hearts unto the Lord is hushed, we are no longer a joyous city, for the enemy treads in our palaces, our forts and towers are become dens for the beasts of the field, and in this desolation we remain "until the Spirit be poured upon us from on high."—Isaiah xxxii. 15. The Holy Spirit testifies, brings to remembrance and glorifies Christ unto us again; we mourn unto our Savior and Friend. So the Comforter takes of the things of Christ and pours them with all graciousness into our desolate hearts, and the wilderness is transformed into a fruitful field, love and fear and contrition of spirit, and then adoring gratitude springs forth, the desert rejoices and blossoms as the rose. I will pour my Spirit and blessing upon thee. O the blessing of Christ is so healing and transforming; his pardoning grace, the efficacy of Jesus' atoning blood, the light of his countenance, that tells our hearts that he loves us and is our abiding Friend, sheds consolation and glory in our souls, and peace, joy and gladness are tasted once more, and we then sing with grace

in our hearts to the Lord. (Col. iii. 16.) The Scriptures are for our comfort, patience and learning, and sometimes they are so near that our hearts say, "Thy testimonies also are my delight, and my counsellors." The conflicts of the saints of God will teach them that in the good fight of faith they must expect to endure hardness as good soldiers of Jesus Christ. They know what it is to cry unto God in the battle, and as repeated experiences of the help of the Lord are brought to their remembrance by the Holy Spirit hope abounds, enabling them to say, "But my horn shalt thou exalt like the horn of an unicorn, : I shall be anointed with fresh oil."—Psalms xcii. 10. Those blessed revelations of Christ, that his blood cleanseth us from all sin, that his righteousness is unto and upon all that believe, and that he reigns on high Messiah the Prince, also a Priest upon his throne, and he ever liveth and maketh intercession unto the Father for us. The gracious communication of such knowledge is fresh oil indeed to us in our times of need. Grace is poured into the lips of our beloved Christ, and he knows as Prophet, Priest and King how to speak a word in season to them that are weary. His mouth is most sweet, his lips like lilies dropping sweet-smelling myrrh, his doctrine drops as the rain and distils as the dew upon his heritage, and, thus refreshing his heritage, he makes his plants to thrive and grow, to put forth leaves and blossoms and fruits to the praise of the glory of his grace. This is not a poetical picture, but realities wrought by the Holy Ghost in the chosen of God. I know there are times, dreadful times, when instead of anointings of fresh oil being poured down from our Beloved we find ourselves the prey of evils, and the oppressors of our souls have en-

tangled us, and have put their yokes upon our necks, and the bondage of corruption, our iniquities, our unbelief, suggestions of the devil and the yoke of false doctrines weigh down and bring us into bondage of spirit. But thus saith the Lord, "Of old time I have broken thy yoke, and burst thy bands."—Jer. ii. 20. Yes, and "I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright."—Lev. xxvi. 13. How blessedly true; and now, though the Assyrian smite with a rod, and shall lift up his staff against us, after the manner of Egypt, Christ our King and the Captain of our salvation shall arise to the deliverance of his people, "and it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, * * * and the yoke shall be destroyed because of the anointing."—Isaiah x. 27. Our fears, bondage, guilt and shame, the accusations of the enemy, oppressions, heaviness, gloom and sorrow of heart, are all dissolved and scattered when our Lord Jesus Christ shews us his face, pouring down his smiles, his blessing, his pardoning grace upon us. For he only it is that is able to give us beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. And, beloved of God, have we not proved, and can set our seal to the verity of the testimony of the apostles and prophets, that the anointing that we have received of Christ, and that abideth in us, teacheth us all things, and is also fruitful in us, the constraining and enabling power to all gospel obedience to the Lord our God? This is the language of the Lord in the new covenant: "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."—Ezekiel xxxvi. 26, 27. "Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God."—Ezekiel xxxix. 29. So from this source we obey from the heart the law of Christ, we are his followers. "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." Yet another text of the Scriptures I will pen which is true in us, and if it is not so with us we are none of his, we are not christians: "They that are Christ's have crucified the flesh with the affections and lusts."—Gal. v. 24. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

ST. CLOUD, WEST ORANGE, N. J., Oct. 29, 1911.

DEAR BROTHER DURAND:—Not seeing or hearing much from you at the association in New York, I have felt a desire to write to you, hoping at some leisure moment you might feel to pen me a few lines. I always feel incompetent to write to any of the Lord's people, especially the ministering brethren, but feel you will overlook my deficiencies, knowing me as one of the weakest and feeblest of the flock, if one at all, as I often fear, yet my mind and longing desires are for the company and loving fellowship of this poor and afflicted people

here in these low grounds of sorrow and affliction. I have been thinking much of national Israel. How clearly they were a type of spiritual Israel of to-day in their wanderings and backslidings and sore chastisements, and also how lovingly Paul admonished the churches how to live. I have long felt that it is for us of the present time, and feel a strong desire to be found walking in those paths so clearly marked out for the true followers of the meek and lowly Jesus, yet to my sorrow I daily find a law in my members warring against the law of my mind, bringing me into captivity to the law of sin; yes, sin is mixed with all I do. How I long to be free from it, but never can expect it here in this mortal body, yet it is sometimes given me to hope that when time things are no more I shall see Jesus as he is and be like him. Blessed thought. Hymn 1290 is often in my mind. I feel I can truly say the dear Lord has mercifully blessed me of late in giving me some glimpses and tastes of his love, which is sweeter than honey, and in his felt presence I have felt to say, "This is my Beloved, his form is divine, his vestments shed odors around." I have felt he brought me to his banqueting-house, and his banner over me was love, or ever I was aware my soul was made like the chariots of Amminadib. All is peace when Jesus gives his heart to me and whispers I am his; yes, a sabbath of rest, we cease from our own works as God did from his, and enter into the joy of our Lord. What earthly love can compare with love divine? It causes the lips of those asleep to speak, and for a short time to rejoice with joy unspeakable and full of glory.

I started to tell you what a warm place you have always had in my heart since you were pastor at Otego so many years

ago, when I met the dear saints there, and what feelings I experienced while driving over the hills to go there, so full of cares and trials, and oftentimes cold and almost indifferent; I would ask myself the question, Why do I go? but there seemed an irresistible drawing and love which I could not account for. I hardly ever expressed my mind. I thought no one could be like me; I felt too unworthy to be there; almost despair has been my lot, away down in the dark valley of the shadow of death, the most of my pilgrimage doubting and fearing, with an occasional gleam of hope, but I have felt I loved the Lord's people above all others on this earth, and it has sometimes been a comfort in my trials, for if you love not your brother whom you have seen, how can you love God whom you have not seen? Mixtures of joy and sorrow I daily pass through. I am not well, the infirmities of age are fast crowding upon me, and I feel my time state is nearing the end, and my greatest desire is that the Lord will be with me the few remaining days of my life.

Please tell sister Bessie to some time write me, as I am so lonely, and deprived entirely of the company and companionship of any of the Old School Baptists. The SIGNS OF THE TIMES is all the preaching I have. I have not heard a sermon since June, at the association in New York.

Will you, Elder Durand, please write your mind on Luke xxiii. 34? Were they forgiven? Jesus said his Father always heard him, for he always did those things which pleased his Father.

Your unworthy sister in hope, with much love to you all,

L. B. BREWSTER.

SOUTHAMPTON, Pa., Nov. 15, 1911.

MRS. L. B. BREWSTER—DEAR SISTER:—Your very good letter of October 29th was really interesting and comforting to me. As I read your account of the exercises of your mind my mind went back to the "good old times at Otego," when on a Saturday the dear brethren and sisters would meet together to talk of their experiences, of their trials and deliverances, their joys and sorrows, and the comforts given them when Jesus would draw near to them as they journeyed by the way, and cause their hearts to burn within them while he communed with them and opened to them the Scriptures. How plainly those dear faces appear to me as I am thinking of them by name. I am glad you have been given some sweet tastes of the dear Savior's love of late. There is nothing in this world's treasures, comforts or glory to be compared with such experiences as you refer to, when we are privileged to feel and know the love of Christ, which passeth knowledge. Truly it is said by an inspired writer, Perfect love casteth out fear. That love causes us to desire that we may walk as becometh the gospel of Christ. We want to see more and feel more of his sweet presence and power; we want to walk more understandingly in those good works unto which we were created in Christ Jesus, and which it was foreordained that we should walk in them.

I want to send your letter for publication in the SIGNS, so that the kindred in Christ may share it with me. If you are willing for me to do so you may send this letter I am writing back to me.

You ask me whether those who crucified Jesus were forgiven, (Luke xxiii. 34,) as Jesus said that the Father always heard him, for he always did those things

that pleased the Father. I do not feel ready to answer that question. It is one of the almost numberless things that I do not know. It is one of those subjects that I feel to speak of very carefully. I know that every prayer of Jesus has been and will be answered; but we must know fully about what the prayer is before we can know fully about the answer. Jesus as a suffering man in Gethsemane prayed that the terrible cup of suffering might pass from him, but left it dependent upon the Father's will. He prayed for those who crucified him, "Father, forgive them; for they know not what they do." We know that this cannot mean that any man, or any number of men, receive gospel forgiveness of sins on the ground, or for the reason, that they do not know what they do. This forgiveness is on the ground that Jesus died for those sins and rose again, and was exalted by the right hand of God to give repentance and forgiveness, and we know that all Israel, all for whom he died, will receive that forgiveness. But there was a legal forgiveness known by God's people while under the law and given to them through the atoning sacrifice of the high priest, which exempted them from literal punishment. The Savior was still under the law, and the infinite love that ever filled his heart toward his people under the legal dispensation, as well as now under the gospel dispensation, may have been manifested thus toward those who did not know that they were crucifying the Lord of glory, or, Paul says, they would not have done it. His prayer for them kept them from being destroyed in a moment. All of them who were ordained unto eternal life were most surely forgiven for all their sins by the dear Savior in his own good time, and taken home to glory, not on the ground that they knew

not what they did, but because Jesus died for them. That wonderful prayer of the dear Savior while still doing his necessary work under the law, and suffering for the sins of his people, showed the infinite strength and tenderness of his love for his people, even when they were most fearfully persecuting him. So Moses prayed for the forgiveness of the Lord's people, more than once, that the Lord would not destroy them in a moment, and was heard. But his prayer was not for the forgiveness of all their sins that should remove them all forever and bring his people at once into eternal glory, but for the particular transgressions they had just then committed, that they should not be consumed in a moment by the just anger of God. This, I think, may be true of this prayer of the dear Savior. As a part of the holy nation of Israel, they were committing the most wicked transgression ever committed by that people from the giving of the law by Moses until then, and Jesus prayed that they be forgiven that awful crime, literally, as a literal people, to show how longsuffering he was toward them. So they were not consumed in a moment.

These thoughts I express for your consideration and that of the brethren.

Your brother in hope,

SILAS H. DURAND.

ELK CITY, Kansas, Dec. 17, 1911.

ELDER H. C. KER—DEAR EDITOR:—As I am sending in my subscription, and have nothing to write that would be of interest, I will send to you the inclosed good letter I just received from Elder T. R. Pittman, of Havana, Kansas. He is the only one who lives near me, and we have had many good visits, and I have not seen a word from him in our paper this year. I know several who

will be glad to hear from him through the paper.

Yours in hope, W. H. THARP.

HAVANA, Kansas.

W. H. THARP—DEAR FRIEND:—I received your very interesting letter of the 11th, and was truly glad to hear from you, and to learn that you had been to K. C. Association, and also pleased to hear that you felt it was good to be there. It carries me back to my boyhood days, when I was deeply impressed to attend a Baptist association for the first time. It was in June, 1862, when I was nineteen years of age. The preaching I heard from those ministers was a revelation to me. They were unlearned in worldly knowledge, but O how spiritually heart-searching was their language. I felt they were preaching to me with power, and unfolding to me my whole life. It caused a heart-throbbing and mind-opening that led me into new fields where grew the precious fruit of the Spirit. I could look upon those people and feel that God was theirs, and Jesus Christ was their Savior. When I read about the small man that preached the best you ever heard I thought I knew how you felt. I think the words of the psalmist applied to your mind then: "Blessed is the people that know the joyful sound."—Psalms lxxxix. 15. Read the whole Psalm. The doctrine of the perfect work of Jesus Christ in the salvation of sinners from the power of death is the only hope of a poor sinner. This applies only to the poor, weak, heavy laden, helpless, dependent one who is hungering for the Bread that cometh down from heaven, which alone can satisfy one who is thirsting for the water of life that flows from the city of God. "There is a river, the streams whereof shall make glad the city

of God, the holy place of the tabernacles of the Most High."—Psalms xlvi. 4. The mission of Jesus into this sinful world was to save, not to try nor to offer to save upon man's acceptance, but to absolutely save all that his Father had given him in his will. He strongly affirms this truth: "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John vi. 39. The world does not accept that truth now, nor was it accepted then; the Jews murmured at him. He told them, "Murmur not among yourselves," and laid down to them a decisive reason why they should not murmur: "No man can come to me, except the Father which hath sent me draw him." Some declare that he draws all men, but they will not come, but Jesus plainly refutes that idea by saying, "And I will raise him up at the last day."—Verse 44. Then he makes the gracious promise so dear to all his drawn children for their comfort, hope and consolation: "It is written in the prophets, And they shall be all taught of the Lord." He then concludes with the sublime assurance: "Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Then those drawn, those hearing, those learned of the Father, are made to cry out, "Bless the Lord, O my soul; and all that is within me, bless his holy name."—Psalms ciii. 1.

You wrote approvingly of Elder A. B. Brees' letter in the SIGNS. I always liked his letters. I wrote him a letter a short time before he died and received a reply from him. I did not know he was ill when I wrote. His reply was tender, seeming to feel that he was nearing the end.

You want my views on James ii. 19.

I do not know that I can open your understanding. James wrote upon a different line from any of the writers of the New Testament, yet if rightly understood there is no conflict, but harmony. "Thou believest that there is one God." He did not consider that that belief was complete without evidence: "Thou doest well: the devils also believe, and tremble." The devils have a faith, or belief, that there is one God, but their faith is predicated upon the laws of nature and reason, and not upon that spiritual faith that is written in the heart by the power of God. James declares that faith without works is dead. He then cites Abraham as being justified by works. He had faith in God so strong that he went forth without hesitation to perform the work God enjoined upon him, even to sacrifice his only son Isaac that God had miraculously given him. His work showed his faith; he had full confidence in the wisdom and judgment of God. James was writing to the scattered twelve tribes; they were, nominally at least, members of the church. He was seeking to find if their actions and manner of life conformed to their faith. Carefully read the third chapter, which depicts what man is capable of doing. He says, "For in many things we offend all." That is just as true now as it was then. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Then he goes on and describes the many temptations man falls into by not having the tongue under control: "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."—James iii. 10. The entire epistle of James is a great heart-searcher to the believer, for every one often passes through the fire of temptation, which tries his

faith and tests his integrity and steadfastness in the truth of God in his heart. If the believer who claims a belief in God, and faith in the cleansing blood of Christ, becomes indifferent and unconcerned when he falls into temptation, and yields to the blandishments of sin, he gives no evidence that his faith is sustained. James was very anxious that his brethren should walk worthy of the vocation with which they were called, and strongly reprov'd them for their evil tendencies. Then again he admonished them, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."—James v. 8. How carefully and lovingly he desires his brethren to be patient in affliction, for they lived in a time when afflictions and persecutions fell heavily upon them. The Lord is very pitiful and of tender mercy, and he (James) is very anxious that his brethren conform their lives and acts to the pattern set by the blessed Lord. The children of God, when clothed in the Spirit, delight to walk in the highway of the Lord, and desire to turn aside from the weak and beggarly elements of the world. They love to walk also by faith, trusting and hoping that in the end they shall enter into an eternal rest, as Paul so beautifully describes it: "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 firstborn, 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," &c.—Heb. xii. 22-24.

I must stop lest I weary you. Do the people, or your neighbors, outside of a few, care for our kind of preaching? I realize what I preach is so different from

what is usually heard that it may be very objectionable. We had no meeting the second Sunday, as it was so cold. There will be meeting the second Sunday in December if any come. Hope you will be able to come. Wish you would bring your sister along. Pardon me for writing so much.

With love and best wishes, both temporal and spiritual, I remain yours in hope,
T. R. PITTMAN.

LANHAM, W. Va., Nov. 6, 1911.

DEAR BRETHREN CHICK AND KER:—
This letter, written me by Elder S. L. Thompson, of Maryland, I send to you for publication if you think it worthy a place in the SIGNS.

I shall leave home the 12th of this month to be at the hospital some fifteen days under treatment of an eye specialist at Charleston, W. Va.

Hoping the sight of my eye may be restored, I remain your brother in gospel bonds,

J. W. McCLANAHAN.

LAUREL, Md., Oct. 10, 1911.

DEAR BROTHER McCLANAHAN:—
Your kind and thoughtful letter to one who is unworthy of the love and esteem of saints was received a few days after my return home, having filled appointments at Philippi, Indian Creek, Meadow Run and Maple Creek after leaving Pocatolico Association. I was kept away from home just one month from the time I started, and I want to say that I feel, though unmeriting the least of God's blessings, I was sustained by him who has promised to be with his poor, trembling servants alway, even unto the end of the world, and as is said in Job, I will be with thee in six troubles, yea, and in the seventh I will not forsake thee.

When faith is in lively exercise I feel that I can appropriate this exceedingly great and precious promise to myself, and exclaim in the language of the psalmist, "Bless the Lord, O my soul; and all that is within me, bless his holy name," that in the end he will give me that degree of grace we call dying grace, which he withholds until we are surrounded by the seventh trouble, which is death, the end and completion of all the tribulation through which we are called to pass in this world, furnace of affliction, by which all the works of the flesh are finally consumed, that we may come out at last as gold tried in the fire. And now, my dear brother, as we are passing through the storms of mortality, if we could not by faith divine appropriate the sweet and blessed words of the apostle Paul, "All things work together for good to them that love God, to them who are the called according to his purpose," we would be as a ship upon the mighty deep without anchor, being tossed upon the surging billows with nothing to hold the vessel. Thank God this is not a world of chance; God is the Sovereign of the whole universe, working all things after the counsel of his own will, and for the good of them that love him, who are the called according to his purpose, and for his own glory. Hence the Scriptures declare God doeth his will in the army of heaven and among the inhabitants of the earth, and none can hinder. Pontius Pilate, in his pride and ignorance of God's predestination, said to Jesus, Know you not that I have power to release you or to crucify you? But our blessed Lord's reply was, "Thou couldest have no power at all against me, except it were given thee from above," nor could the Roman soldiers have any power at all to arrest Jesus until it was given

them, for when they first attempted to make the arrest they fell upon their faces as dead men, thus demonstrating creature weakness and absolute impotency without the purpose and consent of Jehovah.

Now let us examine the words of the apostle Peter in reference to God's unbounded and sovereign predestination in the control and government of the universe, of all creatures, both in heaven and earth: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Hence we conclude that our dear Lord could not have been crucified and slain had not the power been given Pilate to pronounce the sentence of death, and also the power from above been given the Jews and Gentiles to crucify him. Jesus, the eternal Son of God, is the center and soul of the universe. He is that wisdom by which the natural house (the universe), including all creatures, was made, and he is also that same wisdom of which Solomon speaks in the ninth chapter, first verse, of Proverbs, where he declares, "Wisdom hath builded her house, she hath hewn out her seven pillars." Hence we conclude the house of which Solomon speaks is the spiritual temple, the church of God, and as He is the author of the house, he is also the author of the seven pillars, or essential supports of the house, the seven cardinal principles of the doctrine of God our Savior. Now we find that wisdom is concerned in all matters pertaining both to the natural house and also to the spiritual house, that predestination, the first pillar or support of the church, is founded on the attributes of Deity, infinite wisdom, omniscience, omnipresence, omnipotence, immutability, love and eternity, and each of these

seven attributes is God essentially and efficiently. God is love, he is also wisdom, then may we not say,

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word:
What more can he say, than to you he hath said,
You who unto Jesus for refuge have fled?"

My dear brother, see the great and good results in the predestination of God concerning Joseph and his brethren. See also the great and good results in the predestination of God in the destruction of Pharaoh and his hosts. The creatures meant it for evil, but God meant it for good. Creatures are under law, but God is above all law. Hence creatures as men and angels could violate law, but the Creator, being above all law and the efficient cause of all law for the government of the universe and of all creatures, cannot therefore violate any law. When man kills he violates law and must suffer the penalty, but when God kills or slays he violates no law, and since he is infinite in all his attributes he cannot do wrong, nor is he answerable to any of his creatures, and as all rational creatures are predestinarians in all that they do, shall we not then ascribe this right and privilege to our Creator?

"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."

And more, my precious brother, I do believe and feel that predestination is one exceedingly strong and glorious pillar that is supporting you, and will support you to the end of your earthly pilgrimage. I feel by faith that you can adopt the language of the poet and say,

"Death and dangers round me fly,
Till he bids I cannot die;
Not a single shaft shall hit,
Till the God of love sees fit."

Dear brother, God only knows how much I have missed you and your dear

family since my return home. I often think of the sweet and pleasant moments I spent at your house in company with you and your family and dear Elder Jones, of Indiana, and other brethren of the household of faith. I became greatly attached to our yoke-fellow and soldier of the cross, Elder J. T. Jones. I consider him an able and fearless defender of the doctrine of God our Savior, and hope to meet him again at Pocatalico Association. And you, my precious brother, God will restore, I hope and believe, to your common health, and bring back to sight your blind and afflicted eye, that it may gaze upon the beautiful hills of West Virginia, the loved faces of wife and daughter, and upon the dear faces and forms of saints whom you love so well. Inclosed find five dollars as a little contribution which wife and I send you to help to defray your expenses at the hospital. I have written to some of our brethren and sisters stating your financial condition, also the greatly afflicted state of your eyes, and requested them to send such contributions as they may feel able to make to Elder J. W. McClanahan, Lanham, West Virginia, and I hope that our people and friends will respond to this call, for I do know that you have labored faithfully in your Master's vineyard and worn yourself out in the cause of the Baptists. Wife and I send love and greetings to you and family. And now may the grace of the Lord Jesus Christ be with you all. Amen.

SAMUEL L. THOMPSON.

HOPWELL, N. J., Nov. 4, 1911.

ELDER F. A. CHICK—DEAR BROTHER AND PASTOR:—I am thinking of the beautiful hymn that we were singing at the meeting a few Sundays ago:

"In union with the Lamb,
From condemnation free,
The saints from everlasting were,
And shall forever be."

O how sweet. In union. Oneness. The bride, the Lamb's wife. Does not this present Christ and his chosen people? His people are one in him, and are from condemnation free. He made them free. They were chosen in him before the foundation of the world, and Jesus suffered and died for the sins of his people. To think that my vile sins were borne by him upon the cross, where he poured out his blood. Am I one of these little ones of whom he speaks so beautifully? There is no condemnation to his chosen; they are redeemed from sin. They are bought with a price, and that price was Jesus' blood. Not a little of his blood, but every drop in his whole body was shed for us. Can we thank him and praise him enough who has done so much for us? We cannot praise him enough. Often I ask, Why was I made to hear his voice and to hope in his mercy? What a hope is this, an anchor of the soul, sure and steadfast. I often used to think, Why were his stripes so heavy at times upon me? But through these bitter trials I have been made to know that he deals with each one as seemeth to him good and as is best for them. I have felt much of the time that I dare not ask the reason why, nor does God the reason give. What sweet and enduring names are these, all of them: "my little children," "my lambs," "my sheep," "my friends." Then the bride speaks, and says, "My beloved is mine, and I am his."

Since I have been shut in these many weeks with typhoid fever I have had some of the sweetest seasons; I have been alone, and yet not alone, God was with me, and at all times very near. "What a friend we have in Jesus." O the love

and fellowship I feel for God's dear children, surely I love to be at their feet. I think I was made to feel somewhat of that love of which Paul speaks to Timothy when he said to him, "My own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord." The SIGNS, the Bible and the hymn-book were my companions. It was good for me to be thus afflicted; Jesus was exalted, as he said he would be. How strange is the course that a christian must steer. The most of the time God leads me along smoothly. A little time I am plunged in darkness, and then I am raised up again to sing his praise, and bask in the light of his countenance. Jesus said, "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." Can we ever forget when Jesus first spoke peace to our souls, and in that still small voice said, Child, your sins are all forgiven you? "I am the way, and the truth, and the life." He gives us natural life and he gives eternal life. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." The blessed Book is full of comforting messages, and when they are applied to our hearts how sweet they are, then all is rest and peace. Jesus said, "Peace I leave with you, my peace I give unto you." This last year it seems that I want to talk, and to sit and listen to the wonderful things of the Spirit all the time. When I hear preaching my cup of joy is full and runneth over, but like the loaves and the fishes, there is none to be lost, we gather up the fragments. Tomorrow will be the day of our meeting, and I am glad. "I was glad when they said unto me, Let us go into the house of the Lord." It seems as though down at

the old meetinghouse we all are drawn close together in one bundle of love; there we hear the word of the Lord; it often seems to me like "a garden inclosed." Jesus said, This is my sister, my spouse. All worldly things are going on outside, but we do not know it in there.

"Begone, ye gilded vanities,
I seek substantial good;
To real bliss my wishes rise—
The love and power of God."

I have written along as my mind has been led, and if it has not the sweet savor of Christ please cast it one side. I believe that I do love God's dear children. May God bless you, our pastor, is the prayer of a poor sinner.

MARY D. BREWSTER.

PLYMOUTH, ILL., Dec. 3, 1911.

DEAR EDITORS:—I received the December number last Friday, and read it with pleasure. I will send in my remittance, which is due the 15th of this month, and also two dollars for my dear niece, Miss Anna Grove, of Plymouth Ill., who has lately enlisted in our little band here at good old Providence. She gave a reason of her hope, and was baptized yesterday by our much beloved pastor, Elder L. E. Frazee, who I am sorry to say has been quite poorly for two months, but is better again, for which we feel truly thankful to the Giver of every good and perfect gift, that he has partially restored him to health, that he may serve the flock of which he is overseer, and hope that he may be able to serve us many more years. We ask an interest in the prayers of all who may read this. My dear husband has been under the doctor's care for a long time, and was very near death's door two weeks ago with hemorrhage, and we all thought the end had come, as he swooned for a few minutes; but his blessed Savior's

everlasting arms were underneath holding him up, and sustained and brought him through that trying ordeal in safety, and he is now able to sit up all day, and walk about the house, and is in a fair way to recover. I thought I would write this and tell you how we all are, as we have many warm friends who would like to hear from us through the dear old SIGNS, and I wanted to tell you that we never tire reading the communications from the saints of the Most High, and although I am hardly able to write this beautiful morning, I still have an interest in reading it, and want to take it as long as I am able to read, as I have read it from childhood, and feel that it is part of my being. We were much rejoiced in seeing a letter from our much esteemed friend, W. T. McQueary, and hope that he will find it in his heart to write again. Many of the dear old writers have gone to their long homes, and many more of them are near their journey's end. It makes us feel sad, but the Lord's will be done, and not ours.

Dear brethren, sisters and friends, I have not written as I would like, and I am so nervous I will have to stop, hoping the good Lord will keep your feet upon that solid rock that Elder L. E. Frazee spoke so beautifully about in his sermon yesterday; we all felt that it was good to be there to hear him speak with power and in much assurance. Last week he preached three funerals, married a couple and preached at our regular meeting on Saturday, then preached on Sunday, and baptized one, amid much rejoicing; it was a happy day for us.

I will close by asking an interest in your prayers.

I remain your unworthy sister, if one at all,

(MRS.) S. G. FRAZEE.

MATTHEW XXVIII. 6, 7.

"Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead."

This was spoken by an angel, or spirit, to the women who went to make a last visit to the sepulchre where Jesus' body was laid after he was crucified. These women were not expecting any heavenly vision at that time, a time of gloom such as they had never known before. They had known Jesus for a long time, and some of them had been healed of diseases by his word. They had enjoyed his company very often, listened to his cheering words, words of love, yet words of instruction, so that the love of his company had grown to be a part of their very lives. These things often grow quietly upon us, and we get used to listening to the word of the promises of the gospel, unconsciously feeding on it until it is a part of our lives, and we do not notice the change that has taken place with us until we are brought face to face with the question, Is your hope a lively one, or merely an earthly pleasure? These women had lived through all of this in a very real way, and so do the followers of Jesus now; the longing for the presence of the Savior in the manifestation of his love, so that we can claim any of the promises is very real, so much so that we will but rarely mention it, and then only to our closest friends. But the time came with these women when they could see no ray of light; their hope had been slain by wickedness, yet they still spoke of it to one another, but only to mourn it as something forever lost to them, and even in their mourning there was an unsurmountable difficulty in their way: the great stone at the tomb. They did not mention the guards, they may not have known of them; but to those who feel their hope is lost and buried there is al-

ways something in the way they cannot understand. How many times I have gone to meeting hoping the preacher would remove this difficulty; I had no thought to do it for myself. I would sometimes try to get them to talk, and was always a quiet listener when others were talking of experience, but none of them would roll away the stone for me. Did they know what my spirit called for? I could not tell. If my hope was only a dead body it would have been some comfort to have mourned over it. When they came to the right place the angel spoke to them: "I know that ye seek Jesus, which was crucified. He is not here." You and I thought we knew just where he was, and if we should go to the right place we would find him. But where has all the sorrow gone so suddenly? Now they cannot speak for joy, there is no stone in the way, all they can see is the place where the Lord lay. They can think of their first knowledge of him, of his pleasant company, of his loving words, how he healed their distresses, how he taught them from time to time, and finally was put to death by wicked hands, as the prophets had written of him. Also this can pass through their minds in a moment as they see where the Lord lay, but now triumphant over death and the grave he is and was their Savior. For a little space they surely had no doubts; O happy state; but how little time we are permitted to be without doubts. Doubts seem to be among the sure marks of the christian. Some say that the disciples had no other hope in Jesus than a temporal savior and an earthly king, to deliver national Israel, until after his resurrection, but that view does not satisfy my mind. Although they did not fully understand him, I believe every child in the family of grace

longs for the assurance of the Father's love, while they mourn their own sinfulness. Now the command comes to them, "Go quickly, and tell his disciples." They are broken-hearted; they are scattered abroad in just the same condition you were a little while ago. They did not have a very long story to tell, only, Our Savior, who was crucified, is risen. The simplest language will tell the story. Its beauty lies in it being true, and knowing this truth they did not need that any one teach them how to tell it, yet at the first telling the disciples could not believe; their minds were so dulled by grief and discouragement they could not comprehend so great a joy. But the simple story told in the fullness of the knowledge that it is true is enough to tell, and is fullness of joy to all to whom it comes with assurance.

A. E. RITTENHOUSE.

STATE ROAD, Delaware.

PHILADELPHIA, Pa., Nov. 23, 1911.

DEAR ELDER KER:—I inclose you a letter from sister Laura Dittmar (nee Bailey). She has been confined to the house by sickness. If you think it worthy of a place in the SIGNS I would like it published; if not, return it to me.

Your brother, I hope,

J. M. FENTON.

MIDDLEBURGH, N. Y., Nov. 17, 1911.

DEAR ELDER FENTON, BRETHREN, SISTERS AND INTERESTED FRIENDS AT SCHOHARIE:—As I was unable to meet with you last month, on account of sickness (as you all know), and am not strong enough to leave home this month, I felt I would like to write, if it be according to the Lord's will, and tell you though I am absent in body I hope to be with you in spirit. Last month I was in bed when Elder Fenton preached, also when Elder

Vail was there, but I thought of you all. I always say I desire to be patient and reconciled to God's will in whatever he calls me to pass through, but when trials and crosses come it seems that none of the race of Adam could be more impatient than I. It seems sickness and trials always bring God's people nearer him. While sick in bed the words came to me, "Nearer, my God, to thee," but instead of getting nearer I seem to get farther away. I am gaining every day, and desire to thank God. Surely I believe all things are as he wills them, and nothing can possibly take place against his will, and that he has a purpose in whatever he does, even though we cannot understand at the present; many times we can understand later, and feel to thank God that we had the trial we did, and feel it was a blessing in disguise.

Three years ago last May I was baptized, and this is the first time I have ever missed two meetings in succession; in fact, I have missed but few, yet it must be the Lord's will, or it would not be so. I often feel I do not appreciate anything until I am deprived of it. I received letters from several of the brethren, and wish to thank them for remembering the least of the flock. I should love to meet with you in December, if the Lord wills, but our planning does not amount to much, for all things were fixed before time began.

Thanking you all for your prayers and kindness to me in the past, and desiring your prayers in the future, I shall close by saying, I desire that the Lord may bless all who are present at your meeting with the hearing ear and understanding heart, and be very near to each of his children in every kindred, tribe and nation.

From the least, if one at all,

(MRS.) JOHN DITTMAR.

DUTCH NECK, N. Y., Nov. 19, 1911.

DEAR BROTHER:—It is three weeks ago to-day since I was at the meeting, and it seems like a long time not to meet with the dear brethren and sisters, and hear the sweet words of the gospel proclaimed to poor sinners, but I do feel unworthy to address you all by the dear terms brother and sister. Your answer to the brother in the number of the SIGNS for October 15th expresses my feelings better than I could. I often have felt that it was wrong not to call them by those dear names, and it is a comfort to read of those who have passed through the same things that I have gone through, yet I often think there is no one like me, so sinful and with so many failures to walk worthily before God. What I am it is hard to know, and if I love, why am I thus? But the Lord is good, and merciful to all our evil doing. If it were not so I should be forever lost, but I hope that he will continue to give me faith, and to keep me in that strait and narrow path which leads to life eternal; his grace is all that I need.

“Grace, ’tis a charming sound,
Harmonious to the ear;
Heaven with the echo shall resound,
And all the saints shall hear.”

This seems to me a poor letter, but I felt as though I would like to talk to you for a little while, yet I feel that it is in a poor way.

I always take some of the SIGNS with me when I come where I know that I will hear nothing but “work for the Lord.” I cannot write as those whom I read after in the SIGNS, and neither can I talk, but it is my joy to listen to others as they tell the sweet story of Jesus and his love to poor sinners. I hope to be with you at the Saturday meeting, if it be the Lord’s will, and if it is not so, remember me in your prayers. I am

sure that all will be right in the sight of God. I often think of those who are not able to come to the meetings, those sick and afflicted. As I read their letters in the SIGNS I often think how hard it must be for them; but the will of the Lord, and not ours, be done; all is well since ruled by him.

I must close this poor letter, and not take more of your time. If you can read it at all, I hope you will excuse mistakes.

With love, your sister,

(MRS.) GEORGE GOLDEN.

HARRISONVILLE, Pa., Dec. 10, 1911.

DEAR EDITORS:—Inclosed you will find two dollars to pay for the SIGNS another year, as I do not feel that I can afford to be without it as long as I can see to read; it affords me much comfort in my old and declining days. Many times I feel that if I could write anything that would be of comfort to the poor and afflicted people of God, as others do, how gladly I would do so, but I feel to be, if one of God’s children, the least and most unworthy of them all, yet I have a little hope that when I am done with the labors and trials of this sinful life I shall possess within the veil a life of joy and peace. It makes me to rejoice in reading the many comforting letters published from those scattered away from the flock, how they enjoy the coming of the SIGNS, for there is in it the true gospel ring; salvation by grace from first to last. It sets forth the attributes of the only true and living God, who declared the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. God knows no change, he has set our bounds that we cannot pass; his eternal and unchangeable purposes can never fail, for he is an

absolute sovereign over all the works of his hand. God, according to his eternal purpose, elected and predestinated a portion of the Adamic family unto salvation through our Lord Jesus Christ, not because they were any better than others, but it was according to his own will. To them he makes known the riches of his grace, and gives them to see and feel what poor sinners they are, and that it is all of God's mercy that he brought them out of the prison-house of sin in which they once delighted, but are now made to hate those things in which they once delighted, and to love the things they once hated. There is now a daily warfare, the flesh against the Spirit and the Spirit against the flesh, and these are contrary the one to the other; this will last as long as this life remains. Paul desired to be free from this strife, but the answer was, My grace is sufficient for thee. These trials are for our good, to keep us humble at our Master's feet. God has ordained our way for us, and will fulfill all his purpose concerning us. The station we must fill while here in these bodies of flesh and all our comforts come at his command, and also our sorrows and afflictions. There is no uncertain or chance work with God.

Now may the grace of God be with you the coming year to conduct the SIGNS as in past years, that it may carry the same glad news from sea to sea, that salvation is free to all the blood-bought host.

Your unworthy brother,
AHIMAAZ MELLOTT.

DELMAR, Del., Oct. 16, 1911.

DEAR EDITORS:—I came directly here from the Virginia Corresponding Meeting, on Saturday last. We had a fine meeting, one of the most pleasant of my

life; five visiting ministers were in attendance: Elders Durand, Chick, Eubanks, Slauson and Coulter, making seven in all with Elders Badger and Lefferts. Elder Slauson preached the introductory sermon, and from the first sermon to the last one inclusive they were all preached in demonstration of the Spirit and with power, to the great comfort and delight of the dear children of God who were favored to assemble there. We were favored with very fine weather, having rain both Tuesday and Wednesday nights, which laid the dust nicely, the clouds breaking away in the morning each day at 8 or 9 o'clock. We were all certainly highly favored by a kind Providence, and the dear servants of God were enabled in a wonderful manner to declare the glorious gospel of the grace of God in obedience to the command of their Lord and Savior, as so beautifully expressed in the soul-comforting language of Isaiah: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Most certainly did each servant "cry unto her" on that pleasant occasion; they seemed to be specially favored in preaching, and I believe it was generally felt to be one of their pleasantest meetings, and it was very much so to me.

Very truly and affectionately your friend and brother,

GEORGE D. CONKLIN.

NO MORE LARGE HYMN BOOKS.

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

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1912.

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.***MATTHEW XXIII. 37.**

DEAR EDITORS:—I believe this is the first time I have troubled you with a request. I would like you to give your views upon Matt. xxiii. 37, if you can find the time.

Your unworthy brother in hope,

J. H. McDONALD.

PUYALLUP, Wash., Sept. 13, 1911.

The language of the above named text is, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." In reply to the above request we desire, first, to say that several years ago our brother, Elder Ker, wrote very clearly and fully with regard to this language of the dear Redeemer. Beside this, in the past years others have written in our columns about the same text, and often has it been referred to by ministers of our order in preaching, and while we feel at this time like responding to the request of our brother, we cannot expect to say any new thing, we cannot hope to add any further light to what has often been said upon the text.

First, it seems to us well to call attention to some things that the text does not signify. This language of the dear Redeemer has been often used by those who

deny sovereign grace in the calling and experimental salvation of men, and who insist that the matter of salvation is, after all, left to the choice of each and all men, to prove that Jesus was then, and that he by his Spirit now is, in the attitude of wooing and beseeching all men to allow him to become their Savior, and that he does not and cannot save all men, because they are stubborn and resist all his appeals; salvation is offered to men, and overtures of mercy are made, only to fall with no effect upon them. The claim is made that our blessed Lord has done just as much for the lost as for the saved, and the only reason why some are in heaven, while others suffer in the world of darkness and misery, is, that the one class have done what the other class have not done, so that the saved can boast that it is because they were wiser and better (certainly wiser at least) than the others. It is claimed that the God of heaven has done just as much for those who are now suffering the vengeance of eternal fire as he has for those now in heaven, but that his work for the lost has proven to be in vain, and his work for the saved has proven efficacious only because they have made it so by some choice or work of their own. This amounts to saying that salvation, after all, is not of the Lord, but at the end it is of the choice of the creature. The sufferings and death and resurrection of the dear Redeemer, all, all, by itself considered, accomplished nothing toward the redemption of a single soul, and the decision of men is what marks the line of difference between the saved and those who perish. We do not think that we have here stated the case too strongly. Now this language of the Savior in the text has no reference whatever to this matter of salvation through the Re-

deemer's death and resurrection. It has not the slightest reference to the work of grace in the soul in effectual calling, nor to the hope of heaven beyond. The Savior was looking upon Jerusalem as that city which embodied all the national life of that chosen people Israel, and Israel, in the first place, was not chosen for the purpose of final salvation in glory, but as a typical nation. God had chosen them as a nation, that he might make known his will, his power and his glory, and that it might also be made known that in man, under the best of circumstances, there is nothing that could merit any divine favor. God made a covenant with them, but of them this one testimony is given: "Which my covenant they brake." It is never said that they kept it. The weakness, sinfulness and depravity of man were most clearly shown forth in them through God's dealings with them. Other nations who were also evil, and who did only evil, might plead, If we had only had a better chance and better teaching; if we had only witnessed miracles, and had had prophets and wise men and scribes sent to us, then we would have done better, then we would have served God indeed. Men in general might have made this plea, but now such pleadings are silenced, for God could reply, See what I have done for this people, Israel, and are they any the better for it? On the contrary, have they not been the most stiff-necked and rebellious of all people? Thus it was made to appear that there is no difference in men, and that it is not true that one is saved and the other lost because of any difference in men by nature; and even here, if there is any difference in men, if one loves and serves God, while others have no fear of God before their eyes, if one is alive unto God, while

others are still dead in sins, this difference has not been wrought by any choice or act of men, but by sovereign grace alone. This much we have thought it well to say negatively.

Second. There is another lesson taught in the text which it is all-important to remember. It is this: the eternity and divinity of the dear Redeemer. He does not refer in this text to the several times in which he had visited Jerusalem while upon earth. The narrative of the gospel shows us that he had indeed been in that city several times before this, but this is not what is now referred to. The language of the text itself shows that he is speaking of the dealings of God with them all the time since they had been a nation set apart for himself. He had sent them prophets and teachers, and had wrought through them many wonderful works in all the generations past. Now Jesus declares in the text, I have done this. How often would I have gathered you. Thus he claims here to be God, that God who had chosen them and dealt with them in all the ages past. Men in all ages, and especially to-day, men, we mean, who make great claims to being his followers, deny all that was miraculous about the Redeemer, and insist that he was simply a good man, living more in the spirit and nearer to God than other men indeed, but still only a man. Here Jesus expressly claims that he was the one who had guided them, reprov'd them and sent them his word of warning all along the years of their national life. This language embraces just what was expressed in that other sublime expression, "Before Abraham was, I am." Were Jesus only a man he could not have said concerning the generations of their national life, How often would I have gathered you, &c.

In the third place, let us consider the simple, homely illustration used by the Savior to set forth his dealings with that nation, and though the illustration is in itself plain and simple, yet how the dear Redeemer here, as well as in all his parables and similes, exalts the figures which he uses, so that no trace of anything light or trivial appears in them. "Never man spake as this man." No other one has ever, or could ever, give such grace and sublimity to language as did the blessed Master. "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings." The language has in it sorrow, pity and rebuke. Similar language was used by the Savior on another occasion regarding this same city and people. In Luke xix. 42, we read, "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." We have always thought concerning both these expressions of sorrow from the dear Redeemer that he spoke out of the feeling which as a man and a Jew he would have in common with all who loved Jerusalem, of desire for her welfare and prosperity, and, beholding her iniquity, and the doom which must follow, he gave expression not only to their condemnation, but to the emotions which as a man were in his heart, and which in any man would be aroused at the consideration of destruction coming upon his land and people. But be this as it may, it is sure that he declares in these words what had been the pity and forbearance and long-suffering of the Lord toward them in all the generations past.

Fourth. The figure used by the Savior

is a very striking one. The hen gathers her chickens under her wings for two reasons: one of them is her regard for them, and the other is the need they have to be thus gathered. That love for her chickens will lead her to interpose her body between them and danger, and to fight until she is torn to pieces for their safety and life. From the cold and the rain they need shelter, and under her feathers they find both shelter and protection. At such times of stress and danger they find safety only in being near to the hen; unable to defend themselves from any danger, they have but one refuge. Yet chickens are prone to wander when all seems well, and foolishly they sometimes wander into the very danger from which they most need protection, and how often when danger appears in the sky above, or on the earth, does the peculiar call of the hen bring them running to her wings. Then when food is needed how often are they called by a peculiar note to come and eat of what she has found. Thus it is the work of the hen to provide all that the chickens need; they are utterly dependent upon her, and this they very soon come to know, and when did ever any chickens fail to respond to the call of the hen, whether for food, or for safety, or shelter? But how much less wise had Israel proved herself to be than chickens. "How often would I have gathered thy children." He did not say, How often have I gathered them, but, How often would I have done so, "And ye would not." The whole nation, religiously speaking, are presented in the name Jerusalem, and her children were the individual men and women who made up the nation. We have only to read the history of that people, and of the dealings of God with them, and of their attitude toward his testimonies, to see what

is meant by the words, I would have gathered thy children, and the words, "And ye would not." Under another figure in the eightieth Psalm the Lord set before the people the same general truth that he here presents. There he compared them to a vine which he had planted in a goodly land, and which he had nourished and watered and pruned, and upon which he sought goodly fruit, but which had failed to bring forth fruit. Now the vine was given up to the waster. In the text Jesus said, "Behold, your house is left unto you desolate," and that word has never yet been reversed; they are still a people scattered and desolate; they are indeed passing through the time of this gospel day hardly having room and hungry. As they were favored more than any other nation in the days of old, and yet were not in anywise made better or more obedient, but rather proved themselves the most rebellious of all people so now special sorrows, all over the world are theirs. No nation is so desolate, as a nation, as are they.

Fifth, let us again notice that all that former dealing with them under the legal covenant had in it no promise of eternal life and salvation; all the blessings promised and all the curses denounced were temporal. Blessings in basket and store, and curses in basket and store, were all that were involved in their life under that legal covenant. Had the same covenant been made with any other nation, the same failure would have appeared in them also. All this did not touch upon the eternal things then, but, as now, this salvation was all by grace. Then, as now, the Jew and the Gentile were saved, not by the conditions of the law, but by the promise of God. This must be kept in mind if we would understand God's dealings with that people in

contrast with his dealings with Gentile nations. Nationally Gentiles did not share in that which Israel possessed, but the election of grace unto eternal life, then as well as now (of both Jew and Gentile), brought some of them both to know and love the Lord. Gentiles were never under that legal covenant; none of its commandments were upon them at any time; its sabbaths, its sacrifices, were never commanded to be observed by the Gentiles, and if any Israelite was embraced in the covenant of grace, it was a relation into which he had not entered by reason of being a Jew. Now it was in this national sense that Jesus regarded them when he used this language, and expressed the sorrow of his heart as he contemplated their departures from his word, and it was in this national sense that he would have given them defense, shelter and full provision for all their wants, as the hen bestows these things upon her chickens. But this they had rejected, looking any and everywhere else rather than to the God who had created them his nation and people, and now that national house was to be left desolate, and desolate they have been ever since, without a sacrifice, without a place for sacrifice. The word is fulfilled that they should be more desolate than any other people.

We here leave these thoughts with our brother, and all our readers. 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.

ECCLESIASTES XII. 1.

WILL Elder Ker please give his views upon Ecclesiastes xii., especially the first verse? It reads: "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."

LUCINDA BREWSTER.

It would be a pleasure to comply with sister Brewster's request could we feel the leading of the Holy Spirit into the subject, but on the contrary, for several months past we have feared lest indeed the Lord has forgotten to be gracious. His mercies seem clean gone forever; no light in the word, no travel of mind in spiritual things, very little desire toward the kingdom, all the earth seems vain and empty. In this condition of mind and soul sister Brewster cannot expect a satisfactory exposition of Scripture from us. It really seems that our work of writing is done.

As we think of the text above quoted, and of the man who wrote it, and of many other things he said in this book called Ecclesiastes, we feel in a measure at least a kindred spirit with him.

Solomon was the promised son of David, but how mysterious were the ways of the Lord in fulfilling that promise to David. Not only was Solomon to build a house unto the Lord, but Bathsheba, Uriah's wife, must be his mother. It does not seem strange to the children of God as they grow older in years that Paul said, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" When Solomon wrote the words of our text he was no longer a young man filled with ambition and aspiration, but old and experienced in the cares and conflicts of life, therefore as a father exhorted and advised those who were, and are, young not to spend all their time and labor in the accumula-

tion of gold and silver and in the making of many books, to which there is no end, and in much study, which after all is but weariness of the flesh. In early life Solomon gloried in riches, living in luxury, having all that heart and eye could wish, but when old could better understand that all such things were but vanity and perished with the using, therefore said, "The rich are no better than the poor. Paul also, having learned by sorrowful experiences the vanity of earthly riches and the wisdom of this world, said, "We brought nothing into this world, and it is certain we can carry nothing out." Solomon in his youthful days spent hours, days and years seeking knowledge, and doubtless attained unto a higher standard than any man of his day, but in his declining years saw the vanity of such labor and toil, and with more significance than is generally attached to it said, "What hath the wise more than the fool?" Moreover, he most positively asserted that, "A man hath no preeminence above a beast: * * * all go unto one place: all are of the dust, and all turn to dust again."—Eccl. iii. 19, 20. We well remember hearing our dear departed brother, Elder William Grafton, after he had passed the eightieth milestone in his pilgrimage here, say, "In my early life in the church and ministry I thought that I, like many others had done and were doing, must spend much time in reading books written by eminent men upon Bible subjects, but," said he, "I learned long ago that there is nothing in it." Elder E. Rittenhouse, the last time we ever heard him preach, said, "That which I preach to the people I did not get out of books." He, too, no doubt, learned years before, as Elder Grafton did, "there is nothing in it." Solomon, as well as these two dear old fathers in Israel, may

tell the youthful in Zion that "all is vanity," but they cannot understand or know the real import of those words until age creeps upon them and their sensibilities are matured; then for themselves will they know the vanity of all things here below. Strange to say, nevertheless true, that the first gospel declaration was, "All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth." Nothing substantial, nothing abiding, all is vanity, fading as the leaf. Yet how comforting the truth on the other hand: "But the word of our God shall stand for ever." Solomon said at the conclusion of this book, and also at about the end of his life in the flesh, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." He seems to say to the youthful in the church, How much better it would have been had I spent more time in my youthful days in the service of God than to have wasted it in the effort of getting knowledge and riches and in the making of books. Now I am old and must soon depart this life, he would say, and what does it all amount to? How much better off am I than the fool and the pauper? Who has been really spiritually benefited by the labor and toil of my youthful days? What do gold, silver, houses and lands amount to? "Nothing in it." While all we who have come to see things as Solomon saw them, and to feel as he felt about them, exhort the children in the church to remember their Creator in the days of their youth, how few heed the advice, but instead are spending their lives in the accumulation of wealth, seeking pleasure, forgetting and forsaking the courts of the Lord. It does seem that youth with its strength and vigor should be spent in praise to

him who hath done so much for us through his blessed Son. And all, like Solomon, when they become old and stricken with years, enfeebled from the infirmities incident thereto, sometimes isolated from church privileges, will feel, What a waste of time and how vain were all my youthful days, and if I had them to live over again how differently I would spend them. Solomon says that no evil days come in youth, nor do clouds return after rain. But how different the language of David concerning the latter days of man's sojourn here; they are at best "but labor and sorrow." These two periods are well known to those who have reached, as did Solomon and David, the latter stage. Many, many dear old pilgrims can well remember when Jesus all the day long was their joy and their song; refreshing showers came often, and there were no clouds of temptation, fear and doubt to return; no years came then in which to say, We have no pleasure. But how is it now? Very little if any sunshine, very few heavenly showers; often coldness, barrenness, and sometimes utter indifference; the spiritual ear is dull, the eyes are dried and the heart unmoved, let the surroundings be what they may. Were it not that such tried and heavy laden ones can look back and remember now their Creator in the days of their youth, surely many would be utterly discouraged. But like the old colored man who once went before the church, and when asked if he could tell when the Lord began to show mercy to him, replied, "Yes, and if I were in old Virginia I could take you to the very spot where the light first broke in," we all know that in our lives years ago there came a time when a change was wrought in us, and surely not wrought by man; not only a change in our feelings, desires

and surroundings, but a change in our ideas of salvation—a separation from modern religion, a separation from the world and the delusions thereof. Then, dear pilgrim, is there not some comfort in remembering to-day thy Creator in the days of your youth? Yes, you no doubt answer, and I well remember “the very spot” where the light first broke in. A year or so ago our beloved brother, Elder J. F. Beeman, wrote an article for the SIGNS headed, “Spots.” He recalled some special ones in his journey with comfort and encouragement, and that article helped many old and weary pilgrims to remember their Creator in the days of their youth, when it pleased the Lord to send refreshing showers and heavenly dews upon them. His doctrine then dropped as the rain, and his speech distilled as the dew.

While reading this some poor soul may say, Yes, many remember “the very spot” where the light of God’s countenance first shone upon them, and deliverance came suddenly and unexpectedly, but as for me, I can recall no “spot,” no sudden emotions, no positive assurance that my sins were forgiven through Christ. To such an one we will say, Light is light, whether it comes suddenly or so gradually that one can hardly tell when it came. Hope is hope, whether given in the twinkling of an eye, or whether it has required years to bring one into that condition. Faith is faith, whether given like a flash of lightning, or whether it takes years of sorrow, loss and conflict to manifest that victory which overcometh the world. Love to God and to his children is love indeed, whether it came instantaneously or so gently and gradually that you cannot tell when you began to love, or whether there ever was a time in your life when

you did not love God and his people and his truth.

Hoping that what we have here written has not been altogether a waste of time, we leave it for the consideration of sister Brewster and others who may have patience to read it. K.

MARRIAGES.

By Elder G. B. Bird, at the bride’s residence, Dec. 24th, 1911, James B. Johnson and Miss Lucy A. Bird, both of St. Albans, W. Va.

OBITUARY NOTICES.

Mrs. Emma Tavenner, our beloved sister in Christ, died suddenly Dec. 21st, 1911, at her home in Lincoln, Loudonn Co., Va. She was born Dec. 8th, 1849, near Ottawa, Ill. Her parents were Richard and Mary Tallman. When between thirteen and fourteen years of age she came to Virginia. Here she married Alpheus Tavenner, Jan. 5th, 1875, who survives her and keenly feels his loss, for during the nearly thirty-seven years of married life they were most devoted to each other. To them were born seven children, six of whom are still living. These sons and daughters highly honored and respected their parents, and deeply mourn the loss of their devoted mother. Sister Tavenner, the night before she passed away, seemed in her usual health, but early the next morning complained of difficult breathing, in a few moments lost consciousness, and very soon thereafter breathed her last. She had for some time past suffered from attacks of asthma and bronchitis. It is thought that in this last attack her heart was involved and her throat paralyzed. To her death came suddenly, and she was mercifully spared the pain of a long illness, but it was a severe stroke upon the members of the family, who were not in the least expecting any such sudden departure of their loved one. We cannot put into words our feeling of solicitation for the comfort of the stricken husband, who is himself far from well. It was my blessed privilege to baptize sister Emma Tavenner, July 31st, 1910, in the fellowship of the New Valley Church, at Hughesville. Just the winter before her baptism she laid away her son Calton, who for years had been much afflicted, and had been the object of much tender care and devotion on the part of his mother. It seemed that during her time of waiting upon and caring for this son sister Tavenner was drawn nearer and nearer to her Redeemer, and became more and more exercised upon spiritual things and those matters pertaining to the welfare of her soul and her eternal salvation in Christ. Her experience dated

from her girlhood, when in the midst of the pleasures incident to youth she was earnestly inquiring the way of salvation. Hers was an experience in which the light of revelation came gradually, so that she never could tell the exact beginning of her spiritual exercises; but it seemed that the affliction and death of her son were blessed to her spiritual instruction and enlightenment, so that when the Lord took that care from her she immediately felt a strong drawing toward the church and desire to follow her Lord in baptism. That was a day of days for her. A look of radiant peace and rest possessed her countenance as she came from the water at that time. Truly the Lord did not leave her long with us after bringing her into our midst, but we all loved her and esteemed her a true saint of the most high God. He has taken but his own. We dare not murmur or ask why. So markedly was the grace of God manifested unto her that she was able to maintain a godly walk and conversation before the world and before the church; she was above reproach. She was blessed with a deeply spiritual mind, was a great Bible reader, and dearly loved to hear the gospel of Jesus set forth. Sister Tavenner is survived by one sister in the flesh, Mrs. Cynthia A. White, of Washington, D. C., who is also our sister in Christ, a member of the Frying Pan Church. She leaves four daughters and two sons to mourn their loss: Miss Birdie Tavenner, of Sedalia, Mo.; Mrs. Ethel Rudy, of Lamonte, Mo.; Mrs. Edith Orrison, Clearfield, Pa.; Mrs. Mary Birdsell, Round Hill, Va., and John C. and Cloyd Tavenner, of Lincoln, Va.

At her funeral, held from the Friends' meeting-house in Lincoln, Dec. 25th, 1911, we sang, "How firm a foundation," a great favorite of hers, after which the writer tried to speak to the comfort of the bereaved church and family, using the words of that same hymn as a basis.

It is our sincere desire that the Spirit of God may comfort all our hearts and reconcile us to his divine will.

Written by her pastor, whom she loved.

ALSO,

James Wortman, our beloved brother in Christ, died at his home near Hunter Station, Va., Jan. 2nd, 1912, in the 84th year of his age. Brother Wortman was baptized in the fellowship of the Frying Pan Church a few years ago, by Elder J. G. Eubanks, while he was supplying that church after the death of its former pastor, Elder E. V. White. Previously to uniting with us brother Wortman held his membership among the Missionary Baptists, but was for many years dissatisfied there, until at last he was strengthened by grace to come out from among them. It was revealed to him that they were not as a body the church of God in gospel order, while he believed there were some gracious people among them. He could not fellowship a people that preached law for gospel, who substituted works for grace, and that

supported foreign missionaries and Sunday Schools in opposition to God's revealed word. This was not because our brother felt himself better than they, for surely a more humble and God-fearing man is not among us, nor a more truly repentant sinner, but anything that sought to rob God of his glory was abhorrent to him. Brother Wortman was poor as regards this world's goods, but rich in faith. How blessed is that mortal whose treasures are laid up above! Only last month, at our meeting at Frying Pan, our brother rose tottering on his feet and openly testified to the goodness and mercy of God to him, a poor sinner. He dearly loved meeting with his brethren and the worship of his God. The simplicity of the Spirit of Jesus characterized his walk and conversation among us. Death came suddenly to him. Here, too, God was merciful. He had been out that day performing some little duties, and at the close of the day sat by the fireside feeling tired, and arising to lie down on a sofa fell and soon expired. It was a great shock to our dear sister Wortman, his companion, who deeply mourns her loss. Brother Wortman was twice married. His first wife was a Miss Cornell. To them were born four children, three of whom survive him: Mrs. C. J. Gheen, of Waxpool, Lee, of Round Hill, and George, of Leesburg. His present wife, who is now left behind, was sister Sarah J. Hunt. Beside these there are left three sisters, one brother and many other relatives and friends.

The funeral services were conducted by the writer, from the Mount Hope Missionary Baptist meeting-house at Waxpool, Jan. 5th, 1912.

May the spiritual consolation of Israel's God abide with our dear sister Wortman and our bereaved church, and may the sorrowing family of our brother be reconciled to the work of God.

H. H. LEFFERTS.

LEESBURG, Va.

Mary C. Fetter, my dearly beloved wife, and the daughter of John Simpson and Caroline T. Van Dyke, was born on a farm near Pennington, Mercer Co., N. J., where our second daughter now lives, March 7th, 1842. Henry Sheppard, her sister Aurelia, my wife and I were united in the bonds of matrimony under one ceremony, by Elder Philander Hartwell, Dec. 27th, 1866. My wife was baptized by Elder Wm. J. Purington, at Southampton, June 8th, 1879. She fell asleep in Jesus Dec. 8th, 1911. Our loss is her eternal gain. She left a lonely husband, eight sorrowing children and twenty grandchildren, besides a host of other relatives and friends, to mourn her departure, but we feel to say, The Lord's will be done, not ours. Her breast will no more be distressed by sickness, pain and sorrow, and while I do not wish to hasten the Lord's appointed time for my departure, yet I long to meet her on the yonder side, where all is love, peace, joy and quietness.

The funeral services were held at the house Monday, Dec. 11th, conducted by Elder B. F. Coulter, using the words, at my request, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Also, "She hath done what she could." He also read by request the hymn, "How firm a foundation," which was a favorite hymn of hers. The remains were then taken to Southampton, where short services were conducted by Elder Silas H. Durand, and the hymn, "I would not live away," was read, then her remains were carried by her six brothers to their last resting-place. The services were concluded at the grave by Elder F. A. Chick.

CHRISTOPHER S. FETTER.

PHILADELPHIA, Pa.

John W. Sermon departed this life Sept. 24th, 1911, at his home in Salisbury, Md., at the age of 65 years, 10 months and 22 days. Brother Sermon was baptized by the writer in the fellowship of the Old School Baptist Church called Nassaongo, Wicomico Co., Md., about the year 1875. Brother Sermon was for years a zealous, spiritually-minded Baptist; his door was ever open to the Baptists, and he was always ready to talk on spiritual things. He was united in marriage to Sarah Stirgis, Feb. 22nd, 1871. To them were born seven children, five daughters and two sons, who, with the sorrowing and almost heartbroken widow, are left to mourn their loss. Our sympathy goes out to them, and our prayers for the felt presence of the Lord to comfort them. One more pleasant home to the writer is closed. Brother Sermon's mind had become impaired, but his hope in Christ never lost its force, nor did his love abate. He told his companion he was willing and anxious to depart, it being better for her, as he was no help to her. Thus one by one the Lord's little ones are being taken to himself.

Elder A. B. Francis preached a very able and comforting sermon on the occasion, assisted by Elder J. G. Eubanks and the writer, after which all that was mortal was laid away in the cemetery in Salisbury, Md., to rest until God shall call.

T. M. POULSON.

Phebe Ann Gott Napier, eldest daughter of Willis and Sarah E. Gott, was born near Toddville, Linn Co., Iowa, Sept. 15th, 1862, and passed away peacefully at her home near Mt. Vernon, Iowa, Dec. 14th, 1911, aged 49 years, 3 months and 29 days. She was the eldest of eight children, six daughters and two sons, her father and two sisters having preceded her to the better world. When about fifteen years of age she was received into the Predestinarian Baptist Church, and was baptized by Elder True, remaining a faithful member all her life. She was united in

marriage to Joseph F. Napier, of Mt. Vernon, Iowa, Jan. 3rd, 1883, by Elder Ping. Six children were born to them: Joseph A., of Marion, Iowa, Mrs. C. F. Root, of Berlin, Wis., and Flora, Hester, Hugh and Callie at home. Our dear one is survived by her husband and children, also her mother, Mrs. Sarah E. Gott, of Marion, Iowa, two brothers: David Gott, of Marion, and Harvey Gott, of Milwaukee, three sisters: Mrs. Lura Remington and Mrs. Belle Meyers, of Marion, Mrs. Rosa Andrews, of Northwood, Iowa, a half brother, Willis M., of New Hampton, Iowa, and a half sister, Mrs. Jane Beaman, of Rock Rapids, Iowa, also one grandchild, who was a source of comfort to her.

Mr. Beatty, of Marion, spoke comforting words to the heartbroken family, relatives and friends on Dec. 17th, after which the body was interred in Mt. Zion Cemetery. A great number were present on the occasion as a last tribute of respect to the deceased. May the blessings of our God rest upon us all. Our daughter was a great but patient sufferer during her illness of several months. She was a loving, devoted wife, a christian mother and sister, a good neighbor, and kind and thoughtful of her parents. It was a consolation to have her say she was ready to go, which she remarked to her family, knowing that she could not recover. We feel that our loss is great indeed, but to her we are assured all is gain.

HER MOTHER.

Frank Orval Andrews, second son of William and Rosa Andrews, of Northwood, Iowa, died Sept. 27th, 1911, aged 16 years, 4 months and 25 days. Frank was a patient sufferer for more than a year; a good-natured, cheerful young boy, and had much love for music. He leaves his father, mother, two brothers and two sisters, besides numerous other relatives and friends. Their dear one has left a vacancy in the home that cannot be filled.

Brief services were held by Mr. Dave Miller at his Uncle David Gott's farm, better known as Willis S. Gott's farm, two and one-half miles north of Mariou. The remains were shipped to Marion, Iowa, and interred in the Oliphant Cemetery.

May the dear Lord bless the bereaved family, and cause them to feel that their loss is his eternal gain.

(MRS.) LURA REMINGTON.

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

C. H. Vandike, Ill., \$1.00; Mrs. H. E. Scarborough, Md., \$1.00; Mrs. Lavinia Morgan, Mo., \$1.00; Dr. B. P. Earle, Ky., \$2.00.—Total, \$5.00.

CHURCH CONSTITUTED.

ACCORDING to previous arrangement, Elder A. Wilson, of Oakville, Wash., and Elder B. S. Pate, of Dayton, Wash., met with a little band of brethren five miles northwest of Forest Grove, and after preaching, proceeded to organize a presbytery composed of Elders B. S. Pate and A. Wilson, deacons J. N. Berry and J. P. Aydelott.

Elder B. S. Pate was elected moderator, and J. P. Aydelott clerk.

Called for letters of those wishing membership, when J. H. Beaman and J. A. Beaman, his wife, Lewis Moore and Maud Moore, his wife, J. P. Aydelott and H. C. Aydelott, his wife, and Clara Aydelott, presented their letters, which were examined and found satisfactory, and in due time were declared a legally constituted church of Jesus Christ, to be known as Mt. Zion, and the right hand of fellowship was extended with much good feeling.

On Sunday evening following Miss Mary Beaman came to the church and was received for baptism.

Days of meeting first Sunday, and Saturday before, of each month. Hour of meeting 11 a. m. each day.

J. P. AYDELOTT.

FOREST GROVE, Oregon, Dec. 21, 1911.

MEETINGS.

EBENEZER OLD SCHOOL BAPTIST CHURCH,

IN

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

11:00 A. M.

2:00 P. M.

To all who are seeking the truth, a cordial invitation is extended to meet with us.

THE Lord willing, until further notice Elder J. T. Rowe will preach in Pythian Temple, 1012 Ninth St. N. W., Washington, D. C., on the third Sunday in each month, at 2:30 p. m. Take elevator to fourth floor.

THOMAS ALDEN, Deacon.

Little Flock Predestinarian Baptist Church of southern California meets every third Sunday at 2 p. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m., in Kinmy Hall, No. 12 Third St., in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

SHILOH Old School Baptist Church, of Washington, D. C., will meet on the fourth Sunday of each month at 3 p. m., second floor Pythian Temple, Ninth St., N. W., near K St. (Take elevator.) We are without a pastor at present, but wish to continue to meet together as a church, and invite all members and friends to meet with us.

JOHN T. WALKER, Secretary.

"Should Children of Primitive Baptists Attend Sunday Schools?"

The above entitled article was published in narrative form in ten consecutive numbers in the *Messenger of Peace* during 1911. The Sunday School question is fully yet kindly discussed, and its true character, together with the duty and responsibility of Primitive Baptist parents to themselves, their children and their divine Lord, clearly brought out. Since then many brethren have expressed a desire that it be published in book form, and some have urged me to do so. I am not financially able to have the work done unless a sufficient number of advanced subscribers can be obtained to cover the cost. It will make a book of about eighty-five pages, five by seven inches. I can have it published and bound in limp covers for about 25 cents per copy, and in substantial board covers, neatly finished, for about 40 cents per copy, postage prepaid. Those desiring the work will confer a favor by sending a card notifying me of the fact, and the style of binding desired, and if enough such orders are received the work will be published early in 1912, and when ready for distribution (due notice of which will be given) the money may be sent.

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All orders sent to me.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

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I find the postage on my book, "Day unto Day," to America is 9 pence (18 cents), and I thought it would be 6 pence, or at most 7 pence. I think on consideration, as the expense of publication has been very heavy, notwithstanding a most encouraging sale, I had better say I will send to any of your readers the half calf gilt edge edition for 5 shillings (\$1.20), or the cloth edition for 4 shillings (96 cents) postage free.

E. LITTLETON, JR.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 80. MIDDLETOWN, N. Y., FEBRUARY 1, 1912. NO. 3.

CORRESPONDENCE.

FRAGMENTS.

“CHRIST is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.”—Gal. v. 4. So it appears that a child of God may fall from grace, and no one but a child of God, a living soul, can, for no others have ever been the subjects of grace; no others have ever had a standing in the grace of our Lord Jesus Christ, nor in the liberty wherewith Christ hath made his people free. But what a fall is that! From grace to works, from the glorious liberty of the gospel, into which grace has brought us, to the hard bondage of the law, from which only the mighty power of God can again cause us to experience gracious deliverance. This fall from grace does not change the nature of the one who has fallen, but greatly changes his condition. He was a child before he fell, and he is a child after; but O how different in his condition, how different his feelings. The pride of his heart has caused him to desire some part and some prominence in this work of salvation. Having begun in the Spirit, he now thinks of being made perfect by the

flesh. While this boastful pride of his deceitful heart is at work he begins to regard the law as something in the fulfillment of which he had some little part to do in order to his justification; some condition which rests upon him to perform; some work, as circumcision, without which he could not be saved. This doctrine that the sinner has something to do in order to his salvation, suits the carnal mind, and the child of God, when left to himself for a little, is ready to take up with it, but at once he finds himself again “in an iron house of bondage.” Now Christ profits him nothing. (Gal. v. 2.) For a living soul a religion without Christ in every part of it is death. Immediately we are in gross darkness, everything to do and no power to work; nothing felt but “the bondage of corruption;” only “a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.” Having desired to be under the law, we now hear the law, and we find only work, work, and to no avail. By the law we are only condemned; no grace here, no mercy, no love, no compassion. What a terrible fall is this for a living soul. But this poor soul still hungers for righteousness,

and that righteousness he will surely experience again, and will eat of it to his soul's rejoicing, but it will not be found in himself, nor in any works of the flesh, but in the dear Savior; there it is treasured up in its fullness. Now how humbly and rejoicingly he remembers that in his experience of grace at the first he received the Spirit, not by the works of the law, but by the hearing of faith. So in the Lord's own time he who raised up the Lord Jesus will by him raise up every soul who has fallen from grace. It is no new righteousness that this poor soul who has fallen from grace is raised up unto, but the same that was revealed to him at the first; for the dear Redeemer declares, "My salvation shall be for ever, and my righteousness shall not be abolished." "My righteousness shall be for ever, and my salvation from generation to generation."—Isa. li. 6, 8. The grace from which he fell is the same grace to which he shall be restored, even the grace which was given him in Christ before the world began. (2 Tim. i. 9.)

THE gates of the city that John saw. There were three on each side, making twelve. The walls were salvation, (Isa. xxvi. 1; lx. 18,) and the gates were in the walls. The twelve gates were twelve pearls; every several gate was one pearl. Each gate was Jesus, the Pearl of great price. The gate is not the structure which is used to close the gate, but the open way through which we enter into the city. Jesus is the Way, the Truth and the Life. This is the way spoken of by the psalmist: "Open to me the gates of righteousness: I will go into them, and I will praise the Lord; this gate of the Lord, into which the righteous shall enter." There is no other way into righteousness but Jesus; therefore the psalm-

ist further says: "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; and it is marvellous in our eyes. This is the day which the Lord hath made, we will rejoice and be glad in it."—Psalms cxviii. 19, 20, 22-24. This gate, this stone, this day, is each a figure setting forth Jesus as the way, the salvation, the righteousness of his people. Each one of the twelve pearls shows Jesus as the only way of righteousness, through which the Lord's people enter into the favor and presence of God. The value of this pearl is infinite; its beauty, in the eyes of those who enter in through that gate into the city, is unspeakable. The gates of the city shall not be shut at all by day; for there shall be no night there. This was foretold by the prophets. "Therefore thy gates shall be open continually; they shall not be shut day nor night." The darkness of the legal dispensation is now gone, and the true Light now shineth. In the presence of Jesus there is no darkness, for he is the Sun of Righteousness. In us there is darkness, for we have a carnal nature in which dwelleth no good thing, but when by faith we see Jesus and are privileged to walk in him, then we see how, even here in this time state, there is no night in the presence of Jesus, the Sun of Righteousness, no night in the city of God, the holy city which John saw coming down from God out of heaven.

During the legal dispensation the Lord made darkness his pavilion, in which he came to his people in his fearful majesty and power. In those mysterious ways he made himself known to Moses and the prophets and the children of Israel, although the meaning of all those legal rites and prophetic visions they did not know. But now the darkness is passed,

and the gospel light is shining. The Sun of Righteousness arose upon the people of God in the resurrection of Jesus, and the unfailing promise to Zion is: "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light;" therefore to the faith of the Lord's people Jesus appears now as the only source of true light, which shall never fail, even here in this world of darkness, but shall ever shine in the darkness of this sinful nature of his people, though that darkness comprehendeth it not, and shall be for their salvation and comfort, and for their guidance in the way of peace and righteousness while they are here in time, and for their eternal glory and blessedness in heaven. Wherever, whenever and from whatsoever direction a poor, trembling soul, fleeing from the wrath to come, approaches and comes in view of the city and church of the living God, there he shall ever find an open gate through which he shall joyfully enter into the city. He will not have to turn and go hunting along the wall of salvation for a gate through which to enter, for there are three gates on each of the four sides, and one will always be found open just where the poor, sorrowing soul stops and stands still, for Jesus is there, the Pearl of great price, himself the gate, the open way into the salvation and eternal favor of God. Jesus bore the sins of every one who ever has felt, and ever shall feel, the burden and condemnation of his sins, and has mourned for them, and he will always be present when one of them is laboring and heavy laden, for he calls them to himself, and they find him the Pearl. If the whole world were a perfect pearl, what were its value compared with Jesus? And "every several gate was of one pearl," and the gates of

the city shall not be shut at all by day. Christ crucified is always preached wherever a sinsick soul is mourning, and though it be midnight darkness on the earth, and midnight darkness in that mourning soul, light will appear with the appearing of Jesus. While we are looking for him to come down from heaven, or to come from some place where he may be waiting in the world, we are joyfully surprised to find that he is here, even in our hearts. He was there all the time, now he appears. They were talking about him in the upper room, when he appeared, saying, "Peace be unto you." The gate that we felt sure could not be opened for such sinful creatures as we felt ourselves to be is already open; indeed, it has never been shut at all by day, and there is no night in the presence and kingdom of the risen Jesus. O that I might feel and know more fully and clearly by faith the power and blessedness of that light while waiting and watching for it in this world of sin and sorrow.

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"FOR the earnest expectation of the creature waiteth for the manifestation of the sons of God."—Romans viii. 19. This creature must be one that knows the sons of God, and that desires and earnestly expects and waits for the manifestation of that sonship in himself. It seems that it must be the same creature that "was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." No one can hope for anything of which he knows nothing; he must both desire and expect that which he hopes for. The natural man does not, and cannot, know the things of the Spirit, and therefore he cannot hope and be waiting for them. If any man be in Christ he is a new creature, and hence-

forth desires and earnestly waits for the manifestation of divine life and spiritual sonship in himself. This new creature, I have thought, is the only creature who was made subject to vanity unwillingly. This new creation is never satisfied while under the law or while in the flesh. The natural man does not feel the flesh to be a "bondage of corruption," but the new creature does, and longs to be delivered from it into the glorious liberty of the children of God. I have regarded it as the new or spiritual creation which groaneth and travaileth in pain together, throughout all the patriarchal and legal dispensations until now, when the gospel dispensation is established, and not only they, but ourselves also, which have the firstfruits of the Spirit; that is, the apostles and men of grace now, groan within ourselves, waiting for the adoption, to wit, the redemption of our body. It is not the body that desires and waits for its own redemption, but the new creature, the man who is in Christ, the man who is created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. The body cannot desire its own resurrection, nor feel the vanity of fleshly things unwillingly, but it is the one who is spiritually alive who is looking 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." Through all the Old Testament Scriptures we read our own feelings in the experiences recorded there of those who were subjected to the vanity of the flesh unwillingly, and groaned under the bondage of corruption, longing to be delivered from it, and comforted by the hope in which the Lord hath subjected his people unto this van-

ity. This hope of deliverance and full redemption is sometimes very faint, but never goes out. We cannot have the things embraced in that precious hope while here, only by faith, and that makes us groan and suffer pain while in this mortal body. We are saved by this hope. "But hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." So we continue to hope for that blessed change, and so do we with patience wait for it.

THE things pertaining to the kingdom of God are hid from the wise and prudent, and are revealed unto babes. This must be a most important and wonderful thing, for the dear Savior rejoiced in Spirit and thanked the Father that it is so. (Matt. xi.) How good it is for the babes. If these things were to be given according to our ability to earn and to understand them, and our worthiness to receive them, then the babes, and the others who are weak and poor and helpless, would come short altogether. So there comes a time in the experience of every child of God when he feels that he has great reason to join with the Savior in thanks to the Father that these are revealed only to babes. "Except a man be born from above he cannot see the kingdom of God." One who is newly born is a babe. The wise and prudent cannot see the kingdom of God by virtue of any powers that they possess in their natural minds, and cannot therefore talk understandingly about anything belonging to that kingdom, for they do not know anything about it. As the apostle says, "The natural man receiveth not the things of the Spirit of God: for they are

foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14. It was God's purpose that it should be so. "In the wisdom of God, the world by wisdom knew not God," and this is the only reason ever given, or ever to be given, for anything which the Lord does: "Even so, Father: for so it seemed good in thy sight." But the babes can prattle and talk sweetly and understandingly about these things, for they know them, they are born into them. These babes do not know that they are talking most clearly the language of Canaan, any more than the natural babe knows that it is talking the language of its mother.

"BEHOLD, I was shapen in iniquity, and in sin did my mother conceive me." David did not say this as though it would lessen the blame of his sin in any degree, but the Holy Spirit caused him to express in this way that which explains the terrible nature and quality of sin. Of course there is no blame for anything to be attached to the unborn child. From a human standpoint the little infant child cannot be regarded as a sinner; neither does the law of God point out the infant as worthy of blame as an infant because of any sinful act. It is a sinner only as a branch of a bad tree, as a stream from a corrupt fountain. It was born into an inheritance which is corruptible, defiled, and that fadeth away. There must be another birth from another head before there can be an entering upon an inheritance that is incorruptible, undefiled, and that fadeth not away. "By one man sin entered into the world." "By one man's disobedience many were made sinners." The psalmist acknowledges this sinfulness of his depraved nature, and all the evil thoughts and sinful acts

resulting from it, as something for which he is justly condemned in the sight of God, and the blame for which he feels, though the sinfulness reaches back before his birth, back to Adam's transgression. "Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and clear when thou judgest. Behold, I was shapen in iniquity, and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Feb., 1911.

HERNDON, Va., Jan. 1, 1912.

DEAR BROTHER KER:—About two weeks ago I was stricken with an attack of la grippe, and one night, while suffering intense pain, the parable of the prodigal son came into my mind with great force, so much so that I tried to banish it from my mind. It is not often that I try to banish Scripture from my mind, but that night I tried to do so, for I was suffering intensely, and did not get to sleep until about two o'clock in the morning. I seemed to wrestle with some power unknown to my natural understanding, and was led to trace the footsteps of the prodigal son. I want you to bear with me while I quote a certain portion of this wonderful parable, so that I can arrive at the place in the parable where the beauty showed itself to me.

The Savior said: "A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when

he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him." O what a deplorable condition for a son to get into. Starvation now stares him in the face, and he is made to remember his father's house. He also remembers his father's hired servants, that they had bread enough and to spare, while he was perishing with hunger in that far off country, with no one for company but swine; they could live on husks, and he fain would, but could not. If the man, the citizen, had sent him to feed sheep instead of swine it might not have been quite so lonely and sad. "I will arise and go to my father." But the question arises in the poor boy's mind, Will he own me as his son if I go to him? No, I fear not, but I will ask him to give me the place of a hired servant; I will say to him, "I have sinned against heaven, and before thee, and am no more worthy to be called thy son." "And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." Can we imagine for one moment the picture of this ragged, dirt-stained son coming direct from a place where swine were fed, and with no pleasant smelling odors on his garments? Yet the father saw him, and fell on his neck and kissed him. The question might be asked by some, O why did the father on seeing his lost, dirt-stained son have compassion on him? Why was he moved to run, fall on his neck and kiss him? Do you not know, dear child of God, that this is the condition in nature of every son whom the

Lord receiveth? This is where he finds them all, in the mire of dirt and sin; nevertheless they are his children, heirs of God and joint-heirs with Christ. Thus we see that when one is brought to see himself, what he is by nature by reason of sin which dwells in his members, he is sure to cry out in the language of the prodigal: Father. O yes, it must be to our Father, and it must be from the son to his Father. Yes, Father, I have sinned against heaven and in thy sight, and am not worthy to be called thy son; just make me as one of thy hired servants.

Now we hear the father saying to his servants, "Bring forth the best robe, and put it on him." Shall I pause here for a moment in wonderment, with a heart anxious to grasp the meaning of the words, "the best robe"? O is it the vesture of purity, the robe of righteousness? One of old said, "I put on righteousness, and it clothed me: my judgment was as a robe and a diadem."—Job xxix. 14. O yes, the son is now clothed in the best robe, the garment of everlasting salvation, which will last forever; it is woven without seam, it is the robe of righteousness. Dear child of grace, it is no wonder that the dear Savior said, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

"Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet." Shall I pause here for a moment to know what the ring signifies? Shall I call it a signet ring, a seal of God's eternal love to poor, lost sinners? A ring has no end, and the seal of God can never be broken. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

The poor, wandering boy is now returned to his father's house, and clothed in garments white and clean, clothed in the best robe, and a signet ring on his hand and shoes on his feet. I can almost imagine he has forgotten his hunger, but he hears his father's command, "Bring hither the fatted calf, and kill it." I would like to pause here for a moment and drink in some of the new wine of the kingdom, but must pass on. If I could tell all I saw in my night of suffering I would be glad, but I cannot. I have only hinted at a few things, and would be glad if dear brother Ker would write on this wonderful subject, the parable of the prodigal son. I might go on until I was a hundred years old, and try to analyze this wonderful parable, yet I should be found wanting. "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!" But the father said, "Bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." Yes, joy enters into this house, they sit together in heavenly places in Christ Jesus. The kingdom of heaven is now within them; it is heaven below our Redeemer to know. Jesus said, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." I think the elder son spoken of in the parable shows the spirit of the Arminian, or a just person that has kept the law from his youth up. He was at a loss to know why his father should do so much for this erring son, even kill the fatted calf for him, when he had not so much as killed a kid for him. He said, "Lo, these many years

do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf." O what a striking figure this elder son is of the just person that needs no repentance. The Arminian world will readily say, If God saves the bad and turns away the good he is unjust.

But I must surely stop now and leave the subject. I will conclude by saying if you can put this in any shape so that it can be read with understanding, you can publish it in the SIGNS, otherwise cast it into the wastebasket, and all will be well with me. I am glad that I found favor in your sight through my letter sent to you by dear brother Scates. I thought it strange that you could enter into the feelings of one who feels as sinful as I know myself to be. Do you not know, dear brother, that the unity of Christ and his people runs together as two drops of water? Well might dear brother Varnes say that the only reason he could give in fellowshipping my letters was that misery loves company. Write to me, dear brother Varnes, for I need the sympathy of God's dear children. I would like to say to brother Scates that I should be glad to answer his last letter to me, but it is so good that I hardly know how to answer such a letter; however, if the Lord should be pleased to give me any light at all I will try to answer it soon.

Wishing you, brother Ker, and all the household of faith, a happy new year, I beg to remain your brother in Christ Jesus. Amen.

JOHN F. OLIVER.

[We are glad brother Oliver felt im-

pressed to write on the above subject, and heartily indorse his view of the matter. That the obedient and faithful son represents the "Arminian," or legalist, there seems no doubt, and it seems equally sure that the prodigal son represents all gospel subjects "who have come to themselves" only to find their all spent, and while they would eat husks with the swine, cannot, but remembering the Father's house and the bread therein, their only hope is in Him, though unworthy to be called sons. Empty, desolate, broken-hearted and ashamed, they come confessing their sins and asking for the lowest place in the Father's house. But this sad condition and penitent spirit have no effect upon the Pharisee except to create a feeling of hatred and contempt for the poor sinner. Nothing save the emptying of self by the Spirit of God can change the mind, renew the will and turn one's feet to Zion's hill. Brother E. D. Varnes, as well as brother Oliver, seems to think it almost strange that we can fellowship such experiences as brethren Robert Scates and John Oliver write about. We can imagine no reason for their conclusion, except that it is seldom we speak, either in writing or speaking, of ourself. The chief reason is that we feel utterly unprofitable, and unworthy of the consideration of the household of faith. Surely no mortal can get lower in the pit of darkness, despair, doubt, fear and temptation than we are most all the time. It is indeed a consolation to find now and then in this journey through the wilderness "a traveler" who knows the way we have come, are still in and never expect now to get out of it while in the flesh.—K.]

WAVERLY, Pa., Dec. 21, 1911.

DEAR BRETHREN EDITORS:—Inclosed you will find two letters which comforted me very much in my suffering condition of mind and body, and you may have space some time to publish them; who knows but what there may be some one else that would be comforted in reading them? I am on the gain, I think, in some ways, and fill all of my appointments so far. God knows where I am and what I am, I do not, only I know that I am a great sinner, and if saved it is all of God's grace.

D. M. VAIL.

SHELBYVILLE, Ky., Nov. 19, 1911.

ELDER D. M. VAIL—DEAR BROTHER IN THE LORD:—I have read your short article in the November 15th number of the SIGNS, and have thought of you much in deep sympathy. I think I know much of the rough, rugged road a servant of the Lord Jesus must travel, if indeed I am one, which I often doubt. Bonds and afflictions have been my abiding-place much of my life, but somehow I feel sometimes, "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. * * * And our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation."—2 Cor. i. 5-7. Paul, writing unto the saints, says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." We cannot understand the ways of Providence, only as a little here and there is revealed, only parts of His ways; always learning, yet never knowing anything; it is line upon line, precept upon precept, here a little and there a little. I was, dear brother, once a financial, physical and almost a mental wreck; for four long

years I was not able to turn my hand to do anything for a temporal supply. I could not then understand the way of Providence, but since then I think I have been enabled to read between the heavy, dark lines, and see the hand of God in it all, and while he kept us low, somehow he supplied our needs, sometimes by the ravens, and I must believe he accomplished his purpose with me, and gave me a thankful heart for the little, so that through all these weary years the dear Lord kept, upheld and supported both in providence and grace, oft brought low and ready to perish, yet raised up to walk and live in him, for he kills and makes alive, and whom he wounds he wounds to heal. It was while passing through these fiery ordeals that my faith was confirmed in the predestination of all things, for when I could see the hand of God in it all, all prepared and fixed by him, the great I AM, I found peace and rest. The flesh will cry out against this blessed doctrine, but the spirit of wisdom reconciles, and says it must be so. I find much to condemn in myself; by God's grace I can set my seal that God is true. In me, that is, in my flesh, there dwells no good thing. My only hope of righteousness and peace is in the Lord Jesus Christ, in whom there is redemption and forgiveness of sins. It does seem to me that when one is brought to see his own vileness, and then see the blessed and holy character of God, he must fall with reverence before God, as Isaiah did when he saw the Lord of glory, and Job when he said, "Now mine eye seeth thee." I am glad our God hath fixed and determined everything, so that

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

Whatsoever the Lord hath purposed with you and me he will bring to pass, that

we may be humbled at his blessed feet and crown him Lord of all. We may wonder why this or why that, but the Lord alone can make it plain. We must wait. "Wait, I say, on the Lord." His mercies endure forever. I must close with:

"Resistless Sovereign of the skies,
Immensely great, immensely wise,
My times are all within thy hand,
And all events at thy command.

His great decree, who formed the earth,
Hath fixed my first and second birth;
My parents, native place, and time,
Were all assigned to me by him.

'Twas God that formed me by his power,
'Tis he sustains me every hour;
And all my times shall ever be
Ordered by his all-wise decree."

My mind has wandered from what I thought to write, just a few lines, but I trust you will receive it kindly as a token of love and fellowship in the sufferings of Christ. May the continued mercies of the Lord abound toward you and yours, and enable you to see his bow in the cloud. The Lord command his blessing upon you, even life forevermore.

I am the least of all, to serve in Christ,
P. W. SAWIN.

CLEVELAND, Ohio, Nov. 22, 1911.

BELOVED BROTHER IN OUR LORD JESUS CHRIST:—Sister Turrell and her daughter-in-law called here Sunday night and read us your letter to her, and our hearts are filled with sympathy and sorrow for you in your affliction. I, too, have suffered, and now in your affliction I feel to say, as I have felt to say in my own, viz., I was still, I opened not my mouth, because the Lord did it. O truly "God moves in a mysterious way, his wonders to perform." He has a perfect right to do with his own as seemeth good in his sight, but O this poor, rebellious nature,

how it shrinks from every pain and suffering, and when our fair designs are crossed and every earthly hope is shattered, Satan is sure to tell us these things are all against us, but in the words of the poet and in God-given faith these words can be applied with sweetest comfort to our poor hearts:

"When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow,
For I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress."

I have had it in my mind to write ever since you were with our church; that was indeed a time of feasting for us all. As you arose to speak, my heart went out in prayer that the dear Lord would grant you liberty, and he did. O he did in a most wonderful manner. My poor heart was filled to overflowing; there was not room for anything but love; no room for bickering and fault-finding. What are all the pleasures of this world when compared with one hour of such sweet enjoyment, when God reigns supreme, when our house is swept and garnished and the heavenly Bridegroom comes and sups with us? My dear brother, if it is our dear, kind heavenly Father's will to again restore you to health and strength this will surely take place in his own time, but if he has ordered it otherwise, may he bless us with a submissive spirit. My prayer is that you may be restored, and that you may be permitted to come and preach for us again. May the dear Lord be with you, and may you be given to feel much of his presence to cheer your poor heart.

I will write no more for fear I shall tire you. Will say we just received in this mail word from my brother, Wilson Gass, that his only son is at the point of death. This will be a hard blow for his parents. He is twenty-four years old. He asks for our prayers in their sorrow.

May the dear Lord be their strength in this trying hour.

I inclose a poem I have felt some comfort in.

Your sister in tribulation,

JENNIE O. CROSS.

SOME DAY.

"Some day all doubt and mystery
Will be made clear;
The threatening clouds which now we see
Will disappear.

Some day what seems a punishment,
Will prove to be
God's blessing sent for very gain
To you and me.

Some day our weary feet will rest
In sweet content,
And we will know how we were blessed
By what was sent.

And looking back with clearer eyes
O'er life's short span,
Will see with wondering, glad surprise
God's perfect plan.

And knowing that the path we went
Was God's own way,
Will understand his wise intent,
Some day, some day."

MACOMB, Ill., Dec., 1911.

ELDERS CHICK AND KER—BELOVED BRETHREN:—May grace, mercy and peace be with you. As I am sending my subscription for the SIGNS, I feel like writing a few lines again for its columns, if you feel they are worthy a place. I would like to speak a word of greeting and approbation to you, in sending to the people of God such a precious paper as the SIGNS. I feel it was never more ably edited than now. The editorials, and letters from dear brethren and sisters scattered all over our land, are full of comfort and encouragement to God's children. No harshness or fault-finding or controversy find place in its columns; and this is as it should be, for what food or comfort is found in reading of wrangles or dissensions among breth-

ren? We rejoice to know this, and are not ashamed to hand a copy of the SIGNS, even to our enemies, and say, There you will find the testimony of God's elect. The Spirit of Christ, it seems, shines forth in the writings of all. Speaking the truth in love, each one testifies that, "Salvation is of the Lord," and there is no other name whereby we must be saved. For twenty-six years I have been a continuous subscriber, and have never missed a number, and many times I get out the old numbers, and as I read them I rejoice to see the same doctrine contended for as at the present day. Once a year I have in much weakness penned a little for its columns, and you have given it place, though I never sent a letter that I thought worthy, or was what I would liked it to have been, yet I still have a desire to add my feeble testimony to God's goodness and grace to a poor sinner like me. Dear editors, may God bless you, and enable you to stand in the old paths, earnestly contending for the faith that was once delivered unto the saints, kind and forbearing to your brethren, but giving no quarter to the unfruitful works of darkness, or inventions of men. As Elder Gilbert Beebe in his day waged a continuous warfare against spiritual wickedness in high places, even so now it seems iniquity doth abound, and the love of many has waxed cold, and the man of sin is revealed in these wicked and perilous times. So it becomes our editors, and all true servants of our God, to put on the whole armor of God, and with the sword of the Lord and of Gideon contend against all the adversaries of the truth. If the SIGNS has in all these years deviated from the old paths I am not able to discern it, but has kept straight on its course, sending forth the doctrine that Paul declares was not

taught or received of man. Election, predestination, God's absolute sovereignty over all things, his purpose embracing all events, evil as well as good, salvation by grace alone, special atonement, the perseverance of the saints, and the resurrection of the bodies of the saints, are great truths loved by God's children, and, as Elder Ker said in December 15th number of the SIGNS, nothing short of this doctrine will do poor sinners any good. No, dear brother, nothing less than this will do for me. I believe in a God of purpose and power, one able to carry out his wise decrees, one who is able to save to the uttermost. In him our faith and hope are centered, and in the shadow of his wings his children find a secure resting-place. May you, dear editors, rest here from the toils and cares of your arduous labors, and may you long be spared to comfort God's poor trembling ones.

Dear brethren and sisters, correspondents of our dear paper, you have often comforted me by the way, your letters have often brought a sweet message to me, and O how I desire to express my love and sweet fellowship for all of the household of faith, if I could write as I desire, and cheer one of the least, as you have this poor, trembling one, but I feel incapable of writing to edification or comfort. Dear kindred, do you often become footsore and weary as you pursue your pilgrimage journey? Do you sometimes almost lose hope, and fear that you will fall by the way? Does the path seem rough and beset with snares, pitfalls and temptations? Do trials, sorrows and afflictions press sore on every side, while darkness, doubts and fears are your daily companions? Do you often have to grope in thick darkness, and go back many years and search for proof or

evidence that you are a child of God? Does Satan assail you on every side, and tempt you to throw away your hope? Is not the evil of your own heart your worst enemy? If you have this experience, then I feel I can claim you as dear kindred, and I have a love for you that I have not for the world, for the world laughs at an experience like this, and some of them say, I do not want a religion that makes me gloomy and sad, and one said to me that religion ought to make one jolly. O how little such know of revealed religion. How little they know of the warfare between the flesh and the Spirit. These things are hid from the wise and prudent, and revealed unto babes. But we are not always left in darkness, for once in a while we have a visit from our heavenly Friend and all is light, and doubts and fears and gloom all flee away, and for a moment we forget the toils of the way and rejoice, and we can claim the sweet promises and our hope is revived. Thus "mixtures of joy and sorrow I daily do pass through."

Twenty-six years ago I was baptized and my name added to the little band of believers of old New Hope Church, and now I do not feel any more able of myself to live right or go alone in my own strength than I did then, but am just as helpless, just as dependent as I ever was, and as I grow older I feel the more need of God's grace and help, for of myself I can do nothing, and sin is mixed with all I do; I cannot do the things I would, but continually do the things I would not. I would surely sink in despair, but I find that Paul had the same experience, and you, dear brethren and sisters, tell the same story, and I am drawn to you in bonds of love and affection, and though many miles intervene, we are brought nigh by the blood of Christ. Then, "Be-

loved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." No, these trials that come upon us are not by chance, neither do they just "happen" to us, they are appointed unto us; they are dealt out by the hand of our heavenly Father, and all is embraced in his sovereign will. Some say, God does not send affliction and reverses upon his children, but only light and joy and peace, but I cannot believe it this way, but with one of old I would say, "Shall we receive good at the hand of God, and shall we not receive evil?" What comfort is it to the fearful, trembling one to feel that only while rejoicing he is in the hand of God, and when bowed down in trouble and trial he is left to wander alone without the care or protection of his heavenly Father? No, but he loved them when they were dead in sin. His care is upon and round about his children; though they wander from him, yet his love never fails. Although he sends trials, he also gives grace to bear them. He knows our frame, he knows we are but dust, and, dear ones, while in the furnace, feeling that you surely will be consumed, and all his billows go over you, remember this is God's way of weaning you from the vanities of this unfriendly world, of burning away the dross, of refining the gold, and as long as you tabernacle in the flesh you will be in the hand of the Refiner, but when you come forth you will be as gold, to shine brighter and brighter unto the perfect day. So after a few more rolling years at most you will be called to lay your armor by; all these light afflictions, which are but for a moment, worketh for you a far more exceeding and eternal weight of glory.

"Come joy, or come sorrow, the worst may befall, One moment in glory will make up for it all."

And on that glad sweet day of the glorious resurrection Christ shall come again and raise the dead; the bodies of the saints shall be changed and made like unto the glorious body of Christ, then shall we be satisfied, for we shall be with him, and see him as he is. May we comfort each other with these glorious truths, and watch and pray, for we know not when the Master cometh.

Now, dear brethren and sisters, I will close by asking you to remember the weakest one of the flock, who if saved is saved by grace alone, and whose daily cry is, "God be merciful to me a sinner." Give me, O Lord, grace and strength to believe in thee, and keep me and all thy dear children faithful unto the end, and to thy name be all the praise.

With a desire that the new year may bring to all both temporal and spiritual blessings, I am, I hope, your little sister in bonds of love,

SARAH E. RUNKLE.

DELMAR, Del., Dec. 18, 1911.

DEAR EDITORS:—I inclose a letter written by brother A. T. Benson, which some of the brethren who have seen it think worthy a place in the SIGNS.

I extend to you the compliments of the coming Christmas season, and wish for the SIGNS a very prosperous year in 1912.

Your brother in hope,

A. B. FRANCIS.

CANNON, Del., Dec. 13, 1911.

ELDER A. B. FRANCIS—MY DEAR PASTOR:—You may think me presumptuous when I tell you that I am impressed with a desire to write upon a passage of Scripture, but such seems to be my desire. I really feel sometimes that I am beside myself, and form resolutions that I will keep my thoughts to myself, but it seems

that there are times when I cannot do this. The Scripture upon my mind is in the Song of Solomon, second chapter and seventeenth verse, and reads as follows: "Until the day break, and the shadows flee away, turn, my beloved; and be thou like a roe, or a young hart, upon the mountains of Bether." Solomon in his song is telling the experience of all the elect family. It seems to me I have learned the truth of the statement where it is declared that no Scripture is given by private interpretation. We can understand the Scriptures only as the Spirit takes of the things of Jesus and reveals them unto us. It is in my mind to mention the name of whom Solomon is singing in this Song: it is our Lord and Savior Jesus Christ, for he is the great Shepherd; he is the one altogether lovely, and Solomon was given to see his beauty and excellence. The bride also saw so much beauty in him that she wanted to be drawn to him. In the fourth verse of the first chapter she says, "Draw me, we will run after thee. The king hath brought me into his chambers: we will be glad and rejoice in thee; we will remember thy love more than wine: the upright love thee." Notice the words "draw me." We inquire, What does she mean? These words, as it seems to me, express the feeling of each individual to whom Jesus has revealed himself. When one has been given a view of this wonderful Being how that one desires to be like him, and longs to be drawn away from the vanities of the world. Such an one realizes that it is not in human nature to follow Jesus, and also realizes that the carnal mind is enmity against God, that it is not subject to the law of God, neither indeed can be. Because of this the poor soul says, "Draw me, we will run after thee." The bride continues

and says, "The king hath brought me into his chambers." I cannot pass the word "hath" without presenting a thought in reference to it. This word proves beyond doubt that the work of drawing one into the King's chambers is the work of our Lord and Savior Jesus Christ, who is King of kings and Lord of lords. I believe I am safe in saying that if the salvation of man depended upon his coming to this King no one would be saved, for it is man's nature to walk in darkness; that is, he wants to follow his own ways, which are contrary to righteousness. But Jesus draws his people with an everlasting love and calls them with an holy calling. Is not this wonderful love? When we are enabled to think upon this wonderful Being who calls his people, even when they are dead in sins, and quickens them and makes them sit together in heavenly places, putting a new song in their mouths, how we praise his holy name. Perhaps I should not say "we," but I often think of the words,

"Awake, my soul, in joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me,
His loving-kindness, O how free."

But I am getting away from the subject. "Until the day break, and the shadows flee away," &c. It seems to me that our experience is told in these words. Before the day breaks it is nighttime, darkness is upon the earth, yet we know that the sun is shining in some other portion of this universe. It is ever shining, whether we see it or not. The bride being in darkness, is addressing the King, who reigns in righteousness, and during that nighttime, when all was dark and vain and wild, she, by faith, plead with her Beloved to turn and be unto her as a roe or a young hart upon the mountains of Bether. By referring to natural history we find that the hart is noted for its grace

and beauty, also for its swiftness. It was nighttime in the soul of the bride, and she wanted to hear that "still small voice" say unto her, "Fear not." She wanted to feel the presence of the heavenly Bridegroom within her troubled breast, knowing that the King who reigns in righteousness could make darkness light and crooked things straight. Verse eight reads, "The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills." This has a beautiful significance; he comes leaping upon the mountains; O yes, he comes to his people in their dark seasons, when their sins rise like mountains and they see no way of escape and sink exceeding low. Jesus comes leaping upon the mountains and skipping upon the hills, and by his mighty power the mountains are removed out of their place. My beloved "cometh leaping upon the mountains," not under them, showing that he is above all things; he it is who commands the sea and the winds, "Be still," and they obey. It is Jesus who says to his people, "Fear not, trembling ones, it is I." Hence how forceful are the words of the poet:

"How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear."

One more thought and I will close, as I see I am making this letter too lengthy. "The king hath brought me into his chambers." In order to get at what is in my mind let me say, that if an earthly king should bring one of the common people into his palace do you not think that one would feel a great favor had been conferred upon him? Do you not think that one would inquire of the king why he had conferred so great a favor? Why hast thou brought me into thy palace? The bride, the church, says, "The king hath brought me into his

chambers: we will be glad and rejoice in thee; * * * the upright love thee." When Jesus calls a poor sinner and makes known to him that he has blotted out his transgressions, and says, I have paid thy debt, thou art free, does not that one rejoice in his King for such a wonderful favor? He takes no credit unto himself, but on the contrary says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." He wants to be found at the feet of Jesus, clothed and in his right mind.

My dear pastor, I will close this letter by saying, if I am not deceived my desire is that you may feel the presence of Him who is fair and comely; may you be made to rejoice with joy unspeakable and full of glory; may you be enabled to speak words of comfort to Jerusalem, as in the past. I believe you will, for Jesus said, "Lo, I am with you alway, even unto the end of the world."

From one who is unworthy, nothing, and less than nothing, and vanity.

A. T. BENSON.

PINSONFORK, Ky., Dec. 8, 1911.

DEAR BRETHREN EDITORS:—I herewith send you a letter written by our highly esteemed brother, Elder J. E. Thornbury, of Ratcliff, Ky., which you can publish in the dear old SIGNS if you think proper. I should have sent it sooner, but was and am yet somewhat embarrassed to forward it for publication, on account of some things said relative to myself, a poor, unworthy creature; but this wonderfully good letter tells my feelings and exercises of mind better than I can tell them myself, and perhaps will tell the feelings of many others.

Yours in gospel bonds,

W. J. MAY.

RATCLIFF, Ky., Oct. 29, 1911.

ELDER W. J. MAY—DEARLY BELOVED BROTHER:—After a long delay I will attempt to write you, humbly hoping the Lord will bless me with light, after so much darkness and doubt through which I have been passing for so long a season. I have been so barren and destitute in spiritual knowledge that I have written no letters for the last six or eight months. I came home this evening from Rock Spring Church, where the dear Savior blessed us with his wonderful love and grace, in meeting his beloved children in peace and fellowship in the truth, and gave us much glorious assurance of his presence, in blessing our coming together to worship him who is the God of our salvation, in the beauty of holiness and in spirit and in truth. It hath pleased the Lord to cause them as brethren to dwell together in unity and love. Sister Ratcliff sent me the letter you wrote her. When I read your inquiry about my poor, unworthy and unprofitable self, you spoke in such kind and affectionate terms that it made me tremble, while I was melted to tears to know that one so highly favored as I feel sure you are, in that God has blessed you with such wonderful and deep knowledge of spiritual truths to preach to his honor and glory, and to the comfort of his poor and afflicted people, who hunger and thirst after righteousness, that you should speak of me in words of tenderness and love, as you did in your letter, caused my poor heart to leap within me, and I was filled with wonder and astonishment that you should express a desire to meet me, and much more, to hear me in my weak, feeble efforts preach the unsearchable riches of Christ. My dear brother, how you or any of the dear children of Zion can desire such, or receive any comfort from my

feeble efforts at preaching, is indeed a mystery that I cannot understand, for it is evident to me that any one who can preach to the honor and glory of God at all is better prepared than my weak and unprofitable self to feed the flock which he hath purchased with his own blood. Brother May, I can see in you every evidence of a call to the ministry, while in myself I can see no evidence of it at all. I am a mystery to myself; to think of being the pastor of a church, without the least evidence of qualification, is a fearful thing for me to consider. What a holy place to occupy! What a solemn command to receive: "Feed my sheep;" "Feed my lambs;" "Feed the flock of God which is among you;" "Feed the church of God, which he hath purchased with his own blood." I have no doubt you can do so, but alas, I often fear that my preaching has always been of no profit to any one, and am often so crushed at my failures that I decide in my own mind I will never go to meeting again; then again it is my delight, and I cannot stay away. Are you that way, or am I alone, as I often feel to be? Yet notwithstanding my anxieties, my doubts and fears, I have much consolation in this thought, that the Lord of glory, the God of Israel, cannot change or be changed, and works all things after the counsel of his own will, hence the safety of Zion. He is a wall of fire round about her, and the glory in her midst, and "out of Zion, the perfection of beauty, God hath shined," and in bringing his loved ones from darkness to light, he shines in their hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. This must be God, the Light, the perfection of beauty, shining out of Zion in the experience of his children. He says of them, "This people

have I formed for myself; they shall shew forth my praise." Nothing can separate them from his love; they dwell in God, and God in them.

I submit this to you for your consideration, do with it as you think best. I would love to see you, and hope to be blessed of the Lord in the near future to do so. Now, my dear brother, may the rich and choice blessings of heaven rest upon you and yours, and may you long be spared of the Lord to preach the riches of his glorious and saving grace to his glory and honor, and to the comfort of his poor and afflicted people. We are well at this writing, for which I hope we are thankful to our dear Savior. I would like for you, if it is not asking too much, to write to me. Remember me as the least of all.

Unworthily your brother,

J. E. THORNBURY.

PENNINGTON, N. J., Jan. 6, 1912.

DEAR BRETHREN:—I have been requested by some of my brethren to write a little of my experience concerning my hope in the blessed Lord, but I hardly know where to begin, as I have felt myself to be a sinner from my earliest recollection, still I did not feel the burden to be so great until I was about thirty-four years of age, and then the weight became so heavy that I knew not which way to turn, and I was made to cry, "God be merciful to me a sinner," but he did not seem to hear my cry, until one night when I was on the very verge of despair. I retired, but could not rest, because of the awful burden of sin which was on my mind. About this time there appeared a great light in the midnight darkness, which was brighter than the noonday sun, and with it came the words, "Where the Lord is, we need no light of

the sun. I also saw a beautiful cross with the colors of the rainbow, and with it came these words, Be thou comforted, thy sins are all forgiven. Then there seemed to come great peace into my troubled soul. The next morning all nature seemed changed, and all things seemed to be praising God, and even my poor heart was made glad. I shall never forget that day; it was a happy day to me. About this time my mind was directed to the church. I thought that I saw her clothed in the spotless righteousness of her dear Redeemer. It was a beautiful sight to behold, and I desired that I might be even the hindmost one following in the footprints of the flock of God; they were singing the sweet songs of Zion, and the high praises of God for his goodness and mercy and wonderful works to the children of men. This was about the time that Elder Chick came to Hopewell as our pastor. I had a great desire to be numbered with that people. On the second Saturday in June, 1896, I went before the church, with three others, and tried to relate to them the reason of my hope. I was received, and on the following Sunday baptized by Elder Chick. It was a very rainy day outside, but to me it was a pleasant day. Since that time the Lord has blessed me with a desire to mingle with his dear children and to hear them speak of their joys and sorrows, and of the way in which poor sinners are led and saved through the precious blood of Jesus, the only name given under heaven among men whereby we must be saved. The apostle says, "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." There are many precious things spoken in the Scriptures concerning those saved by grace. Jesus once

said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." He also declared, I will never leave nor forsake thee. Although the children of God may pass through trials and temptations in this world, he promised grace according to their day. His power was proven in the lions' den, in the fiery furnace and at the Red Sea, and as he was with that national people in the olden times, so now is he with his spiritual Israel, manifesting himself in the hearts of his people by his mighty power to save. I hope I am thankful that I have been made to trust and believe in God, who has all power in heaven and in earth, and who worketh all things after the counsel of his own will. He speaks, and it is done; he commands, and it stands fast. This is the God that I love and adore. May all the subjects of his grace be kept by his mighty power, is my sincere desire.

Your brother in hope,

I. H. VANNOY.

PORT JEFFERSON, N. Y., Oct. 11, 1911.

DEAR ELDER CHICK:—I have had it on my mind to write you for some time. Your last letter was very comforting, and I have read it to a few; I would that there were more about here who could hear it. It has always been the few in number, as we read, "Where two or three are gathered together in my name, there am I in the midst of them." Beautiful words! It is very precious to have Christ, and to know him as our Savior. Of late it has seemed as if there were no spiritual life within me; I have been so occupied with care. I enjoy reading your letters, as the name of Christ is exalted. I would that I could testify of him as I ought. It is unspeakable; it is so wonderful that he should reveal his

love to me, so wonderful that he should give his life a ransom, and I so great a sinner; it calls forth praise. I love to sing praises to him who is worthy; I also like to meet with those who have no confidence in the flesh. When I go to the Scriptures I am made to tremble, for they reveal to me how far short I come of their teachings. It is as you say, we need the Spirit to reveal the word; it was expedient for Christ to go away. I remember that you spoke from that at the funeral of Carrie's boy, Hermon. We have the Comforter now, the Spirit of truth. How it lifts our souls above trying things here below. Words fail to express it. I desire to render thanks, though in a feeble way, to him.

"Amazing grace, how sweet the sound
That saved a wretch like me."

Sister Carrie is away from home most of the time. Both she and I would have been glad to have attended the association last June.

This letter is poorly written, but it will let you know of my state of mind, and that I have not made any growth in the knowledge of spiritual things, but a desire abides to do the things that I ought. The time is short, and we are soon cut off. Daniel Terry passed away quite suddenly March 14th, and he is much missed. I doubt not it is eternal gain for him. The two remaining brothers are well. I hope you are feeling better than when you last wrote, and that your family is well. I think your last two letters would be enjoyed by the readers of the SIGNS. I much enjoyed reading your editorial upon the brazen serpent. My husband joins me in kind regards to you. You wrote of the mercies of God to you; he has indeed been merciful to me.

A sinner saved by grace,
SARAH A. NORTON.

MANSFIELD, Ga., Nov. 28, 1911.

DEAR BRETHREN:—I am glad that I have the privilege and pleasure to be permitted to tell you that I have been called by our kind, heavenly Father to be one of the sheep of his fold, and to be well cared for by him who is so much stronger than we are. One evening about the latter part of May, while I was reading the Bible it came to me all at once that I wanted to be one to wash the feet of the Lord's people, as did the dear Savior his disciples', and one day about the latter part of July I felt called upon to preach the word of God, yet I do not think that I am worthy. The devil kept tempting me, and I did not unite with the church until the third Saturday in September. This was at Harris Springs, and I was baptized by our pastor, Elder H. S. Cook, of Social Circle, Ga., on the third Sunday in October, and became identified with the flock. O how much I felt relieved after being baptized in what I think is the only mode of baptism. I can but wish that I had united with the church earlier, though I am still unworthy, but by the help of the Lord, who knows all things, I hope to endure. I hope, by grace, to continue to abide in the principles that Christ teaches us. O how my heart reaches out in gratitude to God, and in sympathy to those who are out in the world as I once was. I do not believe that any one enjoys this doctrine, and fellowship with his children better than I do.

Dear brethren, if you see fit you may publish this. Without the help of the Lord I am weak and helpless. I will close by asking God's richest blessings to abide with us all now and forever. I have received the paper you sent, and am well pleased with it. I will take the paper later, and will try to get you two

other subscribers, and get the Bible as a premium.

Your young and unworthy brother in hope,
J. C. KENERLEY.

LAKELAND, Fla., Nov. 12, 1911.

EDITORS AND READERS OF THE SIGNS:—I am now in south Florida, at Lakeland, for the winter, and I wish to inform all who are interested that I had the pleasure of attending the Mt. Enon Association once more, and there I met a lovely band of brethren and sisters from seven churches who love the doctrine of predestination of all things, and are standing on the solid foundation of salvation by grace, and have no fellowship with conditionalism in any form. I was made to shed tears of joy to see those dear saints and faithful in Christ stand up in defence of truth and prove to all the world that they are not ashamed to confess they have no confidence in the flesh, and that Jesus alone is the author and finisher of their faith. This year this little band held their fortieth annual session with the church called Paynes Creek, about sixty miles southeast of Tampa, Fla., and I must say I feel sure the good Lord blessed them with an outpouring of his Holy Spirit. O how precious is this oil of gladness. The meeting closed in peace and love. The preaching was grace, salvation by grace, and the unlimited predestination of all things. The ministers present were Elders J. W. Futch, Peter Brown, L. C. Deshong, George Futch and J. T. Hancock, and all declared the power and glory of God. Let us remember that all we have is through the wonderful mercy of God, and it is by God's divine power, therefore let us ever be found submissive to the will

of God, and try to be reconciled wherever our lot is cast, for God has the disposing thereof. May he keep, direct and choose all our way, for we are not our own, but bought with a price, and that price was the blood of Christ, which did cleanse us from all our sins. God bless you all.

Your servant,
C. K. HAINES.

WINCHESTER, Ill., Dec. 14, 1911.

DEAR BRETHREN EDITORS:—We are again reminded that our subscription for your valuable paper is due, and we hope to be able to take it as long as our natural life continues, or at least as long as it continues in the advocacy of "The sword of the Lord and of Gideon." My wife and I have been constant readers of the SIGNS for about thirty years, and feel glad to say we have been unable to detect any change in the doctrine (which we believe to be the doctrine taught in the holy Scriptures) since our first acquaintance with its pages, but many, very many times have our eyes overflowed with tears, and our hearts with joy, as we have been permitted to peruse its dear pages. It seems in almost every communication from the dear brethren and sisters (though widely scattered) there is something that clearly corresponds with our own experience. Also the editorials have been a source of great comfort and instruction; I cannot now call to mind even one but what we have heartily indorsed. Our membership is with a little band of brethren and sisters composing the church called Friendship, situated in Scott County, Ill. We have preaching every fourth Sunday, and Saturday before, by our faithful brethren, Elders Reeder and Murray.

You will find inclosed money order for two dollars, for which you will please continue our subscription another year. Our prayers are that the editors of the SIGNS, as well as God's Zion everywhere, may be blessed with a comfortable and happy new year.

Yours unworthily,

WM. H. WATSON.

CARMEN, Okla., Oct. 23, 1911.

DEAR BRETHREN EDITORS:—If I may be allowed to call you brethren. I feel unworthy of a name and place among those who advocate the doctrine set forth in the dear old paper, the SIGNS OF THE TIMES. Though I feel so unworthy of a place among them, it is a great comfort to me to read the good letters written by the brethren and sisters, and published in the dear old SIGNS. I am not acquainted with many in the flesh who write, but I have a hope that I know them in the Spirit, for, if I know myself, they express my feelings and experience far better than I can myself, and it does me much good to read the editorials. When I get the paper I am not satisfied until I read it through, and then I go to the old ones and read them over again. It does me much good to read the editorials of old Elder Beebe. I have been a reader of the SIGNS since 1903.

Well, I did not think of writing, except to acknowledge my delinquency in sending the money to pay for the paper. I am writing you this from Carmen, but still send my paper to Lambert, and change the name of the county to Alfalfa County, as Woods County has been divided into three counties, and Lambert is in Alfalfa.

JAMES J. OLARK.

SHEPHERDSTOWN, W. Va., Jan. 6, 1912.

DEAR EDITORS:—I am very sorry to inform you of the death of my father, Robert M. Duke, which occurred at his home, "Fairview," at 6 o'clock on the evening of Nov. 3rd, 1911. His death was due to paralysis. He was in his usual good health on retiring, the fatal stroke coming about 10 o'clock. Interment at Charlestown. While not a member of the Old School Baptist Church, he loved the people of that faith, and believed faithfully in the doctrine as proclaimed by its Elders. He found great pleasure in the association meetings when they were near enough for him to attend. The last preaching service he had an opportunity to attend was at the home of Mr. A. S. Miller, in Kearneysville, this county. He enjoyed that meeting very much, and greatly admired the minister who preached there. I wish that I could recall his name, but fail to do so, though he mentioned it many times. I think he is now preaching near Boyds, Montgomery Co., Md. My father was well versed in the Scriptures, and loved to talk of the hope he had in the Savior. Many times previous to his affliction he said, "If I am saved, it will be by the grace of God alone;" and again, "I have hope in my Savior; he is too good to be unkind." He was a constant reader of the SIGNS OF THE TIMES, from which he received great comfort and inspiration. My grandfather, Robert M. Duke, Sr., was also a reader of that paper until his death.

With best wishes, I am respectfully yours,

WALTER M. DUKE.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1912.

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 OF PRIMITIVE BAPTISTS.**

DEAR ELDER CHICK:—Inclosed find two dollars, which I think will pay our subscription for the SIGNS until March, 1912. When our subscription is out, please do not send it any more. I have enjoyed reading some of the editorials and letters very much, and the Primitive Baptists are a dear people to me, but I feel I would be doing wrong to continue my subscription longer. The SIGNS stands for eternal punishment and partial redemption, and I cannot believe that our heavenly Father could be that cruel. I know that the Bible teaches special election and special high calling to immortality, but is that any reason for us to believe that the ones who have not the high calling could not have had some just and merciful arrangement made for them? If there has not been, why do we find such Scriptures as these in the Bible? John iii. 16, 17: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." 1 John iv. 14: "And we have seen, and do testify, that the Father sent the Son to be the Savior of the world." John vi. 33: "For the bread of God is he which cometh down from heaven, and giveth life unto the world." John xii. 47: "And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world." There are many more Scriptures of like teaching. I know you will think I am in error, but if I am, it is an error of the head and not of the heart, for my earnest desire is to do that which is right in the sight of God.

Hoping that you will not think hard of me I will close.

Yours in hope,
FANNIE CLANTON.
ESPERANZA, Texas, Oct. 20, 1911.

We feel like writing in reply to the above letter, not only for the considera-

tion of our friend, but for the thoughtful reading of all our subscribers. Our friend has written candidly, and no doubt just as the things of which she writes appear to her. We have no purpose to in any manner write in reply with censoriousness, but rather with a desire, if the Lord so will, to instruct and to clear away the questionings which fill her mind, and we would not for a moment seek to claim that our knowledge in divine things is perfect, or that we may not be mistaken in our understanding of many of the Scriptures. We claim no superiority over our friend, for we, like her, and like all men, can only claim to be a sinner saved by grace, and if taught in divine things at all, it has been by revelation of the Spirit, just as all must be taught who know the Lord at all.

One thing in especial we desire to say first of all, and that is, that there is not a single principle of doctrine taught in the word that can please the carnal mind, and the reason is, that the carnal mind is enmity against God, and is not subject to his law, and indeed cannot be. This is the teaching of inspiration. We, therefore, cannot undertake to decide what is right by what seems right to us. God's ways and thoughts are altogether above our ways and thoughts. We, by nature, put darkness for light and light for darkness; we think evil to be good and good to be evil. All that any man can know of God must be by revelation, and in the Bible we have the revealed word and will of God. It is good indeed if our every thought be brought into submission to his revealed will. The principles of the doctrine of God our Savior, all of them, seem harsh, evil, cruel and unjust to the natural mind of men. Upon this ground, and for this reason, predestination of all things, election, per-

sonal and effectual calling, the sovereign grace of God in that calling, the preservation of the called through God-given faith, the rejection of the rest of mankind, and their eternal destiny in endless punishment, has, and will always be, rejected by natural men, some of these principles upon one ground and some upon another. It will not do therefore to fall back upon what seems good, and right, and kind, and just to us, in order to come to a decision as to what is truth. In their fall our reason and every affection of our heart became perverted. The whole man, including mind, and will, and understanding, is dead and sold under sin. Concerning the things of God, therefore, we cannot think aright, any more than we can do that which is right.

We have said these things because our friend said that she cannot believe eternal punishment, or partial redemption, upon the ground that it all seems cruel upon the part of the God of heaven, to her, but the question ought not to be what seems cruel to us, but what does the Bible teach? Let the teaching of the Bible be what it may concerning this or that principle of doctrine, let us never hold in our thought for an instant the conclusion that our God is cruel, unjust or unkind. It has been our mind from the first of our interest in Christ and in his word, that he is good and kind and full of love, and yet that it is in perfect harmony with all these things when we read in his word that he is just and a God of vengeance against sinners. If the Bible indeed teaches predestination, election and justification solely upon the perfect righteousness of Christ imputed to the elect of God, and everlasting punishment for the nonelect, then all these things are in perfect harmony with his goodness, mercy, truth, kindness and

love, and it does not matter that we cannot reason these things out so as to see their harmony; it is enough, and it ought to satisfy us, if the inspired word teaches all these things. Our attitude of mind ought not to be that certain things are cruel, unjust and unkind, and therefore a merciful God could not do this or that, but rather that our God declares such and such things in his word, and therefore they are right and good, whether they appear so to us or not. We hope that our friend will consider these reflections and be led to ask only this, What do the Scriptures teach concerning God and his ways? and then to say, My reason is at fault if in anything it leads to conclusions contrary to the word of God. It has for many years seemed to us that this is the only right attitude of mind when we come to read the Scriptures.

Our friend admits that the Bible teaches a special election and a special high calling, yet she thinks that unless God has some good things in store for those who are not thus elected and called, it is harsh, unjust and unkind. Before considering the texts of Scripture to which she refers we would like to suggest this thought: If all men are alike sinners against God, and equally deserving of wrath, and there is any injustice and unkindness involved in the doctrine of election, and of the eternal punishment of the nonelect at all, there would be also injustice and unkindness, to some extent, involved in the theory of our friend. If it be unjust in our God to take some men to a home in heaven according to his sovereign choice, while others are left to everlasting punishment, then there would also be injustice involved in taking some men to heaven with supreme happiness and leaving others to a lesser degree of bles-

sedness. Our friend's theory would involve cruelty and injustice with God just as really as the Bible doctrine of election and everlasting punishment, which she cannot receive, would involve these things. Considered simply as fallen men, no one has any claim upon God for his mercy and blessing. If there be any claim, all share in it equally, and if one receives his claim, while another must put up with less, there is injustice indeed involved; but no man has any claim by reason of any superiority over others. Our God might have left all men to perish and still have been just, but in his kindness and pity he has chosen some to salvation; this is the teaching of the Scriptures. Let what may become of those not chosen, there is no injustice toward them, but again we say that the theory of our friend would involve injustice just as much as the doctrine which she cannot receive. Injustice is injustice, in little as well as in much. But may we all banish all thought that there is injustice with God in any sense of the word or in any degree.

Our friend seems to admit that there is a kind of election, and a kind of calling, which is given to some above others. In the Scriptures election and calling are said again and again to be unto salvation, and the word salvation is never used regarding those not elected or called; it is never intimated that there are two degrees of salvation. We are not told of a lower heaven, of a lesser holiness, of a fainter degree of happiness which awaits some men beyond, but which yet is not eternal banishment from God. We are not told of high seats in heaven and low seats there. This is a fiction, invented by those who reject sovereign grace in salvation, and place it upon the ground of the good living of the creature. It is

but natural for men who believe this to conclude that those who live best must have the highest seats in heaven, but the doctrine of sovereign grace destroys all such vain-glorying here, and certainly forbids it in the world to come. The election of grace, the calling by grace, fills heaven with its glorified inhabitants, and all sing the same song of redeeming grace there, and all confess themselves there the chief of sinners and the least of saints. There cannot be, if we believe this point of view, any difference in salvation, because there is no difference in sinners before God; all are alike sinners in his sight; all alike have sinned, and come short of the glory of God. God judges the heart, the very nature of men, rather than the outward life. The outward life may be full of differences among men, but all alike, by nature, are dead to God, and dead in sin. There is no difference, says the inspired apostle, therefore the theory to which our friend seems to cling is untenable; there cannot be a greater and a lesser salvation in heaven.

We will now devote a few thoughts to the various texts quoted by our friend. We do not mean to take them up one by one, for the explanation of one is the explanation of all the rest. We wish our readers would here turn back and look at the texts again. First, we would say, that if there were no other Scriptures in the Bible beside these texts, then it might indeed be concluded that there was some sort of salvation for all men, but these Scriptures must be compared with all other portions of the word. Let it be noted that even in these texts there is but one salvation presented; nothing is said about two degrees of salvation. If the salvation be that which perfects men in heaven, or if it be some other, it is in them all the same one salvation.

But the question is, What does "the world," "the whole world," "all men," &c., as used in these and other texts, signify? It seems hardly needful that we should call attention to the fact that often in the New Testament these expressions are used to set forth the difference between the recipients of the benefits of the old covenant and those who are embraced in the new covenant. That difference, so far as what is in our mind is concerned, is this, viz., that the old covenant related to and embraced the Jewish nation alone, while the new covenant embraces all who are chosen of God of every nation, tongue and tribe, therefore the terms, "the world," "the whole world," "all men," are used and emphasized to set forth the truth that no longer is the Jewish nation addressed by the admonitions, promises and teachings of the Bible, but the Lord's people among all nations. In Christ Jesus there is neither Jew nor Greek, barbarian, Scythian, bond nor free, all are one in Christ Jesus. The reason, or at least one reason, that this is so much emphasized in the New Testament is that Jewish believers were so slow to learn this lesson. We need only to recall how slow Peter, one of the apostles, was to come into the full understanding and reception of this truth. All of them were slow to learn that the Gentiles were to be fellow-heirs of the grace of God. We surely do not need to go on to present the Scriptures which set this forth. Therefore it is not that portion of the world known as Jews, that receives this salvation, but "the world," "the whole world," "all men," and other expressions which mean the same thing. This view of these Scriptures is not a forced one, or one taken hold upon just in order to meet objections drawn from these quoted texts, but it is one in full

harmony with the other Scriptures. This is the view of these texts held by most of the brethren of former as well as of the present generation, and unless we are willing to assert that there is contradiction in the word of God, there is no other view of them that can be taken. But the word of God cannot contradict itself. If there appear to be such contradictions, it is the feebleness of our understanding, and not the fault of the revelation of God. God's love then is not limited to the Jew, but goes out to the Gentile nations. Salvation does not come to the Jew alone, but is extended to Gentiles, and so, many come from the east and the west and sit down in the kingdom of heaven with Abraham, Isaac and Jacob, and share with them in the glory of this salvation.

We leave these thoughts with our friend, and with all who may read them.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

GENESIS III. 22, 23.

ELDER G. BEEBE—DEAR SIR:—If you have light on the subject, and time to write, and space for publication, please give your views on Gen. iii. 22, 23, especially on the latter part: "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from which he was taken."

Yours faithfully,

EPHRAIM J. PEMBERTON.

RUSHVILLE, Ill., Dec. 21, 1864.

Without claiming any extraordinary light on the true figurative import of the words of this text, we will venture to give such views as we have on the subject, hoping they may serve to enlighten those who are anxiously inquiring after the truth, and, if nothing more, lead them to a close examination of the Scriptures.

We do not understand the account given of the creation of the world, the entrance of sin, the fall of man and the early propagation of his seed, &c., to have been written as a mere history of events to gratify the prying curiosity of men in the subsequent ages of the world. The book of Genesis is not a record of facts noted as they transpired and so transmitted to posterity, like all profane history, but written by Moses more than two thousand years after the creation of the world. As Moses wrote by inspiration of the Holy Ghost, we infer not only the sacred truth of what is written, as the testimony of God himself, but also that the sacred import of the record is, like all other parts of divine revelation, the opening of the mouth of God in parables, and the uttering of dark sayings, and all designed to be made plain in due time to the expanding understanding of the children of God by the same Spirit which inspired Moses to write. Instead then of reading it as a mere literal history of events, we regard every line and every word as the inspiration of God himself, "declaring the end from the beginning, and from ancient times the things" which are to be fulfilled in the fullness of the dispensation of times. A clear understanding of these early records will show to the divinely instructed pupil in the school of Christ a perfect and beautiful cluster of types pointing to Christ, and the salvation of his church and people, in which the two parallel mysteries, godliness and iniquity, are strikingly developed. Had we the ability, the time and space, we would review the whole record from Gen. i. 1, to the text on which we are now requested to bestow our attention, but we must let it suffice, for the time, to express some thoughts on the expulsion of man from the garden of Eden,

and some things therewith connected, and first, God in his triune relation as Father, Word and Spirit, not as three Gods, but the only true and living God, revealed in creation, providence and grace, created the world by the Word, for, "Through faith we understand that the worlds were framed by the word of God."—Heb. xi. 3. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 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."—Heb. i. 1, 2, which accounts for the plural form of the pronoun: "Let us make man in our image." And in our text, "Behold, the man is become as one of us." Christ is declared to be the image of the invisible God, and the express image of his person, and the brightness of his glory, (see Col. i. 15; Heb. i. 3,) and Adam is the figure of him that was to come. (Romans v. 14.) Man was not, as we understand, directly the image of the invisible God, but was made after that image, a fac-simile, a figure, a type of Christ; "after our likeness." Not like God in infinity, immortality or deity, but as a figure of the dominion of Christ over all created things, having dominion over the beasts of the field, fowls of the air, fishes of the sea and every creeping thing, &c. Nor do we understand that his created elements or perfections were like the uncreated attributes of his Creator, for then he could not have fallen, but the likeness and image was confined to his being the figure of him that was to come, that is, of Christ. Not only as lord over the animal creation, but also as the head of a posterity which God had created in him, also in his identity with his bride, and finally in all that is recorded of him in the Scriptures; he the first Adam,

Christ the second Adam. But let us not mistake, for that Adam which was first was not spiritual, but natural, but afterward that which is spiritual, as seen in the second Adam, which is the Lord from heaven. The first Adam was of the earth earthy, his antitype is heavenly; the first was natural, the last spiritual; the first was made a living soul, the second is a quickening spirit.

Second, the first estate of man. "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil," &c. Here in an earthly paradise, which is also figurative of the church or garden of the Lord, man in his primeval rectitude was placed by his Creator, surrounded with every comfort for the eye and for the taste, all planted by the Lord God himself, and growing luxuriantly without the labor of man, and all perfectly adapted to the condition of man in his original purity, yet man was natural, and the garden natural, and all their surroundings were natural. In this consisted the adaptation, for if the garden and its trees, its plants and fruits, had been spiritual, they could neither have been pleasant to his sight nor good for food. As a natural man he could not see or discern spiritual things, nor could his natural and earthly nature have subsisted on spiritual food, yet Adam, being natural, could and did prefigure Him that is spiritual; and so also did the garden and trees, plants, rivers, &c., being natural, prefigure the church and kingdom of our Lord Jesus Christ. In this garden was found every tree and everything that was pleasant to the sight, or good for

food, or that could contribute to the support and comfort of man in his then present condition, but of these we propose to notice two trees which are particularly mentioned, and to show what they particularly represented.

1. The tree of life is mentioned, which was in the midst of the garden. This tree was among those of which man had permission to eat freely, and so long as he continued to eat of it, and obeyed the command of God to touch not, taste not and handle not the tree of knowledge of good and evil, it was to him the tree of life, for without transgression he could not die. The figurative allusion points to the tree of life, of which Christ is the Root and the Offspring, (Rev. xxii. 2, 14, 16,) the type being natural and the antitype spiritual.

2. The tree of knowledge of good and evil, being the only tree or thing in the garden that man was forbidden to touch or taste, is appropriately called the tree of knowledge of good and evil, for man without touching or tasting it could not have known evil, any more than we could have known sin except the law had said, "Thou shalt not covet." But in partaking of it man became a sinner, and with his transgression death entered and passed on all the unborn posterity, which, being in him, were involved in the transgression, and consequently to the knowledge of evil. This tree, we understand, was designed to represent the law of God, the transgression of which brings guilt, condemnation and death to the offenders. In support of this position we assume, and shall endeavor to show, that the law of God answers to this figure, beyond all doubt or controversy.

It is a tree of knowledge of sin: of evil. "The sting of death is sin: and the strength of sin is the law."—1 Cor. xv. 56.

Where there is no law there can be no transgression, for sin is the transgression of the law. Hence it is written, By the deeds of the law no flesh living shall be justified in the sight of God. In perfect agreement, as we conceive, with the application of the figure were the circumstances connected with the giving of the law at Sinai. Three days before the descent of the Lord to proclaim his law he commanded Moses to sanctify the people of Israel, and to admonish them to come not up to touch the mountain on pain of death. "And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: there shall not a hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live."—Exodus xix. 12, 13. And after Moses had faithfully given this charge, and the time appointed had come, the Lord called Moses to him and again sent him down to repeat the solemn warning: "And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. * * * And Moses said unto the Lord, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. And the Lord said unto him, Away, get thee down; and thou shalt come up, thou, and Aaron with thee; but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them."—Exodus xix. 21-24; compared with Hebrews vii. 18-21. How remarkable the coincidence when we compare the charge given to Adam (Gen. ii. 17,) and the charge given as copied above concerning Mount Sinai. The law of

God, as given to Adam in this figure, and as reiterated in its covenant and preceptive form by Moses, clearly shows that no man can approach unto God by the law, for it could not give life, or righteousness should have been by it, but it is the ministration of death. An apostle tells us that the law is not made for a righteous man, and again that the law entered that the offence might abound, and that sin might appear exceeding sinful. So we see that man while in innocence could have no knowledge of evil, and consequently could not by comparing know good and evil, or good from evil.

Third. We now propose to show that Adam in partaking of the tree of knowledge, as in every other incident recorded of him, was the figure of him that was to come. Eve, who was created in Adam, and a part of himself, bone of his bones and flesh of his flesh, and called woman, because she was taken out of the man, living in his vitality and existing in his flesh and bones, bore the same natural relationship to him that the church of God does of spiritual relation and identity to the second Adam, which is the Lord from heaven. For we are his (God's) workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. And as Eve was the bride, the wife of Adam in this figure, so the church of God, which was created in the second Adam, was and is the bride, the Lamb's wife, his body, his flesh and his bones. In this presentation of the figure let us trace the analogy in a few particulars. "For Adam was first formed, then Eve. And Adam was not deceived; but the woman being deceived, was in the transgression."—1 Tim. ii. 13, 14. Was it not even so in the application of these words

to Christ and the church? Might not our apostle here add, as in Eph. v. 32, "This is a great mystery: but I speak concerning Christ and the church"? Certainly Christ in identifying himself with the transgression of the church was not deceived. Well did he count the cost, well did he know that in bearing the sins of his people he must die, and for that very purpose came he into the world, and was made under the law, to redeem them that were under the law. Well did he know that to redeem his church unto God he must be made sin for her, that he must bear her sins in his own body on the tree. Now hear what Adam said when arraigned in judgment, and imagine his words as uttered prophetically as from the lips of Christ, the second Adam: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Some have fancied themselves wise enough to tell us what were the thoughts and design of Adam in using these nineteen words, instead of frankly acknowledging the truth in a single word. Some have concluded that his object was to charge the blame on Eve, or on the Creator himself, for having given him such a wife, but we confess that our line is too short to reach the thoughts and intents of Adam's mind; but whatever they were, we read in them a prophecy of the Husband of the church of God. "Thine they were, and thou gavest them me." For what purpose were they given him? This is the will of the Father, that of all which he hath given me I should lose nothing. And, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."—John xvii. 24.

(To be continued.)

MARRIAGES.

By Elder R. L. Cook, at the home of the bride's brother-in-law, Charles Knight, near Mansfield, Ga., Dec. 24th, 1911, J. C. Kenerley and Miss Etta M. Walker, both of Newton County, Ga.

OBITUARY NOTICES.

Mrs. Keziah D. Hogeland departed this life Wednesday, Dec. 6th, 1911, at her home in Southampton, Pa. She was born July 23rd, 1837, was married to John Hogeland Jan. 24th, 1856, and was baptized with her husband in the fellowship of the Old School Baptist Church in Southampton by Elder Wm. J. Purington, Oct. 28th, 1866. John Hogeland, who was a deacon, and most highly esteemed in the church and in the world for his most excellent qualities, and for his honesty and faithfulness in all the relations in life, died on Tuesday, August 10th, 1886. Sister Hogeland was ill for about three years, and for about a year confined to her room. Her suffering was very great, but she bore it with wonderful patience. Her mind was much of the time deeply exercised upon spiritual things, and when she was strong enough to converse, the Scriptures and the experience of grace were her theme, and she heard with evident interest and enjoyment what was said on those subjects. I was with her often for very brief periods during the last year, and when she was unable to see company she often said that the reading of the Scriptures and conversation and prayer rested instead of wearying her. Of their nine children only three sons survive her, the eldest, Albert, living in St. Paul, the next, Horace B., living in Newtown, Pa., and John, with whom she lived on the home farm. From these sons and their families she received all possible attention and the tenderest care. A nurse also was constantly with her. She often referred to her comfortable situation, and the watchful care of her children and grandchildren, as something for which she felt very thankful to the Father of all mercies. She had been deeply afflicted during her life, in the sickness and death of her children and her husband, but during and under all these sore afflictions and sad bereavements she said she could not complain. She felt that the Lord gave her grace and peace in her trials to a wonderful extent, and when at the funeral of one son she was so weak as to be hardly able to lift a hand, and could not speak aloud, she whispered to me as I talked a little at her bedside, "Peace; the Lord gives me peace." She had good evidence for all the dear ones who went before her that they had gone home to glory. There are many precious incidents, in which sweet tokens for good were given her from the Lord, that I would like to tell, but my memory of the particulars is not sufficiently distinct. She is greatly missed by her sons and their families,

by the large number of relatives and by the very large number of her friends, all to whom she was very dear. The loss is deeply felt by the church, who loved her dearly, and to whom she was a comfort. She was a great help to her pastor, for he would always see her in her place when she could be present, not inattentive, but her face showing deep interest as she listened to his voice. She often spoke of the meetings of the church as most precious to her; they were sacred and sweetly solemn to her. She said she always wanted to be at the meeting in time to hear the reading of the first hymn, and she felt badly if she was too late for that. She was one of a family of thirteen children, ten daughters and three sons. Of the sons brother J. M. Willard is living, and of the daughters five are still with us. The Lord is the Comforter of all that mourn.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

Mrs. Annie Lizzie Myers, of Winchester, Ky., was born Jan. 24th, 1875, and departed this life Oct. 31st, 1911. She was the only daughter of brother and sister James W. Ratliff, of Mt. Sterling, Ky., and granddaughter of the late Elder Samuel and Nancy Jones, of Sharpsburg, Ky. A few years ago she was happily married to Mr. Ben. Myers, of Carlisle, Ky. She is survived by her mother, husband, also by five brothers, Messrs. T. J., N. R. and Newton, of Winchester, and C. S. and Samuel Ratliff, of Owingsville, Ky. While yet a girl, she possessed much of the force of character of one of riper years. She was remarkably dutiful to her parents, and was truly a loving sister, was quick to anticipate the wishes of each of the members of the family and ready and prompt to comply. She sought to know the duties of a keeper at home, and to live up to the determined standard. She cared but little for those things which go to distinguish what is termed society from the more simple and practical ways of life. She preferred to search out the poor and the destitute, that she might minister to their necessities, and among those who mourn her departure were some of these. She loved her husband, and sought with true womanhood to be to him an helpmeet indeed. While but a girl she made a profession of religion, and together with others of like age joined the denomination styling themselves Christians, but after a few years she left off attendance with them, and for a number of years she was a regular reader of the SIGNS, and a firm believer in the doctrine as held and set forth by it. Although she never identified herself with the church, she left no question in the mind of any one with whom she came in contact on the subject of religion as to what she believed and why she thus believed. Truly it could be said of her that the faith that was in her grandmother, and is in her mother, was also in her. Her sufferings were of long dura-

tion, and at times very great, but she bore them with great patience, enduring unto the end as seeing Him that is invisible, and died in the full assurance and triumphs of the faith in which she had lived.

According to her request, I spoke in her memory to the large gathering of sorrowing relatives and friends, using the latter paragraph of the last chapter of Proverbs, as portraying the virtues of the faith which make beautiful the life of the saints of God, and their death precious in his sight.

P. G. LESTER.

FLOYD, Va.

Aescenath Simmons died at her home near Greenbush, Ill., Sept. 26th, 1911, at the ripe old age of 86 years, 9 months and 14 days. She was the daughter of Thomas and Elizabeth Lee Brooks, of Virginia. She came to Warren County, Ill., from Kentucky in 1836, settling in Berwick township. She was united in marriage to Andrew W. Simmons in 1848, and to them were born ten children. She leaves to mourn their loss four sons and one daughter. Her husband and five children preceded her to the better world. She, with her husband, united with the Predestinarian Baptists at New Hope over forty years ago, and remained a faithful member to the end. Her house was always a home for the Baptists.

Elder L. E. Frazee preached an able discourse on Thursday to quite a number of relatives and friends, after which we laid her body beside her husband's in the Greenbush Cemetery, with a hope that we shall some day meet to part no more.

Her daughter-in-law,

(MRS.) T. F. SIMMONS.

Richard Case was born in the year 1854, and died at his home, London, Ontario, Canada, Dec. 25th, 1911. Brother Case was united in marriage to Miss Lizzie McIntyre in 1885, by Elder Pollard. Some years ago brother Case received a hope, and was baptized by Elder Pollard in Lobo, and was a member of the Covenanted Baptist Church of Canada. His wife, sister Case, is a member of the same church, and was also baptized by Elder Pollard. A short time ago brother Case was taken very ill while at his work, and had to be taken home; he suffered much pain, which left him very weak, but had been around the house. The day before his death several of the friends of the church called to see him, and he talked much of the works of God toward the children of men, as he always seemed to be blessed with that gift, but that evening was taken with a severe pain in his head and fell into a state of unconsciousness, from which he never rallied, and death relieved him of his suffering about 8 o'clock the next morning. He longed to go home and be with his Savior, and his last conscious hours were spent in praising God for his goodness and mercy. His wife and sister-in-

law were at his bedside, and he told them to make no outcry about him, for he was going to the arms of Jesus.

Brother Case had asked that Elder H. C. Ker officiate at the funeral, but owing to the message going astray he was unable to get there in time, and as there is no Old School Baptist minister in Canada, and as sister Case had no desire to have any one who does not love the doctrine of the grace of God, and knowing it would be the mind of her husband, the writer was sent for and asked to conduct the service. Sister Case was given grace to bear her sorrow in a remarkable way, and longs to talk of the doctrine of the saints of God. We leave her in the hand of our heavenly Father, who knows what is best. The remains were laid away in Mount Pleasant Cemetery, London, Canada.

Written at the request of sister Case.

REUBEN BENSTEAD.

Mary Louise Sevier, wife of Wm. H. Sevier, and only daughter of Mrs. Sarah R. Hance, died Dec. 28th, 1911, aged 17 years and 2 months. A loving daughter and devoted wife, she was beloved by all who knew her. Her infant daughter, that never drew the breath of life, sleeps in the grave beside her. She leaves a heartbroken husband and one brother to mourn their loss. "It is the Lord: let him do what seemeth him good."

In deep sorrow, her mother,

SARAH R. HANCE.

WILMINGTON, Del., Dec. 29, 1911.

Samuel Woodall was born in Rockingham County, N. C., June 18th, 1822. He was married to Miss Prudence Wilson, of Stokes County, February, 1846. He moved to Tronp Co., Ga., in 1851, and died Dec. 4th, 1911. He was the father of seven children, two of whom, a son and a daughter, died a number of years ago. Those living are Mr. M. F. Woodall, of Alabama, Mr. S. G. Woodall, Mrs. C. E. Griggs, Mrs. J. R. Edwards and Mrs. G. M. Edwards, of this place. His wife preceded him to the grave seventeen years. He united with the Primitive Baptist Church in 1860, and it was the church of his choice down to the day of his death. He loved the simplicity of its teachings, and was never happier than when sitting under the sound of the gospel. He served in the war between the States for two years, and as a soldier, church member, husband, father and friend his life was unexcelled. His devotion to his family was sublimely beautiful, and the story would not be complete without reference to the love and affection between him and his three daughters, who were his constant companions during his long illness.

On Tuesday morning, Dec. 5th, a long procession of sorrowing relatives and friends followed him to

his last resting-place. His body was interred in Lebanon cemetery. Appropriate words were there spoken by Elders Rees, Prather and A. B. Whatley, after which all that was mortal of this noble gentleman, whose faith and love were his altar, and whose justice and truth were his shrine, was laid to rest to await the triumphant resurrection morn.

[The above obituary, which was published in a local paper of La Grange, Ga., was sent to us for publication.—Ed.]

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

Mrs. M. J. Miller, Ill., \$2.00; Mrs. Ida F. Stout, Ill., \$1.00; Mrs. Benj. D. Bradner, N. Y., \$1.00.—Total, \$4.00.

MEETINGS.

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The Lord willing, until further notice Elder J. T. Rowe will preach in Pythian Temple, 1012 Ninth St. N. W., Washington, D. C., on the third Sunday in each month, at 2:30 p. m. Take elevator to fourth floor.

THOMAS ALDEN, Deacon.

Little Flock Predestinarian Baptist Church of southern California meets every third Sunday at 2 p. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

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

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m., in Kimmy Hall, No. 12 Third St., in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

SHILOH Old School Baptist Church, of Washington, D. C., will meet on the fourth Sunday of each month at 3 p. m., second floor Pythian Temple, Ninth St., N. W., near K St. (Take elevator.) We are without a pastor at present, but wish to continue to meet together as a church, and invite all members and friends to meet with us.

JOHN T. WALKER, Secretary.

“SONGS IN THE NIGHT.”

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

All orders sent to me.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

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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. 80. MIDDLETOWN, N. Y., FEBRUARY 15, 1912. NO. 4.

CORRESPONDENCE.

ELGIN, Oregon, Dec. 13, 1911.

ELDER H. C. KER—DEAR BROTHER:—
Having to write you to send my remittance for the SIGNS OF THE TIMES another year, I have a desire to write again on Hebrews x. 26. When I wrote to my beloved old brother, Dr. R. Cummins, on this text I had no thought of its publication, but when he asked me to have it sent to the editors of the SIGNS I had no objection to its publication, as I hold no private views on the Scriptures, and am willing that my brethren should know what I believe, that if I am wrong they may set me right. I have received several letters since my letter was published, some approving and some dissenting, and I think from what some have written they do not understand me. I read with care also your editorial on this subject. I realize my weakness and unworthiness very much, and know I am liable to be mistaken in my views on the Scriptures. I am indeed ignorant and unlearned, and for this reason I have great hesitancy in writing for publication, but this I know is of the flesh, and that is to be crucified. If I can but express myself so as to be

understood I believe my brethren will bear with my ignorance.

“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.” Now while writing the words of Paul, as just quoted, the words of the apostle Peter come to my mind: “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.” If I know my own heart, I do not wish to “wrest” any of the Scriptures to sustain my views; I want to be right, and in harmony with our people, the Primitive Baptists, and if I do not sustain my views by the Scriptures and the experience of the Lord’s people, then of course I am in error, and do not want any one to accept my views. If God’s people, who have been born again, sin wilfully or voluntarily, then I do not understand why the apostle uses the words, “If we sin,” for certainly God’s people do sin, but to my mind the word “if” implies a supposition,

and the apostle goes on and shows what the result would be if they sin wilfully. The apostle says, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" In Hebrews vi. 6, the apostle brings up another supposed case: "If they shall fall away." That is, "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 such an one can fall away, here is the result: "Seeing they crucify to themselves the Son of God afresh, and put him to an open shame." The apostle uses the word "if" in another supposed case, Romans iv. 2: "For if Abraham were justified by works, [here is the result] he hath whereof to glory; but not before God." "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." It seems to me evident, from the language, that God's people do sin wilfully before they receive the knowledge of the truth; this we believe proves this is natural for them to do, but Jesus came to save his people from their sins, not only the effect, but from sin itself. But if after they have received the knowledge of the truth they wilfully or voluntarily sin, it would show their state and condition were no better than before they received the knowledge of the truth, and would prove all that Jesus had done to save them from their sins was a failure, and would, as the apostle says, put him to an open shame, and does not the language of the apostle teach us that for such a sin there

was no atonement provided? "There remaineth no more sacrifice for sins." Just as though, it seems to me, if God's people sin wilfully, or voluntarily, after they are born again, or receive the knowledge of the truth, such a sin is outside the covenant of redemption, and so no forgiveness, as the words following show: "But a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries." Since, as I hope, I was shown the glorious plan of salvation through Jesus Christ our Lord, I have believed without a doubt that the blood of Jesus Christ cleanseth us from all sin, and that there is not a sin, past, present or to come, but what was atoned for on the rugged tree of the cross, and without the shedding of blood there is no remission of sins. This truth stands out prominently in all the Scriptures, from the lamb Abel offered, to the shedding of the blood of "the Lamb of God," and in this same tenth chapter of Hebrews the apostle says, "But this man [Christ Jesus], after he had offered one sacrifice for sins for ever sat down on the right hand of God; * * * for by one offering he hath perfected for ever them that are sanctified." "This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and their iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." It does seem to me that if there is any sin God's people can commit that was not embraced in this new covenant, and put away by the sacrifice of the Lamb of God, it could not be said that by the one offering he hath perfected forever them that are sanctified. But the apostle shows that the atonement of Jesus was so perfect and com-

plete that there is no more offering for sin, and upon this very basis the Father says, "Their sins and their iniquities will I remember no more." I see but little benefit to be derived from the atonement by the Lord's people if only the Adamic sin, as it is sometimes called, was put away by the atonement, and we left with a depraved nature; truly we might say, The fathers have eaten sour grapes, and our teeth are set on edge. The Arminian theory, I believe, is that Christ atoned for original sin, and we are delivered from that sin, but we are held accountable for our own sins. If such an idea is true, then here is a sinner that has no hope, and if there is a sin that I commit in any way that was not atoned for, then, too, I know I shall never come before that great white throne without fault.

"Dear, dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved, to sin no more."

My understanding of the teaching of the Scriptures is, that all forgiveness of sins is through the atonement, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. This certainly would include all the sins of God's people, but in Paul's supposed case of wilful sinning, there remains that fearful looking for of judgment and fiery indignation which shall devour the adversaries, or the wilful sinner; no hope of deliverance or forgiveness. But this supposed case is not true of God's people, for says Paul, "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the sav-

ing of the soul." Do the Scriptures teach that God's people, who are born again, passed from death unto life, sin wilfully or voluntarily? "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?" If wilful sinning would not show we lived in sin, I do not know what words would express it, for what we wilfully and voluntarily do is in harmony with our will and choice. Again, "What then? Shall we sin, because we are not under the law, but under grace? God forbid." "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." These Scriptures to my mind show that those who are dead to sin cannot live in sin, while those who are dead in sin cannot live unto righteousness. What is the experience of God's people in this matter? Brethren and sisters, examine your own experience while I give the experience of one, at least, who spoke as he was moved by the Holy Ghost: "For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law, that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me, (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." Now, brethren, I ask you, Is this your own experience? The apostle tells us here, "The evil which I would not, that I do,"

but can we say, The evil I do, I do it willingly and voluntarily? Would that be in harmony with the apostle's experience? Again, the apostle says, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." This vanity here to which God's people are subjected is the warfare in which every one is engaged who has been born from above, the flesh lusting against the Spirit and the Spirit against the flesh; these are contrary the one to the other, so that ye cannot do the things that ye would. The things God's people here are said to want to do, but cannot; is it not to be free from the vanity the apostle speaks of, and is not the sin that dwells in them the evil they would not? But how would it sound to say the things they hate, the things they do not want to do, they willingly and voluntarily do? Now let me say I have been a reader of the SIGNS OF THE TIMES more than thirty years, and I have not to my remembrance yet read the experience of one who said he sinned wilfully and voluntarily; and why not, if he does? No, it is "the evil which I would not, that I do," and "the good that I would, I do not." God's people are sinners; yes, and they sin, but I do not believe they do it willingly and voluntarily, which to me would prove they love sin. The dog may return to his own vomit, and the sow to her wallowing in the mire, but would it not be a strange sight to see a sheep do either? A sheep may get into the mire, but let me say, it is not its choice. Did you ever notice how careful sheep are to shun the mud? They will always jump over or go around if they can; they do this of choice, and do not the sheep of God's pasture desire to do the same?

"O that the Lord would guide my ways
To keep his statutes still;
O that my God would grant me grace
To know and do his will."

How often to their sorrow do the Lord's people learn, "God is not mocked: for whatsoever a man soweth, that shall he also reap." As a farmer, I have often sown cockle and wild oats with my seed grain, but did I do it in order to reap cockle and wild oats? No, I would much rather not have done so, and I knew, too, when I sowed what I would reap. So I believe it is with God's people, they sow often to the flesh, but had they their choice they would be free from this vanity. This lust in the flesh that wars against the soul I believe is the thorn that was given Paul in the flesh, the messenger of Satan to buffet him, and for which he besought the Lord thrice that it might be removed; but the Lord answered, "My grace is sufficient for thee." I do believe those who are "born again" hate sin with a perfect hatred, and yet it dwells in their nature, so much so that they realize the truth of that good old hymn sung so often by our people out here: "I am a stranger here below."

"So by experience do I know
There's nothing good that I can do."

And again,

"If I pray, or hear, or read,
Sin is mixed with all I do;
You that love the Lord indeed,
Tell me, is it thus with you?"

If it had been the Lord's will he could have cast all the Canaanites out of the land, but it was not his will to do so, but he left some in the land. So could he, if it were his will, remove all sin out of the nature of his people, but it is his will there should be a "thorn in the flesh;" but he has given the blessed assurance that his grace is sufficient for his people, and though the Canaanites were in the land, Israel was to make no league with

them. So God's people are not to serve sin, though they were once its servants; but being made free from sin and become servants to God, they have their fruits unto holiness and the end everlasting life. So the apostle says, "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Now let me emphasize the fact that the walk after the Spirit is the result of having first been made free by the law of the Spirit of life in Christ Jesus. This is proven by the language of the apostle: "For they that are after the flesh do mind the things of the flesh." All men in nature are in the flesh, and so we are told cannot please God, cannot walk after the Spirit; but the apostle adds, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Does he not dwell in all who are born of the Spirit? I would say again that walking after the Spirit is not the result of "free will" or good works performed by some of God's people that others may have failed to perform, and so escaped condemnation thereby. Well might the question be asked such an one, What maketh thee to differ from another? To my mind, "who walk not after the flesh" is a statement of a condition. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh." They that are after the Spirit do mind the things of the Spirit, and ye are not in the flesh, but in the Spirit (the only one condition), "If so be that the Spirit of God dwell in you," and they manifest the indwelling of the Spirit of God by walking after the Spirit, as the fruit of having been made free by the law of the Spirit

of life in Christ Jesus. They who are dead to sin cannot "live" in sin, though there should be no law. "What then? shall we sin, because we are not under the law, but under grace? God forbid." Such a thought of sinning because not under the law was repulsive to Paul, and so it is to all who love God; their desire to live uprightly and honorably does not spring from the fear of punishment; their godly walk is not to escape the rod or the punishment of hell, but because they love holiness; but the motive that prompts most of the professing world to-day is to escape hell. I believe such motive is selfish and of the flesh, and if God's people have no higher motive to keep God's commandments than to escape punishment, then it is selfish and of the flesh. Jesus said to his disciples, "If ye love me, keep my commandments," and the proof that we do love him is, "He that hath my commandments, and keepeth them, he it is that loveth me." "If a man love me, he will keep my words." How these words of the blessed Master cause us to search our own hearts to see whether we be in the faith. To love God and his people is fulfilling the law.

I must close this already too lengthy article soon, but I want to call attention first to the words of our Lord Jesus as recorded in the twenty-fifth chapter of Matthew: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from the other, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for

you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." I have called attention to these words of the Master that we might examine our own hearts, so that we may ask ourselves the important question, Do we have these characteristic marks given here? Do we do the things here said the sheep did? It is not, If ye will do them, but do we do them? It is evident that those who did minister did not do it with any selfish motive in view, or for reward, for they did not seem to understand they had done these things to their Lord; and we should also notice that not one that is called his sheep and was set on his right hand but what had done these things; so I ask myself, Do I? And we should notice, on the other hand, that not a goat set on the left hand had done these things, though their answer would seem to indicate they thought they had. "Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" Only sheep have the characteristic marks of a sheep, and this they do because they are sheep.

I fear that what I have here written cuts me off, for I realize I fall far below doing what I ought. Now I am going to leave this, brother Ker, with you, whether to publish or not. I do not want anything that I may write published if it will in any way be detrimental to the interest of truth, and if I am in error I am quite willing to be corrected, and would love to hear from any of my brethren or sisters who may have a mind to write to me.

In gospel bonds,

G. E. MAYFIELD.

[It is evident that our little article in the SIGNS of July 15th, 1911, on Hebrews x. 26, 27, did not change the mind of brother Mayfield regarding this text, and as our own view has not changed, and as we feel sure we could not make our view clearer by writing again, we shall simply call attention to our article in the SIGNS mentioned above, that the brethren may read it and compare it with the Scriptures and with brother Mayfield's letter believing that they are able through the Spirit to discern the right interpretation of the text, whether it be his or ours.—K.]

ROLAND PARK, BALTIMORE, Md., Jan. 3, 1912.

DEAR BRETHREN EDITORS AND READERS OF THE SIGNS:—Last night we had one of our old time good times at the home of brother and sister Johnson, 810 N. Fulton Ave., Baltimore, Md. Last year sister Johnson's health was such that she could not entertain the church folks and friends, as she had been in the habit of doing for several years; she was so feeble her doctor sent her to the mountains, and we were all very anxious about her; we tried to ask the Lord for her recovery, and we feel to thank and bless his holy name that she is so much better. Brother and sister Johnson are dear and useful members of our church, and they are much appreciated, and they also appreciate their brethren and sisters. We met at their home last night, and after an address of welcome by brother Johnson (who is one of our deacons) and the singing of one or two hymns, sister Johnson read the paper that I am inclosing. I felt while it was being read that it was fit for publication, and asked her to give it to me, which she did. They then called on the writer for a speech; he responded, and when he mentioned his feelings in

regard to the publication of the paper, several others expressed their approval. The evening was delightfully spent in singing songs of praise to Jesus' name, and in short talks by several of the brethren, telling of the goodness of God, and the sweet and powerful effects of his love in the sinner's soul. Such meetings we feel are good for us, and we trust they glorify our blessed Lord, who, if we are not deceived, has taught us his truth and given us to love him and his dear people. Our church dwells together in peace and love. "Behold, how good and how pleasant it is," &c. We have had five additions the past year, by baptism, and still there is a manifest interest in our blessed cause, on the outside as well as inside, and we feel that we should praise him from whom all blessings flow for such manifestations of his love.

If you will publish this, together with sister Johnson's paper, many of us will feel obliged.

Your brother in hope,

JOSHUA T. ROWE.

DEAR BRETHREN AND SISTERS:—I hope that we feel thankful that the dear Lord has granted us the privilege of having you all with us again in our home in the good old way in which we used to meet two years ago, and previous to that. I can assure you that you are welcome to our hearts and home. Words are inadequate to express our thanks to the Giver of all good for my improvement in health, whether it be for a long time or a short time. I have been led to believe, with a sweet assurance, that all will be well, and that I will be blessed with health equal to the occasion. I can never praise or thank our heavenly Father enough for his goodness and kindness to one who is so very unworthy of even the smallest

favor. I feel, dear ones, that our God has heard the prayers of our dear pastor and brethren, who informed me when I was away last summer, by the sweet medium of correspondence, that I had been in their minds, and that they had tried to pray for my recovery, if it were our dear Lord's will. I also received some sweet messages of love from some of the dear sisters, which I much appreciated, and all the more so as I was among strangers, and most of the time very poorly. While all were kind, yet I missed the familiar faces of our loved ones, and I was rejoiced beyond measure or expression when my husband and other dear ones came to see me. But love, what is it? Webster says it is to regard with affection, but I feel that it is hard to define it. We know that our love cannot be compared to the love of our merciful and forgiving God. If he were not merciful and forgiving where would poor, helpless sinners be, with no strength of their own? But God's love to us is our resting-place, our sure foundation. It is the prop upon which we rest, the staff which sustains us in our pilgrimage through this valley of tears. It is the source of our joy, the spring of our courage. We cannot number the blessings treasured up for those who know the love of Christ, as was said to Israel: Take thy harp, O Israel; believe and rejoice, for thou art encircled by the arms of everlasting love. Was ever love like that of mortality? No; we offend, even when we think we love. We see often, yea, as a rule, the spirit of rebellion. That feeling is carnal, and no one knows it better than I. I have never lived through a single day, to my knowledge, that I was satisfied with; if satisfied with deeds, not with thoughts. Then this brings sorrow, for fear that I have grieved, most of all, the

Holy Spirit. Yet it is well for our sky to be overcast, that the sun may be more welcome when it shines again with vivifying splendor. It is said, In the darkness there is a blessing, a salutary seed in affliction. But we know that God's grace swallows up all our sins, or those of his people, and all evil like a fathomless sea. He raises his creatures and leads them to repose in the depths of the eternal love of God; he finishes the work begun in them. I trust that that happy land may unite us all together, where sorrow and sighing are no more, and where the mighty song resounds to the Lamb that was slain, with praise, honor and glory to all eternity. The Lord loves his own children too well to allow them to find a final dwelling-place in this world of sin and sorrow. O may he who overrules and guides his people, forbid that I should ever do that which would bring reproach upon his cause, which I believe I love.

Your sister in hope,

(MRS.) EDWARD JOHNSON.

[We have known brother and sister Johnson almost from their childhood, and it was our happy lot to live among the people in Baltimore city and county for twenty-eight years, and though we have been absent from them now nearly sixteen years, yet they are as dear to us as they ever were. We are not capable of loving any more than we loved the dear brethren in those churches. Great changes have taken place among them, as well as elsewhere, and many faces are not among them now who were there when we left them, but still we long over them and desire their welfare in all things. We could but wish that we could have been present at the good meeting of which these letters speak. Such meetings are good, and the narrative of them is good to read. May God bless them with many more such seasons, if it be his will.—C.]

SYRACUSE, N. Y., Dec. 19, 1911.

DEAR BRETHREN EDITORS:—Again I have the blessed privilege of sending two dollars for the excellent SIGNS to cheer me on my lonely way. I am the only one left of the church at Delphi, and no one seems to care to talk with me of the good things of the kingdom of God, or of salvation by his never-failing grace; but the God of all mercies has not left me comfortless, for I have great comfort in reading the SIGNS and the Bible and the blessed hymns. In so reading I always have to look to our blessed Lord for comfort and instruction, and blessed be his name, he always gives me comfort such as the world cannot give or take away. In the Scriptures he shows me that he moves in a mysterious way, his wonders to perform; he plants his footsteps in the sea, and rides upon the storm. In reading his word I wonder, tremble and adore. I read the precious promises, and would be glad indeed to call them mine, but often I dare not, for I am so sinful, and so corrupt in heart, and so prone to sin, that I fear I am not born again. All I can do is to fall in spirit at the throne of grace and cry, "God be merciful to me a sinner." I receive much enjoyment in reading the letters from dear brethren and sisters in the SIGNS, as they relate their trials, conflicts and deliverances by the way. Though lonely and dark is my way, I still take courage and struggle on, and the Lord has always been better to me than all my fears; all praise be to his blessed name. O that I could live more to his praise and glory. I find much comfort in reading of the new covenant; there his "I will" and "you shall" are brought to view with force and power, and his love and mercy revealed there are a sure foundation for the poor sinner to rest upon. It is not

like the agreements made among men, where the party of the second part agrees to do so and so, but therein he says, I will be their God, and they shall be my people. I was not present when that covenant was made, but know foreknowledge, predestination, election and free grace were all combined in this wonderful covenant, and I am enabled to look to it, by the grace of God, in hope. He has made the covenant, and he performs it unto the end in the salvation of those characters who were embraced in it; yes, even the little ones are saved by that same love and power. Were it not so, I would have no hope, for I feel to be of no good or value to the cause of Christ or his blessed people. All I can say is that I love the Old School Baptists for the truth's sake, which is made manifest in them. I love the SIGNS for its strict adherence to the true Bible doctrine of the Lord; it turns neither to the right hand nor to the left. I hope I shall be able to take the SIGNS for the few days left me upon earth. I am nearly eighty-four years of age, and expect that this is the last letter I will ever be able to write, and hope the dear brethren will throw the mantle of charity over this imperfect attempt. May the God of all grace guide, uphold and bless you by his all-sufficient grace whatever may betide you, is my heartfelt desire. I think this letter is too poor to be published in the SIGNS, but I want the paper as long as I live, it contains all the preaching I have; elsewhere I never hear a word upon the goodness and mercies of my blessed Lord.

I remain, as ever, yours,

JAMES TAPNER.

[WE have never met personally our aged brother Tapner, but well remember former letters from him, published in our columns. We are glad to publish this

letter, and are glad that the blessed Lord is with him in his loneliness, and sustains him in the faith firmly, even to old age. In this is fulfilled the word of God, who cannot lie: "Even to your old age I am he." The testimony of such aged witnesses is good to receive; it is strengthening. May the blessed Lord continue to be with and uphold our dear brother, is our desire and prayer.—C.]

WAVERLY, Pa.

DEAR EDITORS:—Inclosed you will find the last writing of brother James Tapner; he died very soon afterward. He was the last member of the church at Delphi, N. Y., and was a kind brother, sound in the faith. D. M. VAIL.

SYRACUSE, N. Y., Jan. 16, 1912.

MOST DEAR AND PRECIOUS BROTHER VAIL:—I received your welcome letter some time ago, but have been very poorly in health for some time past, but the time has come that if I ever write I must do it now. I have heart trouble, with other things, and feel I have but a short time to stay; at least, am liable to drop away at any time. The letter you sent me is one of the most comforting letters I ever received from any one; it was just what I have prayed for night and day in your behalf, and it gave me great joy. I feel to fellowship your sufferings and rejoicings. I think I have passed through about the same things myself, and it has been good for me, and so it is for you. Blessed be the name of the Lord, he does all things well, and may his blessed Spirit guide and sustain you in all your labors of love to the churches, and may his work prosper with you, and may the Lord be your portion. I send you and yours my best love.

As ever,

J. E. TAPNER.

DELMAR, Del., Dec. 26, 1911.

DEAR BRETHREN:—I inclose you some thoughts for publication in the SIGNS, if you deem them worthy, upon the following Scripture: "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid."—Luke ii. 9. I feel my weakness and inability to write upon such a wonderful subject, and hesitate to make the attempt, but I am impressed to write a few lines once more for the consideration of the readers of the SIGNS. I have had some very pleasant thoughts upon this subject, and will present such views as I trust the Lord has given me. There are so many things connected with this subject that time and space would fail me to take them all up, even were my mind led to do so. In the first place, we have the record of the way in which what should come to pass was shown to the virgin Mary. But did she understand what was meant by the mysterious things said unto her by the angel? She no more understood the mysteries of the wonderful things than the child of God now does when the angel of the Lord appears unto him and shows to him for the first time that there is a Savior born into the world. Does the carnal mind to-day understand how it was possible for the virgin Mary to conceive and bring forth a son? Carnal men did not then, and neither do they now, nor can they ever understand these things. We must be brought from nature's darkness into God's marvelous light before we can see that star which guided the wise men of the east, or the shepherds, which I have under consideration, to the place where the young child lay. We are told that Elizabeth conceived when she was past age, and bare a son, and his name was John. We are also told that

he should go before the Savior to prepare the way. He was the voice of one crying in the wilderness. These are, all of them, things which we should notice particularly. It is said that John was filled with the Holy Ghost from his mother's womb, and that when Mary, the mother of Jesus, came unto her cousin Elizabeth, the child, John, leaped in his mother's womb for joy. Do we not here have the evidence that one can be made to feel the power of that salvation which none save God's elect can know anything about, even before they are born into this world? And is not this evidence that there was power in Christ, or in the Spirit of Christ, even before he was born into the world, in the form of sinful flesh, to cause one to rejoice? We are told that the angel of the Lord appeared unto Mary, and said unto her that she should bear a Son, and that she should call his name Jesus, because he should save his people from their sins. Let us notice here, it was not all men, but "his people." Let us bear in mind at all times that the Lord, through patriarchs, prophets and apostles, was speaking to his people, let them be many or few, great or small, old or young, Jew or Gentile. Let us also bear in mind that they were all sinners, for we are told that they are conceived in sin and shapen in iniquity. He who says that he has no sin is a liar, and the truth is not in him. If we say that we are born into this world without sin, we would surely need no Savior, therefore Christ could have done nothing for us at all, hence could have no claim upon us. But it is said that he came to save his people from their sins. If, then, we have no sin, we have no Savior; but Jesus said, "I came not to call the righteous, but sinners to repentance." It would be impossible for one to repent of that of which he was not

guilty. There is no such thing as one being born and living in this world without sin.

We are told in the verse preceding the text that there were in the same country (that is, the country of Joseph and Mary and of Bethlehem in Judea,) shepherds keeping watch over their flock by night. Just here let me say a few words in connection with the word "night." If we notice carefully, the word is used many times in the Scriptures, and while in those types and shadows it no doubt was often night literally, yet it is used often, at least, with a typical meaning, applying to our experience, and is figurative of those dark seasons that we, as well as the people of God in all ages, have been called to pass through. When Christ withdrew his presence from his disciples it was always night to them indeed. So is it with you and with me, and with all whom God has called by his grace. If it has ever pleased the Lord to shine forth upon them, when he withdraws his presence it is like the sun setting in the west. Very many times there is a starless sky, and with the poet we are made to cry, "It is midnight in my soul."

"While shepherds watched their flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around."

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them." What a wonderful revelation, dear readers. Do you remember when you were in the dark watches of the night, feeling that you were without hope and without God in the world, having no Savior, and when the angel appeared to you and the glory of the Lord shone round about you, and the star in the east was seen to guide you where the Savior was born, was it not wonderful? Is not this star typical

of the faith which is given to the Lord's people, which points or leads them to Christ? "And they were sore afraid." Dear, trembling child of God, do you not well remember how sore afraid you were when you were made to cry, with Saul of Tarsus, Lord, what wilt thou have me to do? The angel said, "Fear not: for, behold, I bring you glad tidings of great joy. * * * For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." Then to you was given that faith which leads to the place where the young child lay, and you were made to rejoice with joy unspeakable and full of glory. Then we are told, "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 a wonderful throng! It is a multitude that no man can number; they are chosen out of all nations, kindreds and tongues under heaven. We are accused of being narrow-minded, but we do not limit God's power. We believe that he will save to the uttermost all that come unto him by Christ. We believe that he is able, as said before, to make a child leap for joy even before it is born into the world. We believe that he saved the thief on the cross, even in his last moments. It matters not at what age, or in what part of the earth his people are, they are sure of that glory which was shown to the shepherds at the very moment he appointed before the foundation of the world. We believe in no chance work, but that God works all things after the counsel of his own will; he does all his pleasure. If we ask the question why God does thus and so, the answer must be, "Even so, Father: for so it seemed good in thy sight."

I am making this too lengthy, yet I

have barely sketched a few thoughts in connection with the subject, and now will leave them for your consideration. I hope they may stir up your pure minds by way of remembrance, and that you may be able to look more deeply into the subject than I have been able to do.

May the blessing of God rest upon all who love his appearing, is the prayer of your brother in hope of a blessed eternity,

JOHN L. HASTINGS.

HOPEWELL, N. J., Jan. 3, 1912.

DEAR BROTHERS EDITORS:—As we have just passed into the new year, 1912, I feel as though I cannot do better than to try to say a few words through the columns of the SIGNS. It comes to us with messages of one accord, of one mind, telling us of the things which we love and adore.

"How sweet the name of Jesus sounds
In a believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fear."

"We know that all things work together for good to them that love God, to them who are the called according to his purpose." We are all poor creatures, subject to wrath and liable to err, and when we would do good, evil is present with us. "The good that I would, I do not: but the evil which I would not, that I do." The psalmist said, I will bless thee at all times; I will praise thee continually with my mouth. "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people, * * * in the courts of the Lord's house, in the midst of thee, O Jerusalem." "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." Thy God in the midst of thee is mighty, and he will save.

Yes, he saves them from their sins, and they rejoice in his love. It is said, "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. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not." He was the God of Abraham and of Isaac and of Jacob; he said, I am God, and beside me there is no other. Great and marvelous indeed are his works, just and true are the ways of the Lord almighty; we love to honor and praise that great and holy name. He has said that he will gather the sorrowful for the solemn assembly, and he will bring back them that were driven out. He is a merciful God. The apostle said, "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before judgment seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfill the royal law, according to the scripture, Thou shalt love thy neighbor as thyself, ye do well." What doth it profit a man though he say he hath faith, and have not works? Can faith save him? Even so, faith, if it have not works, is dead, being alone. Was not Abraham, our father, justified by works when he had offered Isaac, his son, upon the altar? This faith, we are told, is the substance of things hoped for, the evi-

dence of things not seen, and hope that is seen is not hope, for if we see it, why do we yet hope for it? This hope is as an anchor of the soul, sure and steadfast. This hope is based upon the promises of God, and all his promises are sure and steadfast. He has promised that he will never leave nor forsake his people, not even the least of them. Though the storms of adversity hover around them, and the fires of persecution burst upon them, he has said that he will be a hiding-place from the wind, and a refuge from the storm, and he has said to all the tried ones, Be still, and know that I am God. It is also said, I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. The Lord is merciful and gracious. One of old said, Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. He rules in the army of heaven and among the inhabitants of the earth. I will be their God, and they shall be my people. We abide in him, and he abides in us, and he said, If ye be dead with me, ye shall also live with me. He declared that he was the true Vine, and that his Father was the husbandman, and we are the branches. The branches that bear not fruit he takes away, but those that bear fruit he purges, that they may bear more fruit. How solemn to read that a corrupt tree cannot bear good fruit, and a good tree cannot bear evil fruit.

If there is anything that I love, it is to meet with my brethren and to hear the gospel proclaimed in its fullness, giving God all the glory, all the honor, all the praise, and ascribing to him all wisdom. O may we say, Thy will be done in earth, as it is in heaven.

“God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.”

Even the winds and the seas obey him. He speaks and it is done. He says, I am Alpha and Omega, the beginning and the end. May we not join with all the redeemed, and say, Worthy is the Lamb that was slain to receive honor, and riches, and wisdom, and praise. O that men would praise him for all his goodness unto the children of men. He was manifest in the flesh, seen of angels, preached unto the Gentiles, raised up from the dead and taken up into glory. O how great the mystery of godliness. He said, “Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.” His flesh is meat indeed, and his blood is drink indeed. To see this we must be born again. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. The Savior said, Marvel not that I said unto you, Ye must be born again. It is written, “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.” How wonderful the language of the Redeemer, “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” In this redemption there remaineth a rest to the people of God, for he that hath ceased from his own works, hath entered into rest, because he hath ceased from his own works, as God did from his upon the seventh day. Let us labor, therefore, to enter into that rest, lest we fall, after the same example of unbelief as did Israel in the wilderness. Jesus

said, Come unto me, all ye that are weary and heavy laden, and I will give you rest. We are bidden to leave father and mother and all things. He said, He that loveth father or mother more than me is not worthy of me.

I think of a dear sister in Ohio, who says that she has been a subscriber to the SIGNS since it was first published, and that on April 16th she will have passed the one hundredth milestone of her life. May God bless her; may he bless all those who are of the same faith, is my prayer.

From an unworthy brother,
D. L. BLACKWELL.

RALEIGH, N. C., Dec. 30, 1911.

DEAR BROTHER CHICK:—I am inclosing two dollars for subscription to the SIGNS OF THE TIMES for the year 1912. To me it is one of the most excellent papers published by our denomination. My dear father, Elder Wm. Woodard, whom you knew, took it until the time of his death, and greatly enjoyed reading it. A few weeks since, an aged brother from New York came to Raleigh and stopped with us, whose name was George D. Conklin; I suppose that you know him. After he left he sent me a card containing the pictures of sixteen Baptist ministers, and you were among the number; I was glad to see your face again. While looking at it I thought of the many times that, when a small child, I had heard you preach in Wilson. I loved you then, although I hardly knew why; now if I could have the pleasant privilege of hearing you proclaim the glorious gospel I should know why. I have learned that we are to know that we have passed from death unto life, because we love the brethren. Do you remember preaching one night in Wilson

from this text: "Not for that we have dominion over your faith, but are helpers of your joy"? I remember the sermon, and through all these years I have realized the truth of it. God has often sent his servants to be helpers of my joy, as well as a comfort in tribulation. I hope that the new year may bring you many of the Lord's richest blessings.

Jan. 9th, 1912.—Dear brother, it would be impossible for me to tell you how much I enjoyed your letter to me, but I must at least express just a little of my gratitude. Not since the death of my dear father, one year ago last September, have I received more comfort, nor has my pure mind been so stirred up to think of the way in which father was led in the early days of his ministry. How zealous he was; how eagerly did he seek for God's people, that he might talk to them of the glorious things of his kingdom; never once did he grow weary in the service. I do indeed remember the night of which you spoke at our home. Many were the happy hours we spent around the fireside, listening to the words that so sweetly fell from his lips. I do not recall a time in my life when I did not love to hear the ministers of God talk. I thought for many years that this religious tendency was but hereditary. I rarely ever forgot a text, and I can remember many sermons that I heard when a child. I think I have now learned that only God seals instruction, and whatever knowledge I may have of things pertaining to the kingdom, I attribute directly to him. I had then heard of him by the hearing of the ear, but when my eyes saw, yes, when I was enabled to look within and behold in my heart but a cage of unclean birds, and every corrupt thing, I went beyond the watchmen. What do we receive by heredity? In Adam, only

sin, but in Christ an inheritance incorruptible, and undefiled, and that fadeth not away.

I am sorry to tell you that my dear uncle, Elder J. S. Woodard, is quite feeble. He has been an invalid for many years, but, like my father was, is steadfast, unmovable, always abounding in the works of the Lord; nor has his labor been in vain.

I have sent your letter to my step-mother, who is greatly afflicted. She, too, will have a feast when she is reminded of the joy that my father had in his first love. The last sermon he preached was to her, as they sat alone one night. She told me that she had never seen him look so angelic, nor heard him preach with such fervor and sweetness. When I reached his bedside, two weeks before his death, one of the first things he said to me was, "Daughter, there never has been but one preacher; God is the author of every sermon that has ever been preached." The last words he spoke were in answer to a question asked him by my brother. He said, "Father, do you know me?" "Yes, Lee, I know you all, and love you." How characteristic of his life; no father was ever more devoted to his family. I think how like Christ that expression was. Did not he know all his family, and love them, even to the end? Will not his prayer, that they might all be with him, be answered?

The copy of the SIGNS for Jan. 1st, reached me promptly, and I read it with a great deal of pleasure. Your editorial was worth a great deal more than the price of the subscription for the whole year, if it be possible to estimate such true riches in that way. We have nothing with which to pay such a debt but love, and we cannot pay even that until

God bestows it upon us; then it is not a hard task, but a command, the fulfillment of which becomes easy. I hope to enjoy much from the SIGNS. I wish for you many of God's richest blessings.

I remain sincerely yours,
PATTIE WOODARD ANDERSON.

CANADA, Ky., Jan. 1, 1912.

DEAR EDITORS AND READERS OF THE SIGNS:—I will try to talk to you this morning through the columns of our dear old family paper. I love the SIGNS, for I am sure it is one of God's blessings to his dear people. O how careful, how mindful he is of us poor, rebellious mortals, and we so undeserving, so unthankful and forgetful; what wonderful, everlasting love. Often are we brought to his banqueting-house, and his banner over us is love.

"'Twas love that spread the gracious feast;

'Twas love that made my soul a guest;

'Twas love that brought him from above;

'Twas love, O matchless, boundless love."

They who are born of God are born of love, for God is love, and his love is shed abroad in their hearts, therefore they love one another. We hear Jesus saying to the sheep of his pasture, "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," and yet when I examine myself I often fear that I have not this love, and often say with the poet,

"If I love, why am I thus?

Why this dull and lifeless frame?

Hardly, sure, could they be worse

Who have never heard his name."

"We know that we have passed from death unto life, because we love the brethren." Yes, I know I love them far better than anything else on earth; I love to meet with God's dear people, I

love their fellowship, it is good to me, but is it the love of God? I so often am in doubts and fears, saying,

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

There is no question with me but that God is able and will save all his chosen people, but am I an heir of grace? I know that if I am I am safe, "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." "Nay, in all these things we are more than conquerors, through him that loved us." Love is powerful, it moves us; when it commands we obey; it is irresistible, certain, sure. "My beloved spake, and said unto me, Rise up, my love, my fair one, and come away." Jesus, our beloved, calls her his love, his fair one. Indeed, she is fair, she is pure and holy, without blame before God in love as she stands arrayed in the spotless robe of righteousness of her Beloved, "clothed with the sun." "Thou art all fair, my love; there is no spot in thee." "Who shall lay anything to the charge of God's elect? It is God that justifieth." "There is, therefore, now no condemnation to them which are in Christ Jesus." The Zion of our God is safe and secure; whatever may be her state or condition here on earth, the gates of hell shall not prevail against her; but let us ever carefully examine ourselves to see if we have the love, the enduring love of God in our poor hearts, for this is love, that we walk after his commandments. (2 John 6.) Love is a fruit of the Spirit of God, who is the fountain of life. "Many waters cannot quench love, neith-

er can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned." Let brotherly love continue.

Yours in hope, G. B. BIRD.

BALTIMORE, Md., December, 1911.

DEAR BRETHREN EDITORS:—At the request of my dear pastor, Elder J. T. Rowe, I will try to write some of my experience. My doubts and fears are many, but notwithstanding all this, the following has been impressed upon me so deeply that it seems to me I must write. First, my experience as the most unworthy of all God's creatures, which surely I am, and the thought comes to me, What am I, or who am I, that Jesus was mindful of me? About three years ago, while I was enjoying the services at Grace Methodist meetinghouse, at least I thought it was joy, the Lord showed me that I was a sinner, and I realized my total helplessness, and an awful feeling of distress and fear came over me. I had never thought that I was a sinner until then. Thus I suffered for a week or more, praying with all the earnestness of my soul, but instead of my prayers relieving me I seemed to grow worse, and it seemed to me that the distance grew greater between God and my soul, yet I prayed; so distressed was I that my heart felt as if it would break. But alone in tears one day that I shall never forget, Jesus came, and, strange as it may seem to others, all that feeling of distress and fear was taken away. This was the first time I ever knew real joy. I was made to feel that it was the presence and power of Jesus. It took away from me the love that I once had for the Sunday School and the worship of the Methodists, but not fully realizing the truth, as I trust I now do, I was persuaded to

unite with them. I had been brought up in Sunday School, so I went forward with my sister and girl associates for the purpose of joining, but I was forbidden by a higher power, and with such force, that I refused to join, and since that time I have had no desire for the Sunday School or the worship of that people. I say this with all due respect to my friends of the Sunday School, but I feel that the Lord delivered me from those things, and on the fourth Sunday in October, 1911, the Ebenezer Old School Baptist Church received me, and I was baptized on Sunday following. That was a day of joy to me; I felt that I had obeyed Jesus in baptism, but I soon had doubts and fears, and feel that I am not worthy of any of the blessings the Lord bestows upon his people. It may be that I ought not to have written in an effort to express my feelings, as I am but a little past sixteen years of age, yet these things have been so heavily impressed upon my mind it seems to me that it is the hand of the Lord; I hope so at least. Now I must say that the sweetest place on earth to me is our beloved church; it is a place I love to go every Sunday, and it is the place where I heard the first gospel sermon that was satisfying to my soul, and each time when I hear our pastor, Elder Rowe, preach, I see Jesus as the only salvation for poor sinners, and I hope I am one of the number saved by his precious blood. But the thought comes to me now, What am I that Jesus should seek me with his love, or purchase me with his blood? There is a love I have for our church that I cannot express; truly to me it is a heavenly place, all of the members are dear to me, and I am glad when Sunday morning comes, so that I can meet with them. O what a great blessing it is to me that God cast my lot among such dear people.

Dear pastor, I have about finished the things that have been impressed upon my mind for several weeks. I hope the hand of the Lord has guided me in this matter.

Your unworthy sister in Christ, I hope,
REBA COLLINS.

HARRISON, Ark., Dec. 28, 1911.

DEAR EDITORS:—Another year has passed, and the good Lord has spared my unprofitable life these seventy long years for some wise purpose known unto himself. I often think of writing for the SIGNS, to let you know how thankful I am to have the paper to read; it is all the preaching I get. I know I am not worthy of it, but O how could I do without it? I have been a reader of the SIGNS so long that to give it up would be like tearing a dear friend from my bosom. When I read the good letters from the dear brethren and sisters I want to write to them and tell them how they have fed me; it is like the bread of heaven, it feeds the people of God; they cannot feast on anything save the truth that is in Christ Jesus. "To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them; and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." Now, brethren and sisters, do you know the nature of sheep and goats? A goat will eat a little of anything, but sheep will not, they are very particular what they eat; so if I am a child of God I want the pure food from heaven. I know the brethren and sisters have been taught of God, or they could not write the way they do. Why is it that they can tell my feelings

better than I could myself if I were to try to write them? O what am I, that I should try to write about such wonderful things? Such knowledge is too great for such as I. If I am God's sheep I am one of the little, puny ones, always lagging behind, never much benefit, but if I can only be able to touch the hem of his garment, and get a few of the crumbs that fall from the Lord's table, I shall be whole.

If this letter appears as imperfect to you as it does to me, you will not publish it. I hope you will forgive me for writing, and throw it aside. Pray for me, a sinner saved by grace, if saved at all. I wish I could send you some new subscribers, but there are no Baptists living near me; I am all alone.

LOUISE GLENN.

ALVINSTON, Ont., Jan. 4, 1912.

DEAR EDITORS:—Inclosed you will find money order for eight dollars, for four subscriptions for the SIGNS. I have much desired for years that I might aid in the circulation of this dear family paper, but failed to see an opening until now, and I am pleased indeed to forward you these three new subscriptions. It came about in a very unexpected way to me. Why is it that I feel each year of late as I send my remittance that I want to write a few words of commendation? Is it because I dearly love the doctrine it advocates and so faithfully contends for? Each copy seems to favor me with a morsel, while many others fill me to overflowing. I look for them as a dear friend, a faithful companion. How often I have been quite in dismay, with my head bowed down in grief and sorrow, and feeling at heart to be that widow indeed, and desolate, that Paul speaks of, and then while reading some communication I have ex-

perienced much joy at the appearing of my dear Savior and Redeemer, the Husband of my soul. For nearly two weeks previous to my receiving the last SIGNS, of January 1st, my surroundings were such that it seemed called for that my time be almost entirely taken up with earthly affairs, but the inner man was longing for an opportunity to even meditate on better things, for I grew so weary of the turmoil and confusion; then as the SIGNS came, Monday evening, my desire was granted. I was left alone for some little time, and read most of it with unusual interest. How good the Lord is, and greatly to be praised, in causing his face to shine upon us.

Do with this as you think best, but do not crowd out better matter. May the dear Lord bless you in your labors.

I would like to read your views on Proverbs ix. 17, especially on "stolen waters are sweet," if your mind is exercised upon that Scripture.

Your sister, I hope,

(MRS.) W. C. YOUNG.

[WE do not know that we have any special thought upon the text referred to by our sister, except that it sets forth the natural depravity of mankind. Stolen waters would be forbidden waters, and it is true of all mankind by nature that they love to go in the way that is forbidden of God. It is said that men by nature put bitter for sweet and sweet for bitter. The things which God forbids cannot be sweet to those who love him; they are sweet to the carnal heart, but not to the spiritual, and it is true that even those who love God and his ways find in themselves that which covets evil and finds pleasure in forbidden things. This we need not enlarge upon certainly, for we are persuaded that our dear sister, and all others who love the ways of truth,

know it for themselves. But chiefly we think that the inspired writer sets forth here the state of all unregenerate men. They love sin, and roll it as a sweet morsel under their tongue. What a blessing to know the plague of our hearts, and to be brought to hate evil, rather than to love it. Sin is that which brings gladness to the unregenerate mind, but it brings shame and sorrow to the quickened soul.—C.]

WARWICK, N. Y., Dec. 14, 1911.

DEAR BRETHREN EDITORS:—As the little slip reminds me my renewal is due, I will try and be prompt in sending same, for there was a time when you were very lenient with me, but I have been having my way made a little easier to meet these things of a worldly nature, and hope I appreciate it. I do enjoy reading the SIGNS, and am glad there is a way opened for the Lord's people to talk one with another, for they are no more strangers or foreigners, but one family, and God the Father of us all. I am glad their minds are so directed, for there are many who would otherwise be left very lonely in this life; but the Lord takes care of all who are his, he never leaves or forsakes them for one moment.

Reading brother Oliver's letter reminds me of a little visit we had with the people in the south. There were five in the party: sister Lefferts, brother and sister Baird, Mr. Charles Benedict and myself, and it was a surprise to me indeed, as I had no intention of going until the day before; the Lord was with me there, even in little things. Well, we visited Elder Lefferts and family, of Virginia, and brother Oliver. Reading his letter in the SIGNS brought this all before me, and the meetings we attended while there. The Manassas association was a lovely meet-

ing to us all. I surely did enjoy myself among the people of the south; they are very loving and sociable, and we were well entertained at their several homes. Above all, the preaching was good, Christ and him crucified. I was glad to meet brother Oliver and talk with him face to face, for I always liked his writings, and always had a desire to meet the people our pastor was called to serve. I hope the Lord will prosper him and them spiritually and temporally. We still miss him here in Warwick; surely the Lord's ways are not our ways, or we would have him yet. Still the Lord has not forsaken us, and we have visiting ministers, who come to us laden with the gospel, and we are fed with the bread of life. I hope we will be kept knit together in one bundle of love. We have good meetings sometimes just among ourselves. Brother Daniel Dolson opens the meetings, and he shows he is taught of the power of the most high God and not of man. God is still our protector, and we can sing with the poet,

"His love in time past forbids me to think
He'll leave me at last in trouble to sink."

May God bless us all, is my prayer.

NETTIE DOLSON.

OAK LANE, PHILADELPHIA, Pa., Jan. 1, 1912.

DEAR EDITORS:—A happy new year to you, and to all the household of faith, wherever you rove or rest, and to all who have no interest in new doctrines, but who love the good old way. Another year is here, and our editors are still with us, and many of the subscribers of the SIGNS, but many, too, have been taken away, and we know not what a moment may bring to any of us. One by one are we called away all the time, as the different timbers are needed in that great building above. Each one is fitted for

the place he is to fill, and all are marked by the great and holy One, who will have mercy upon whom he will have mercy. If there be sad ones among our number who may read these lines, sad on account of bereavement, may you be given strength to put your trust in the Father of all mercies, for in him is comfort, and he is merciful and full of pity. Should you be sad on account of your sins and your iniquities, remember that he has declared, Your sins and your iniquities I will remember no more forever. Should you feel your lost condition, and fear that you shall eternally perish, may it be the will of the Father to give you light and understanding that the world knows not of. May the dear Lord bring you into his banqueting-house, and place his banner over you, and establish your goings, and keep you to your journey's end. Let those whose means are limited trust him, and remember and know that he is mindful of them, and that not a sparrow falls to the ground without him. Fear ye not, therefore, ye are of more value than many sparrows. He will be with you all the way. Some may be languishing upon beds of sickness, and suffering great distress; the Father will not forget you, but will be with you all the way along, even though you do not see him; he is ever nigh, and will give you strength as your day, and will not leave you alone, or to perish. If death be in your midst, the Father will be there to give strength to endure all his will. He will not leave you in death, but will be with you, and underneath will be the everlasting arms. The flesh shrinks at death's alarm, but the spirit returns to Him who gave it. There may be some who are rejoicing in the Lord, and great is that joy, all the glory for it belongs to the Father; it is all of him, and from him, and to him,

from first to last. To him be glory, and praise, and adoration, now and evermore, and may this new year bring stronger faith, deeper love, less coldness and more trust, and may another new year see the grand old SIGNS as it is now, and as it has been, contending for pure doctrine in love, and with no arguments for vain-glory, but still giving all glory to him to whom it belongs; that is, to the Father of us all. Now may we all be submissive, and wait for the oases in the desert of life.

With love to all,

MARY HILL TERRY.

DUNCAN, Okla., Nov. 28, 1911.

DEAR BRETHREN AND SISTERS:—I will now send my mite to renew my subscription another year to the SIGNS, for it seems I cannot do without it, as it contains nearly all the preaching I have. There is plenty of work preaching here by man, but Jesus is not in the preaching they do. I had the pleasure of hearing brother E. M. Kenney the third Sunday in this month, and what a joy it was to me to hear one of the Lord's servants preach Christ, and him crucified for the redemption of his people. He is an able minister of the Lord, for he brought forth things new and old out of God's storehouse. O how my soul did feast, and has ever since. O that I could be in the company of the saints, at their feet to learn of Jesus, that I might follow after them, and that I could walk in their footsteps. O how beautiful they look to me, and I wish I were worthy to be one with them. We have a little band of believers at Cement, Okla., all in peace, and they were so good as to let me have a home with them. O that they may watch over me. Dear Lord, keep us by thy power, that we may walk before thee in love and

humility. If the Lord keep not the city it will be kept in vain, for it is not in man that walketh to direct his steps. May the Lord keep his children as the apple of his eye.

Dear brethren, I have one new subscriber for our family paper, and will send the money and his address with my own subscription.

I will say no more. May the Lord bless you in the editorial work as he has. Pray for me, a sinner saved by grace if saved.

NANCY CREEL.

LIBERTY, Mo., Dec. 12, 1911.

DEAR EDITORS OF THE SIGNS:—It is through the tender mercy of our great and covenant-keeping God that I, a poor sinner, in my eighty-fourth year, am still spared among the living and the dying to see near the close of another year. I am reminded that the time to renew for the SIGNS is at hand, I therefore herewith send you a post-office order for three dollars, two for my subscription and one to help support the publication of the SIGNS. It may be, though I cannot tell, that before this comes to your hand I may be called away from this vale of tears. Let that call come whenever it may, I hope by the grace of God to die at my post. I think it would take the pen of a ready writer to tell of all the sore conflicts and lonesome hours, all the fiery darts of the powers of darkness that rage against me. The dark clouds arise in every direction, and there is no friend here anywhere to speak a word of comfort to me. If my hope depended upon such friends, I would sink in despair, but thanks be to God, when the last ray of hope seems to be gone, and the last breath is drawn, I then hear the sweet voice of the great Captain of salvation, who went down into the grave to break

asunder the bands of death and hell, and who arose again a mighty conqueror in spite of all that men and devils could do, and who came forth in the fullness of his strength, and who had all (not a part, but all) power both in heaven and in earth, speaking peace to me. This the lonely pilgrim is sometimes blessed with. Sometimes we hear the sweet words of this great Captain, saying, Fear not, I am with thee. Yes, dear pilgrim traveler, that mighty word can put to flight the powers of darkness. Yes, a word from Jesus calms the sea and controls the raging winds, and gives repose and liberty to tempest-tossed souls; that word scatters all the dark clouds and clears the sky for a time.

But I must now close. My eyesight is dim.

From a lone traveler,

RICHARD WALLER.

INDEPENDENCE, Mo., Jan. 8, 1912.

DEAR EDITORS:—Inclosed find two dollars, for which please send the dear old SIGNS one year, as directed below. This precious sister in Christ (Caroline Wiley) joined the Christian Church (so-called) several years ago, but says she is dissatisfied, and does not feel at home with them, and that she loves the Baptists and the doctrine they preach and craves a home with them, where her dear mother lived until called to that home beyond the silent river, and her sisters in the flesh are still members loved by all. If one of the editors or some of the many able correspondents would write on the subject of Baptists requiring those coming from other denominations to be baptized by a Baptist minister, I think it would be a great comfort to this dear friend who is searching for the footprints of the flock.

As ever, LAVINIA MORGAN.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1912.

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.***CHURCHES AND ASSOCIATIONS.**

BROTHER J. P. Baker, of Moody, Ark., some little time ago wrote us, asking some questions which he desired answered through the SIGNS concerning the relations between churches and associations. His letter was dated Nov. 18th, 1911. Our brother does not speak of any trouble over this matter in his section, but asks for information, and because he desires our views upon the questions which he proposes. We are aware that in some sections of the country there have been differences with regard to the questions which our brother has propounded, and in what we may write now we do not desire to attempt taking part in controversy in any particular section of the country which may exist between churches or brethren. We ought in any such case not to attempt resolving their difficulties, but still it seems right to speak in a general way, and to strive to present some general principles with regard to this matter.

First, we will say that churches, as we know from the Scriptures, were commanded to be organized, for the glory of God and the advantage of the children of God, in the localities where they may live. The apostles of the Lamb who went forth at his command and under

the guidance of the Holy Spirit, everywhere that they found believers, established churches, and, in the order established among those churches, we find pastors and deacons and elders named, each of them having certain duties assigned to them, and we read in all the epistles, except those addressed to individuals, that they were written to the church in such and such a place, or to the churches in a certain portion of the country. The epistles were not addressed to individuals, but to the church, as, for instance, at Rome, or Corinth, or Ephesus, or the churches in Galatia, Asia, &c. But we do not need to argue for the establishment of churches from the Scriptures, no one among our people will dispute this truth.

Second, it seems manifest that there could not have been such bodies of the people of God as associations until after the organization of churches. It is further true that in all the New Testament we do not find any example of or any command for churches to organize themselves into associations, or in any other general body. Associations are not commanded of the Lord, as churches are commanded of him, in the Scriptures. This certainly must be admitted by all, yet this is not saying that general assemblies of the brethren from different parts of the country, whether they are called associations or by some other name, are wrong or displeasing to God. There are many things which are not specially commanded which yet are not contrary to the spirit or the letter of the word. There is nothing said, for instance, whether the Lord's supper shall be observed once a year or every day in the year, this is left to the convenience of the churches. Whether the churches shall meet for worship from day to day,

or once a week, or once a month, must be left to the judgment of each church. No rule is laid down in the Bible concerning this, save the exhortation of the apostle: "Not forsaking the assembling of yourselves together, as the manner of some is." It is manifest that there must be some places appointed for meeting for the worship of God, or for attending to the affairs of the churches, but that also is left to the wisdom and convenience of the different churches.

Third, there are many references in the New Testament to correspondence among brethren and churches. The epistles themselves, all of them, show that letters were written by the ministers of the Lord to the different churches, and in those letters messages were sent from different families, individuals and churches to other individuals and churches. Letters of commendation were given to some as they went among other churches, and there were conferences among brethren over disputed questions, which are named at least once in the New Testament. It would seem to be only that which ought to be expected, that brethren in one section of the land should desire to hear of the welfare of those in other places. The time was one of sore trials, persecutions and distresses. Those who loved God and their brethren in Christ would greatly long after all others of like precious faith. It would be only reasonable to suppose that means would be taken by which they should hear from each other as often as possible, for the edification, comfort and encouragement of all. This would not only not be wrong, but it would command the blessing of God; his own Spirit in their hearts would lead them to this desire for mutual helpfulness among all who love God. This correspondence was both by letter and

by messengers. Sometimes messengers carried letters from one place to another. The subject matter of these letters is named at least once by the apostle. It was that there might be a general contribution among all the churches to the poor saints which were at Jerusalem, and in all such communications mutual love would call forth expressions of good will and of desire for the mercies of God to be upon those to whom they wrote. There would also be a stirring up of the pure mind of the writer to speak of the glorious salvation of the Lord, with all the principles of doctrine involved in that salvation. That this was so, a careful reading of the New Testament will at once show.

Fourth, it is easy to see how, after a time, it would seem good to all those who had been profited and edified by this correspondence that they should establish means of keeping up this correspondence statedly or regularly, and first churches in some one section of country would make this arrangement among themselves, and then these clusters of churches would desire and establish a similar correspondence with other clusters of churches, and to the name "association" there can be no objection. The word simply means that there is an associating together of those of like precious faith. The brethren in any one church who walk in love are associated together. It is conceivable that this associating of brethren in churches might be perverted to wrong ends, so the association of churches may be perverted from its proper design to evil, but this is to be guarded against, whether in churches or in associations. We are not to throw church organizations aside because evil may spring up among them. So it is not needful that associations be rejected be-

cause some one makes them a medium of wrong. It is only needful to be watchful unto prayer lest evil should creep into either churches or associations.

Fifth, the example of the apostles and early churches justifies correspondence among brethren and churches distant from each other, but this is all that is justified by the example of the early churches, or by any teaching of the apostles. Churches are not subordinate to associations, but associations are the creatures of the churches. Associations are not made up of gatherings of the churches, as churches, even though all members of the churches be present in their gatherings, but the churches send messages and messengers to meet other messages and messengers from other churches at an appointed time and place, and all that these messengers have any right to do is to report what they have been bidden to report by the church that sent them, and to receive the reports from other churches, sent also by their messengers. They cannot transact any business outside of this that can be binding upon their churches. Some question may arise while these brethren are together for discussion, and some messenger may have a decided view concerning it, and may so express himself, but it may be that not one among the church where he belongs thinks about this matter as he does, and so his words and actions cannot bind his church at home. His home church may have expressed their mind, and may have required him to lay their judgment before the rest, but this is as far as he can go. The only reason why messengers of the churches when met together have any right to appoint another such meeting next year, or next month, or at any future time, is that they have the mind of their churches

that this is advisable to be done. The agreement to meet next year is not the agreement of the special messengers met together, but the expression by them of the mind of the churches of which they are messengers. So justly fearful have our brethren been of seeming to bestow any authority upon associational gatherings to act for the churches, or in any way to bind the churches, that one of such meetings here in the east refused to call her annual meeting an association, but gave it the name of "The Corresponding Meeting of Virginia."

Sixth, with these somewhat lengthy general reflections, we will proceed to notice the special questions of our brother. His first question is, "Can a church exist separate from associations, unions, conferences, advisory councils, &c.?" We reply that churches must have been in existence before they could appoint any such meetings, and there is no law in Zion to compel the appointment of such bodies as named by our brother. Churches are not under any rightful compulsion to enter an association in the first place, neither are they under compulsion to remain members of such bodies if they deem it unadvisable to continue there. Of course we need not say that if any church anywhere desires to withdraw from any association, she should be very careful lest her withdrawal be misunderstood to imply a want of fellowship for the rest of the churches.

His second question is, "If so, is there anywhere in the United States any churches who are thus made free by the law of the Spirit of life in Christ, and who by his order keep house for him, each church being free and independent?" There are churches of which we have knowledge that are not members of any association, or which are not in corre-

spondence with such meetings. We will name one instance within our personal knowledge. The body of churches formerly known as the Chemung Association, located mainly in the State of New York, by mutual consent many years ago dissolved their associational union. These churches are in full fellowship with each other, and with the churches making up other associations, to the present day. We are informed that in the south there are quite a number of churches in different places who are not united with any association, and who yet are in full union and fellowship with churches which do belong to such bodies.

His third question is, "Can a church be organized free from all others on apostolic truth alone, or must it be the work of men?" It seems that the churches spoken of in the New Testament were set in order by the apostles, each one in its own locality. We do not read that members of the first church, that at Jerusalem, were called upon to help organize other churches. It seems clear to us that if in some part of the world, hundreds of miles away from any organized church, a body of men and women become believers in the Lord Jesus Christ, they have a right to unite together in one body, to appoint their pastor and deacons, and to set up their keeping of the house of the Lord in that place without any consultation with any church. As we have understood the custom of calling for messengers from other churches to sit with them in council, when such a body desires to be found walking in the order of the gospel as a church, did not arise out of the idea that it was essential to their right standing as a church, but rather that they might show to other churches that they were in fellowship with the truth, and so have the loving countenance of the other

churches. But no messengers may be called from other churches, and still this body of people would be a church of Jesus Christ. But if the right feeling exists among them they will want the confidence and regard of their fellow churches.

Our brother next asks, "Is the church at Jerusalem to be regarded as the pattern of all gospel churches?" This is the substance of his question. There is not the slightest doubt in our mind that the first gospel church ever organized on earth is the exact pattern by which all the churches of Christ are to be measured. Surely our heavenly Father would not have left this first church unguided by his Spirit when they were organized as a church, and we can follow no safer guide. No other church helped to establish this first church evidently, and it is nowhere said that this church claimed a right to superintend the formation of other churches.

In conclusion, the suggestion with which our brother closes his letter is most certainly true, viz., that there is no warrant for presbyteries, associations, synods, advisory councils, or organic unions of any kind among churches, to claim authority over the churches, either in insisting that they cannot be organized as gospel churches without their help, or that afterwards such bodies have any dominion over them. These have long been our views with regard to these questions, and we will leave them for the consideration of all who may read them.

C

NO MORE LARGE HYMN BOOKS.

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

AGE OF ACCOUNTABILITY.

DEAR ELDER KER:—I have been a reader of the SIGNS for some time, and have never thought that anything I could write would be of comfort to you, but I want to make an inquiry, and I trust you will pardon me. I want to ask the question in the terms commonly used so often here by speakers calling themselves preachers. I cannot understand the Bible to teach such doctrine, and want to see if I am alone or not. Here is the question: When and where is it taught in the Bible that there is a set time when a child will reach the age of accountability, and be responsible to his Creator from that time, and not until he or she reaches that age will they be responsible? The above is used here almost daily as the idea of salvation for young people. One of the most able of their preachers quoted the fifth verse of the third chapter of Genesis, but I cannot see anything in it to convey this idea or doctrine. Am I wrong? I do not ask this to take your time from more important matter, but if in your spare moments you could write your views I would be glad. It seems to me to grant this idea would be to do away with the words of Jesus in John xvii. 12. Predestination and salvation by grace I cannot give up. I will tell you some time how I came to believe in predestination before I knew any one else did, or that there was a people of that doctrine.

Wishing you a happy new year, a subscriber in hope,

W. H. THARP.

ELK CITY, Kansas, Dec. 28, 1911.

In attempting to answer the question of our friend, Mr. Tharp, we can only go over the same ground so often covered in the matter of salvation. The fifth verse of the third chapter of Genesis has, as he says, no reference whatever to the age or accountability of children. It is the statement of the devil regarding the effect of the fruit of the forbidden tree: "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." God had said to Adam, "In the day that thou eatest thereof thou shalt surely die," but the devil said to Eve, What God told Adam is not true, and he knows it, "ye shall not surely die." God's word is still denied by the devil and his messengers, who are transformed into angels of light.

There is no record anywhere in the

Scriptures that children before a certain age, twelve years, as is said by antichrist, are saved because of their innocence, and that after that age they are saved or lost according to their works. Should one see a tree loaded with fruit, and be told by the owner of the tree that it is poison, what would that one think of the fruit, that it is good and pure? Any reasonable man or woman would acknowledge that the fruit is poison, for the simple reason the tree is poison. The life of the tree being in all the fruit makes it all poison. Why is it that men will not believe God when he says the man he formed of the dust of the ground is a sinner by transgression, and that all his children (fruit) are sinners because of their union with him? O no, say the wise and prudent, it cannot be that way, but all children are innocent and pure until a certain age, but after that the children can become poison, or sinners, by bad living. The impudence of the devil in denying God's word has been beyond bounds since the world began. Now, while beholding the poison tree mentioned above, loaded with fruit, we notice a little tree, probably six or ten inches high, under the large one; it is from the seed of the old tree, and likely six or twelve months old. It is a very pretty little tree, nicely shaped, with graceful branches, and one says, I will take that tree up and carry it home and plant it in my yard and cultivate it, and I am sure the fruit of it will be good; if taken out and kept out of the atmosphere of the old poison tree it will be a good tree. It is taken up, carried a thousand miles away and planted and watered and digged about and fertilized; it grows nicely, the shape is beautiful and the branches become more graceful with age. But it begins to look more like the old

tree, buds and blossoms become manifest, fruit appears and, behold, it is poison. In great disappointment the planter and caretaker says, All my labor has been in vain. Why did not the beautiful tree bring forth good fruit? Because it was a poison tree when taken from under the old one; the life in the seed was poison, hence it could not bear good fruit. The little child has not yet committed sin, or borne fruit; it appears innocent and beautiful, and the nursery teacher says, With proper care and training it will never be a bad tree, and all care possible is bestowed upon it. It is taught that "a good man" is up above the skies in heaven, and that the good man will love it if it is good and kind and minds mamma and papa. It is taught to say prayers to the good man, and really it seems to be a good little tree. In appearance it grows more beautiful with age, and is admired by all who see it, and directly fruit is manifest, but to the sorrow and disappointment of the caretaker, or cultivator, the fruit is poison, and in anguish the cultivator cries out, How was it possible for such a beautiful and well cared for tree to bring forth poison fruit? The answer is, the old tree (Adam) was poison, and the child, being of the seed and life of that tree, was also poison, and could not bear good fruit. The fruit only manifests what kind the tree is; it was poison all the time, though in appearance beautiful. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." "Behold, I was shapen in iniquity, and in sin did my mother conceive me." These are two of hundreds of kindred declarations of the Scriptures regarding

the total depravity of the children of men, and are true, though men and devils deny them. It requires the same grace to save a child that it does to save an adult; the same blood to redeem a child that it requires to redeem a man or woman; the resurrection of Christ is as necessary to justify a child as to justify an old sinner. "Salvation is of the Lord," regardless of age, standing or circumstances, and in this doctrine there is not the slightest suggestion of the condemnation of children, but rather salvation through the blood and righteousness of Jesus Christ. If children are saved it must be this way, since, as we have shown, all are "by nature the children of wrath." If salvation depended upon the works of the creature the child would be left out, because of its inability to perform those works. How readily therefore it can be seen that the doctrine of grace includes children, while the doctrine of works excludes them. Who then shall be stamped as preaching "child condemnation," the preacher of grace or the preacher of works?

The doctrine our friend speaks of as being almost daily taught in Kansas is also taught here, and, in fact, in all civilized countries, and doubtless will continue to be preached, but, "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." The doctrine preached by the Old School Baptists is not of man, neither were they taught it, but by the revelation of Jesus Christ. Continue, therefore, dear friend, in the doctrine of predestination and salvation by grace; be not weary in well doing. We are glad to assure you that you are not alone in your views and hope of salvation. When you have leisure, and feel impressed, we would be

glad to know how you were led to believe predestination.

We now leave these suggestions with you, hoping that the Lord may seal instruction to us all.

K.

MARRIAGES.

By Elder F. A. Chick, Dec. 23rd, 1911, at his residence, Walter Kentnor Cook, of Philadelphia, Pa., and Miss Etta Elizabeth Savidge, of Mt. Rose, N. J.

By the same, at the bride's residence, Jan. 20th, 1912, Arthur Howard Loyland, of Atlantic City, N. J., and Miss Elizabeth Lawshe, of Trenton, N. J.

By the same, Feb. 4th, 1912, at the bride's residence, Harry Alvah Leigh, of New Brunswick, N. J., and Miss Ann Savidge Pierson, of Princeton, N. J.

By Elder H. H. Lefferts, Jan. 24th, 1912, at the home of the bride's parents, Lucketts, Loudoun Co., Va., James A. Miller, of Brunswick, Md., and Miss Sarah Ellen Howser.

By Elder Joshua T. Rowe, at Roland Park, Md., Jan. 29th, 1912, William Harrison Rowe and Minnie R. Steeb.

OBITUARY NOTICES.

Reuben C. Chadbourn, of North Berwick, Maine, departed this life to be with Christ Jan. 22nd, 1912, aged 81 years, 11 months and 4 days. He was married to Ada Ann Clark, Feb. 11th, 1854, by which union there were born to them two daughters, Marcia Maria, born March 27th, 1858, and Lizzie Ardell, born Dec. 6th, 1866, who died Sept. 7th, 1869. Our brother received a hope in Christ Jesus the Savior and united with the church, being baptized by Elder William Quint, Nov. 5th, 1871, and was ever a beloved brother to the household of faith, and his removal from our midst is indeed a loss to us who were favored to know him in the faith of God's elect. He was not a great talker, but no one took more pleasure in hearing Christ's gospel preached, and listening to conversation of the household of God concerning the doctrine of God our Savior, and what he did say himself was always good and sincere, with the abasement of himself and the exaltation of Christ, of whom he would speak with affection and trust in his merits. Of all the persons I have ever known I never knew one who, in my estimation, so well sustained his relations, not only to his own family, but to all mankind, as our dear, departed brother. He was in my eyes preeminently gracious, sweet dispositioned, unselfish in his walk and conversation in the world, and I could but love him in Christ Jesus, and in his gentleness, kindness, and in his love of

the truth as it is in Jesus, I felt he glorified our Father who is in heaven. But though it is our comfort to think and speak of him so highly and lovingly, yet no one could have more self-abasing thoughts than he had of himself. He felt he had no righteousness in himself, that he was unworthy, and saw himself the least in the church of God, with all his hopes of acceptance in the sight of God to be in the Beloved. Our brother in passing through this world was called to endure much suffering and sickness, for he was seriously hurt a number of times. On town meeting day, March 10th, 1879, the floor of Town Hall collapsed, and he and many others were precipitated into the abyss of broken planks and timbers; no lives were lost, but our brother was the most badly injured; he had both legs broken, and was also internally injured. He gradually recovered a degree of health and strength, but suffered from the effects of those injuries the rest of his days. He broke his collar bone, and his ribs were broken a number of times. But our brother by the grace of God was able to bear these injuries and sickness that he passed through with meekness and resignation to the providences of God. How good the Lord was to him, sustaining him through all the afflictions, trials and vexations of his pilgrimage. In all these things he was more than conqueror through Christ who loved him. Our brother was a true husband, a dear, good father, grandfather and great-grandfather. He leaves to mourn their loss his widow, our sister, Ada Ann Chadbourn, their daughter, sister Marcia Allen, and grandchildren, sister Rosie Butler and Roscoe Allen, and the three great-grandchildren will not forget their sweet dispositioned grandpa. May the Lord comfort them all, and sweeten this bereavement to them. His last illness was of but few days duration, and he has departed to be with Christ, which is far better.

At his funeral the writer preached from Isaiah lviii. 1, 2. His body was laid to rest in the cemetery, there to await its resurrection, at the last day, to immortality and incorruption, when the Savior, our Lord Jesus Christ, shall come from heaven and 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. So shall we ever be with the Lord.

FREDERICK W. KEENIE.

Mrs. Martha E. Carter, daughter of James and Esther Hanna, was born April 2nd, 1828, in Lancaster County, Pa., and died at the home of her son, in King County, Wash., Jan. 5th, 1912, aged 88 years, 9 months and 3 days. She was united in marriage to Daniel Carter, of Cecil County, Md., in 1849. To them were born seven children; three sons and one daughter survive her: Ben., with whom she made her home, at Sumner, Wash., Robert, of Baker County,

Oregon, Marion and Mrs. Edith Gekler, of Union County, Oregon. Her husband died in 1865. She united with the Old School Baptist Church called Rock Springs, Lancaster Co., Pa., then under the care of Elder Thomas Barton. Sister Carter and family came to Union County, Oregon, in the fall of 1878. She united with Big Spring Church, in that county, at their regular meeting in June, 1880, and was a faithful attendant of their meetings while she resided in that county. But this faithfulness in attending her meeting was characteristic of sister Carter always. The first time that I ever met her she came twenty miles on horseback to be at the meeting. On another occasion she started on foot to the place of meeting, some ten miles from her home. She told me that she felt there would be a way provided for her to get there, and it was so; a man with a wagon overtook her, and so she rode the greater part of the way. Her daughter told me that in the east, where she formerly lived, it was a common saying among the members, "Sister Carter will be there." It made no difference what the weather might be. She was well versed in the Scriptures indeed, and she had in this few equals. Her meat and drink was to converse upon spiritual things. She had no use for nor patience with unsound doctrine. Her faith in the promises of God was strong. Like Abraham, she believed what God had promised he was able to perform. She was a tower of strength to the weak, and it was always a pleasure to me to hear her talk on the Scriptures, and she was able with her pen in setting forth the truth. But notwithstanding her great gifts she was little in her own estimation, of sinners the chief and of saints the least. How often have I heard her quote the words of David: "Not unto us, O Lord, not unto us, but unto thy name give glory." Her son Ben. took up a homestead down on the sound in Washington, near Seattle, in the year 1893, where they lived until her death; thus she was much deprived of church privileges. I visited them several times when we had meeting in their home, or somewhere near by. Other ministers visited them in recent years and preached for them. She was a great sufferer in her last sickness, it being of a dropsical nature, so that she was not able to lie down for several months before her death. Her daughter told me that she heard her mother say to sister Loufborough when she was visiting her while she was sick: "I am sitting here thinking, If I am saved, how great thy mercy, Lord, if I am lost, how just."

By her request she was brought here for burial by the side of her sister Edith. The funeral services were conducted by the writer. We sang, "How firm a foundation," it being a favorite hymn of our sister, also, "Asleep in Jesus." The text was 1 Cor. xv. 25, 26.

I feel that what I have written falls far short of

setting forth the noble character and worth of this dear saint of God, but those who knew her will understand. There are many still in the east who knew her. May the Lord reconcile to his will all who are bereaved.

G. E. MAYFIELD.

ELGIN, Oregon, Jan. 14, 1912.

Mrs. Dicy Dunlap, daughter of William and Mary Rankle, was born in Champaign County, Ohio, Feb. 10th, 1811, and died at her home in Morgan County, Ill., of old age, Jan. 25th, 1912; her age was 100 years, 11 months and 14 days. She was united in marriage to Stephen Dunlap, May 29th, 1834. Her husband was born in Lexington, Ky., on the same day that she was, and died Feb. 9th, 1877. Four children, eleven grandchildren, sixteen great-grandchildren and two great-great-grandchildren survive her. The following are the children: James M., William R., Steven and Samuel W. Dunlap. Two children, Irvin Dunlap and Mrs. Mary Farrell, preceded her in death. Mrs. Dunlap received a hope in Christ and united with the Primitive Baptist Church at Yatesville, Ill., in 1850, of which she lived a true and faithful member until death removed her from our midst. Sister Dunlap had spent sixty-five years at the home where she died, and her whole life presents a record wonderful to think upon. Despite the weaknesses which came with years, to the very end she had an intimate knowledge of the affairs of her many relatives, even to the third and fourth generations; she knew their names, their characteristics, their comings and goings, and all the little things which go to make up the average daily life, retaining a most remarkable and accurate memory of recent events, as well as the happenings of many years ago. Notwithstanding the fact that she lived nine miles from her church, she seldom missed a meeting as long as she was able to go, and to the end she always remembered the meetings of the church, and anxiously inquired about each meeting, and was greatly pleased to have her brethren and sisters visit her. Since the death of her husband her youngest son, Samuel Dunlap, has been her constant companion, giving to her the kindest attention and tenderest care, and while sister Dunlap will be greatly missed by all her relatives, the church and her numerous friends, the loss will be most keenly felt by this son, who has given the best of his life to her care.

The writer was called from his home, two hundred miles away, to attend the last sad rites in memory of this aged and beloved mother in Israel, which were held at her home on Sunday, Jan. 18th, and spoke to a large concourse of sorrowing relatives and friends from 1 Cor. xv. 19, 20: "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." Her cold and

lifeless form was then gently laid to rest in the silent city of the dead to await the coming of the Lord in that day when he will raise the dead and fashion our vile body like unto his own glorious body. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

W. I. CARNELL.

ELDORADO, III.

Lila A. McKean, daughter of Mr. and Mrs. Hugh McKean, of Greeley, Pa., died at the home of her parents Friday, Jan. 26th, 1912, aged 20 years, 6 months and 4 days. Ten days before her death, while visiting a sick neighbor, she contracted a severe cold, which developed into pneumonia. Her sufferings were intense, but she bore them patiently, and in her last hours repeated the hymn, "Amazing grace, how sweet the sound, that saved a wretch like me." For several years she had entertained a hope in the blood and righteousness of Jesus Christ.

The funeral was largely attended, and the writer tried to comfort the heartbroken family by calling attention to "the sure mercies of David." The interment took place in the McKean Cemetery. Lila is survived by her parents and several brothers and sisters, who have the sympathy of all who know them.

K.

Mrs. Elizabeth Ann Carpenter was born Nov. 1st, 1822, and departed this life Friday, Dec. 8th, 1911, at her home near St. Joseph, Mo., where she had resided since 1854, aged 89 years, 1 month and 8 days. She was the only daughter of Mary and Daniel Varner, of Luray, Page Co., Va. Sept. 5th, 1843, she was married to Louis F. Carpenter, of Loudoun Co., Va. To that union twelve children were born, ten of whom grew to maturity, but only seven survive her, six sons and one daughter: Wm. H. and Dr. S. F., of St. Joseph, D. E.; of Union Star, Mo., B. E., of Helena, Mo., T. J., of King City, Mo., R. S., of Clarksdale, Mo., and Mrs. W. S. Hamilton, who resided with her mother at the old Carpenter estate. She had enjoyed the best of health most of the time until Nov. 21st, when she was stricken with pleurisy, which later developed into pneumonia. Her suffering was great, especially during the last week, but she bore it all with wonderful patience. She had been a devoted member of the Old School Baptist Church for more than forty years. She seldom missed a meeting, except during the winter months. There never was a more devoted mother and grandmother. Her friends and neighbors esteemed her for the kindness she had shown them. Her whole life beautifully illustrated her high ideals. She had been

a reader of the SIGNS for many years, and was probably one of its oldest subscribers. Many of her Sundays were spent reading the articles in that paper, written by brethren and sisters of her own faith.

The funeral was held at the family home Dec. 9th. Elder C. C. Moore, her pastor, whose father had baptized her in her young womanhood, spoke appropriate words to the many relatives and the large number of friends who had assembled to pay their last tribute of respect, after which her six grandsons bore her remains to the final resting-place beside her husband, who preceded her twenty-three years. After surrendering the beloved one from our home we have the cherished thought that she lives with Christ our Savior.

Her granddaughter, **ELLA C. HAMILTON**,
CLARKSDALE, Mo.

Moses A. Welborn departed this life Jan. 9th, 1912, in the 87th year of his age. He was born near Guilfords Courthouse, N. C.; and joined the Regular Baptist Church over a half century ago, and was a subscriber of the SIGNS perhaps that length of time. He was a firm believer in salvation by grace, a reader of the Scriptures, a good disciplinarian and defender of the truth in Christ Jesus, as he understood it.

His son, **J. D. WELBORN**,
OWENSVILLE, Ind., Feb. 5, 1912.

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SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 80. MIDDLETOWN, N. Y., MARCH 1, 1912. NO. 5.

CORRESPONDENCE.

I JOHN III. 1.

“BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.”

BELoved BRETHREN:—It is in my mind at this time to pen some thoughts relative to the above passage of Scripture for the SIGNS OF THE TIMES, if in your judgment they shall prove worthy of space in that esteemed medium of correspondence, though often I fear that I know nothing really of the spiritual substance of the text. I suppose there is no better time or condition for the subject of God's saving love to contemplate the wonderful mystery of this love than when a measure of its effects is felt in the heart, and at the same time a felt sense of creature unworthiness. Herein lies a great mystery; realizing such vileness and corruption in nature, one can but wonder how pure and heavenly love could consider such a case. If the solution of this wonderful mystery be not found in the revelation in the heart of the spiritual import of certain expressions of inspired testimony found in the Scriptures of truth, then we can never comprehend the mystery. We are told that

“God is love,” and again, “We love him, because he first loved us;” and further, “The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.” Thus it is clearly shown that the love of him who loves God is the effect of the love of God, which is the cause. The evidence to the believer that he is a subject of and embraced in this love is that he loves the children of God. For “every one that loveth him that be- gat, loveth him also that is begotten of him.” Again, “We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.” The Ar- minian theory that the sinner may in- gratiate himself into the favor of God and secure his love, stands out in open contradiction to such passages as the fol- lowing: “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.)”—Eph. ii. 4, 5. “Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.”—Solomon's Song viii. 7. There was never so great

an expression of love in this world, nor ever will be, as when the Redeemer suffered and bled and gave his life a ransom for his people. "Greater love hath no man than this, that a man lay down his life for his friends."—John xv. 13. Here is the object of his love, and for which he gave his life: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. v. 25-27. Again, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus ii. 14. Evidently the bride was betrothed in covenant to the Son (Jesus), and was accepted of him as the gift of his Father in the annals of eternity before the world was, and so was ever his bride in this covenant relation, and was ever loved by him, and so all his glorious work in bringing her into a saved relation with himself without "spot, or wrinkle, or any such thing," may be properly called redemption. Without previous ownership there could be no such thing as redemption. Of Adam it is said, "Who is the figure of him that was to come."—Rom. v. 14. That is, Adam is the figure of Christ. Of this Adam it is recorded in Gen. i. 27: "So God created man in his own image, in the image of God created he him; male and female created he them." In Gen. ii. 21-24 we read: "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he

a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." The mind can conceive of no closer relationship than existed between this first man Adam and his wife. She was in him, one with him, and received the law in him, and after development was only bone of his bones and flesh of his flesh. The woman, beguiled by the serpent, was first in the transgression, but from the moment she had eaten of the fruit the man was also involved, because bone of his bones and flesh of his flesh had transgressed. If it be surmised that for the love the man had for his wife he partook of the fruit also, that he might be with her, (for Adam was not deceived in the transgression, 1 Tim. ii. 14), we should remember also that there was a cause for that love, and that cause was a relationship that existed even before the woman was deceived. Although the life that was in Adam (the figure) was that according to the Creator-founded law of nature, which was to and has developed his posterity along down the line of time (and the human family is only Adam multiplied), yet the formation of our mother Eve was a miracle that is not according to any established law of nature, as is the case with the development of their posterity by birth. So the life that was designed by the "God and Father of our Lord Jesus Christ" to develop "the elect lady and her children" (2 John i. 1,) was ever in Christ, hence it is called "eternal life." If I read the Scripture aright, a definite number of the sons and daughters of the earthy Adam were in covenant given by the Father to

the Son. As the apostle Paul puts it: "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. * * * Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."—Eph. i. 3-5. The little word "us" I have designed to emphasize I understand to be men and women of Adam's race, whom God predestinated "to be conformed to the image of his Son."—Romans viii. 29. These were accepted by the Redeemer as his bride, and thus she, the bride, was betrothed to the Husband in the annals of eternity before time was, and in the Son was the life designed to bring about this conformation, which will be fully consummated in the final resurrection, when mortality is swallowed up of life, when those who have their conversation 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." The psalmist David, representing Christ, in Psalms cxxxix. says, "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works: and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Omniscience beheld the body of Christ complete in him ere time began, also the development of each member of that body in time. When the fullness of

time was come, God sent forth his Son, made of a woman, made under the law, to redeem his people. It was love for his covenant people, and that love based on relationship, that brought his willing feet from that blessed world on high. His bride had transgressed and gone astray, she had become all defiled and polluted. Looking at her in her defilement she was fit only to be spurned from his presence; but she was his, though offended justice stood between them, so that she could not come to him if she would, but wisdom had previously arranged a covenant, in which was provided a remedy that was amply sufficient to remove every obstacle. The right of redemption lay in Christ, he was the Husband, his people the bride; her debt was his debt; justice looked to him for satisfaction. He came clothed with both power and authority to satisfy the debt and redeem his bride unto himself, and that he did. He came down from heaven, not to do his own will, but the will of his Father who had sent him, and this was the will of his Father which had sent him, that of all he had given him he should lose nothing, but should raise it up again the last day. In coming he took not on himself the nature of angels, but the seed of Abraham. Thus he identified himself with his people under the law, and though tempted, never sinned. He was "a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not." Think for a moment of the contrast between that life of the Son of man on earth, as described in the fifty-third chapter of Isaiah, and the glory he had with the Father before the world began. What a wonderful mystery; what great love and condescension. As I think of this wonderful love of God in Christ for

such poor, vile sinners my mind reverts to the lines:

"Great mystery, that God should place
His love on any of Adam's race;
That I should also share a part,
And find a mansion in his heart.

Great mystery, I can't tell why
That Christ for sinful worms should die;
Should leave the boundless realms of bliss,
And die for sinners on the cross."

What a great and grand expression of love was the Father's gift of his Son for poor rebel sinners, and what a wonderful expression of love do we see in the Son's life and death as a man for both his holy Father and his people. Well might the apostle comfortingly say, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" And again, "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 let us take courage. Dear child of God, if this peculiar, sweet love of God has ever been felt in your heart, and you have felt your heart bound with love for God, his truth, his people, it is clearly evident that God loved you first, and he who loves you now loved you before time was, and being unchangeable, he will love through all the vicissitudes of time, and on when time is no more. O how good it is to think though I prove forgetful, ungrateful and even rebellious, He remains ever the same. No matter what my poverty, my afflictions, my distresses, let friends forsake, let the world deride or pity, if I am one who loves God and called according to his purpose, all will be well in the end. Soon we all shall lay our armor by, soon strife shall cease, soon the battle

will be ended and the victory won; then we shall rest forever in the sweet sunshine of eternal love.

I will now close in the language of a dear, aged sister, in a letter written me several years ago: "I believe all these things are true of God's people, whether I am one of them or not."

Farewell in the Lord.

H. B. JONES.

WINNSBORO, Texas, Jan. 1, 1912.

THE PART OF THE HAND THAT WROTE.

"AND the king saw the part of the hand that wrote."—Daniel v. 5.

This was a wonderful and miraculous revelation, and seems to have come both at an unexpected time and in a peculiar way, as all such demonstrations come, in a moment, in the twinkling of an eye, or "as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." While the king, his lords, his wives and his concubines were feasting so merrily, and praising the gods of gold and silver, of brass and iron, of wood and of stone, "in the same hour came forth the fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace; and the king saw the part of the hand that wrote." While there were more than a thousand people, probably thousands, feasting so joyously in the king's palace, when this hand wrote upon the wall, the inference is clear and demonstrative that none saw it, neither was affected by it or wrought upon, except the king. I am aware of the fact that there are many rich and wonderful things in this text that I am too weak and short-sighted to see, and also some that I hope I see that I shall not mention, from the fact that my mind seems only at this

writing to be exercised upon a few things in an experimental way. It has seemed to me that this miraculous revelation, together with the change it wrought in and with the king, is the experience of all of the Lord's children who have passed from death unto life, or realized their just condemnation as revealed to them by God's holy law. This definite manifestation of God's righteous and holy law was similar in the apostle Paul's experience, for when he was apprehended, after his miraculous conversion, and in telling his experience, he said, "They that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me."—Acts xxii. 9. So there was such a wonderful change with Saul that those who were with him could and did readily see it, which was the light they saw. "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house," or all the family, or all that have the same experience, for it seems to me that this is what the Savior would have us understand from this text; that when our dear Redeemer illuminates a poor sinner's heart or mind it giveth light to all who have the same experience, for there is such a wonderful change wrought in them that all those of like precious faith and experience will at once see the light, as it was with the king Belshazzar when he saw the part of the hand that wrote. "Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." It was this wonderful and miraculous work which was wrought that changed the king's countenance, and caused his thoughts to trouble him and his strength to fail him. "For when we were yet

without strength, in due time Christ died for the ungodly." Due time is the appointed time. The plaistering of the house, or wall, is on the inside, therefore this was an inward work, and was the beginning of sorrow with the king, who saw the part of the hand that wrote; but for all such troubled souls there is a rest remaining, and peace and tranquillity of mind, as the prophet hath said, "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us."—Isaiah xxvi. 12. "For this is the covenant that I will make with the house [family] of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Here is the handwriting upon the plaister of the wall, or the inward part, that no one knows of or experiences save those who receive it, and when God at his appointed time puts his law in the heart of a poor sinner and writes it in his mind, then his countenance changes, his thoughts trouble him and his strength is gone. It is not that his thoughts are any worse whatever, but light hath shined in darkness, and the darkness comprehendeth it not; that is, does not know or understand this miraculous change, or work, within, or this strange handwriting on the plaister of the wall, which when read and interpreted to him says, Thou art weighed in the balance and art found wanting, or lacking. Hence from a burdened and sore distressed heart the cry goes up as one of old said, O Lord, I am

oppressed, undertake for me; my strength is gone, I can do nothing. "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."—Isaiah vi. 5. When the prophet related this wonderful experience and exercise of mind he was no more of unclean lips than he was before he saw the King, the Lord of hosts, but light makes manifest, and when God, who commands 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, it so magnifies our thoughts that they loom up before us like black and horrible mountains, from which we see no escape, yet the cry goes up out of a distressed heart and soul, O Lord, remember me in mercy; O save, I perish. This seems to me to be the experience of each and every one of the Lord's quickened children; their countenances are changed, and their thoughts trouble them, and their strength faileth, but not until they realize the part of the hand that writes upon the wall of the palace, not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. It seems clear to my mind this evening, and has lo these many years, that no poor sinner ever did or could come or be brought into this state of mind, except by the revelation of divine grace, the true Light that lighteth every man that cometh into the world, the glorious gospel world of light and liberty, where the Sun always shines. The king never realized these things until he saw the part of the hand that wrote; the prophet never realized his undone state until he had seen the King, the Lord of hosts; neither did Job abhor himself, and repent in dust and ashes,

until his eyes saw the Lord; nor did Adam and Eve know that they were naked until their eyes were opened; therefore, dear brethren, I am fully persuaded that no one ever did, no one ever can, abhor himself, only in the light of sovereign grace, and also every one of the promised seed, the election of grace, will in God's own time and way realize in their own personal experience that heavenly life which is the Light of men, and as an inevitable result thereof abhor themselves and repent in dust and ashes.

Dear brother Chick, if you give this a place in the SIGNS please make all necessary corrections. I am a poor sinner, but I hope saved by grace. W. J. MAY.

PINSONFORK, Ky., Dec. 18, 1911.

ISAIAH LII. 3.

"YE have sold yourselves for nought; and ye shall be redeemed without money."

While at leisure to-day I picked up the Bible and let the book fall open where it would to read a little; this chapter was what my eyes fell upon, and I began to read, coming to the text above quoted, and I saw so much in it to sinners I at once had a desire to write something about it. I believe all Scripture to be true, and things written by the prophets of old were given them to write, for holy men of old spake and wrote as they were moved by the Holy Ghost, and their writings are very different from what men write to-day. We may be to-day moved to write, and if the Lord directs our minds we will surely write or speak the truth; but we might not be impressed of the Lord to do these things, then our sayings are very likely to be as ourselves, worthless, for of ourselves we can do nothing. But the prophets who wrote what we call the Bible were directed what to write by God himself. These words are preceded by the sentence, "For thus

saith the Lord." It is something the Lord speaks to some one, and always when he speaks it has an effect. When he arrested Saul of Tarsus in his career of persecution of the church it had an effect upon him, and at once Saul was Paul, crying, Lord, what wilt thou have me to do? Man may reason with man always, and it is many times useless, but when God speaks it is done, when he commands it stands fast. I was in conversation with a gentleman to-day who professes to be a church member, but is also a very professional swearer, or uses profane language; I mentioned the fact to him, and his reply was that swearing had nothing to do with religion, that it was no harm, and doubtless he has heard many exhorting sermons as to how one should live to gain favor with God. But when we know the Lord has spoken anything we have confidence in it, and we find the same spirit in the prophets that we find in the apostles, both speaking of the same things. Isaiah seems more than the rest to place his prophecy in the present; well, nothing strange, with us there is past, present and future, but with God it is one eternal now. So God gave the word to Isaiah that he might make mention of these things, speaking many times in the present tense, but of things a long way in the future to those who lived in that day. This Scripture mentioned was the word of God to the church: "Ye have sold yourselves for nought." The Lord speaks to the bride; she received nothing for the transaction. Eve sold her right to the garden of Eden for the fruit of the tree of knowledge of good and evil, which resulted in death, or the separation from paradise. All have sinned and come short of the glory of God. If one indulges in the vain things of this life he has nothing. Moses chose rather to suf-

fer affliction with the people of God than to enjoy the pleasures of sin for a season. The enjoyment in sin to a sinner or unregenerate is only for a season; the things of this life are perishable, and perish with the using. So the church sold herself for nought, "and ye shall be redeemed without money." There comes, I think, to every subject of grace these same things or words; that is, they realize the vain pleasures of this life are nothing, they see their condition, they find themselves slaves to sin, and all the wages they can ever receive for their services to sin is death. They are by nature in a horrible pit, and they come to know it, too; they are sold for nought. If I were to go out and sell myself for nothing, I could never expect to be free, for I would have nothing to free myself with, helpless, absolutely so; furthermore, being a slave, I must devote my whole time to my master. O what drudgery when sin has become exceeding sinful, and you see the breach between you and salvation. The lonesome, dark hours I spent for many years in this condition, seeing the wages of my labor was death. I had chosen in my nature the road to death, the vain things looked pleasing to me at one time, and I signed the agreement before I read the contract price, and one night in the ballroom I saw my wages waiting for me: death, not corporeal death, as nature sees it, but death and all its torture as revealed by the light of the knowledge of truth and justice. I saw I had sold myself for nought; what was to be done? I had nothing to redeem myself from my master. He is a hard master, for he laughs at tears of repentance and joys in the grief of his slaves. After years of this suffering this came: "Ye shall be redeemed without money." Money is not the price of re-

demption. Ye are bought with a price; it is not a money valuation. There is no way for us to compute the price that was paid for our redemption. The Father carefully counted the cost, but we have no way to estimate it. Can we measure the love that caused One who is holy, undefiled and separate from sinners, One who knew no sin, to give himself to be slain for the redemption of sinners? We can place no price on this. Money cannot satisfy the demands of the law. The law pronounces death upon all, for all have sinned, and death is the penalty; the demands of the law can only be satisfied by death, and He who has all power gave up his life that he might conquer death and the grave. It has always been that if one nation desired to conquer another they went to the land of them whom they meant to subdue and conquer. So did Christ; when the time came he gave himself up, no man took his life from him, that he might conquer death through death. Death held the bride captive, for she had sold herself and was bound in death, therefore she being the bride of Christ, he went down into the grave and overcame death, dethroned the king of death, and conquered. Christ gained an eternal victory, bringing his bride up with him, presenting her to the Father spotless and pure, for he has clothed her in his own righteousness. She says she is black as the tents of Kedar; He says, Thou art all fair, my love, there is no spot in thee.

I have failed to present the things that are in this Scripture. There is much in it, in fact all is in it, but I am so dumb I cannot express myself as I desire. I have been in a peculiar state for a long time, much of the time for more than a year unable to feed on the things that a short time ago were my delight. Such

barren, desolate places have I been in; but further on in this chapter the Lord continues to speak to Jerusalem, saying, "Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem." He builds up the waste places, he also makes the desert to bloom as the rose. "Sing, O barren, thou that didst not bear." It is in these desert and barren places we see the Lord, for he is there. Strange is the course a christian must steer, yet we cannot sing the Lord's song in a strange land. When we sit down by the rivers of Babylon, with our harps on the willows, we weep when we remember Zion, when we remember the joy we experienced when the Lord spoke to us, telling us we were redeemed from under the law, that the debt was all paid; we think of the golden days when all was quietness about us, we were enjoying his felt presence, we were in Jerusalem, but now we find ourselves captives in a strange land, and cannot enjoy ourselves as we once did. For a long time after I went to the church every sermon was preached to me, everything in the SIGNS was written to me, but since then many are the times that the preaching did not reach me, the SIGNS was not for me, and O, wretched thought, the Bible was empty. Many times with an aching heart have I searched the Bible for one crumb, but it was all Greek and I could not understand; then again when I took it up its pages shined as gold, and there was liberty to the captive in every line, and redeeming love between each line. Then I could say, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that

saith unto Zion, Thy God reigneth." Of this we have no control, but God, who reigns, has control over it and all other things.

If this is of the Lord, may he bless it to those who may read it.

F. SELBY FISHER.

CHICAGO, ILL.

ELDER F. A. CHICK—DEAR BROTHER:—It has been quite a while since either of us have written to you, but this does not signify that we have not thought of writing long ago. God has so blessed us that we have felt like telling dear ones in Christ about him and his goodness, yet we have allowed worldly things to creep in and take up our minds. This or that has absorbed our attention when we ought to have been considering the things of a better world than this. We are glad to have others speak of Christ, but how slow we are to speak of him even to one another. How nice it would be to do so and so. Would it not be a good thing to go to such and such a place? O why do such thoughts fill our minds? Even when asleep and dreaming how often our minds are filled with trivial things. Do we not know better? Yes, we do. We know by our own experience how much more profitable and edifying is the reading of the Bible, the relation of personal experiences of the mercies of God, and the assembling of believers in the name of Jesus to hear the gospel proclaimed, but I find it easier to pick up some newspaper and read of wars, and rumors of wars, of criminals brought to justice, or of political filth, than to take up the Bible to read of the simple but marvelous story of Jesus, and yet the sweetness, the peace and the comfort, in short, all that can be

desirable to one who knows Christ, all this can come from the latter, and none of it from the former. Why do I choose the paper? Is it because I love sin? I love to believe that though there is that in me which wars against the law of my mind, yet there is that which wars against sin, and that sin does not have complete dominion over me. I love to believe that God has written his law in me, and has declared that he will be my God, and that I shall be among or one of his chosen people. At times I seem to know, and at other times I seem to doubt the reality of all such things. Surely when I shall be raised up in the likeness of Christ, in spite of my iniquities I shall be more than willing to give Christ all the glory. Then shall I realize perfectly how great are the gifts of free grace which I have received. Much as I now delight in the joy of Christ's presence, what will it be when we are freed from the chains of sin and of the devil, free forever to worship, praise and adore throughout all eternity?

I am inclosing some excellent letters which we have received lately. If you see fit, we would be glad for you to publish them, one at a time, or all, for the benefit of others. You may be pleased to learn that brother Bradford Shelbourne, of this city, has felt impressed with the duty of the ministry. We have heard him twice, and have been greatly blessed through what he has said, and it seems probable that we can have our little meeting every other Sunday. Elder John Sawin, of Mattoon, Ill., was with us October 29th, and spoke with power. I believe that all who heard him were made to feel the divine presence.

With highest regard,

WESLEY N. SPITLER.

CHICAGO, ILL.

DEAR ELDER CHICK:—It has been a long time since we received your last letter. In that time we have passed through many vicissitudes in our spiritual life; we have known more of sorrow and of trial, and in them have been greatly blessed after all. Our meetings at the first apparently attended with interest by the Old School Baptists in and near Chicago, gradually ceased entirely, and so many moved away that we despaired of ever having a church here at all. Then it seemed for a time as though some others not in the church itself were becoming interested. At this we were again much encouraged, and looked forward still to the formation of a church here. After a little this interest, too, seemed to die, and we were again left bereft of comfort, and helpless, and then a young man of whom we had heard much indeed from father, and from a visit which Wesley had, but with whom we had not been able to come into close acquaintance, came to our house, and we had a sweet meeting by ourselves. Since then he has come quite frequently lately, accompanied by his sister or brother, and our conversation has been much blessed to us. Elder John Sawin was with us October 29th, and preached to us, to our great comfort. The meeting was peculiarly pleasant to us all. It was so sweet after the thirteen months and more of dearth; it was so refreshing in its spirit of love and union. Since then our young brother has spoken to us as the Lord has been with him, often in much trembling and fear, but that very weakness and modesty has warmed our hearts and endeared him all the more to us. I remember that he spoke once of a letter in a recent number of the SIGNS, where the writer spoke of the

single note of the dove, and likened her "Coo, coo," to the songs of the humble believers in Christ. That, he said, just suited him.

"Weak is the effort of my heart,
And cold my warmest thought,
But when I see him as he is,
I'll praise him as I ought."

Our hearts are much comforted by this renewal of God's mercy to us. How wonderful it is. Our Ebenezers are not all in the dim past; still we are given to exclaim, "Hitherto hath the Lord helped us."

My mother has been with us since the first of October. Her visit has been very pleasant to us. I get very lonely oftentimes. Although I am surrounded by multitudes, I know very few people in this city, but when I can feel the presence of Jesus I am not conscious of any loneliness; but very often that sweet feeling is not mine, and in spite of the presence of my darling little boy, I do long for companionship. Mamma's company has therefore been more grateful to me than ever before. I can but dread her return to Maine, although I know that they at home must be longing for it. We hope that you and your wife are feeling better than when you last wrote.

Your little sister,

RUTH SPITLER.

MATTOON, ILL., Nov. 1, 1911.

DEAR BROTHER AND SISTER SPITLER:—I am inclined to drop you a few lines this evening, which is, I trust, the prompting of the blessed Spirit of peace and hope. Our little interview at your home was a very pleasant and soul-comforting one, and I trust that we were drawn together in the Lord, and that he communed with us by the way. To worship the dear Lord in spirit and in

truth, his dear presence is necessary; without him we can do nothing, absolutely nothing, in the way of acceptable worship, and when we in our weakness and poverty feel our need of him his promise of support is sure to be verified. "I will never leave thee, nor forsake thee." The great love wherewith he loved us, even when we were dead in trespasses and in sins, follows us through the changing vicissitudes of mortality and sheds its heavenly light when and where we most need it, according as the Lord in his wisdom sees fit to bestow it, and in our little meetings we sometimes have a very sweet and comforting foretaste of the blessed fruit of the Spirit, as well as a glimpse of what it will be to be there, and in full possession of the reality, where mortality puts on immortality, and all death, sorrow and sin are swallowed up of life. I might go on, but could never tell of the matchless wonders of grace. Neither will we ever know them fully in this life.

Sister Ruth's letter, telling me about young brother Shelbourne, made him a subject of great interest to me, and when he did not reach your house in the forenoon I felt quite disappointed, but my heart was made glad when he and his sister came in the afternoon. Do you know from what little I saw and talked with him I think him an excellent young man and brother? There appears to be no foolishness about him, and that he is spiritually-minded I cannot for a moment doubt. Our conversation when together on the elevated train was so interesting I forgot that the time was passing, and an hour had gone before I knew it. He and his sister both were loath to part with me at Twelfth Street, where I only had about eighteen minutes to make the station, get my ticket and board the

train. I want to write to him soon, if the Lord will, for he has been on my mind often since my return home. I have felt that I wanted to tell you how much I enjoyed my visit, and the meeting with your mother and others at your home. Mrs. Sawin's cough was a little better when I reached home, but she is considerably indisposed now. I am wanted to attend the funeral of brother Waggoner, and expect to do so. I received a card from my brother, F. M. Sawin, who was at his son's, and he said they had heard of my being in Chicago, and if they had known where to find you they would have run up there Sunday morning and surprised us by their presence.

But I must close and get ready to go to the funeral. Very much love to you all, and very kindly remembrance to your mother, in which my wife joins me.

Your brother in hope,

JOHN G. SAWIN.

MATTOON, ILL., Nov. 19, 1911.

DEAR BROTHER AND SISTER SPITLER:—We have your letters, written under one cover early in the week, and should have answered sooner, but hindrances came in the way to prevent me. We appreciate your letters very much, and I would be glad if it were possible for me to write something in return equally worthy of your consideration and comfort, but I am not always in the spirit, and have learned long since how very hard it is to talk or write in the absence of that Spirit which takes of the things of Jesus and shows them unto his children. All my efforts under such conditions are weak, unprofitable and meaningless, except to indicate my dark and helpless state; however, even this may sometimes prove beneficial in a way. I used to

think that certain of our able brethren in the ministry never had such experiences, and this caused me much anxiety, for I was so much of the time in the wilderness, and groping in darkness, that I would conclude that mine was an outside case, and that I had run in advance of the Lord's calling, and hence had no message to deliver, no tidings to proclaim. During one of my most uncomfortable seasons of this kind, some years ago, I was present at a meeting where one of our oldest brethren in the ministry was to preach, and one of those whom I had believed to be immune from all such deplorable experiences, and of course I anticipated one of his usual God-honoring and soul-satisfying discourses, the very thing I was hungry for, and which I hoped would lift me out of the slough of despond, but instead the brother was completely shut up. It seemed impossible for him to speak forth the wonderful plan of salvation as he had often in the past so beautifully done, yet there was something in all this which caused my obdurate heart to melt like snow under a tropical sun. Others, too, in the congregation were similarly affected, and I was amply reminded that God's servants are as clay in the hands of the potter; that without him indeed they are helpless and can do nothing. I saw the helplessness of the brother, and the sight was helpful to me, for if this able brother had such experiences it was no marvel that a poor, ignorant, weak, faithless mortal like me should be tossed and swept by such discomfoting waves. I have passed through many lamentable occasions of this kind, and my flesh has been greatly mortified at times, but I am persuaded that the hand of God has been in it all. I have been taught to put no confidence in horses and chariots, nor in

the flesh with its lust, its vanity and its carnal hatred and enmity to God. This carnal enmity is so thoroughly entrenched in my general makeup and confronts me so often that I am made to cry out like David, and say, I shall fall some day at the hand of my enemy, the flesh. The warfare is constantly going on, and will go on until mortality is swallowed up of life. But how good it is to know that God rules, and that we are in his hands, and that he will do all things well. His sovereign power and grace, how wonderful. He is our King, Lawgiver and Judge; justice and judgment are the habitation of his throne. Here is no chance for an erroneous judgment, as may be the case in the courts constituted by men. Righteousness and truth go before his face, and the heritage of the saints is amply guarded by him. For their righteousness is of me, saith the Lord. Sinful, erring mortal that I am, this God-given righteousness is my hope, my only hope for life and immortality, and if the glory of the Lord be not risen upon me, then I am lost. Though he slay me, his justice, righteousness and truth will stand as loving remembrances of his infinite perfections.

I have written along in a very different line from what I expected when I began this letter, but will send it to you. In all probability were I to rewrite it it would still be imperfect, like the writer. Much love to you both, and also to sister Keene.

Your brother in hope,
JOHN G. SAWIN.

NORTH BEEWICK, Maine, Dec. 5, 1911.

DEAR RUTH AND WESLEY:—Your letter came this morning as I sent mine to you, and is a beautiful letter. I, too, have been thinking of Keene's birthday,

and of two years ago, when the wee boy came into this world to his mother and father and auntie, and to every one who loves him. Somehow I feel that he is one of God's little ones, and will grow to be a man after God's own heart. I love him, and pray that he may live and learn to love and fear our heavenly Father. O dear sister and brother, how wonderful is that figure of God's love. What a sacred relationship, and how near. To think that the holy and most high God should allow us, not only allow, but command us, to say, "Our Father." When I think of such love and pity to us poor creatures I am lost in wonder and praise.

That was a beautiful letter from brother Bradford. I am glad you sent it, and glad that he is so much exercised with regard to spiritual things and is not ashamed nor afraid to speak of them. I cannot tell you how my heart went out to him, and to you all, as I read of the little meeting you held by yourselves. Many times blessings come down to us when we are least expecting them. How wonderful it is that God should take one poor creature out of the world and teach him in such a wonderful way, love and care for him, rebuke and chasten him and make him to know the right way. I think we are often inclined to take it as a matter of course. We hear and know from childhood the story of Christ and of salvation through his blood, and so it is to us an old story, and we forget to wonder and to praise him who is our Lord for his goodness toward us, but when we are given to see in the true light it is all new, and we thank God that he has seen fit to reveal these glorious truths to us. So little of the time do

I think of God, or of anything that pertains to him, I wonder that he has not long ago given me up. How is it that one who has professed to be a follower of the meek and lowly Jesus can be so hard and indifferent as I am? I do not understand it. It is of the Lord's mercy that we are not consumed, because his compassion fails not. I wish I could be better, and do those things that are pleasing in God's sight, I think I would then feel his presence more, and not be so full of doubts and fears.

"O how happy are they,
Who their Savior obey,
And whose treasures are laid up above;
Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love."

Never since have I been able to realize how precious this hope is with that sweet intensity which I experienced in my first love. O then I was willing to go forth to him without the camp bearing his reproach, now it seems that I am often afraid to even give a reason for the hope that is within me. Ah, sinful, ignorant and helpless I am; I have to fall before him and plead for his name's sake, because my iniquities are great. He careth for us. He has compassion upon the ignorant, and on them that are out of the way. He knows we are imperfect beings of the earth, sinful from birth, and he rewards us according to the multitude of his mercies. His beloved Son, given as our ransom, ever intercedes for us, and his intercession is effectual, for he is able to save to the uttermost.

It is strange that having experienced so much of God's mercy, having had such abundant proof that he is, and that he is the rewarder of them that diligently seek him, I should be tempted often to believe

the Bible a mere fable, as the books of other religions are, or that I should even doubt the historical reality of Jesus Christ, and the reality of any religion, yet these things often come to me, and only God can keep me from unbelief. I have to cry, "Lord, I believe; help thou mine unbelief." O if all the things which Jesus Christ has done for me should be written, every one, I suppose the world itself could not contain the books that would be written, so many have been his kindnesses to poor, unworthy me. What is there in me to commend me to him? Absolutely nothing. It is of his matchless grace that I trust in his name, that looking to him as the author and finisher of my faith I can say, "My Father." Is there then any room for boasting on my part? No, except in Jesus my Redeemer. O, dear ones, my precious sister and brother, let us tell more of Jesus' love in our letters one to the other. Let us cheer each other with the hope of heaven. Let us bear each other's burdens, and so fulfill the law of Christ.

It is late and I must close. The Lord watch between you and me while we are absent from each other. Tell Keene how much I love him, and want to see him again.

Your loving sister,

IRENE H. KEENE.

[THE foregoing excellent letters have been forwarded to us by brother and sister Spittler, and we take pleasure in presenting them to our readers. It is often the case that in personal correspondence we write more simply and freely than when we write for publication; at least we know that it is so with ourselves, and such writing often comes more closely to the daily personal ups and downs of our life than the more formal writing for many readers.—C.]

LOVELAND, Colo., Nov. 17, 1911.

J. E. MOORE—MY DEAR BROTHER:—
I am now going to try to answer, in part at least, your most welcome and comforting letter, written and mailed to me just one month ago to-day. A few days after receiving your letter I sent you a postal card, stating that I would write you as soon as time and opportunity offered. I feel that I ought to give you a brief sketch or history of myself, that you may know what a poor, ignorant and dependent creature you have written to. I was left a poor orphan boy at the tender age of ten years, there being but seventeen days intervening between the death of father and mother. I, with one brother and two sisters, was cast upon the cold and sinful world, with no home, parental care or love to guide me on the journey of this earthly life. I now alone am left of my father's family, and for some purpose best known unto God, who worketh all things after the counsel of his own will, my life is spared to enter the seventy-eighth year of my age in this world of sin and sorrow. But this may be of no interest to you, so I will change the subject. I feel inadequate to answer your letter as it deserves. I feel, yea, I trust we have been led by the same Spirit, as our experience is so similar in many respects, and if that Spirit is the blessed Spirit of promise, we are assured that He will guide us in the way of all truth. It is said that every spirit begetteth its own likeness; then if it be the Spirit of truth within us it is no marvel that we can see eye to eye and speak the same things. By the teachings of this same Spirit of truth we learn that our sorrows and fears in this life, yea, our joys and hopes of that beyond, are all of one. If we have entered the school of Christ our blessed Lord and Master is our Teacher, and you

know it is said of the pupils of that school, They all shall be taught of the Lord, and great shall be their peace. Is not this a blessed promise indeed? Ah yes, too precious a promise for me at times to claim, who am the least of all saints, if one at all. I feel and know that I am but a poor old man, a sinful creature, in and of myself not deserving the least of God's blessings, yet the Lord has ever been mindful of me, from the earliest period of my life up to the present moment, and has blessed me in ways and times past numbering, and yet O how unthankful I seem to be, so forgetful of Him, of his goodness and mercy to me, the poor, sinful old man that I know myself to be. When I reflect upon what poor, frail, helpless creatures we are, how dependent upon God we are even for the very air we breathe, I am made to wonder why the Lord permits me to live.

I have written as my mind has led me, without noting the contents of your letter. Not desiring to make this, my first letter to you, too lengthy, I will notice the latter part of your letter. No indeed, I do not believe any creature of God can bestow a blessing upon him. Bless signifies a bestowal, to add to, give power to, increase, &c., so I conclude it is but to render praise due to His holy name, and so I intended when I quoted the psalmist's exclamation, "Bless the Lord, O my soul," &c. Lastly, your expression led me to think that you believe me to be a minister of the gospel, a preacher. I want you to know that I am not. I never tried to preach but once in my life, and a more miserable failure no mortal ever made. It may seem strange to you when I tell you that I have been twice liberated by the church where I held my membership, once in Kansas, nearly forty years ago, the second time here in Colo-

rado, some sixteen years ago; but each time I set a seal upon my lips, for I do feel my brethren erred, misjudged my gift, if any I have. When I receive such letters as yours (and I have received a great many) in response to my imperfect writings which have appeared in the SIGNS, I have thought that if I had any gift at all, it was that of writing to the scattered of the flock.

A word or so now about myself, then I will close. I have a little home here in Loveland. I do not owe a dollar to any one, save the taxes on my home, due in January, 1912, and I have enough money to pay that. Had I been able in body to stay with the work at the sugar factory I would have been in good shape to get through the summer, but I had to stop, as I could not stand the work. Had I been able to stay with it, this would have been the eleventh winter I have worked at it. My wife and I are the only family I have at home. I have no income save what I earn with my hands by days labor, and that ere long I will have to give up, in consequence of ailments of old age coming on. I have to curtail expenses as far as I can. I have never been prosperous in the world financially; twice I have been stripped of all my earthly possessions, once by fire, the last time by the money panic, yet I never have suffered for want of food or raiment. David says, No good thing will the Lord withhold from them that walk uprightly. But do I walk uprightly? Often I fear I do not. I know that he has been mindful of me all along the journey of life, both in blessings and chastisements, and I believe he will be with me to the end, be it what it may. Then, my brother, why should I not say, "Bless the Lord, O my soul; and all that is within me, bless his

holy name," for his goodness and mercy endureth forever?

In reviewing what I have here written I am minded to not send it, but were I to attempt to write differently it might be still less profitable, so I will send it, hoping you will cast the mantle of charity over my weakness and imperfections. Believe me to ever be yours in love and fellowship of the truth. If you feel to write me again I will be pleased to hear from you. May God bless and sustain you by his grace, I pray.

Unworthily, J. H. YEOMAN.

TOUCHET, Wash., July, 1911.

DEAR HOUSEHOLD OF FAITH:—Once more this side of eternity I will write a few lines for publication to those of the same precious faith who may remember me in days past, when all were young together. A few of these I met at our association, but many have been called to their reward, but I, with a few others, am left to meet my daily crosses, which are no doubt for my good. I am daily getting weaker, and sensibly feel that I am nearing the other shore. I feel the need of daily supplies of grace to support me, and my constant prayer is, Lord, be merciful to me, a feeble child, if indeed one at all. I am often in sight of "Doubting Castle" or in "The Slough of Despond," yet with all this I would not look back, nor give my little hope in exchange for worlds like this. In all my thoughts of remembrance this world has been cold and lifeless to me, yet I have met all the ups and downs as patiently as the weakness of the flesh could do, praying for strength to endure this life to the appointed time, when my change shall come. O, little ones, take courage on the way, pray for one another, pray for the ministry, that they spare not to de-

clare the truth, the whole truth as it is in Christ Jesus. There are many false doctrines being proclaimed, yea, even among us are strange doctrines held by those who should realize by reading the word of truth, given us as the standard of faith and practice, how false those strange sentiments are. Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Let us try the spirits by the word of truth; surely we can tell an uncertain sound in the doctrine.

Seven years did I listen to hear the truth proclaimed. Alas, I would go home and search my Bible, and none agreed with the word therein contained. At last I heard an old man, an Elder Simpson, in the Willamette Valley, in 1849, preach the word. I surely understood the certain sound then. There I found a home with the people that I love. Why? Because they taught the pure word of everlasting life, as coming from Christ our Lord, who first loved us and redeemed us by dying the ignominious death of the cross. Was ever there such love as this? How can we manifest our love in return? Only by keeping his commandments we make manifest our love, that all men may see that we have left the world to follow our meek and lowly Savior. Let us not hide some Babylonish garment or golden wedge to our destruction. Our blessed Lord had not where to lay his head, yet he was the Creator of all worlds, and he was born in a stable and of poor parentage. Can we not then meet life's struggles patiently, and look for the weight of glory which awaits those who are called to follow the Lord of all?

I did not think of saying more when I began than to tell the friends that I am still living and trying to hold fast to the

faith once delivered unto the saints. I am nearing my eighty-third year, and am failing fast. I send what is due on the SIGNS in the past.

As ever, a little one,
(MRS.) S. J. CUMMINS.

DRAIN, Oregon, 1911.

DEAR BRETHREN EDITORS:—My subscription is past due. Please forgive my neglect. I feel that I never want to be without the SIGNS. I have taken it ever since 1875, and have never lost one number. If I know my own heart, I love the dear children of God, and I love to read the editorials and correspondence in the dear old paper, and prize it next to my Bible. Nearly every one of the writers speaks of being the chief of sinners, but these are light words compared to the feeling of these words. It is a sorrowful state to be in when we feel to be the chief of sinners. I sometimes feel as though I am the greatest hypocrite on earth; my own will is obnoxious to me. It is only once in a great while that a little spark shines into my heart. As a general thing, the younger brethren and sisters look upon the older ones, the fathers and mothers in Israel, as pillars in the church, and this has given me much trouble, for I feel that I can see much more of the fruits of the Spirit in even the very youngest member in our church than I ever possessed. Dear ones, we can never get better while we live in this tabernacle of clay. There is but one thing I can say as I grow older, and that is, the less I enjoy of this life, and I long to depart and be at rest, as I hope, with Christ, but as poor old Job said, I will wait my appointed time. There is a constant prayer in my heart that the Lord will give me patience to run the race that is set before me.

I will say no more, as it would not be worth perusal. I hope that the loved ones who can write will continue to do so; they feed the dear lambs of God.

S. MORNINGSTAR.

DODD CITY, Ark., Sept. 17, 1911.

DEAR BRETHREN EDITORS:—I have a desire to write a few lines for the SIGNS, to let you know how much I enjoy reading the communications from the pens of God's gifted but humble servants, his little children, for if your writings were of human product, they would not comfort me, but when I think of them all as messages from Jesus our Lord, given through his children, I am comforted. You remember the prophet said, "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." Here is forgiveness of sin and a hope of an inheritance in heaven. It is a good hope through grace of an inheritance reserved in heaven for all who are kept by the power of God. Here is a safe abiding indeed and in truth.

But I just intended to tell of some good meetings which I have had the pleasure of attending of late. I attended the first Oklahoma Baptist Association, embracing the fourth Sunday in August, and heard some very able preaching, and enjoyed it. As I returned I came by Little Hope Church, of which I am the unworthy pastor. We had three visiting ministers, and here also we had some as able preaching as I ever heard. Then Little Zion Association convened on Saturday before the second Sunday in September, and a more lovely and harmonious meeting I never attended. The preaching was all harmonious and lovely, it was Jesus Christ and him crucified, the way, the truth and

the life, the resurrection, redemption and sanctification, the wisdom and righteousness, in short, the all and in all of his people. Two sisters came to the church and told what great things the Lord had done for them, and they are to be baptized the second Sunday in October. I had the pleasure of baptizing two sisters in the fellowship of this same church, Enon, one in June and one in July. I do hope that the time is not far distant when the Lord will be pleased to favor Zion, and cause some of his little ones to come home to their friends and tell what great things the Lord has done for them. Just here let me say that the article written by brother Frank McGlade upon this same text was rich and full of fatness; it was wine on the lees well refined. I thought this one article was worth the price of the paper. But these spiritual blessings cannot be valued in dollars and cents, neither can they be bought with money, and they were all treasured up in Jesus before the foundation of the world, and were to be given or manifested here in time. May God bless the editors, publishers and writers, together with the readers of the SIGNS, is the desire of one of the least, if a child at all.

Yours in gospel bonds,

WM. J. CASEY.

WAVERLY, Pa., Feb. 10, 1912.

DEAR READERS OF THE SIGNS OF THE TIMES:—According to promise, I write these lines to say that we are in our old home in Waverly, Pa., and all appear to be glad. Canada is a beautiful, rich, farming country, and nice people live there, but it was not home to us. I am still regarded as pastor of the Brooke Church, at Aberfeldy, but think they will soon be supplied. I also have an appointment in Brantford. I am still serv-

ing eight churches, three in New York State, four in Pennsylvania and one in Canada. There have been a few additions this past year. Four of these churches I have served nearly thirty-six years, but they have been poorly served. It seems strange to me that God does not send servants to comfort and instruct them in the things of grace more. A few have come to visit them the past year, three I believe, for which we hope we feel thankful.

In regard to my health: I think in some ways I am better, in others I do not know that I am, but hope to be able to work some on the little place in the spring, but do not know how it will be. God's will is and will be done, as it has been in ages past.

Yours, as ever,

D. M. VAIL.

APPEAL FOR AID.

THE construction of a Primitive Baptist meetinghouse for Richmond, Va., has been begun, and it is hoped that it will be completed during the early spring, and contributions to assist in building the same will be thankfully received. Mr. George W. Gay, of No. 2720 East Broad St., Richmond, Va., has exerted himself in the construction of this meetinghouse, and his efforts have been of material assistance, therefore he has been duly appointed and authorized to collect funds for the benefit of this church, and those who may in their kindness contribute to him for this purpose can rest assured that it will be gratefully appreciated by each and every member. The members of this church are delighted to know that the completion of this church-building is nearing, and they wish it to be understood that the public is cordially invited to attend its services, announcement of which will be given out from time to time.

W. R. MOORE.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1912.

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.***REVELATION III. 20 ; XXII. 1, 2.**

SISTER Margaret Stevens, of Daisy, Ark., some time since requested that we should give through the SIGNS some thoughts upon the words found in Revelation iii. 20, and upon Revelation xxii. first two verses. Our delay in responding has not been because of any indifference toward the request of our sister, for it is our sincere desire to respond to any request of our kindred in Christ when we can do so, but it has always been our feeling with regard to the book called Revelation that we understand but little of it. We have not doubted, and do not now doubt, that this book contains, in every portion of it, the plain, simple truth of the gospel, as well as do all other portions of the Bible, but much of this book is written in highly wrought figurative language, and many of the figures of speech used we have not understood. Many sincere and God-fearing men in the past have written their thoughts concerning the teaching of this book, and men whose spirituality we could not doubt, and who were much more wise than we ever have been, have differed widely in their views regarding many things in this book. If we ever, therefore, do undertake to write or speak of many things recorded here we feel to

do so with care, and to tread softly along the paths of this wonderful book. Writers of a hundred or more years ago, nearly or quite all of them, regarded much of this book as revealing things concerning the future world of glory. Some have regarded it as containing a narrative of the history of the church, in the former prophecy down through all coming ages of time, winding up with a description of the heaven to come. Some have thought that the addresses to the seven churches of Asia, with which this book begins, are to be regarded as setting forth seven successive ages of the condition of the church until the end shall come. There have been objections to all these different views in our own mind, so that we have not been able to rest fully in any of them. But, on the other hand, we have no satisfactory understanding of many of these things, and cannot undertake to set forth or maintain any views opposite to those which we have named. But there are here and there in this book expressions which have seemed clear to us and of which we have at times felt glad to speak. We do not doubt that this book is full of simple gospel teaching. We do not doubt that it sets forth just that truth concerning the need of sinners, and the redemption that is in Christ Jesus, and the hope of the world to come, that is set forth in all the sacred volume, so we feel like responding to the above request, and will endeavor to say a few words with regard to the Scriptures to which our attention is called. The first Scripture reads as follows: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Any one who will read this text and the connection will at once see

that it is addressed to the church at Laodicea; it is limited to the church. That church, like all other apostolic churches, was made up of those who had professed godliness and faith in our Lord Jesus Christ. But this church had become worldly and self-satisfied through their prosperity in worldly gain. Worldly gain had not been accompanied with spiritual riches among them. Love, the best evidence of true spirituality, had grown cold, the cares of this world and its riches had choked the word among them, and the worst thing of all, they were blind to all this. With the worldly prosperity that had been theirs had come to them an inability to discern their poverty in that which belonged to Christ; they knew not that they were wretched, miserable, poor, blind and naked. They were in the state of which the apostle spake when he said to his brethren, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Now for all this the Lord sends them a message of rebuke, of exhortation and of warning. As our God did not forsake Israel, but sent them messages by the prophets, of warning and reproof, unto the end of their national life, so he does not forsake even his sleeping, slothful, lukewarm people, but stands at the door all the time and knocks. He knocks at the door of his churches in their wandering in many ways, sometimes it is by applications of his word to their hearts, sometimes by the administration of the ordinances of his house, sometimes by special judgments, sometimes by special mercies, sometimes by preaching and sometimes by the solemn warnings of his written word. In like manner the Lord sent to Israel prophets, wise men and scribes, continually warning them of their departures. Our God deals with

the souls of his chosen, first effectually, in bringing them to know and to follow him, but he also deals with his churches in the order and doctrine of his house, which are needful to be maintained for his glory and the good of the churches. For want of a better term we will here speak of this as his outward dealing with them. It is not the door of the hearts of individual men at which he stands knocking, but at the door of the house, the church, where these living souls dwell. Thus he stood at the door of the church at Rome, at Corinth, at Ephesus and at Colosse, and thus he stands at the door of the churches all over the world wherever it may be that they are established. When Paul wrote to these above named churches with teaching, reproof, with warning and with solemn exhortation in all this writing, God was standing at the door of these churches, and knocking, and thus, in all faithful preaching now, if any church be cold and worldly, or if any other evils exist among them, and they are warned against these evils, in the sense of the text, our God is standing at the door and is knocking.

It is said, If any man hear my voice. If a guest comes to our door and knocks, and if we are asleep, it may well be that we shall not hear the knocking; if so, his knocking will pass unheeded and unanswered by us. If, however, we are like the servants in the parable, watching until the Master shall come, with our loins girded and our lights burning, then we shall hear his voice, and how gladly shall we welcome his coming. In this church there was a general indifference; it would seem that they were not actively loving and doing evil, but neither were they actively loving and doing the will of God. Our Lord represents himself as standing at the door and knocking to at-

tract attention, that the door may be opened to him, but would any man hear the knocking? Were any there listening and full of desire for his coming and his presence? If there were, these would hear his knocking. These also would know that it was not the knocking of a stranger. How often when a knock has been heard at the door some one has at once said, That is so and so; I know his knock. The living and wakeful among the Lord's people know the peculiar knocking of their blessed Lord. But this church had fallen, as it were, asleep, or were so engrossed with their riches and their boastfulness in their riches that they had no ear turned toward the door, and no sorrow at the absence of the Lord their Savior. Deplorable indeed was their state, yet even there, and in such a condition of the church there were some who mourned over the evils that existed, and longed for the coming of the blessed Lord again. Perhaps these might be feeling as did Elijah when he said, Lord, they have digged down thine altars, and stoned thy prophets, and I am left alone and they seek my life. Yet the Lord encouraged him by showing him that there were some others like himself, even seven thousand, who had not bowed the knee to Baal nor worshiped his image. So there might be, and no doubt there were, in this church some sorrowful souls who were distressed at the reproach of Zion, and these would be listening for the coming of the Lord and longing for his presence, and these would hear him when he knocked, and these would, O how gladly and eagerly, open the door that the Master might come in to them. In spite of the lukewarm state of the great body of the church, the blessed Lord still thought upon the sorrowing ones among them, and to them he would come and

with them he would sit down at his table, and with them he would eat and drink as with his equals in perfect fellowship. Let us note that it is not said, I will eat with this lukewarm church, but with him who hears my knocking and opens to me. Perhaps there are to-day churches which have become rich and lukewarm. As a body they may be in just such a state as this church was, yet among them there may be one, two or three, or more, who sorrow over it all, and long for one of the days of the Son of man again. These are ready to hear when the Lord shall knock, and these welcome his coming, and with these still does the blessed Lord and Savior sit down and eat and drink, and they are indeed blessed. But the church as a body does not share this blessing with them.

Now as regards the second portion of this book, to which our attention is called, we desire to speak briefly, and set forth in as compact a manner as possible the substance of what appears to us to be its meaning.

The apostle was shown the river of the water of life. First, it was a river, not a stream or a rill, but a river. This sets forth its rich abundance. It is sufficient for all the needs, all the time and to all eternity, of all the inhabitants of the city, both for cleansing and for quenching thirst. It is pure, unlike the very best of earthly streams; some impurity is found in them all, and these impurities sometimes produce disease and death among those who drink the waters. This is true of all human theories and all Satanic teachings. The ways that seem right unto men are the ways of death, and the temptation of Satan against our first parents involved falsehoods and then death. But the water of life eternal is and must be sure; it would not be

eternal life otherwise. There is no death in this pure river; unlike all earthly waters it contains the pure doctrine of Christ, and one declares that a young man must cleanse his way by taking heed thereto according to the word of God, and we read elsewhere of the washing of water by the word. It is the water of life; it is not only pure, but it is clear as crystal. The thought is that of perfect clearness. A crystal is translucent and can reflect light. It has no light in itself any more than any other earthly substance, but it can and does reflect the light of the sun. So the light of the great Sun of Righteousness is reflected in this river of the water of life. The purpose, the power, the love, the mercy, the grace of God, are all shining forth, reflected in this river of the pure word of God, the water of life. Beside this, it proceeds out of the throne of God and the Lamb; its source, therefore, cannot fail, and so the river cannot fail. Omnipotent power is behind it, and mercy and love are among its sources. It is not only the throne of God, but also of the Lamb. The power and sweetness of all that belongs to our sovereign God and our blessed Redeemer enter into this river of the water of life.

Then the figure changes, and the tree of life appears. The river is the river of life, and the tree is the tree of life. The one is for cleansing and quenching of thirst, and the other is for nourishment, and reviving of life and strength. John had been given, as recorded in the last of the preceding chapter, to see the city of God. In that city were the throne and the river, and now the street. One street is seen, it is in the midst of the city, and in the midst of the street, and on either side of this river of life, is this tree. It is not "trees," but "tree." Jesus, who is

the bread of life, is pointed out here, and here also is perfect fullness seen. The tree bears twelve manner of fruits. There can be no need befalling the inhabitants of that city that is not met by the fruit of this tree. The thought is that of perfection, completeness perhaps rather we ought to say, and as the fruit is suited to every need, so also do we find it at all times; it yields its fruit every month. Was there ever such a tree upon any earthly ground? As the river is un-failing, so also is the tree always ready to supply our wants. Is there ever any failure in our blessed Jesus? All that nourishes life always is to be found in him; twelve manner of fruits, and bearing fruit every month. Nothing is wasted upon this wonderful tree of life. "The leaves of the tree were for the healing of the nations." Not only is bread and water needed by the children of God, but sometimes healing of diseases. And what a disease is sin. The foul leprosy is but a faint picture of it. But even this foul disease has been healed. Sin has never been healed by any human medicament. Good works, good resolutions, prayers, penances, rituals, nothing, nothing of all these can heal the poor soul of his sin, but upon this tree is healing virtue. In Jesus is salvation from sin, and in him is the bread of heaven and the water of life. C.

TO OUR SUBSCRIBERS.

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EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

GENESIS III. 22, 23.

(Continued from page 92.)

Now let us consider the circumstances of Adam's complicity with his wife in the transgression. How stood the case? Did not Adam tell the truth in saying that God gave him the woman to be with him as a companion and helpmeet for him? God had said, It is not good for man to be alone, I will make him a helpmeet for him. And the rib which the Lord God had taken from man made he a woman, and brought her unto the man; and Adam said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." The design of God that she should be with him, as a helpmeet for him, and that through them to people this world, is too apparent to admit of contradiction, and the type with equal clearness applies to the spiritual Adam, and Jerusalem, which is above, and is free, and the mother of all the promised seed, designed to people the new heaven and new earth, wherein dwells righteousness. Shall we now indulge in vain speculation, and suppose Adam, being not deceived, had refused to follow Eve into the transgression? What then? Eve is involved in sin, she must be driven out of the garden alone and forbidden to eat of the tree of life; a separation final and everlasting must have followed. Adam in innocence could not go with her, Eve in transgression could not return to Adam. Suppose again, when the bride elect of Christ, beguiled by the old serpent, had fallen under the curse of the righteous

law of God, the heavenly Bridegroom had resolved to let her go. An indissoluble union must then have been broken, a purpose of the immutable God must have failed, and the Bridegroom and the bride irrecoverably put asunder. Did Adam love his guilty bride? Did Jesus love his fallen and law-condemned people? Though Eve could not return to Adam, Adam could go to her, and such was the strength of his love, stronger than death, it was the only alternative. Rather than part he plunges with her into death, that the union may be perpetuated. And hear, O heavens, and give ear, O earth. God, who is rich in mercy, for the great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ, and raised us up together, and made us sit together in heavenly places in Christ Jesus. Thus far, then, the figure bears in its application to Christ and his church. Truly, "He hates putting away." Once more. How was Adam involved in the transgression of Eve? Simply by receiving at the hand of his erring wife the fruit of the tree of knowledge of good and evil, which we have taken to represent the law, and eating thereof, and by doing this came legally under the penalty of that law, and irrevocably doomed to die on that self-same day, and do we not see the application of the figure to our divine Redeemer? He lived and reigned above the law that his people had transgressed, but to carry out the eternal purpose that, Where he is, there his church shall be also, he bowed his heavens and came down. The Word was made flesh and dwelt among us. He was made of a woman, made under the law, to redeem them that were under the law. At the hand of his church he receives the fruits of the tree, or law;

he who knew no sin is made sin for us, that we may be made the righteousness of God in him. His children being partakers of flesh and blood, he also likewise takes part of the same. His people are transgressors, he is voluntarily numbered with the transgressors, and the iniquities of all his people are laid on him. It pleased the Lord to bruise him. Partaking of the fruit of the law, he dies, but being in this so far superior to his type, he had power to lay down his life, and power to take it again. Adam the first could go no further than to involve himself in the condemnation under which his beguiled and deceived wife had fallen; he could share with her her fate, but had no power to redeem or to deliver her.

Fourth. We come now to that part of the subject on which our correspondent desired us to write: as stated in Genesis iii. 22, which we propose to consider in connection with the two succeeding verses of the same chapter.

1. We will offer a few thoughts on the import of the declaration of the Lord God in relation to the changed condition of man in consequence of having eaten of the tree of the knowledge of good and evil. "And the Lord God said, Behold, the man is become as one of us, to know good and evil." The figure was now complete. Adam, who, according to the express purpose of his creation, was to be a type, likeness, figure or image of his Maker, of Christ, of him that was to come, of "one of us," had now attained to the perfection of that imagery, not only as the first Adam, the head and embodiment of his natural posterity, a perfect figure of the second Adam, who is the head and embodiment of the spiritual seed, in whom also was the life and substance of his bride, but now, in eating of

the tree which prefigured the law, Adam, who knew no sin or evil before, is made sin for her. While in a state of innocence what evil could Adam know? But now, in receiving at the hand of his wife the fruit of the tree, the law, by which is the knowledge of sin, or of evil, the law being the ministration of death, he came to a knowledge of evil, and thus more perfectly the figure of Him that was to come; the figure of him who is holy, harmless, separate from sinners; of him who knew no sin, yet for the sake of his church became sin, by being made under the law, and by the assumption of all his people, who thus by following his bride in the transgression secured the purpose for which she was given to him, namely, to be with him. Thus the man became as one of us in that particular, that is, by his knowledge of good and evil, the type of him who should bear his people's sins in his own body on the tree. We cannot perceive that Adam's knowledge of good and evil made him like his Maker in any other sense than that of being the figure of him that was to come, in actually coming under the curse and penalty of the law, for even of good and evil his knowledge could not approach the infinite knowledge of the supreme God. The "One of us" we understand was and is the man who is the fellow of the Lord of hosts. (Zech. xiii. 7.)

2. Man's expulsion from the garden was a consequence resulting from his connection with the tree of knowledge of good and evil. "And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever." The evil which Adam knew, in consequence of eating of the tree of knowledge, was a pollution of his nature, and the sentence of mortality—death. "For in the day that thou eatest thereof thou shalt

surely die." This sentence placed Adam and his posterity beyond the reach of the tree of life, as Christ's coming under the law and bearing the sins of his people involved the necessity of his death in the same day, or dispensation, in which he was made of a woman, made under the law, and in fulfillment of this figure, that he might sanctify the people with his own blood, suffered without the gate, that is, without the gate of Jerusalem, which figuratively signifies the same as did the garden of Eden; and here perhaps the figure ends, for Adam could not redeem himself or bride. He had no power to rise from the dead or deliver himself, his bride or his posterity from the sentence of the law which consigned him to death. The tree of life in the midst of Eden, which was accessible to man as long as he remained in the garden, to agree with this whole cluster of figures, was natural life, for as long as he remained in innocence and abstained from the forbidden fruit of the law, the tree of life secured to him that life which he had, and all the comforts adapted to his condition as an innocent man, so that he required no other, and indeed was not capacitated for the appreciation of spiritual life; that capacity he could not have without being born again, for the Scripture declares that that Adam which was first was not spiritual, but natural. And again, "The natural man receiveth not of the things of the Spirit," &c. And, "Except a man be born again, he cannot see the kingdom of God." Now the sentence of death being upon Adam, and all his race in him, demanded his expulsion from the garden in which was the tree of life. The reader will observe that though the tree of life in the garden represented the natural life which man then possessed, yet it was figurative of the tree of

spiritual, immortal or eternal life, which is found only in the midst of the paradise of God.

3. Prohibited now from the tree of life, and condemned to die, we see man totally divested of all power to put forth his hand to take of the tree of life to shield himself from the execution of the sentence which had passed on him, and on all mankind in him, and from the hour in which he was driven out of the garden neither he nor any of his race have had power to perpetuate their natural lives one moment beyond the bounds which God has set. The days of man are as the days of an hireling, so that he cannot pass the bounds.

4. But viewing the tree of life, as figurative of that tree of spiritual life of which our Lord Jesus Christ is the root and offspring, we have one of the most clear and positive presentations of the total inability of man to raise himself from a state of condemnation and death, either by the law or the gospel. Not by the law, for he is condemned already by the law, and the wrath of God abides upon him; nor by the gospel, for he is driven out from the garden in which that tree is planted, and the way to it is kept by cherubim and a flaming sword, which turneth every way, meeting him at every possible point. How utterly hopeless are all the efforts of men to put forth their hand. The cherubim, or spirit of the holy law, watches every movement with untiring vigilance, and the flaming sword meets them at every turn. Nothing that the hand of man can perform, no offering that in their hand the sons of men can bring, can gain for them access to the tree of life. Nothing short of the way of holiness, the new and living way which God has consecrated for his people through the flesh of our Redeemer, can

open to any man the gates of salvation. Christ is the only and blessed Potentate, who only hath immortality dwelling in the light which no man hath seen, or can see, whom no man can approach unto. He is the Way, and the Truth, and Life; no man cometh unto the Father but by him. Nor is there any possible evasion of this truth. He that hath the Son of God hath life, and he that hath not the Son hath not life. The way of the tree of life is securely kept; no fowl knoweth it, the vulture's eye hath not seen it, nor hath the lion's whelp trodden it.

In connection with the foregoing it may be well to consider the destination of fallen man, as long as he shall remain on earth. "Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man," &c. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." How changed is the condition of man! Expelled from the garden which God had planted and blessed, where every comfort grew spontaneously that he could possibly need or desire while in a state of innocence, but now having become a sinner, and fallen under the curse of the law which he had violated, the productions of this garden were no longer suited to his condition, and even the outer world or earth into which he was cast, was unsuited to his

condition, until God for his sake had pronounced a curse upon it. "Cursed is the ground for thy sake." Now doomed to encounter the thorns and thistles, and in sweat and labor, in toil and sorrow was he doomed to seek his subsistence from the earth out of which he was taken, until his wearisome days of labor and sorrow should be accomplished, and then his earthly body should sink back into the bosom of the earth still groaning under the curse which for his sake was laid upon it. How strikingly in all this is the present condition of his fallen progeny portrayed! Fallen men doomed, as a righteous judgment of God, to seek and labor and sweat and toil to procure support and happiness from the earth, and forbidden and prohibited from putting forth his hands to take of the tree of life. Is it then surprising that the propensities of man are all drawn to the earth? Not only toiling for the support of his earthly body, but also for the comfort of his earthly mind. All his conceptions of a religious nature are also worldly, earthly, sensual and devilish, and as such they are always work-mongrel, and in his alienation from the tree of life he can conceive of no higher order of religion than that which he can attain to by his works, and works, too, which must perish and finally be consumed, when the earth and all the works thereof shall be burned up.

Lastly. As Eve and all the kindreds of the earth are embraced in the earthly Adam, and all die in him, so all the church and seed of Christ are quickened in the second Adam, who is the Lord from heaven. In Romans v. 14, we read that after the similitude of Adam's transgression he (Adam) is the figure of him that was to come, that he is in the similitude the figure of Christ, who has now

come. "But not as the offence, so also is the free gift. For if through the offence [not offences, but a single offence] of one many may be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded to many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence [or as in the margin, by one offence] death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore, as by the offence of one [or by one offence] judgment came upon all men to condemnation [that is, upon all the posterity of the one man]; even so by the righteousness of one, [or as rendered in the margin, by one righteousness] the free gift came upon all men [that is, all whom he represented] unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Thus in the transgression of the first Adam, whereby he involved all his natural posterity in sin, guilt, condemnation and death, the inspired apostle could see a similitude of redemption and justification to life of all the seed of Christ by his righteousness.

We have extended our reply to our correspondent to a great length, but venture to hope that we have not darkened counsel by words without knowledge. We have felt unwilling to give such views as we have on the single verse proposed, believing that we could make ourselves better understood by taking the general range of the whole subject. If our prolixity shall render what we have written dull and uninteresting to some, we hope that some at least may read it with profit and edification.

MIDDLETOWN, N. Y., April 1, 1865.

OBITUARY NOTICES.

Cora J. Falls Ransdell died at her home in Henry County, Ky., Nov. 29th, 1911. Sister Cora was born Sept. 11th, 1861, and was therefore in the 51st year of her age. She was married March 31st, 1881, and to that happy union were born four sons and three daughters. Our sister united with the Sulphur Fork Church, near Campbellsburg, Ky., in October, 1894, being baptized by Elder J. G. Eubanks, then pastor of the church. It is difficult for us to find language to express the blessed tie that bound her to the church, and the church to her. It has been truly said since her death, She was a pillar in the church, rather quiet and unassuming, yet faithful and active in all that pertains to the interest and welfare of the church. If she was not present to fill her place at the meetings the hindrance was beyond her control. She loved the blessed cause; she loved to meet and mingle with the dear saints and minister to them. Her life is a written book, to be read of all who knew her; its title page would be, Truth, Honor and Uprightness. I speak this to the glory and power of the grace of God that ruled in her heart. She was a devoted wife and mother. What a sad bereavement to all the dear family. She had been a sufferer for the past year, yet with a cheerful countenance bore all with wonderful patience, resigned to the will of God, committing all into God's care. She left a dear, devoted husband, our brother, Wm. Ransdell, four sons and two daughters, together with the church and many friends, who deeply mourn the loss of one so dear to all. One daughter preceded her to the grave.

I was absent in Canada at the time of her death, so the funeral services were deferred until my return.

ALSO,

Carrie Bell Liter, daughter of brother William F. and Cora Ransdell, was born March 10th, 1887, and died Dec. 16th, 1911. Sister Carrie united with the Sulphur Fork Church in September, 1909, and was united in marriage to Dora Liter, Oct. 5th, 1910. It was my precious privilege to baptize this dear one; I also officiated at her marriage. Like her dear mother, she found the church a home to her, where she loved to meet with her kindred in Christ and sing the songs of Zion. Sister Carrie in her quiet way had seemed to contest every inch of the ground she occupied, and there came a time when she was fully satisfied the Old School Baptists were the true Church, and came tremblingly asking a home with us, and in the short time spared to the church lived a faithful, devoted member. She was happily married, but O how short those happy months. Patient in suffering, with the bright and heavenly joys before her, she felt to commit her dear and last earthly friend into the care and keeping of her God who had done so much for her. She, like her mother, talked

of the beauties of heaven that were just beyond. Many were the blessed words that fell from their lips as loving testimony of living faith and dying grace. She also leaves a devoted husband, father, brother and one sister, with the church and many friends.

Short services were conducted at the grave, announcing that memorial services for both her and her mother would be held at Sulphur Fork on the regular meeting day, fourth Sunday in December. Elder Eubanks being present, preached the funeral sermon from Rev. xx. 6, much to the comfort of all lovers of truth and mourning ones, showing that such as have hope are partakers of this life in Christ, and have hope of a better resurrection.

ALSO,

Death again entered the home of this dear family and snatched another bright jewel, the last remaining daughter, **Mattie L. Ransdell**, who was born Oct. 15th, 1890, and died Jan. 27th, 1912. Thus in the space of a little less than two months three loved ones were taken from them. How hard it is amidst such sad bereavements to say, Lord, thy will be done. God alone can cause the spirit of reconciliation to rest upon them. Dear Mattie, as the rest, died in the full triumph of that faith that overcometh, that looks beyond the river of death and the grave. Since I have been serving Sulphur Fork Church I have been a frequent visitor at this dear home, and for some months past had observed fruits of God's gracious work manifest in her, and had full fellowship in her experience of grace. Some years ago she united with the Missionary Baptists, but later found it was not a home, that their faith and doctrine were not as hers. She kindly expressed her feelings to those she met, and let them know she loved the Old School Baptists and was of their faith. In December I went to see her, and she seemed very desirous of talking, but circumstances forbade. At our last meeting, fourth Sunday in January, she sent for me, and in her weakened state she tried to tell me all was well and she was going home. I left at 3 p. m., and in forty minutes she sweetly fell asleep in Jesus. She bore her sufferings patiently, and often spoke of God's goodness and mercy. O what a precious God-given faith to live and die by. Each of these dear ones died of tuberculosis. In all my ministry I have never witnessed a scene more sad. The father and two sons are left at the home, with two married brothers absent.

The neighbors and friends gathered at the home Jan. 28th. At her request the writer tried to speak words of comfort according to her faith, using as a text the words found in Malachi iii. 17: "And they shall be mine, saith the Lord of hosts, in the day that I make up my jewels." The body was then borne by loved ones to its last earthly resting-place, beside

the mother and sisters who had gone before, in the cemetery near Campbellsburg. My heart goes out in deepest sympathy to each of the dear sorrowing ones.

P. W. SAWIN.

James E. Tapner died Jan. 19th, 1912, in Syracuse, N. Y., at the home of his son, B. F. Tapner. He was born in Chatham, county of Kent, England, in 1828, and was brought with the family to New York city when two years old. He was married to Miss Elizabeth Burgess, by Elder J. Smith, of Delphi, N. Y., in 1847, and was baptized by him over forty years ago, uniting with the Old School Baptist Church at that place. He was the last member of that church. He was a resident of Delphi Falls fifty-four years. His wife died Jan. 29th, 1907. Six sons and one daughter survive him. May the dear Lord be with and comfort all the dear mourning children, is my desire for Jesus' sake. Brother Tapner was clearly experienced in the things of God's grace, and a lover of sound doctrine. In brother Tapner I had a kind, loving brother in Christ, but God has called him hence.

Funeral and burial took place at Delphi Falls.

ALSO,

William Jenkins, son of Horace and Ann Jenkins, died Jan. 31st, 1912, in his 79th year. He was born in Roxbury, N. Y., and lived most of his life at or near Trout Creek, Delaware Co., N. Y. He was married to Miss Sarahetta Southard in 1851, and to them were born a son and a daughter. The son died several years ago, the daughter, sister McLaughlin, lives at Sidney Center, N. Y. Mr. Jenkins had been living with his son-in-law, Mr. McLaughlin, at Trout Creek and Sidney Center, since the death of sister Jenkins, his wife, which occurred several years ago. One sister is all of his father's family now living. He was a great sufferer at times for several months with bladder trouble, which was the cause of his death. His daughter and son-in-law kindly ministered to his needs as best they could while with them, and said that he was very patient and submissive to his lot. He received a hope in the salvation of God in 1855, but never united with the church, feeling his unworthiness was so great he was not given strength to manifest his sonship. He loved sound, clear Bible doctrine, no mixture would do for him. He leaves to mourn his absence one daughter, a son-in-law, two granddaughters, five great-grandchildren and a host of friends. God took him to his eternal home, and may he comfort all the mourning ones.

The writer was called to speak on the occasion of the funeral, Feb. 3rd, which was held in the New School Baptist meetinghouse at Trout Creek, which was nearly filled, after which his body was carried to the cemetery near the village and buried.

D. M. VAIL.

Mrs. Sarah Crook Calkins Pearce, daughter of George and Margaret Crook, was born in Fairfield County, Ohio, April 28th, 1829. While a child she, with her parents, moved to Hocking County, Ohio, near Logan, on a farm, where she grew to womanhood. At the age of nineteen years she was united in marriage to Benjamin Calkins. They soon afterward moved to Indiana, where they lived until the death of her husband, in 1858, leaving her with four children. She returned to Lancaster, and in 1863 was married to William B. Pearce, which union was blessed with three children. In 1890 she was again left a widow. She remained in Lancaster until death. In 1852 she united with the Predestinarian Baptist Church called Scotts Creek, afterward joining the Lancaster Church by letter, of which she was a worthy, faithful member at death. Few were better informed in the Scriptures, strong in the faith, uncompromising with error. None more than she enjoyed the company of the saints, nor the sweet and precious service of her Lord and Master. She died in the full triumph of living faith in her glorified Redeemer.

The funeral was conducted by the writer, who knew her to esteem and love her for the truth's sake. Her remains were laid away to await the coming of the Lord. "Blessed are the dead which die in the Lord."

LEWIS T. RUFFNER.

MILLERSPORT, Ohio.

Mrs. Eliza Etcher, our friend and neighbor, passed from this life Feb. 6th, 1912, at the home of her son-in-law, Matthew Ball, here in Leesburg, Va., aged 74 years. She had been in feeble health for a long time, and a few days before her death developed pneumonia. Several years ago she united with the New School Baptists, but her heart was not with them, so that she never attended their meetings, always attending the meetings of the Old School Baptists whenever it was possible to do so. She loved to hear their Elders preach, and thoroughly believed the doctrine advocated by them. Of late, not being situated so as to hear the preaching she loved, the SIGNS OF THE TIMES was a great comfort to her, and she had been a constant reader of that paper for many years. Right here I want to say that the editors of the SIGNS are at present very far from realizing how many souls they are comforting everywhere, and I truly desire that grace be given them to continue their work for a long time to come. For several hours before death came Mrs. Etcher was entirely unconscious, but before this, and while yet able to speak, the evidence she was enabled to give of her acceptance in the Beloved was truly wonderful. Space forbids me to go very much into detail, but among the things she said was: "Bless the Lord, O my soul; and all that is within me, bless his holy name." She repeated the prayer taught by Jesus to

his disciples, every word clear and distinct: "Our Father, which art in heaven," &c. Then she said: "O my God, have mercy on me, a poor sinner." Not long before consciousness left her she whispered: "Under the shadow of his wing;" and about the last she uttered was: "Now I lay me down to sleep; I pray the Lord my soul to keep." We feel to hope she is at rest, and that our loss is her eternal gain. Mrs. Etcher leaves to mourn her departure, two daughters and one son, with their families, beside one brother and one sister, and a host of other relatives and friends.

It was the request of Mrs. Etcher, made known before her death, that the writer of this notice be called upon to officiate at her funeral. I endeavored to follow out her request, using as a text 1 Cor. xv. 20-23. The last services were held from the home of her son-in-law Feb. 8th, 1912.

It is God's hand has wrought this in our midst, and may it please him to give resignation to his divine will to those who now are filled with mourning.

H. H. LEFFERTS.

LEESBURG, Va., Feb. 8, 1912.

John B. Jordan died Jan. 29th, 1912, at his home in Middletown, N. Y., aged 55 years. He was a son of Samuel M. and Ruth Ann (Comfort) Jordan. He was born and reared near Winterton, Sullivan Co., N. Y., and came to Middletown to reside twenty or more years ago. He was first married to Miss Ella H. Duryea, who died in May, 1886. He afterward was united in marriage with Miss Eva Butcher, who survives him, together with two sisters: Mrs. Oliver Corwin, of Middletown, N. Y., and Mrs. Henry Wollenhaupt, of Winterton, N. Y., and five nieces, daughters of Mrs. Corwin and Mrs. Moses Jordan. Mr. Jordan in faith and hope was an Old Baptist, though he never united with the church. He was a good, kind-hearted man, a friend to every one and every one was his friend, and the church loved him as one born of God.

The funeral services were largely attended, and the writer tried to speak to the glory of God in the salvation of sinners, with desire that the bereaved family be comforted. The interment was in Hillside Cemetery, Middletown, N. Y.

May comfort be ministered to the widow and all the family by Him who loved us and gave himself for us.

K.

William Thornton Myers was born in Walker Co., Ala., Feb. 15th, 1851, and came to Anderson Co., Texas, with his parents in 1853. He was married to Nancy Cook in 1872, who proved to be a helpmeet in every sense of the word. He joined Bethel Old School Baptist Church in October, 1873, and was ordained to the office of deacon in March, 1878, the presbytery consisting of Elders James Majors and

Ben Parker, together with deacons of Bethel Church of the regular predestinarian faith and order. He departed this life at his late residence, in Taylor Co., Texas, Dec. 11th, 1911. Brother Myers was a man of strong convictions, with the courage to assert and the ability to defend them, and a firm believer in the doctrine of election and predestination, which he loved so well. His house was a home for the Old School Baptists whenever they could visit him. His private life was blameless, every one called him a good man. He had taken and read the SIGNS for nearly forty years. He was a conscientious man, a loyal citizen, a devoted husband, an affectionate father and a kind friend. He often told the writer he had no righteousness to plead, but trusted alone in God's free, unmerited grace for time and eternity.

The writer, by request of his sorrowing family, tried to speak words of comfort to a large congregation of friends and neighbors, after which the body was laid to rest in the Merkel Cemetery to await the resurrection morn. Now, dear sister, sorrow not as others who have no hope, knowing that your loss is his eternal gain.

J. D. HOPKINS.

ROSCOE, Texas.

Moses A. Welborn, our dear father, was called home Jan. 8th, 1912, to be with his Savior, whom he loved and trusted many years. He became a member of the Regular Baptist Church in 1865, and had been a subscriber of the SIGNS for over fifty years. He was born in Guilford County, N. C., June 18th, 1825. He leaves a widow and six children to mourn their loss: Mrs. States Miller and B. T. Welborn, of Dyersburg, Tenn., J. D., J. M. and Mrs. Mary Martin, of Owensville, Ind., and Mrs. James T. Harris, of Newbern, Tenn., with whom he lived.

INFORMATION WANTED.

If there are any Baptists of our faith and order here, or in Los Angeles, will they please drop me a card or come and see us? We can be found at The Cooper Apartment House, at the foot of Ashland Street, Room 11. If there are meetings in Los Angeles I hope some one will let me know, giving directions how to get there.

(MRS.) J. B. DAWSON.

OCEAN PARK, Cal., Feb. 11, 1912.

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

Deborah Baker, Md., \$1.00; Mrs. B. A. Downs, Ill., \$1.00.

NOTICE.

PROVIDENCE permitting, our pastor, Elder H. C. Ker, will preach in our meetinghouse in Woburn, Mass., the fourth Sunday in March (24th), 1912, at the usual hours. All lovers of truth are invited to meet with us.

L. B. FORD.

MELROSE HIGHLANDS, Mass.

MEETINGS.

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Meetings every Sunday in the meetinghouse, corner Intervale Ave. and Home St., Bronx.

11:00 A. M.

2:00 P. M.

To all who are seeking the truth, a cordial invitation is extended to meet with us.

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Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m., in Kimmy Hall, No. 12 Third St., in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

Little Flock Predestinarian Baptist Church of southern California meets every third Sunday at 2 p. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

I find the postage on my book, "Day unto Day," to America is 9 pence (18 cents), and I thought it would be 6 pence, or at most 7 pence. I think on consideration, as the expense of publication has been very heavy, notwithstanding a most encouraging sale, I had better say I will send to any of your readers the half calf gilt edge edition for 5 shillings (\$1.20), or the cloth edition for 4 shillings (96 cents) postage free.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 80. MIDDLETOWN, N. Y., MARCH 15, 1912. NO. 6:

CORRESPONDENCE.

THE SONG OF DEBORAH AND BARAK.

(Judges v.)

THE history of the children of Israel while under the rule of Judges is of peculiar interest, and more especially so when we are favored to have some understanding of the spiritual meaning of the various incidents which make up that history, for there is no doubt that all the incidents related in the Old Testament, with all the songs that were sung, the prayers that are recorded and the prophetic declarations that were made, have some typical reference to gospel things. Among these judges was one woman, Deborah, a prophetess. “She dwelt under the palm tree of Deborah, between Ramah and Bethel in mount Ephraim; and the children of Israel came up to her for judgment.” As was the case with most, if not all of the judges, she had a battle to fight. In every battle which the Lord commanded to be fought the enemies of the Lord would be overcome, and the land would have rest until the death of that judge; then invariably the children of Israel would do evil in the sight of the Lord, and he would strength-

en their enemies against them and sell them into their enemies' hands. After the battle under Ehud the land had rest fourscore years, then they again did evil in the sight of the Lord, and he sold them into the hand of Jabin, king of Canaan, the captain of whose host was Sisera, and who had nine hundred chariots of iron. He mightily oppressed the children of Israel twenty years. Here was a battle to be fought of great spiritual significance, to the particulars of which I will merely allude. It cannot be that a woman should command an army in battle against the enemies of Israel, so Deborah “sent and called Barak, the son of Abinoam, and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand. And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go.” So they went together and fought the battle, and “God subdued on

that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan."

It is the Lord who fights the battles. No matter how wise and courageous the judge may be under whose command Israel is fighting, it is not for his honor as a man, but we are made to see that it is the Lord who fights the battle, and to him alone is the honor. He may raise up Samson and make him prominent for physical strength and valor, or Gideon to show that numbers are nothing; the battle is always the Lord's. We hear nothing of Shamgar as a captain until he suddenly appears as a man of miraculous power and courage, killing six hundred men with an ox goad; we hear nothing of Barak as a captain of Israel until Deborah calls for him. We may see in Deborah some representation of the church. She calls herself "a mother in Israel." The church can do nothing only as Jesus leads and commands, and Jesus comes into observation only at the call of the church, and to supply her need, and to be a Leader and a Commander of the people.

"Then sang Deborah and Barak the son of Abinoam, on that day, saying, Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves." The desolate and oppressed condition of the people is well described by Deborah: "In the days of Shamgar the Son of Anath, in the days of Jael, the highways were unoccupied, and the travelers walked through byways. The inhabitants of the villages ceased, they ceased in Israel, until that I, Deborah arose, that I arose a mother in Israel." The mother in Israel is looking to the villages, the churches, the little com-

panies that love the name of the Lord. It was a time of sorrow and affliction, when the enemy surrounded them, and they had to go hiding themselves; not a weapon of defence within sight. "Was there a shield or spear seen among forty thousand in Israel?" When the call to war came the heart of Deborah warmed toward the governors of Israel that offered themselves willingly among the people. David thanked the Lord that he and all Israel gave willingly. In the places of drawing water, in the places where the Lord has appointed for his people to come together, where the archers cannot reach them, there they that sit in judgment and walk by the way, they who have been delivered from the noise and tumult of their enemies, are delighted and refreshed as they rehearse the righteous acts of the Lord toward the inhabitants of his villages in Israel. Then shall all the people of the Lord go down to the gates, signifying that they are delivered from fear, and are devoted to the praise of the Lord, for the gates of Zion are praise. In all this battle the Lord only appears as doing the work. "The Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword, before Barak." It is the Lord who fought; it is the Lord who brought his help to Israel; it is the Lord who won the victory. And the angel of the Lord pronounced a bitter curse upon the inhabitants of Meroz, because they came not up to the help of the Lord against the mighty. It was, and is yet, the Lord's people who need help, and it was, and is yet, the Lord alone who brings the help; and Meroz was one of the villages whose inhabitants cared not for the Lord's help, which he had declared he would bring to his people, but despised his help, and were cursed, because they trusted in

themselves, and not in the Lord. "Cursed be the man that trusteth in man."

Now the Lord calls unto Deborah and Barak, saying, "Awake, awake, Deborah; awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam." So the Lord says to the church under the law, "Awake, awake, put on thy strength, O Zion," and it is only by the hand of the Captain of the Lord's hosts that Zion can awake and sing. So it appears that in this battle and song of Deborah and Barak are presented in a figurative way some of the glorious things that are spoken of Zion, the church of the living God. The name Deborah signifies order, as the orderly working of a bee. In the church as presented in the Scriptures is seen perfect order. Barak means lightning, brightness, and Abinoam, the father of Barak, signifies father of graciousness, or pleasantness. I merely suggest this. I will also call attention to what is said of Barak, that the Lord made him to have dominion over the nobles among the people: "The Lord made me have dominion over the mighty."

In this song eight of the tribes of Israel are mentioned, and also Machis, the son of Manasseh, with some favorable mention of each, and of all Israel, as having offered themselves willingly. It seems that the care of the mother in Israel is thus manifested toward all the branches of the church under the gospel dispensation. We will now attend more particularly to what is said of Reuben, Judges v. 15, 16: "And the princes of Issachar were with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben there were great thoughts of heart. Why abodest thou among the sheepfolds, to hear the bleatings of the

flocks? For the divisions of Reuben there were great searchings of heart." What literal thing is referred to in the declaration that Barak was sent on foot into the valley in fighting that battle, we are not told, but its spiritual significance, I think, points to Jesus, who was sent into the valley of death to fight the battle in which death was destroyed and his people delivered from the bondage of sin and death. Now from the time of this battle of the Lord against Jabin, and this absolute destruction of Jabin, king of Canaan, we are looking at all things in a gospel light, and this gives place for the statement about the effect of the divisions of Reuben: great thoughts of heart. Then a question is asked why Reuben abode among the sheepfolds, to hear the bleatings of the flocks? and this cannot be answered without going back to the time of crossing over Jordan. Then the peculiar statement is again made, with the change of one word: "For the divisions of Reuben there were great searchings of heart." Here we may find the spiritual meaning of this expression, "the divisions of Reuben," which occurs twice in this song. When the children of Israel had come to Jordan and were about to cross over, the children of Reuben, the children of God, and the half tribe of Manasseh, asked of Moses that they might have their inheritance on this side of Jordan eastward, and not with the other tribes in the land of Canaan, for they saw that the land of Jazer and the land of Gilead was a place for cattle, and they had much cattle. They said to Moses, "We will build sheepfolds here for our cattle, and cities for our little ones; but we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities, because of the in-

habitants of the land. We will not return unto our houses, until the children of Israel have inherited every man his inheritance: for we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward." And Moses granted their request. (Numbers xxxii.) Here we may find the deep spiritual meaning of this sentence twice repeated in this song: "The divisions of Reuben." Reuben stands for all who inherit on this side of Jordan. When they are fighting with their brethren on the other side of Jordan, against the common enemy, they are divided from their little ones and their cattle, and when they are home again with their little ones and cattle they are divided from their brethren on the other side. Even looking at it naturally we can see how this condition of the children of Reuben would give cause for great thoughts and questionings of heart. When fighting in the lead of the tribes, as they had promised to do, they would be anxious about those they had left at home, and would be having great thoughts about them, and as to their duty to be separated from them, and there would be great searchings of heart concerning their own sincerity and devotion in the cause; and when at home they would be restless, and questioning their right to be enjoying a peaceful life at home while there might be work they ought to do for their brethren in the field. But the especial force of this most striking figure is found in the experience of gospel characters. The children of God under the gospel dispensation experience what is meant by the divisions of Reuben. Not that some of the Lord's people are as those who stayed on this side of Jordan, while others are as those who lived on the other side, but that all partake at

different times of the character and experience of both. It is after this gospel song is sung, in which the victory of the Captain of the Lord's people is celebrated, that the spiritual meaning of all these things in this song, and throughout the Old Testament, is brought to view. Now we see the divisions of Reuben manifested while we are in the flesh. Our earthly homes are here in the world, with all our worldly possessions; our cares and responsibilities are here, and all our earthly interests. But now there is an experience within us that draws our minds in a measure away from these worldly interests, and awakens our thoughts and desires to other interests apart from this world. We have now thoughts and yearnings toward another home and other possessions beyond mortal sight. Enemies now appear that we had never known of before. We now also learn that a great battle has been fought for us by the great Captain, in which we had some mystical part that we cannot fully understand. He who thus fought for us went forth to that battle and victory out of Seir, out of the enemy's land. Then the earth trembled, the heavens dropped, the mountains melted before him, and the stars in their courses fought against these enemies. The tribes of the Lord fought under this great Captain, and rejoiced to see the Lord come forth victorious, leading captivity captive. "So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years." The word "forty" may represent the gospel dispensation. Now the Lord's people are manifested by a spiritual birth, in which another life is given to them, and all spiritual things are theirs. Now their other home, on the other side of the river,

is brought to their view, not to their natural sight, nor to the sight or knowledge of any natural man, but to the view of faith. Now all the things brought to the view of this faith are attacked, denied, disputed and reviled by the enemies of the Lord, and by all natural understanding. By the Spirit of God those who have been given this faith are led to contend earnestly for the things thus revealed to them, and so to fight the good fight of faith. We have now this earthly home, and all our worldly interests and possessions and relationships, and these are sometimes so strong in their hold upon us that we can hardly see or apprehend anything beyond our mortal sight. But we have, even while in this earthly house, another home, "an house not made with hands, eternal in the heavens." This is only in our view when we are looking upon the things which are not seen; then we can understand that our conversation is in heaven, and our real and important interests and possessions and labor are in that home, and that the true life which we now live in the flesh, we live by this faith of the Son of God, which is given to us. Here we see and understand something of the divisions of Reuben. We have a sinful nature, and its tendency is to draw us earthward. If left unrestrained it would lead us toward worldly and sinful things. Because of this double existence, as it were, this living a life on the one side of Jordan and doing business of a spiritual kind on the other side, this fighting with and for our brethren over there and caring for our worldly interests and possessions here, we have great thoughts of heart. We think much about our condition, as having, in a sense, two homes, and wonder at times whether we are really honest and sincere in appearing to have our conver-

sation in heaven, while we are so full of the world and worldly things. Then the question comes with searching power, Why are we abiding among the sheepfolds, to hear the bleatings of the flocks? This causes great searchings of heart. We search the depths of our being to see what our motives are; we wonder if the Shulamite, the queen of peace, presents in herself the experience of all of the Lord's people, when we see in her, as it were, the company of two armies. Yes, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." Sometimes we have great thoughts of heart concerning this earthly home, on this side of Jordan, which our flesh does choose, and feel assured that we can cleanse it from all evil, so that we may live in it purely and contentedly, but we ever fail, and can only have real comfort in it when our victorious Captain appears again and makes us feel again by faith his cleansing power and grace. Then again we are among the saints and holy men of old, and are greatly rejoicing in their sweet and delightful company, and wonder, as we feel our hearts respond to the searching power of the Spirit, whether we can ever live contentedly again among our worldly possessions and with our flocks, and be thus at home in the body, while at the same time we are absent from the Lord. What a solemn time it is with us when these great thoughts and searchings of heart are moving and surging within us. One thing is sweet to know: that only the living children of God can have these two homes, these two kinds of business, and feel within themselves the contending of these two armies which are seen in the Shulamite, the queen of peace. How good it is that our spiritual Barak has led captivity captive,

so that never again can the battle be raised up successfully against us. From time to time we shall hear the threatenings of the enemy, and shall fear because of the tumult and the shoutings, but at the name of Jesus the enemy disappears and the peace of God, which passeth all understanding, is felt again, and quiet is restored. The great thoughts and searchings of heart will continue, and will be, as they have heretofore always been, of great spiritual value, opening the way into the experience of the richest gospel blessings.

The above is written at the request of sister Florence Pultz, of Wheeling, West Virginia. It is submitted to her, and to the brethren, with a deep sense of the vastness of the subject and the feebleness of this effort to present it.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Feb. 9, 1912.

GALATIANS III. 23.

"BUT before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed."

The apostle here seems to be speaking of the time in the lives of the Jews when they were under the law of Moses and knew nothing of revealed faith in Jesus Christ, neither had they any knowledge of Christ; they, as the apostle says, were shut up unto the faith which should be revealed when Christ should come. Being shut up means that they were ignorant of that faith, for it had not yet been revealed, because Christ had not yet come. Paul in this chapter declares that unto Abraham and his seed were the promises made. And what were those promises thus made to Abraham? We would understand from the whole tenor of Paul's teaching in all his writings that the promises made to Abraham were

that all of his seed should in the future, four hundred years, possess the land of Canaan. This was a promise to the seed of Abraham, hence they were called the children of promise, and the land of Canaan the land of promise, and as the natural descendants of Abraham were a typical people, and the land of Canaan a typical land, these things were set forth for our learning. First, the literal people or children of Abraham typified the children of God, the seed of Christ. Christ is our spiritual Abraham, and the family of Abraham, in Canaan, pointed to the family of Jesus Christ. These children of Abraham were promised Canaan for a home or country, and it was a gift to them. The apostle tells us that God gave this country to Abraham by promise, and then four hundred and thirty years afterward he gave them the law by Moses. But the promise was before the law, and the children of promise were before the law. They were six hundred thousand men when they came out of Egypt, and as yet had no law. Now here the apostle says, "The law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Could that long promised inheritance in Canaan be disannulled by the law and made of no effect? Paul says, "God forbid," for, says he, "if the inheritance [Canaan] be of the law, it is no more of promise." But that inheritance was given by promise to Abraham, and not by the law. Now the apostle says to his brethren that they should quit serving the law since this faith has come. Before faith came they were under the law, kept under it, shut up unto the faith; in fact they had nothing but the law before Christ came. Paul declares it to have been our school-master; it was all they had unto Christ.

But now since faith is come we are no longer under a schoolmaster, but are the children of God by faith in Christ Jesus. There are some comparisons to which I wish to call the minds of my readers, in this typical people. First and foremost, they were promised the land of Canaan, and the law of Moses could not disannul that promise. When Moses had led that typical people to the river Jordan, in his last address to them he told them that he had led them forty years in the wilderness, and that they had seen all the miracles that the Lord had wrought all the way from Egypt to Canaan, that they had been fed from heaven upon angels' food, and that their clothing had not worn out in all that time, nor their shoes from their feet. From this I understand that they still wore the same clothes in which they had left Egypt, which had lasted them unto Canaan, and yet with all these miracles before them Moses declared to them that the Lord had not given them eyes to see, nor hearts to understand. He declared that they were a highly favored people, that they had a rich inheritance promised them, yet that they were the most wicked of all people. One would think that such a people would not be permitted to receive this promised land, and if the law of Moses could have had any effect against the promise, they certainly would not have reached this country, but God gave it to Abraham by promise. In Deuteronomy, ninth chapter, Moses said that he took them to record that it was not because of any righteousness of their own, or the righteousness of their hearts, that they should inherit the land, but simply because of God's promise to them. This was all Moses could give as a reason for gaining this land of Canaan; it was the promise of God alone. Here we see a

striking type of the wonderful truth concerning the children of God, the true Israel, as regards their eternal inheritance. The Israelites typified the children of God, and their inheritance, unmerited, typified the eternal inheritance of the children of grace. The unfitness of Abraham's children to inherit the land of Canaan is typical of the unfitness of the children of God in every way for their eternal inheritance. Moses told them that it was not because of any righteousness of their own that they should inherit the land, and Paul tells the children of grace that it is not by works of righteousness which we have done, but solely because of the mercy of God, that he hath saved us. The poor sinner says, I know that I have not done anything to entitle me to eternal life. Neither did the children of Israel do anything to inherit Canaan, but they received it just the same. But, says the poor soul, I have done everything to unfit me for eternal life. So did Israel do everything except that which was right. Then what did procure this blessing to Israel? The answer is, that the Lord promised all this to Abraham before he had a child, and four hundred years after those who were to inherit Canaan obtained it. Then, of course, it was all a settled fact before any of them had their being. Even so now is it with the children of grace; they were chosen in Christ unto their inheritance before the world began, as said Paul. It was not because of Israel's good works that they enjoyed the land of Canaan, for all their works were evil. Paul said to the children of grace, "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," therefore,

the poor sin-sick soul may find some relief when he finds that neither under the first nor the second covenant is any inheritance obtained by works, but in both cases great sinners were made the recipients of these blessings. The apostle assures us that this is so, for he declares that when we were without strength Christ died for the ungodly, and that while we were yet sinners Christ died for us, and that while we were enemies to the cross he reconciled us to God by the death of his Son. It is true that the first manifestation of God's work in the heart is to show us what great sinners we are; he writes his law in our heart, and by the law is the knowledge of sin. Paul said he had not known sin but by the law, therefore when we are cast down with the weight of our sins it is an evidence that God has blessed us with a true knowledge of self. This knowledge is very beneficial, it shows a poor sinner the truth that there is nothing about him but sin, and that sin is all he has to offer, and puts him in condition to realize what he has perhaps been told or has read before, but which he could not apply to himself, and that is, the truth that Christ came to save sinners. One would think from the way believers are troubled by their sins that they thought Christ came to save the righteous, and we seem at times to think so, from the way we cry for mercy. But giving us a knowledge of our sins is preparing us to realize that Christ came to call sinners to repentance. If then we are repenting, it is because we have been called thereto. But after faith is come we are no longer under the law. Yet how natural it is for us to flee to the law and to try in some way to justify ourselves by it, and in some way fit ourselves, or make ourselves presentable before God. We think because we see so much

sin about ourselves that we must get rid of some of it, or possess some righteousness, in order to present ourselves before God. I say this seems natural, and it is natural for us to do so. We are continually forgetting, day by day, that it is not by works of righteousness which we have done. We think that surely we ought to have some fruit that is presentable. Well, all the fruit that is presentable is the desire for righteousness and hatred of self. The only one who has this fruit is the sin-sick soul. One may ask, Why does this qualify? The answer is, that Christ said, The whole need not a physician, but they that are sick. But, says one, does this daily grieving about our sins furnish the fruits of righteousness? It certainly does. We can know the children of God only when we see them abhorring themselves and declaring that they feel unfit to mingle with the people of God. This is the greatest evidence that I know of. If one who is thus cast down were to hear another boasting of his good works, that one would doubt much that the other was a child of God. While they cannot see any evidence in their own sinful feelings of being a child, yet at the same time, if they should hear another pleading his sinfulness and unworthiness, would be drawn toward that one, and feel sure that such a person certainly had some knowledge of the way in which the Lord brings his children. Such as these are no longer under the former schoolmaster. I am glad it is written that Israel, though so wicked, received the promised inheritance, for had none obtained that land of Canaan save such as had kept the commandments then not one would have entered there, for none had kept the commandments; and if none inherit eternal life save such as keep the commandments

of God, then none would ever inherit that life. If we could always keep before us when troubled by sin that none are troubled by their sins save God's humble children, and if we could keep before us the fact that none but God's saved children ever grieve because of sin, and none save them ever desire righteousness, we should not be troubled so much. Sin will always be found within us, and this causes us to hunger more and more after righteousness. We might get along more cheerfully if we could keep before us that all the sins of God's children were laid upon Christ, and that Christ's righteousness is put upon his children. Then, when we are trying to work out some righteousness of our own let us remember that the righteousness of Christ which is put upon his people, is all the righteousness that our Father will accept. Because of this Paul said that he did not want to be found having his own righteousness, which was of the law, but he wanted to be found in the righteousness of Christ. Abraham believed God, and that was counted to him for righteousness, and this was written not for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed if we believe on Him that raised up Jesus from the dead. I suppose that as long as we are in the flesh we shall be sorrowing because of our sins, and trying to live better. Well, when one is sorrowing for sin this is a good work; it is the effect of the Spirit, and causes us to love all of God's people.

NEWTON PETERS.

LAKELAND, Florida, Feb. 4, 1912.

DEAR BROTHER CHICK:—I will write you a few lines to say that I have often thought of you since we were together at the Licking Association in east Kentucky.

O the many pleasant hours I had with you and dear brother P. W. Sawin, and others. Words are inadequate to express my joy. I had thought to write to you many times since, but a deep sense of my unworthiness has kept me from doing so, but, dear brother, since reading your reply to Fannie Clanton, of Texas, I feel bound to address you, and say to you, God bless you for contending for that most holy faith which was once delivered unto the saints. O that men would praise the Lord for his wonderful works to the children of men.

Dear brother, the poor child says she hopes you will not think hard of her. All would say, The Lord have mercy and pity upon all inquiring ones. She, like some others in this world, has overlooked the most important fact surely, viz., that she was brought into this sin-cursed world without her will having been previously consulted, delivered unto the bondage of corruption and an heir of all that belonged to her earthly father, hence subject to the law of sin and death, while no previous arrangement was made by earthly power to get her out of this condition. Now, poor child, what can you do for yourself, or for those with whom you appear to sympathize? It is plain to be seen that if our standing had been in the first Adam only, all would have been lost, but God was wise and merciful, and chose his people in Christ; and as we are heirs of our earthly father by birth, so are we heirs of our heavenly Father by spiritual birth. We inherited sin by our earthly father (Adam) and we inherit righteousness by our heavenly Father. It is true that the word "world" is often mentioned in the Scriptures. In Revelation xiii. 3, it is said, "All the world wondered after the beast," and if "all" there means all men

in the world, then our friend is one of the number. But let us rightly divide the word of truth. God did not make any provision for the heirs of the first Adam, but he did make provision for every one of his own heirs, but their inheritance is not of this world, it is reserved in heaven for all who are kept by his power through faith unto salvation. Dearly beloved saints, if we were not kept by the power of God we would use all the powers that we possess in working out our own destruction, for there is not a just man on the earth that does good and sins not, and if our God did suffer us to have our own way, where would we all land? ~~No~~, our God is too wise for that; he leads us about and instructs us and keeps us as the apple of his eye. O that all people could see that God is just and right in all he does. I well remember that I at one time believed just as does our friend, Fannie Olanton, but, God be thanked, I have been made to see and understand that God's work is perfect, and that the essential preparations were all made before we poor, worthless mortals came into this world, and in the mind and purpose of God they were all chosen in Christ while as yet there was none of them. Dear child, remember that our God has said, "This people have I formed for myself; they shall show forth my praise," and remember that God's people are a poor and afflicted people, and that they are made to trust in the Lord; they are strangers in a strange land, waiting and groaning within themselves, "waiting for the adoption, to wit, the redemption of our body." Then let us not judge our God, and say, What doest thou? But let us say, "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleas-

ure they are and were created." How can we say, Why hast thou made me thus? Remember Christ is the head over all things to the church, which is his body, and we are members of that body, bone of his bones and flesh of his flesh. Dear children, you are heirs of God, and joint-heirs with Christ. I would say to all who seem to question God's authority and immutability, Remember that it is God who makes his children his heirs, and remember that it is Christ who separates them from the world. Our dear Lord said, They are not of the world, therefore the world hates them. Remember it is Christ who separates one from another, as a shepherd divides his sheep from the goats. A sheep is not a goat, and never can be, and never was. Jesus said, I lay down my life for the sheep.

Yes, election is taught in the Bible. Peter says, "According to the foreknowledge of God the Father, through sanctification of the Spirit," and belief of the truth, and they are preserved in Jesus Christ and called. Yes, they are called to be saints, and that call is an holy calling. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." May God bless all the household of faith.

Your unworthy servant,

C. K. HAINES.

MASSEY, Va., Jan. 23, 1912.

DEAR EDITORS:—Will you give a little space in the SIGNS, our good, old well fraught messenger, for a few lines from the pen of this poor old soldier of the cross, that he may inform his many friends, brethren and acquaintances, which he made many years ago, when he used

to attend the Baltimore, Delaware, Delaware River, Warwick and Chemung Associations, that he still lives, and is still performing the labors of forty-three years continuance, and serving the same churches, four in number, no one of them having been dropped out, having traveled by private conveyance about ninety-three thousand miles direct to and from appointments, having worn out four fine horses, now traveling by rail and steamboat and keeping up my appointments promptly, unless storm or something else of the kind prevents? I have just passed my eighty-first milestone, feeling only a little of the infirmities of age. When I arrived at the eighty-first stage, the little church and congregation at Snowhill surprised me with a present of sixty dollars in gold, which I do prize very highly, at the same time feeling to wonder, yet I know that there is a cause for this; that cause I would like to fully realize. The churches are all kind and thoughtful for my needs, for which I feel very thankful. It looks like a miracle with the little ability and the shallow gift that I have, if indeed a gift has been committed to me at all, that it could be used for more than forty-three years in the same places and before the same people, and still retain its gathering, comforting and establishing power. This gives me some hope that he who is the Fountainhead of all gospel truth supplies this poor vessel with just such a travel of mind and soul as he also brings his people through. As in water face answers to face, so does the heart of man to man. It must be that the good Lord supplies his servants with an experience which embraces such variety that it will reach his little children in every variety of condition in life, and so it is both old and new, and yet always

fresh, for it all comes out of the heart, and not merely out of the brains or books. The message never stays in the heart until it grows stale, as would be the case if it were on paper. In the heart it is constantly on the flow, bringing forth the doctrine of salvation by grace from various scriptural standpoints. This encourages this poor, weak vessel, who is nothing in and of himself, to hope that the dear Lord has been his supply for forty-seven years. Now at this time he feels that the little flocks before whom he has been going in and out all this time have a greater feeling of nearness and are dearer to-day than even years ago. How it does cheer my heart and enliven my whole being to see and feel that it is so. If I only could say in truth, as Paul did when he came to this stage, I have shunned not to declare unto you all the counsel of God. I sometimes feel that I have rambled about all over the Bible, and have talked about it as best I could, and now what shall I do about it? Sometimes while on my bed at night, or when walking the street, a new line of thought will spring up in my mind from some Scripture I had thought was exhausted. In this way I have been supplied and kept going all these years. I sometimes think I do not speak with the same youthful vim that I used to, but I have to leave that with the brethren. O I cannot be thankful enough to him who keepeth Zion, and who never slumbers nor sleeps, to think that the churches composing the Salisbury Association, and the association as a body, have enjoyed such undisturbed peace and sweet fellowship for more than three-score years; that is as far back as I have knowledge. The apostle said to the brethren where he had labored, that after his departure grievous wolves would

creep in, not sparing the flock. I do not want to think this of the churches here; it would be more than I could bear. One dear little sister at the December meeting, when she shook my hand, looked into my face and said, "I was looking to see whether I could see that you had failed any." She knew that failure must come, and feared to see it.

But I will not bother you to publish any more of this. I would be glad to have a word from any of my friends and acquaintances from a distance.

Your brother,

T. M. POULSON.

NEW YORK, N. Y., Jan. 25, 1912.

DEAR BROTHER KER:—I will endeavor to pen a few thoughts to-night in order to express my hearty approval of the manner in which the SIGNS OF THE TIMES is conducted. It reflects much credit upon its editors and publishers, and shows that much care and pains are exercised in preparing it for distribution among those to whom the cause is so dear. Through the kindness of brother McConnell and sister Beard I have read quite a number of the SIGNS, and am very glad to see so many of God's dear children using its columns as a medium through which to speak to each other. Many of them write such good letters, and I have been comforted, strengthened and encouraged more than once while following their pens. Sometimes I think it is wonderful that from all parts of the world should come this blessed truth: "Salvation is of the Lord." They may not know each other naturally, but when one comes declaring God's power, making mention of his righteousness, and his alone, and ascribing all honor and praise to him, then those who have been shown that by nature they were aliens to God and strangers to his

saving grace, that their own heart was as a cage of unclean birds and their so-called righteousness as filthy rags in the sight of the just and holy God, and were made to beg for mercy, realizing that if dealt with according to the law they would be forever separated from his presence, all such I say, it matters not that seas may lie between them, can but feel drawn to each other, and their hearts go out in fellowship one for the other. So then it is not a wonder that they should all write the same thing, for in this school of grace all are taught by that one great Teacher that he is the Lord who has lead them out of the wilderness of sin; he it is who has made rough ways smooth and crooked things straight. The Lord, who hath declared, "I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people," is his name. He hath loved them with an everlasting love, and it is by his loving-kindness that he draws and brings them to know him, the giver of every good and perfect gift. He says, "My sheep hear my voice, and I know them, and they follow me." Again, Christ said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." What a glorious plan is the Lord's plan, and how secure his people are. None is able to pluck them out of his hand, for he is greater than all.

Dear brother, before I close this permit me to say something in connection with our meetings here. I will mention the one last Sunday in particular, for I was given to feel that heaven had come down my soul to greet, and glory crowned the mercy-seat. I had been traveling in the low grounds of sorrow, in many doubts and fears, feeling surely there could be no one like me, but our beloved pastor

came to me in his preaching and described the way so clearly that I was made to feel he is bone of my bones and flesh of my flesh. I could not refrain from shedding tears of joy while speaking to him about it after preaching. I was made to know that he had traveled the same road and had seen and felt the same things. I was reminded of the certain man that went down from Jerusalem to Jericho and fell among thieves, feeling as I did to be stripped of everything, and knowing that God's all-piercing eye knew me every whit, and I felt to be in a dying condition, but when he (the good Samaritan) came along and poured in the oil of gladness, dressing my wounds with the balm of Gilead, and declaring that Jesus had won the victory, I was enabled to rejoice with unspeakable joy and exclaim, "I know that my Redeemer liveth." It was communion day, and it seemed to me that each and every one was given to realize the solemnity with which this ordinance especially should be partaken of; all of His ordinances should be kept sacred and performed in a solemn way. Our dear Elder's face was a key to his heart, and spoke words that could not be uttered. This is a lovely church, and the members all seem to esteem very highly the gift the Lord has graciously given to go in and out before them and declare to them that their warfare is accomplished, the debt has been paid, and that our Lord has risen as he said, and ever liveth to make intercession for his people. What a lovely sight to see Old Baptists esteeming each other better than themselves. Dear brethren and sisters, let this continue among you. Encourage your pastor by filling your seats whenever possible, thereby proving that we were glad when they said unto us, Let us go into the house of the Lord,

Talk and write about things that make for peace. I admire this very much in the writers of the SIGNS. Surely there are many mansions of joy and peace in the Lord's house, the church. These are all the fruits of the Spirit, and God forbid that we should attempt to take any of the praise to ourselves. Verily the heart of man is deceitful above all things, and desperately wicked, who can know it?

Brother Ker, I have written more than I expected. My desire is to bring no new doctrine, but I hope my desire is to encourage God's dear children, and praise him for the different gifts manifested in the flesh. I am an unworthy and unprofitable member, but as our venerable Elder and brother Durand said while here a short while ago, when a witness tells what we have seen and felt we know he is a true witness, and sometimes I like to write about such things. Do as you deem best with this.

Your brother in a precious hope,
R. LESTER DODSON.

DETROIT, Mich., Feb. 21, 1912.

DEAR EDITORS:—I herewith inclose bits of letters written me over a period of nearly fifteen years, by my dear, departed sister in the flesh, Mrs. Katie Black McLarty. They have been reread many times, and have always given me comfort. Lately a desire has been with me to have them published in our much beloved SIGNS, if agreeable to your judgment in the matter. I believe numbers in the Covenanted Baptist Church of Canada who knew and loved her well will enjoy her thoughts penned years ago. She passed to her eternal rest March, 1906.

Yours in hope,
(MRS.) FLO BLACK MACFARLANE,

ST. THOMAS, Ontario, July 30, 1897.

DEAR SISTER FLO:—I am thinking of you and the way the Lord has led you, but it is with fear and trembling that I speak or write on spiritual things; I am afraid I shall say something wrong, that will bring reproach upon the cause I hope I love. I have been very comfortable in my mind since you left. O how I rejoice with you that the blessed Lord gave you strength to follow him in his commandments. How lovely they are to all his poor, weak children. For years I thought them too sacred for such a sinner as I. I do hope you find the rest you found nowhere else. We are told in the blessed word to present soul and body, our reasonable service. I feel very unworthy of a place among such good people. I thought while resting (have been busy all the morning), O that I were a widow indeed, and trusting in the Lord with a thankful heart for all his kindness to me. I will inclose a nice letter from R. Scates; you will see it explains itself. He speaks about the Elders, and how he enjoyed hearing them. Well, I must say I have been with them, too, in my mind most of the time since, but O we must go past the watchman to find Him whom our soul loveth.

With much love, KATIE.

ST. THOMAS, Ontario.

DEAR FLO:—Your letter received and read with pleasure some time ago; it should have been answered before this, but I have been busy since returning from the meeting. I was sorry you were not there, we had such lovely sermons; one by Elder Vail, from Job, where he sat in the ashes, and was covered with boils from the crown of his head, and took the potsherd to scrape himself withal, but still the corruption would come

out again; just like our trying to make ourselves better. It was grand to sit and hear such beautiful truths proclaimed by God's servants. Elder Eubanks' sermon was just as good, on Ruth, Naomi and Orpah; such encouragement to us poor sinners to hear those good, dear men of God complain of their shortcomings, and give us the marks of the children of promise. We never appreciate our blessings as we should. We are poor, sinful creatures, and no one can feel it more than myself; at times I fear I will be lost after all I have professed, but if I perish, it will be at the foot of the cross. I often go back to our lovely meeting in June, and think what a time of rejoicing we had, and how thankful, my doubly dear sister, I am that the good Lord gave you strength to follow in the footsteps of your and my Redeemer, the Holy One of Israel, who never slumbers nor sleeps.

Your sister in hope, KATIE.

ST. THOMAS, Ontario, Feb. 20, 1902.

DEAR SISTER FLO:—I was thinking of you this morning, and of some precious things I heard at our good meeting. How frail, weak and sinful we are, and cannot do the things we would. I have been blessed with a firmer hope in my crucified Redeemer's finished work for a poor, unworthy worm of the dust, and the good Lord has given me the spirit of prayer in humble contrition and lowliness of heart, giving God all the praise, honor, power and glory. Dear sister, we had a lovely meeting, and how I did wish you were there to hear those dear Elders tell of our precious Savior and his finished work for his own peculiar people. Elder Chick I never saw before; to meet him is to love him, and he preached very plainly. I thought I was all right, but doubts and fears are my portion. I am the worst of

sinners, but am thankful for the Lord's mercy to me. The last sermon on Monday, the last day of the feast (for it was a feast to me, if I am not mistaken), Elder Chick took his text in John's gospel, where John the Baptist said of Christ, He must increase, but I must decrease. I think I can feel how little and humble we should be. I cannot see for tears running down my face, but cannot tell how long this frame of mind will last. Three came before the church to tell what great things the Lord had done for them, and said very little, but were received, and the church was in tears.

With love,

KATIE.

ST. THOMAS, Ontario.

MY DEAR SISTER:—This Sunday morning I will try and write something to you, and am ashamed that I have not written before, but one thing or another came up, so do not think I have forgotten you. More than once a day I have been talking to you, and asking the dear Lord to be very near you, and if it were his will, to grant you more bodily strength and feed your soul with the bread of eternal life. We are told in his word that it is through much tribulation we must enter the kingdom. I know for myself that nothing but trouble will keep me where I ought to be. I have been awfully tried the last two months; I did not hear from Angus (a son who had gone to work on the M. O. R. E.) and one day last week got a letter stating he was well and working. O my dear sister in the flesh, and I hope in the Spirit, how unworthy I felt, and said in my mind, It is enough. The dear Lord is so good to me, a poor, miserable sinner, forgetting all his favors to me these many years of my widowhood. I am sorry to hear you are so poorly, and so far away, but ask

the dear Lord for patience to persevere to the end, for he has promised a crown of life. I have felt much of the presence of Jesus this while back, if not deceived, but I tremble for fear I am deceived. I am much the same; my head is better then worse every few days.

With love,

KATIE.

ST. THOMAS, Ontario, Nov. 1, 1902.

MY DEAR FLO:—I feel ashamed not to have written before this, but have been writing to you ever since the meeting. O if I could only talk of spiritual things, instead of the foolishness of this vain world. We had a lovely meeting, everything so peaceful; I enjoyed the preaching, and how I did wish you were there. Elder Chick is lovely, but any of them are good enough for me, a poor, miserable sinner, who cannot do one good thing. I have felt better in my mind since the last meeting; I have had the spirit of prayer, if not deceived, and every now and then I have seen Jesus, and have been favored to look back over twenty years, when, if not deceived, I saw Jesus with outstretched arms, saying, I paid the debt for you, and cried, It is finished. O that the dear Lord would remember us with the love that he bears to his own children, poor and unworthy as we feel ourselves; but take courage, Jesus came not to call the righteous, but sinners such as we feel to be. We are not left alone, it is God who works in us. The thought struck me the other day, O how I love Elder Durand, he seems almost perfect in my mind, and if I could only be like him; then I thought, He is in the flesh, too, and likely has trouble. The Lord has promised never to leave nor forsake us.

Now, my dear sister, my heart is full, my eyes are streaming. I hope the dear

Lord will look in pity on my dear children in his own time and way. Pray for me. All join in love to both.

KATHIE.

WEST LONDON, Ont., Jan. 9, 1912.

ELDER KERR—BELOVED PASTOR:—In closed find a letter from brother Kerr, of Iona. I have much enjoyed reading it, and would like to see it in the dear SIGNS for the comfort of other brethren and sisters. I did not get brother Kerr's consent, but the letter is mine.

Wishing you and sister Ker a happy and prosperous new year, your sister, I hope,

(MRS.) FLORA J. SINCLAIR.

IONA STATION, Ont., Jan. 3, 1912.

MRS. JOHN SINCLAIR—DEAR SISTER IN CHRIST:—If such an unworthy one as I may thus address you. I desire to reply to your kind and welcome letter, which came duly to hand, and which should have been answered sooner. The time has gone by so quickly that I was not aware until I looked at your letter this morning that it had been written so long. It is almost needless to say that I was not looking for a letter from you, but I am very glad indeed to know that you have been thinking about me, especially during my sickness, and I sincerely appreciate your kind references to my wife, as well as to myself, and while I do not wonder at you for expressing regard for my wife, I fail to see why you should feel drawn toward me, for, if I am not greatly deceived, I have ever since I became a member of the church felt that if I really am one of the favored number who were chosen in Christ before the foundation of the world I am surely the weakest and least of them all. If I could feel as satisfied with myself as I am that

you are one of those chosen in Christ, I would, it seems to me, have rest. It seems easy to recognize in your letter the cries of a living child, but for myself I have to say that I feel so dead I cannot cry. Your speaking about love to the brethren seemed to bring to my mind the question put by the dear Savior to Peter: "Lovest thou me?" Peter answered, "Thou knowest all things; thou knowest that I love thee." I was made to wonder what I would do or say were the same question put to me. I am so harassed with the temptation to believe I am not what I have professed to be, so that I often feel to say with the poet:

"'Tis seldom I can ever see
Myself as I would wish to be;
What I desire, I can't attain,
From what I hate I can't refrain.
So far from God I seem to lie,
Which makes me often weep and cry;
I fear at last that I shall fall,
For if a saint, the least of all."

The dear Savior said he came not to call the righteous, but sinners to repentance. I am glad he did not say he came to call the good people, those who believe they can do good or become good whenever they feel so disposed, as then I would surely be left, for I feel there is nothing in me to merit esteem, or give the Creator delight." Although our lives seem to be made up of shortcomings and failures, yet our hope is in One who never fails, but who doeth his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou? Although I travel much in the dark, spiritually, yet in my sickness I felt no particular realization of a desire to get better, but, seemingly at least, a feeling of resignation to the will of Him who rules all things after the counsel of his own will, and hope that if it should be his will to

restore me to health that it might be to his honor and glory. After I was able to sit up some I felt a desire to read the book of Job, and while reading it I remembered having in the house a book entitled, "The Trials of Job," written by Elder Durand, in the perusal of which I found much pleasure and comfort to my poor soul, and I feel sure, dear sister, if you have never read it you would find comforting things, for I feel you are one of the Lord's dear and tried ones, and I hope you may at all times be enabled to look to him who is the author and finisher of your faith, and that you may be kept by the power of God through faith unto salvation, ready to be revealed in the last time.

With regard to my health, about which you so kindly inquired, I have to say that I have been improving quite satisfactorily for a couple of weeks. The condition of my heart, as well as my cough, both of which were bad, has improved so much that I am able to take a walk outside occasionally, for which I have much reason to be thankful to a kind Providence. My wife is in her usual health, for which I am, if possible, more than thankful, for I need her care and attention. How suddenly dear brother Case was called to his eternal rest. Sister Case will feel her loss sorely, but I hope she may realize that He who has promised to be a husband to the widow still watches and cares for her.

I was much pleased with Elder Chick's New Year's Greeting in the SIGNS of January 1st, this year. How well he knows the road the christian travels; the waymarks are familiar to him. I did not get out to hear Elder Slauson when he was in Dunwich. Your brother-in-law, Duncan McGillies, came to see me on Saturday evening last, and stayed over

night and went to the meeting with our folks on Sunday. He had been to see Peter Campbell, in St. Thomas, and stopped off here on his way back. We were all glad to see him and have him with us over night. Peter Campbell is some better, they think. Angus Elliott spent Christmas and New Year's with us, but left yesterday for the west again.

I hope you will forgive me for trespassing upon your patience with such a long, rambling letter, which I fear will appear like child's talk to you. I feel to be so ignorant in spiritual things that I am fearful about attempting to speak or write about them. May the dear Lord grant us all sustaining grace for all our times of need, and bring us off more than conquerors for his own name's sake, is the desire of the weakest of the flock, if one at all. My wife joins in kind regards and best wishes for the welfare of yourself and family.

Hoping to hear from you again some time, I am, I hope, your brother in the fellowship of the sufferings of Christ,

J. T. KERR.

JOHN XI. 27.

"SHE saith unto him, Yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world."

What a blessing to be a believer in our Lord and Savior Jesus Christ. There is a great deal said about Mary, and justly, too, but Martha seems also to have been as firm a believer, and as strong in the faith as Mary. Whether it was the same Mary who sat at Jesus' feet and heard his gracious words, that washed his feet with her tears and wiped them with the hairs of her head, and who brought the alabaster box of ointment, very precious, and poured it upon the Savior's head, anointing his body for its burial, and of whom it was said that

wherever this gospel was preached this should be told of her for a memorial, I will not say, but all these acts were commendable, and proved that the grace of God and his love dwelt in her heart. But Martha was fully persuaded that this was the Christ; her belief in this was wrought in her heart by the Spirit of God, for it is the work of God that any one of the sons and daughters of Adam believes in Jesus. "They shall all be taught of God." "Every man therefore that hath heard, and hath learned of the Father, cometh unto me." "No man can come to me, except the Father which hath sent me draw him." Surely it is worth more than anything else in this world, worth more than the Indies of gold, to have a good hope through grace that we have an interest in the perfect and finished work of salvation, which Jesus wrought for his people when he forever put away their sins by the sacrifice of himself, offering himself without spot unto God upon Calvary's cross. Thus he forever sealed the pardon and the salvation of all whom the Father had given him in the covenant of grace, ordered in all things and sure to every hair of immortal glory when they shall be called to leave this mortal existence. Although tribulation is the lot of God's elect, there is, as the poet says, something secret that sweetens all. Our saddest hours we prize more than all the worldlings' days of mirth; their joys are fleeting, but ours shall never end. "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." Our light affliction will soon be over, and our toils and trials will seem as nothing when we get to the end of the way. Jesus preached his own everlasting gospel. Now Jesus loved Mary and Martha and Lazarus, and so he said to Martha, "I am the resurrection, and the life," and although she may not have under-

stood all the deep mysteries of the kingdom of the Lord, she confessed, "I believe that thou art the Christ, the Son of God, which should come into the world," and as Jesus was manifested to destroy the works of the devil, he manifested his power over death, by calling Lazarus from the dead and proclaiming the glorious truth, "I am the resurrection, and the life." For "the last enemy that shall be destroyed is death." As the word of God is true, and his promise sure, the people of God are assured that all is well, since willed by their blessed Lord. The psalmist David said, Thou understandest my thought afar off, and there is not a word in my tongue but thou knowest it. "Thou knowest my down-sitting and mine uprising," and with all this varied experience he exclaims, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." So we are blessed when with childlike faith we can say, All is well, since willed by thee. As we therefore see in part and know in part, and see as through a glass darkly, we are to receive those who are weak in the faith, but not to doubtful disputations. If we do not understand alike all the deep points of doctrine, we are to be patient with each other until the Lord opens our understanding, then there will be fellowship and mutual comfort. Martha said, "I believe that thou art the Christ." The Ethiopian eunuch said, I believe that Jesus Christ is the Son of God, and immediately desired to be baptized. So it is said, By their fruits ye shall know them. "Do men gather grapes of thorns, or figs of thistles?" Men of ordinary common sense will go to the vine for grapes. Jesus said, "I am the vine, ye are the branches." So all good from him proceeds, and we have no life in us except we abide in the Vine.

Yours in hope,

WM. F. SLOAN.

LEXINGTON, Ky., Dec. 12, 1911.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1912.

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.***2 KINGS XIII. 21.**

DEAR BROTHER CHICK:—Will you please give your views through the SIGNS upon the Scripture found in 2 Kings xiii. 21? It reads as follows: "And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet."

Your sister,

J. D. LAKE.

HURRICANE, W. Va., Jan. 2, 1912.

In reply to this request we will say that it appears to us that the chief thing presented here is this, viz., that the power of God was made wonderfully manifest in the raising up of this dead man to life again, even as that power was made manifest upon other occasions recorded in the Scriptures, both of the Old and of the New Testaments, and that here the Lord honored his servant Elisha, who had died but a little before, giving testimony that he was indeed a true servant of God, chosen and appointed to a special place in the kingdom of Israel at that time, by giving life again to this dead man through contact with his bones. It would by this clearly appear to all Israel that Elisha was a man chosen of the Lord, and blessed in a signal manner, and that his testimony to Israel was the word of God indeed. Elisha had once in his life been used of the Lord in raising up to life again the

child of the Shunammite, as recorded in the fourth chapter of this same book, but neither then, nor in this instance, was it true that Elisha had in himself any more power over death and the grave than any other man. The truth in both cases simply is this, that God was pleased to thus honor his servant, and to show forth his own power through him. This was certainly true of all the instances recorded in the Scriptures where the dead were raised up to life again. In the seventeenth chapter of first Kings occurs the narrative of the raising up of another child by the hand of the prophet Elijah. In the New Testament it is recorded that our blessed Redeemer raised up three to life again, viz., the ruler's daughter, the widow's son, and Lazarus; and in the Acts it is recorded of Tabitha and of Eutychus that they were raised up to life again when they were dead. All these instances proclaim the power of God, and declare that he who gave life at the first has power not only to take it away, but also to restore it again, and all these instances are fitted to give confidence to all who believe in God, and who hope for the resurrection at the last day, that his word shall be fulfilled toward them also at the appointed time. These recorded instances are so many proofs that nothing is too hard for the Lord, and surely it is a just conclusion that if our God can give life to the dead naturally, he can also give life to the dead spiritually, and so there is full proof that the words of the dear Savior are true indeed: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Also those other words in the same chapter, the fifth of the gospel by John: "Marvel not at this: for the hour is com-

ing, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation." From these two verses it is plainly to be seen that he who has power to quicken now the dead in sin, has also the power in the future to raise up the dead from the graves, and the declaration of the dear Redeemer is that he will do both.

Another reflection also occurs to us in connection with this text to which our attention is called, viz., that from this instance, and from the others named above, it is clear that the resurrection does not take place at the instant of death. In the text named this man had died, and some little time had elapsed, so that they were carrying him to his grave, and after this little time he was raised from the dead by contact with the bones of Elisha. The resurrection could not have come to him before, else it could not have come to him now. So also with all the instances recorded in the New Testament. Jesus said to Martha, "Thy brother shall rise again." It is well to note that he did not say to her, Thy brother has risen, but, He shall rise again. C.

THE APOCRYPHA.

DEAR BRETHREN:—When convenient please tell me what the design is of having the Apocrypha in the Bible. I have never been able to find out.

Yours respectfully, JOHN BARGER.
BLOOMVILLE, Ohio, Dec. 16, 1911.

This word is applied to the books called first and second Esdras, Tobit, Judith, some chapters of the book of Esther, The wisdom of Solomon, The wisdom of Jesus, the son of Sirach or Ecclesiasticus, Baruch, The Song of the three Holy Children, The History of Susannah, The History of the destruction of Bel

and the Dragon, The Prayer of Manasses, king of Judah, and first and second Maccabees. The word Apocrypha signifies, literally, to conceal from, or that which is concealed. As used regarding these above named books it signifies their authenticity as inspired books is not established, and that they are therefore not admitted as a portion of the sacred canon of the Scriptures. When the Jews published their sacred books they called them canonical and divine, while such as they did not publish were called Apocryphal. The Jewish Apocryphal books are received by the Romish Church as canonical, but not by Protestants. The authors of these above named books are not known, and beside, many things in them are not based upon any certain evidence of their truth, and even though many historical events recorded in them be true, it does not follow that they are inspired books, any more than the history of the United States, written by any man now, can be regarded as being inspired. It is not needful here that we should speak of the reasons why the Romish Church accepts these books as inspired, nor why they are rejected by Protestants, and regarded as Apocryphal. The historical portion of these books relates events which were claimed to have taken place between the time of Malachi, the last prophet of Israel inspired of God, and the coming of Christ as the fulfiller of all prophecy. No doubt many of the statements contained in the narratives of the books of Esdras and the Maccabees are true history, and many good things are said in the other books, but they bear no mark of divine inspiration. All these books are found in our large Bibles, placed between the Old and the New Testaments, in small print, because they contain much of interest to careful

and thoughtful readers, and are marked Apocryphal to show that they are not to be regarded as the word of God, or as having been written by inspiration. They are worthy of reading just as any other uninspired writing may be worthy of our attention. C.

HEBREWS II. 1-3.

DEAR BROTHER CHICK:—Please give your views upon the words found in Hebrews ii. 1-3, especially the third verse. "How shall we escape, if we neglect so great salvation." May the new year bring to you many blessings, and not so many disappointments as the old year has done.

BYRON NEAL.

BENTON, III.

As the Scriptures of the Old Testament were given to Israel as a nation, and not to any other people, and their commandments belonged to that people only, and as they were held to a strict observance of all that was required of them by the law which had been given them, so now to the spiritual people of God have solemn commandments and ordinances been given. To Israel these commandments and ordinances were given by the ministry of Moses, and afterward they were confirmed by the chosen prophets of God, who are here called angels, or God's messengers to the people. They all were but men, yet that covenant, with all that it required or promised, was a solemn covenant, and had the divine sanction in all its requirements, and those among the people who disregarded this law were sorely chastised at various times and in various ways. This new covenant has a greater sanctity, in that it began to be spoken by the blessed Lord himself, and was afterward confirmed by those who heard him. If, then, those who disobeyed the requirements of the former covenant were chastised, and received a just recompense of reward, though they heard but the

words of men, how much more surely must it be that those who disregard or neglect the words of this new covenant, spoken by the Son of God, shall be still more sorely chastised for their disobedience. Let it be remembered that everything contained in the old covenant belonged solely to the people to whom it was given; it could not be otherwise; our God never made any covenant with Gentile nations in the former times. No other people save the Jews were ever commanded to observe days, new moons or sabbaths, or to offer sacrifice in the tabernacle or temple. In not doing these things, no Gentile nation was disobedient to God, but whenever the Jews failed to observe these commandments they were disobedient, and, likewise, under the new covenant no people, save God's spiritual and chosen people, are under the law of Zion. No other people can by any possibility neglect the ordinances of this covenant, because no other people are under it. God has given his ordinances and commandments to his chosen spiritual people alone; they, and they alone, can ever be disobedient to this law which is in Zion. In the sense of the text, no one can neglect this great salvation, save those who have received it. Let this much be first of all clearly understood. These words are solemn words to every child of God; they teach just what is said in the eighty-ninth Psalm: "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes." From this we can see why the apostle should say, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

That is, because of the glory which God had given to his Son above all angels and men, and because the Son of God had come in human flesh and had spoken the things of the gospel to them, it was but reasonable that they should give the more earnest heed to the things spoken. The thought is, that the people of God should listen with careful attention, so as to hold these things in their minds and not forget them, and, forgetting them, fail to do them. We may give little heed to the words of some irresponsible man and not be greatly censured, but when the King shall speak, his words are to be regarded, and all those who revere the King will strive to keep his words in their hearts, and to do them. In the whole connection the writer of this epistle sets forth the contrast between the blessed Jesus and all who ever bore the word of God to the people before him. Moses and the patriarchs, and David and the prophets, were indeed men of God, but they were only men, but Jesus was divine; him were all the angels of God to worship. To no other being had he ever said, "Sit thou at my right hand, until I make thine enemies thy footstool." Jesus was exalted, and a name given him that was above every name, that at his name might all things in heaven and earth bow the knee. Since, then, God has so highly exalted him, how fearful a thing it is if we fail to regard his words. It is neglecting to pay honor to one whom the Father above has most highly honored. We are disregarding the word of the Majesty in the heavens when we neglect the words of the Son of God. It is sowing to the flesh, and not to the Spirit, and what we sow that shall we reap.

The word "salvation" used in the text, does not, as we understand it, relate

here to that redemption which our blessed Lord secured by his death and resurrection, but rather to all his teaching, and to the solemn commandments of the gospel. The meaning of the apostle is not that his brethren might neglect an offer of this salvation and so perish forever, but that they might by their carelessness and disobedience bring upon themselves the chastisements of the Almighty. The truth presented here is the same as is taught in every exhortation and warning given us by the apostles in all the epistles. "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." The chastisements of the old covenant were largely temporal and outward, and sometimes those who transgressed seemed to escape the chastisement, but under this new covenant it is sure that the sin of all the Lord's people will find them out. The corrections of the Lord are of the Spirit, and in the heart, and no one can flee from them. This is as true of churches in their order as of individuals. Evil will produce its results; how careful then, both for the glory of God and for the good of his people, ought we to be lest we do let these commandments slip, both from our memory of them, and from the doing of them.

We leave these thoughts with our brother, and with all who may read them. C.

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EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

JOHN XIV. 1-3.

"LET not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

The last solemn passover supper that was ever to be eaten by divine authority had just been celebrated by our Lord with his disciples; the last lingering moments of the legal dispensation were ebbing away, Judas had received the sop, and Satan had entered his heart and taken the helm of his covetous, traitorous, perfidious mind, and he was at this moment negotiating with the priests and rulers of the people to betray the Son of man. The hour beyond which divine justice could defer his claim for vengeance no longer had arrived, the lowering clouds had gathered thick and darkly around the dear Redeemer, his soul oppressed with sorrow was bowed within him as the sin-bearing sacrifice now about to be offered; yet painful as was the bitter anguish of his holy soul, his thoughts were turned to his disciples, and amidst his stifled groans for what was now crushing his own soul, he said to his disciples, "Little children, yet a little while I am with you." And that little while the golden moments were closely occupied in fortifying their minds for the dreadful scene which they were about to witness. Every moment was fully occupied, from the eating the passover and institution of the supper, to the time of his arrest, in instructions to the disciples, and in communion, prayer and intercession to the Father. The substance of all these instructions and prayers is recorded in the thirteenth, fourteenth, fifteenth, sixteenth,

seventeenth and eighteenth chapters. Let them be often read and solemnly considered by all who love the Lord and hope in his salvation. On such an occasion how deeply interesting and vitally important are the words which we are about to consider. Never was there such an occasion before, never can there be again, to try the faith and confidence of the saints of God. How suitable and how consoling the words: "Let not your heart be troubled." Although these words were addressed to the eleven, and through them to all the church of God, but one heart is recognized; he does not say hearts, but heart, for the primitive disciples were of one heart and one mind. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Not the heart of stone on which the Sinai covenant with Moses and the whole commonwealth of Israel was written, which was the centre of their national vitality, by which they were embodied in distinction from all other nations, but that heart of flesh which was given to the mystical body of Christ, for Christ in his church is the centre of spiritual vitality, of love, of unity and identity. He is the life and immortality of the church, which is his body. This Spirit of Christ in the members of his church is but one spirit, or heart, sending its vitality to every member. This heart was to be assailed by a dreadful trial, which was now about to fall with such crushing weight upon them. But, as though at once to let them know that he was fully aware of the approaching trial, and to give them a comforting assurance that it should result in their good and his glory, the kind, sympathetic words of encouragement are graciously

spoken, Yield not to despair; let not your heart be troubled. "Ye believe in God, believe also in me." The trial now approaching was peculiarly calculated to test their faith in him as the true Messiah that was to come. Although it might not shake their confidence in God, or lead them to fear that there is no God, was it not calculated to make them fear that Jesus was not the Son of God and Savior of his people, as they had understood him to be? It certainly did have that effect. They said despairingly, We verily thought it was he that should redeem Israel. But alas, that confidence was shaken when they saw him crucified and his lifeless body laid in the grave. Still, though fearing that they had been mistaken in regarding him as the Son of God, they betrayed no lack of faith in God. Now these words of assurance seem to imply that there was in all they should witness, if properly understood, nothing that ought any sooner to be allowed to shake their confidence in him as the mediatorial Head of the church than to shake their faith in the eternal Father. Again, the same faith which recognized the Father, also must necessarily recognize the Son of God as one with the Father, for none can know the Father but by revelation of Christ, and none can come unto the Father but by him. Our faith cannot be so divided as to believe in God and disbelieve in Christ, for there is but one faith, as we have proven, and he that has by that one faith seen the Son, hath seen the Father also, for the Father is in him, and he is in the Father; he and the Father are one.

"In my Father's house are many mansions." This is the affirmation of an existing truth, and a most glorious truth, and his ability to describe his Father's house was in evidence that he was the

Son of God. A stranger could not describe that house which is made without hands, and which is eternal in the heavens, but Jesus is the faithful and true witness. No man hath ascended up into heaven, but the Son of God has come down from heaven, and reveals all that is necessary for us to know of the house of God, and if there were anything more concerning his Father's house which his children ought to know, he would have told them. The house of God is his dwelling-place, his place of permanent abode, where he makes his home. His house is figuratively set forth in types and shadows of the Old Testament as the tabernacle in the wilderness, as the temples in Jerusalem, and in a more spiritual manifestation made to the patriarch Jacob, when in rapture he exclaimed, Verily, God was in this place, and I knew it not; this is none other than the house of God, and the gate of heaven. The gospel church and kingdom of Christ is called the house of God. Ye are God's building. (1 Cor. iii. 9.) "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Peter ii. 5. The house of God is frequently mentioned in the Old Testament Scriptures, as Gen. xxviii. 17; Joshua ix. 23; Judges xviii. 31; xx. 18; Psalms xlii. 4; lv. 14; lii. 8; lxxxiv. 10; Isaiah ii. 3; Micah iv. 2, and in very many other passages, and yet we are informed that the Lord dwelleth not in houses made with hands. Figuratively he was said to dwell in the tabernacle in the wilderness, in the temples at Jerusalem, but all these were types, pointing to Christ and his church, or body, as the true spiritual dwelling-place of our God. "For the Lord hath chosen Zion: he hath desired it for his habitation. This is my

rest for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread."—Psalms cxxxii. 13-15. "His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God."—Psalms lxxxvii. 1-3. Therefore the holy psalmist could say, "I was glad when they said unto me, Let us go into the house of the Lord."—Psalms cxxii. 1. "How amiable are thy tabernacles, O Lord of hosts! Blessed are they that dwell in thy house: they will be still praising thee."—Psalms lxxxiv. 1, 4. The psalmist exulted in the certainty of dwelling in the house of the Lord forever, because the Lord was his Shepherd. (Psalms xxiii. 6.) This was the fullness of his aspiration. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."—Psalms xxvii. 4. This is the house which our Redeemer calls "my Father's house," in which he says "are many mansions." Many opinions have been expressed in regard to the figurative import of the many mansions here spoken of, and to our mind the precise meaning is not as clear as we could desire. The true meaning, whatever it be, must be important, as we infer from the words of our Lord: "If it were not so, I would have told you." A mansion, in the modern application of the word, is a dwelling-place, sometimes applied to a house, and sometimes to apartments or rooms of a house. In our text a distinction is implied between the house and the mansions. "In my Father's house are many mansions." The mansions are many, but the house of God is but one. So when

other figures are used, to express the same idea, one body and many members, or one city and many inhabitants, "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High."—Psalms xlvi. 4. In the text last named, the city of God, which is but one, contains many tabernacles of the Most High. The same idea is expressed in 1 Cor. xii. 12-14: "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. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many." "But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body."—1 Cor. xii. 18-20. In changing the figures which represent the same kingdom, or church, from a house to a city, what in the former would be appropriately called mansions, in the latter would be more clearly expressed as houses, or tabernacles, and when a body is the figure, members of that body convey the same meaning. This to every citizen of the city of God is an appropriate dwelling, for "Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David."—Psalms cxxii. 3-5. There is in the house of God a place or mansion for every member of the household of God; thrones of judgment to be occupied by the apostles to sit upon, judging the

twelve tribes of Israel. The sons of Zeb-
 edee could not change their allotted man-
 sions or positions so as to sit one on the
 right and the other on the left hand of
 the king, when he should come into his
 kingdom, and as members of Christ, God
 has set each one in its appropriate place
 in the body of Christ as it hath pleased
 him. In the types of the ceremonial law
 the inheritance of each tribe was distinct-
 ly marked out and secured to each by an
 inalienable title, and so also in the posi-
 tions assigned officially to patriarchs,
 prophets, priests, levites, captains, kings
 and subjects. These types all pointed to
 the order of the house of God under the
 gospel dispensation, for in them were ex-
 hibited the patterns of the things of the
 heavenly kingdom, and although they
 were all confined to the worldly sanctu-
 ary and carnal ordinances of a fleshly or
 carnal Israel under the law, undoubtedly
 prefigured the heavenly places in Christ
 Jesus under the gospel dispensation in
 the true tabernacle which God has pitched,
 and not man.

The question may very naturally arise,
 If this be the sense in which our Lord
 spake of the many mansions of his Father's
 house, why this special mention
 should be made of them on this most
 solemn occasion? All the words of our
 divine Lord were fitly spoken, well timed
 and full of vital interest to the saints.
 The organization of the gospel kingdom
 was now very soon to be manifested.
 The law and the prophets were until
 John; from the coming of John the king-
 dom of Christ was preached, that it was
 at hand, but the places in the gospel
 kingdom could not be attained until the
 last jot and tittle of the law should be
 fulfilled, until Christ should do and suffer
 all that was written of him in the law
 and in the prophets and in the psalms,

for he must suffer and then enter into his
 glory, in coming into which he would as-
 cend his mediatorial throne, and when
 the Son of man should sit on the throne
 of his glory, the apostles who had fol-
 lowed him in the regeneration should also
 sit upon their twelve thrones. The de-
 liverance of all his people should then be
 effected, and each should receive the man-
 sion which was prepared for him in the
 house of God. Fully with Christ in his
 death all his members were quickened to-
 gether with him, and they were raised up
 together and made to sit together in
 Christ Jesus. But in all this, as in all
 things, Christ must have the pre-emi-
 nence; he must go before them in suffer-
 ings and death, must be the first-fruits of
 them that slept in his resurrection, yet by
 vital union and identity of spirit bearing
 his sheaves with him. Hence the suit-
 ableness of this solemn occasion to speak
 to them of the mansions, or heavenly
 places so soon to be occupied by them,
 when he should remove the bars of death,
 by abolishing death, and bring immortali-
 ty to light in his resurrection, when at
 his command the everlasting doors should
 be opened, and the everlasting gates
 should lift up their heads, and the King
 of glory should come in with all the tro-
 phies of his deathless victory, and by his
 triumph prove that to believe in God is
 to believe also in him, and that the throne
 of his kingdom should be as firmly es-
 tablished and forever continue as un-
 shaken as the throne of his eternal Father.

"If it were not so, I would have told
 you." They had been led to expect this,
 and he would certainly have undeceived
 them if it were not so. Notwithstanding
 the terrible scenes immediately before
 them, which should so much try their
 confidence in him, the gloomy night of
 trial would soon be terminated, and the

sable shades of darkness should be driven from their skies by the bursting light of his resurrection and the establishment of his kingdom and government as the Prince of Peace.

"I go to prepare a place for you." From the explanation which he gave the disciples in this connection we learn that he was going to his Father, for he said to them, "And whither I go ye know, and the way ye know." And in reply to the inquiry of Thomas he said, "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." This agrees with what he said unto Mary after his resurrection, and commanded her to tell the same to his brethren: "I ascend unto my Father, and your Father; and to my God, and your God."—John xx. 17. He had also informed them that he was going to receive a kingdom, and to return again unto them. "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."—Luke xxii. 29, 30. This kingdom, which was appointed unto him of his Father, is the place which, according to our understanding, he was going to prepare for his disciples. Although as an inheritance of the heirs of God, and joint-heirs with Christ, the kingdom of heaven was prepared for them from the foundation of the world, according to Matt. xxv. 34, yet its manifest redemption and gospel organization awaited the resurrection and ascension of Christ. The God of heaven was to set it up in the days of those kings of whom Daniel had prophesied. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Psalms ii. 8. "For unto which of the angels said he at any

time, Thou art my Son, this day have I begotten thee?" "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—Heb. i. 5, 8, 9. Thus it was written, and thus it behooved him to suffer and rise from the dead on the third day, and then to enter into his mediatorial glory as the King eternal, immortal and invisible, the only wise God our Savior.

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." The "if" in this case is not to express doubt or uncertainty, for he had told the disciples that it was expedient for them, and that he would soon go away, and that his object in going away was to prepare a place for them where he would dwell with them uninterruptedly forever. Yet a little while and ye shall see me no more, and again a little while and ye shall see me. Whither I go thou canst not follow me now, but thou shalt follow me hereafter. It was necessary that he should first suffer, and be the first to rise from the dead, but he assures them that he will come again and receive them unto himself, that where he is, there should they also be. True and faithful to his words of promise, he came again unto them after his resurrection, and abode with them a sufficient length of time to demonstrate his resurrection, and after his ascension he came unto them by his Spirit on the day of Pentecost, organized his kingdom in its gospel order, and into it received his disciples to go no more out forever. And again will he come to them in the clouds

of heaven, with power and great glory, and in their final resurrection in his image will he receive them to himself, that where he is, there they may be also. It is the will of the Father that of all he has given to Christ he should lose nothing, but that he should raise it up again at the last day. And this is also the will of the Son, who in his intercession has said, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory," &c.—John xvii. 24.

MIDDLETOWN, N. Y., May 1, 1865.

MARRIAGES.

By Elder A. B. Francis, Jan. 30th, 1912, at the home of the bride's father, Mr. W. J. Staton, in Salisbury, Md., G. Virgil Adkins and Miss Mary J. Staton, granddaughter of the late Elder Joseph L. Staton.

By the same, Feb. 28th, 1912, at his residence, Delmar, Del., Henry C. Hastings and Miss Clara B. Truitt, both of Sussex County, Delaware.

OBITUARY NOTICES.

A SEVERE affliction has come upon the family of our dear friends, Mr. Joel Carruthers and his wife, sister Sallie Carruthers, of Loudoun County, Va., in the sudden death of their son, **Milton Carruthers**, in Baltimore, Md., Jan. 20th, 1912, aged 31 years. The subject of this notice was in business, which kept him from home much of the time of late years, but in the gracious providence of God he was visiting home and friends in Loudoun County in the latter part of December, and with some of them attended the Old School Baptist meeting at Hughesville on the fifth Sunday in December. Elder Lefferts' sermon on that day seemed to have a wonderful effect upon him. His mother writes me: "I believe he was fully converted under Elder Lefferts' preaching; he told me he never heard such preaching; it seemed to be upon his mind all the time." Evidently he received the truth, and felt the power of it in his own soul. I think that was his last visit home. The night he died he was in Baltimore visiting at the house of a friend, expecting to go to Washington that night. At a rather late hour he started for the railroad station, and in hurrying to catch a street car fell unconscious to the pavement. An ambulance was summoned, but before reaching the hospital he died. So suddenly was he taken to his "long home." His

family was notified, and the body taken to Mt. Zion churchyard, and on the coldest day of this cold winter was deposited in the ground where a few short weeks ago his aged grandmother, dear sister Thomas, of Mt. Zion Church, was buried. The subject of this notice was a comparatively young man, of sterling worth, highly esteemed, and deservedly so, in the community where he was reared, and among the people with whom he came in contact in his business travels over the country. Sincerely honest, possessing a cheerful disposition, with free and engaging manners, he made friends wherever he went. It seems no accident to me when I recall the providence that led him to Hughesville on that day to hear the sermon of dear brother Lefferts, and the stirring up of his mind and heart to receive the truth it contained, and the manifest token of the Spirit's work, up to the time of his unexpected departure. He seemed to be in the vigor of manhood, with the prospect of years before him, but his race was run. How much more satisfying to the stricken family is the evident work of the gentle Spirit of the living God in the heart of the loved one, than would be merely the profession of the lips. A father, mother, one brother and four sisters are the immediate family of Milton Carruthers who are left, with a large connection of relatives and friends, to whom his death is a sudden and sad bereavement. May God comfort the mourners. J. N. BADGER.

MANASSAS, Va., Feb. 27, 1912.

Mrs. Susan D. Blair, my dear sister, an aged and well known resident of Crawfordsville, Ind., died at her home in this city Tuesday morning, Jan. 30th, 1912. Susan D. Johnson was born in Trenton, Butler Co., Ohio, Nov. 23rd, 1825, and was the daughter of Chilion and Ann Johnson. She came to this place (then a small village) when six years old, and was married to Cornelius Blair in 1849; he died in 1889. She is survived by one daughter, Miss Mellie Blair, one sister, Mrs. Lina W. Beck, of Crawfordsville, Ind., and two brothers, Mahlon Vail Johnson, of Denver, Colo., and Dr. Walter L. Johnson, of Santa Cruz, Cal. Sister Blair was a member of the Regular Predestinarian Baptist Church in this city for many years, and will be greatly missed in our church assemblies. Her funeral sermon was preached by our pastor, Elder J. H. Oliphant, to a large circle of friends, who will miss her from our midst, but none will feel the loss like her loving, bereaved daughter and her sister, the writer. My sister was my lifelong companion; she was six years older, and taught me many useful lessons. Our homes were near together, and we enjoyed reading the SIGNS and Bible and going to our dear old church together. For many years we traveled the same road and shared each other's joys and sorrows. She was unassuming and quiet, a woman of few words. One day we were in

her garden picking strawberries and she asked me, "Is next Saturday church meeting day?" I said, "Yes; come go?" She said, "I would love to, but fear the good people would think I wanted to join, and I do not want to deceive them." Mother then spoke to her, saying, "There are people at our Saturday meeting often who do not belong to our church; you can come and not be out of place." So she went that time, and continued to go to several church meetings, and one day she arose to her feet and in a calm, serious voice asked if she could talk to the church. Elder M. M. Vancleave, our old pastor, said, "Yes, dear child." She said, "If I am changed it is in this way: I have a greater love for this people, and cannot stay away from their meetings, and understand the preaching better than I once did, and believe they are the church of God. I would be glad if I could be a christian. I cannot see any fruits of the Spirit in my life; I want you to judge me." So the old members asked her many questions about her sins and the need of a Savior. She answered satisfactorily, and was received and welcomed by the church, and baptized the next day. At that time my dear old grandmother, my father and mother and this dear sister and I were enrolled in this old church where I have been a member fifty-eight years. The last night of sister's life she kept saying, "Come, come, come," as if talking to some one near by. "Come, Lord Jesus, come quickly." I held her hand until she fell asleep in Jesus. It was morning, a morning without, clouds for her, I hope, when, I tremble with my sorrow and loss, and sympathy for my dear lonely niece, these words soothed me: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Sweet thought, to be with Jesus.

LINA W. BECK.

CRAWFORDSVILLE, Ind.

Mrs. Hannah A. Hough, our sister in Christ, died Feb. 22nd, 1912, at her home near Waterford, Va., in the 82nd year of her age. She was the daughter of Benjamin and Sydna Williams, and the widow of Wm. H. Hough, to whom she was married Feb. 26th, 1850. To them were born eight children, two sons and six daughters. Sister Hough was baptized by Elder E. V. White, July 20th, 1895, and to the day of her death lived a consistent member of the New Valley Old School Baptist Church. Her experience of grace dated back several years prior to her baptism, and it was many years before she was enabled to unite with the church, but in the Lord's appointed time he strengthened her to confess him before men by being buried with him in baptism. It was her lot

while here upon earth to endure much affliction and suffering, but her faith and trust in the omnipotence and wisdom of Jehovah, and in the salvation of his people through the atoning blood of Jesus, never wavered. For the past few years, owing to the feebleness and infirmities of age, she could not be with the brethren at all their meetings, but was present whenever possible. We shall miss her from her place in our midst, but have the blessed assurance she is with the church in glory. She leaves to mourn their loss, one son, Irwin, and two daughters, Mrs. Carrie Rodrick and Miss Phoebe, who is also a member of the New Valley Church, besides many relatives and friends.

The funeral services were conducted by the writer, from sister Hough's late home, Sunday, Feb. 25th, 1912. Interment at Waterford.

May God comfort the bereaved ones.

H. H. LEFFERTS.

LEESBURG, Va., Feb. 26, 1912.

Mary Jane Pryor Smith was born Nov. 23rd, 1844, in what is now Wilbertown township, Fayette Co., Ill. She died at her home in Bluff City, Jan. 27th, 1912, aged 67 years, 2 months and 4 days, after a most painful illness of cancer of the stomach, which was patiently endured to the last. She was fully conscious of her condition, and was sustained by her perfect faith in Christ our Savior. She was married to F. F. Smith, April 8th, 1869, and to that union were born three children: Charles, Ella and George; Ella, wife of M. L. Staff, only survives her, Charles and George being taken from her in the beauty of their youth, which was the cause of much sorrow to her. During the fifty-four days of her last illness she was cared for by the loving hands of her husband, daughter, son-in-law and many relatives and friends, who mourn their loss, which is her gain. She also leaves four precious grandchildren, which were her pride and joy. Of her father's family one brother only is living: Thomas A. Pryor, of Bluff City. She took loving care of her mother, whose death occurred six years ago. Her father, George A. Pryor, was the eldest of sixteen children who moved with his and his father's family from Virginia in 1843, to Fayette Co., Ill., only three of whom are now living.

Funeral services were conducted by Elder D. E. Baker, at her home, Tuesday, Jan. 30th, 1912, after which many friends followed her remains to its last resting-place in South Hill Cemetery, Vandalia, Ill.

F. F. SMITH.

Mrs. Mary F. Hart, our aged sister in Christ, fell asleep in Jesus at her residence in Hopewell, N. J., Sunday night, Feb. 18th, 1912, aged 86 years, 6 months and 16 days. She was born in West Amwell township, Hunterdon Co., and had always lived

within a few miles of her birthplace. Her maiden name was Holcombe. She was married to Lot Phillips in December, 1844, and after his death was married to Andrew Hart in 1864. She was the mother of two children, one of whom, the first wife of Elisha Drake, passed away from earth some years ago; the other, Mrs. Mary Lewis, with whom in her later years she made her home, still survives. She had always been a woman of unusual strength of mind and body, and had endured but little sickness until the infirmities of age came upon her. One day about two months before her death she fell on the floor and injured herself so that she was never able to walk again, and most of the time was confined to her bed, suffering much at times. At the last she lapsed into unconsciousness, and in two or three days quietly passed away. She was baptized in January, 1846, in the fellowship of Second Hopewell Church, at Harbourton, N. J., and continued a faithful and steadfast member more than sixty-six years. How wonderful is that mercy, and how great the blessing vouchsafed to poor, sinful mortals, that they should be redeemed and given a home with his loved ones, but it seems an especially great mercy that one should be called by grace in youth and given an abiding-place in the fold of Christ, to share all its privileges for so many years on earth, and it is a cause for wonder and praise when it is given to any one to maintain such steadfastness in the faith and in humble walking before the Lord as characterized her long life. Our heart would prompt us to say much of her patience, endurance, faith and love to the cause of God, and to speak of the high esteem in which all her life she was held by all who knew her, but this would not be her wish. It was her request when living that at her funeral service but little should be said concerning her. She desired that if anything should be said, it should be in praise of her Redeemer and Master.

The funeral service was held at her home on Wednesday morning, Feb. 21st. Although the day was very stormy, many friends gathered, and it was our solemn privilege to be present and conduct the service. The subject specially used was the last six verses of the fourth chapter of first Thessalonians. The interment was at Harbourton.

She leaves one daughter, one brother and two sisters, beside other more distant relatives. C.

Elder Joseph C. Biggs was born April 16th, 1829, in Fauquier County, Va., and died at the home of his son, Levi M. Biggs, Feb. 16, 1912, aged 82 years and 10 months. In 1834 he came with his mother to Alexander, Licking County, Ohio. He was married to Lavina Calvert, August 12th, 1848, and to that union were born three children: William H., of Willow Hill, John G., of Palestine, and Levi M., of Ob-long, Ill. He and his wife joined the Primitive or Old School Baptist Church in October, 1865. He was

loyal and devoted to the cause of his Master until called to his great reward. All the days of his appointed time he waited until his change came. He came to his grave in full age, like as a shock of corn cometh in its season. His wife preceded him in death, May 30th, 1877. He was again married, to Mary Jones, Jan. 1st, 1878. She died July 30th, 1906. He was taken with a severe chill about noon Wednesday, and passed peacefully and quietly away about 7 o'clock Friday evening. He leaves to mourn their loss three sons and their wives, twenty-seven grandchildren and forty-seven great-grandchildren, besides a host of other relatives and friends. He was a good father, an obliging neighbor, kind and pleasant to all, and greatly respected by those who knew him.

Funeral services were held in the M. E. meeting-house Monday, conducted by Elder Jasper Dolby, of Greencastle, Ind., who used for a text, He fought a good fight and kept the faith. The remains were then borne to the Wilkins Cemetery, in Crawford County, and tenderly laid away until God bids them rise immortal and fair.

CHANGE OF ADDRESS.

W. M. LITTLE has changed his address from Donie, Freestone County, Texas, to Pottsville, Hamilton County, Texas.

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NOTICE.

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L. B. FORD.

MELROSE HIGHLANDS, Mass.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 80.

MIDDLETOWN, N. Y., APRIL 1, 1912.

NO. 7.

CORRESPONDENCE.

DELMAR, Del., March 1, 1912.

DEAR EDITORS OF THE SIGNS:—Being confined to the house for the past four weeks with a severe attack of rheumatism, I have had the opportunity of reading more than ordinarily, and have particularly enjoyed reading the SIGNS. In No. 4, current volume, February 15th, is an article from that highly esteemed brother away off in Oregon, Elder G. E. Mayfield, which I read with an especial interest, partly, no doubt, because I have been much exercised on that text for many years, and because it has entered very largely into my own experience, and, I think, partly because I have read so many different expositions of the text used by brother Mayfield. I have compared the different views of brethren, especially that some hold the view that a child of God cannot sin wilfully, and some that he can. It occurs to me that if there is no exercise of the will in the act, that it would be a misnomer to call it sin. Sin is a transgression of law, and one must be under or subject to a law before he can be a transgressor of that particular law. For instance, an act

committed in England is a transgression of English law, but the offender could not be arraigned and tried in the United States, the offender not having transgressed the laws of the United States. Paul says, Rom. vi. 14-18: “For sin shall not have dominion [authority or power] over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.” Every child of God as manifest in this world is the subject of a new, spiritual birth, “being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever,”—1 Peter i. 23, hence are by translation removed from the dominion (authority or power) of one to another. “Who hath delivered us from the power of darkness, and hath translated us into

the kingdom of his dear Son."—Col. i. 13. Now then, being no more under the law (of Moses) they are no more subject to that law or under its condemnation, cannot sin against that law either wilfully or otherwise. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Romans viii. 1, 2. The law from Sinai was a law of "sin and death," a law of condemnation, but now ye are not under that law, though in the flesh there dwells no good thing, and in the child of God this is continually manifest, and he is doing things that he does not wish to do, as Paul said, "It is no more I that do it, but sin that dwelleth in me."—Romans vii. 17. When Israel was brought forth from Egypt they were no longer subject to the power of Pharaoh, and could not be held accountable to Pharaoh, no more be punished or oppressed by that terrible tyrant. No more is the child of God now, being delivered from the power of darkness, subject to its tyranny and oppression. But is he under no obligation whatever? Surely he is under obligation now to a new Master, even as God, having redeemed and delivered Israel from the hand of Pharaoh, required of them that they should serve (obey) him, and gave them a law from Sinai, instructing them in all things required of them, and exacting obedience of them, so Christ, having redeemed his chosen people (his Israel) from the curse of the law, and delivered them from the power of darkness (the antitypical Pharaoh), and brought them into his kingdom, has placed them under everlasting obligation to him, and writes in their hearts to say, "O give thanks unto the Lord, for he is good; for his

mercy endureth for ever."—Psalms cvii. 1. Here is now a people whom he hath formed for himself, and says, "They shall shew forth my praise."—Isaiah xliii. 21; also see Jeremiah xliii. 11; xxxiii. 9. In view of these things we now will consider directly the text, Hebrews x. 26, 27: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries." We first note that this letter, supposed to have been written by Paul while he was a prisoner in Rome, and sent by the hand of Timothy to the saints at Jerusalem, calls the attention of those brethren to the all-important fact that one having greater power and authority than the prophets, by whom God at sundry times and in divers manners spake unto the fathers in time past, has now spoken to them (us), who is greater even than the angels, and by inheritance hath a more excellent name than they, and to whose word they, having heard him, should give the more earnest heed. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord [Jesus], and was confirmed unto us by them that heard him; God alone bearing them witness?" &c.—Hebrews ii. 2-4. The angels by whom the former word was spoken were the prophets; those by whom the word of Jesus was borne witness to were the apostles, who "heard him," being witnesses to his entire ministry from Jordan to Calvary, attending to every word spoken by him, beholding every demonstration of his power as shown in the miracles he

wrought, and bore witness after his crucifixion, resurrection and ascension to glory, speaking things they knew, &c. If the word spoken by angels was steadfast, and every transgression and disobedience of that word by the carnal Israelites was punished, they receiving a just recompense of reward for every act of transgression or disobedience, shall the spiritual Israelite, the manifest child of God, be left free to disobey and transgress the mandates of his King with impunity? Shall he be permitted to neglect to show forth that great salvation that has been revealed unto him, and escape without a just recompense of reward? Nay. "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"—Heb. x. 28, 29. These two verses immediately follow the text. In this chapter the inspired writer shows the striking contrast between the sacrifices offered by the priests under the law and that of Jesus. Those offerings could not make those perfect (cleanse from all sin) in whose behalf they were offered, and needed to be constantly repeated; but the one offering of Jesus Christ was amply sufficient. See verses one to fourteen. Now by this offering those who come unto God thereby (brought nigh by the blood of Christ) do not enter only into the most holy place once a year with the high priest, but enter into the very presence of God, into the holiest of all, which is now made manifest, the first begotten having taken away the first tabernacle and established the second. (See verse 9.)

Now to the immediate consideration of the text. "For if we sin wilfully," &c. The word "for" refers to something before declared, and of which the statement in the text is a reason. What is that? "Having therefore, brethren, 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 vail, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another, to provoke unto love and to good works: 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."—Verses 19–25. It occurs to me that the sin consists in the neglect of the obligations that the King has laid on us, which is disobedience to him that speaks from heaven, and in which consists the transgression of a child of God, and as that in which the mind and will are not involved cannot with propriety be called sin, if one fails in those things through carelessness, or neglect, or indifference, letting those important things slip (pass from his mind), he can certainly be said to sin "wilfully." Now, if we sin wilfully is there not a result? Surely there is, as sure as that the Lord hath said, "Vengeance is mine, I will repay." What is it? to take away his part in the eternal inheritance? Surely not.

"The Lord will scourge us if we stray,
And wound us with distress,
But he will never take away
His covenant of peace."

"If we sin wilfully after that we have received the knowledge of the truth

[after, not before we have been endowed with that knowledge, only those can possibly sin or rebel against the King in a careless, disorderly walk], there remaineth no more sacrifice for sins." To the Israelite under Moses' law there were continual sacrifices, and by an offering he could make propitiation, but with the child of God (spiritual Israel) an end is made of sacrifices and offerings, and he cannot atone for his sin by such things. What then? "A certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries." "A certain fearful looking for" upon the part of that one who sins in these things; that judgment will be meted out to him, and God will appear as a consuming fire, for such is our God; but that "fiery indignation" "shall devour the adversaries;" every adversary, every enemy the child of God has ever encountered, all those by whom he has been tempted and led astray, shall be devoured. He shall sit as a refiner's fire, and as a purifier of silver. I will burn up all thy dross and tin. But the poor, distressed child of God does not, cannot, comprehend what the end is until God is pleased to make it manifest. "What I do thou knowest not now; but thou shalt know hereafter." God will visit our transgressions with a rod, and our iniquities with stripes, but his loving-kindness he will not take away, nor suffer his faithfulness to fail. (Psalms lxxxix. 32, 33.)

What I have here written is not in opposition to, or criticism of, the views of any who may have published expositions of this subject, but simply like Elihu, to shew my opinion. Submitted to the discretion of the editors of the SIGNS, and if they think best to consign it to the waste-basket it will be all right, and I will subscribe myself the least of all.

In humble hope,

A. B. FRANCIS.

PINEVILLE, Ky., Feb. 6, 1912.

DEAR BRETHREN:—I have had a desire to write you for some time, but postponed doing so on account of darkness of mind, and I make the attempt to-day with much fear and trembling. My heart's desire is that I write nothing but the truth as it is in Christ Jesus. I have a little hope that five years ago last July I was made a new creature in Christ Jesus, that being the thirty-third year of my natural existence, and the beginning of my manifest spiritual existence. At that time I was given a love for the people of God I never had before, and a mind to ask for a home among the Primitive Baptists, which I did on the fourth Saturday in March, 1907, and on Sunday following was baptized by Elder J. C. Walton, of Tennessee. On the fourth Sunday in April of the same year I was made willing to try to tell the church a few things Jesus Christ had done for his people. From that time to this my pathway has led me up and down steep and rugged mountains infested with wild beasts of the forest, which creep forth seeking their prey, but in all this anxiety of soul I can see the justice and righteous judgment of our just and holy King. As soon as we are left to ourselves we go in forbidden ways, but the way we are led is to try our faith and to reward us according to deeds done in the body.

You will please pardon my reference to personal feelings, but if any people are guilty of speaking or writing of personal feelings and anxiety of soul, the people of God have been and are the most guilty. My mind now leaves personal matters and turns to things too vast, deep and mysterious for finite minds to attempt to speak of, nevertheless I shall follow the leadings of my mind. I now behold as through a glass dimly

time and eternity, nature and divinity, the inhabitants of time and the inhabitants of eternity, the ultimate end of all natural things and the final destiny of all spiritual things. I know that I can only hint at these things, and shall not attempt to do more, for I do not want to be found trying to comprehend the secret things of God. To speak of all these points fully would fill hundreds of volumes. I mention time first, for it is with time and timely things we are first concerned. Time is the general idea of successive existence, or that in which events take place, space being that in which things are contained; so, then, before we can conceive of time we must have a place for things to exist, and Moses called this place the heaven and the earth. So, then, before God created the heaven and the earth there was no place for things to exist, no thing to exist, consequently no events taking place, therefore no time; but God, in order to make known his power and wisdom, made time and timely things to exist. In the beginning God created the whole mass of nature; every element that has been found or ever will be found during time was created then; every object or creature of time that has ever been formed or ever will be formed will be formed of the elements of nature. The earth, with its inhabitants, and the ethereal heaven, with its sun, moon and all the satellites, are composed of the elements of nature, and all exist and move in obedience to certain fixed laws; nothing comes to pass by chance; everything must bring forth after his kind. This law embraces the microscopical bacteria, man who was created in the image of God, and all between. Not only this, but it embraces the fruits or the actions of mind or nature. The human mind and nature must

bring forth human or fleshly fruit; no stream can flow or rise above its fountain. The first man Adam is of the earth earthy, and as is the earthy, such are they also that are of the earth. It was spoken by him who could not lie, "There is none that doeth good, no, not one." A corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit. Every man at his best state is altogether vanity. There is no creature that can elevate itself above the sphere in which it was purposed to exist and die by and through power belonging to that sphere. God has so fixed the law of nature that no creature formed of the dust of the earth can live, move and have its being without the elements of the literal heavens and earth. All creatures of the earth live a natural, mortal or timely life by receiving the elements of the literal heaven. But when the time comes when they fail to receive said elements they cease to live longer; death then ensues, and all nature must bow in obedience to that last and final law, which is death. We have no evidence in holy writ that natural man can exist indefinitely without being nourished with the elements of mother nature, but we have the promise of God that as long as the earth remains mortal man shall continue to receive said nourishment, for God covenanted with Noah that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." All these things are necessary for the sustenance of mortal man, but when the time comes when the earth remaineth no longer, seedtime and harvest, &c., will cease, consequently mortal man will fail to be nourished from mother nature, then will he fall into dissolution with mother nature, obeying the decree,

"Dust thou art, and unto dust shalt thou return." There is no immortality or divine life existing in the natural man; he is altogether composed of the elements of nature. "All flesh is as grass, and all the glory of man as the flower of grass, the grass withereth, and the flower thereof falleth away." "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place: all are of the dust, and all turn to dust again." So all evidence shows that there was no immortality combined with nature when it was created and fashioned; no inherent principle of life to preserve it eternally. No life in all matter and in the realm of nature is found to preserve man eternally, or cause him to live again. Now, knowing that all must die a corporeal death, the paramount question with us should be, Shall we live again, and by what life? This question agitated Job's mind during his affliction, and especially when he said, O that thou wouldest hide me in the grave, &c. If a man die, shall he live again? Job was given a hope, an assurance, that after death he would live, for we hear him say: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God." Jesus through the psalmist said, My flesh also shall rest in hope, for thou wilt not leave my soul in hell, nor suffer thine holy one to see corruption. Paul said, I have hope toward God, that there shall be a resur-

rection of the dead, both of the just and unjust. He had just as much hope that the unjust would be resurrected as he had that the just would be, but he had under consideration none but the Israel of God, as it seems to me, when he said just and unjust, just as the writer had under consideration the Israel of God when he wrote: "And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Again, the Israel of God alone was embraced when it was said, As in Adam all die, even so in Christ shall all be made alive. Also when it was said, He tasted death for every man. The apostle John had Israel alone in view when he wrote, "He is the propitiation for our [kingdom class of Israel] sins: and not for our's only, but also for the sins of the whole world [unjust class of Israel]." Many of Israel are unjust.

I have digressed from the point under consideration (If we die shall we live again?), but shall continue to write concerning the timely existence of Israel, and then return to the said point. The Israel of God must measure up to a certain standard in doctrine and practice before they can enter and reign with Christ in his kingdom. A great many of Israel manage to get into Christ's visible kingdom without having the requisite qualifications, and they invariably stir up trouble in Zion until they are delivered unto Satan, or cast out into outer darkness, or as Christ said unto Peter when he delivered to him the keys of the kingdom, If such a brother do so and so and

will not confess, let him be unto the church as a heathen or a publican. From a spiritual standpoint that brother's transgression was not forgiven. Christ had told Peter, Whatsoever thou bindest on earth shall be bound in heaven; whatsoever thou loosest on earth shall be loosed in heaven. As there was a remnant of national Israel (a type of spiritual Israel) preserved by grace from bowing the knee to the image of Baal, so there is to-day of spiritual Israel a remnant according to the election of grace saved from false doctrine and an ungodly walk and conversation. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." One great trouble with some of our good brethren is, that they put time salvation for an eternal salvation, a timely destruction for an eternal destruction, just as the whole religious world does. O that we could be saved from the error of our ways. The prophets sacrificed their lives for the salvation of national Israel; the apostles labored and died for the salvation of spiritual Israel, but this does not mean eternal salvation. Now, If a man die, shall he live again? I have mentioned a few that lived before the days of Christ who had hope that after death they should live again. The apostles had hope that the Israel of God would be resurrected and live again. Paul often spoke of his hope in the resurrection; he said: "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." Again, he said, "For if we believe that Jesus died and rose again, even so them

also which sleep in Jesus will God bring with him." All hope is anchored, not in time or timely life and power, but in eternal life and power. This brings us to consider eternity and its inhabitants. Before time there was eternity, during time there is eternity, and when time is no more there still will be eternity. Eternity has no opposite; there is nothing to compare with eternity. We know there is a place of habitation, for the prophet writes thus, for thus saith the high and lofty One that inhabiteth eternity, whose name is holy. This eternity is heaven, for when Stephen was preaching his last sermon he, being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God and Jesus standing on the right hand of God. So God Jehovah is eternal, and eternity is his habitation. Time and timely things are a manifestation of his power and wisdom. He is the fountain of all life and power; there is no immortality existing in any other being. This eternal Spirit, or life, is the only eternal preservative of man; nothing aside from it can cause man to live again, or eternally. This eternal Spirit was united with the elements of mother nature in the womb of the virgin Mary, and there by the power of God in that virgin a body was formed like unto ours, and in the course of time this spiritual child was born. We call him a spiritual child, because an eternal Spirit was united with a body of material flesh, and this eternal Spirit was never disunited from that body until it was suspended between the heavens and the earth for the sins of his people, and then we hear him say, Father, into thy hands I commend my Spirit. His body was enveloped by mother earth in Joseph's new tomb, there to await the appointed time of the Father to send his

Holy Spirit again to cause lifeless Jesus to live again, therefore enabling him to rise a conqueror over death and the grave; and at the expiration of forty days after this time we behold that same Spirit in the presence of hundreds of witnesses carry that body that was formed of the elements of nature, from time to eternity, from the sphere of nature to the celestial heaven. This is the only way recorded in holy writ by which man can live again, the only way he can be freed from the sphere of nature. No wonder then that the hope of all of living again is centered in God Jehovah.

Dear brethren, time and space forbid me writing more at this time, although I have only hinted at the subject. If I am in the dark on anything I have tried to write of, I hope some dear brother will be given a mind to lead me into the true light.

Yours in hope of living again,

L. D. HOSKINS.

BELOVED BROTHER CHICK:—In the likeness of Him whom you by your daily walk profess to serve. I am thinking of the words, The people that sat in darkness saw a great light. While I feel to write, being deprived of the privilege of meeting with the brethren to-day, yet I cannot speak of such sudden deliverance as some can, but I have a good evidence that I was allured into the wilderness, and made to feel myself utterly lost, and as helpless as a babe. I seemed to hang on the words, Yet save a trembling sinner, Lord, whose hope still hovers round thy word. For months this seemed to be my only comfort. I cannot describe the burden. At length it went away so gradually that I could not tell the time, but I did enjoy a peace that passeth all understanding. Although a poor, lost

sinner, His kind care has been over me in all my long life of nearly eighty-five years. I have had no desire, I think, to be with the mixed multitude, neither have I hankered after the garlic and the cucumbers of this world. I have often felt as helpless as a lump of clay in the hands of the potter.

This has been a busy week for you; three funerals, all buried in one yard. I was glad you could go to Virginia. I feel sometimes that the ways of Zion mourn, and that they are neglected and forlorn; but the sheep will all be brought into the fold, if not into the visible church; the sheep will follow Him. There are many lambs bleating around the fold; the Lord is able to perform his own work. How dares mortal man think that he can begin and the Lord will finish? When you went from cousin Joseph's to the grave you passed by the place where I was baptized sixty-five years ago. The ice did me no harm. Never have I had a doubt that the doctrine preached is Bible truth. According to age, I shall soon go hence to that place from which no traveler ever returns. May I hear the joyful sound, Child, your Father calls, come home. The promise is that where he is, there shall his children be also. My brother, continue to preach the word. Farewell.

JANUARY 22, 1910.

ESTEEMED PASTOR:—This is the fourth Saturday, and I suppose the brethren and sisters are met together for worship, a privilege which I have enjoyed for many years, but now I am not fit to go out when it is icy. I have the SIGNS to read, and it helps me to pass many lonely hours. I have often heard it said that old people live more in the past, and now I know this for myself. I can remember

parts of sermons which I heard years ago better than those heard now, but I enjoy a rest while listening to the doctrine of salvation by grace more than I did years ago. The Master said, If the light which is in you be darkness, how great is that darkness. But can the darkness be felt if the light is not within? Often when sitting alone I think of many things in the word of which I would like to ask the meaning, but when the opportunity comes they are not in my mind. The last time I was at the meeting you spoke of the wrath of the Lamb. I do not think that I ever heard it mentioned before. In reading that chapter I hope we understand the character against whom that wrath burned. It was not against them to whom had been given white robes. I once thought when I read the words, "Remember now thy Creator in the days of thy youth," it meant the youth of our natural life, but now I look back to my youth in spiritual things. There is much in the word that I do not understand, and my memory seems to fail me very much. I am very nervous. I hope to be at meeting next Saturday, and hope that some may come home to their friends and tell what great things the Lord has done for them, in owning them as his peculiar people. May the good Shepherd lead us, one and all who profess his name, to show by our works and conversation that we have been with Jesus. I hope sometimes that we are led by "a little child."

JULY 10, 1910.

DEAR BROTHER:—Beloved for the evidence you show in daily life and conversation that you are taught by Him who was a man of sorrows and acquainted with grief. I have just been reading a letter from a Mrs. Wright, in which she says that she is afraid she speaks of too

much security. That is one thing that I have thought of for myself, although I feel as unworthy as a poor mortal can feel. I was made to know that I was lost, but I never had the fear of hell that some had; my trouble was the thought of being banished from One so lovely, the hem of whose garment I was not fit to touch. Elder Purington once said that next to being born again, to be established in the doctrine was all-important. I love the order of God's house, but my sympathy is for those who are in trouble, as I was for five years. Under a sermon preached by Elder Gabriel Conklin to the poor of the flock I was made to hear the words, This is the way, walk ye in it. I firmly believe that the Old School Baptists are the church of the living God, and believe that they will be raised in his image to be with him in glory. The promise is, Where I am, there ye shall be also. And, They shall be mine when I come to make up my jewels. It does not seem that the religious world has any trouble about these things, but, dear brother, is not this a thorny road? I have learned to dread a calm more than a storm; in a storm we seem to have some evidence that we are living. Have you ever opened your Bible and not felt at all interested? I often think of the words, Could ye not watch with me one hour? Then he said, Sleep on now, and take your rest. I do not think this is natural sleep. The doctrine is that poor sinners rest. Where would our hope be were one good thought to be required of us as the price? Helpless I come, O Lord, to thee.

Your sister in Christ,

MARY F. HART.

[THE foregoing letters, written by sister Hart, and addressed to us, but never sent, were found after her death, and we now give them to our readers.—C.]

(See obituary on page 189, No. 6.)

RICHMOND, Maine, Jan. 13, 1912.

ELDER F. A. CHICK—DEAR BROTHER:—Nearly a year ago I had an attack of a wearying, troublesome disease, and for the greater part of the winter and spring there was but small comfort or rest for me. During that time my mind was often upon the Scriptures, and if I did not find at all times consolation in them I was again and again made to cry unto the living God. A short time before the inclosed letters from sister Ella Raymond came I had felt that all his waves and his billows had gone over my head, as David said, but my prayer was also, as was his, a cry for deliverance and for a lifting of God's countenance once more upon me. A desire to see and to talk with those who knew the pathway of the afflicted came over me, and I wrote a few words to sister Ella, hardly dreaming that she would think of answering me, much less that she would write the very things I needed to comfort me. I think I knew to some extent how John felt when his brethren returned with the Savior's message to him. He must have felt that the power of God alone could cause the deaf to hear and the blind to see. If this power can cure one soul it can cure me.

I do not know that I have made my meaning plain, but it was as if he had said to me, "My grace is sufficient for thee." Now use your own judgment as to publishing the inclosed letters. You will enjoy reading them I know.

As ever, your sister,

ANGIE THOMAS.

BOWDOINHAM, Maine, April 17, 1911.

DEAR SISTER ANGIE:—If you will excuse pencil writing, I will tell you that I received your card, and was glad to hear from you, but very sorry that you

were not feeling well. When I was sick and spent days of sorrow, I would have this Scripture come to me: "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." I have seen the years and days when I could say, "I have no pleasure in them." I realize that it does not say, If you remember thy Creator you will not have those days and years. Here is our trust and stay. It is written that when we are in darkness, and have no light, let us trust in the name of the Lord, and stay upon our God.

I wrote to Elder Beal, and received from him this good sermon, which I am sending to you. I received a letter from sister Attie, saying that she had written to Elder Beal to have the boy bring him down to the meeting. I hope he will feel able to come. I hope we shall be gathered together, and made to rejoice in His great name. I think that at one time the Lord said to Moses, What have you in your hand? We read that Moses had a rod, and struck the rock, and water came forth for the thirsty ones; but God caused the water to flow. Moses put forth the rod over the Red Sea, but God caused the east wind to blow which divided the sea, so that the children of Israel passed over safely. So I feel that we should use what we have in our hand, as God commands us, and the Lord will cause it to come to pass.

I have written these thoughts as they have come to my mind, but do not know as I have quoted correctly, or whether I have the right interpretation of the Scriptures that I have used, but, dear sister, that fellowship which we feel for each other covers all our failings; that fellowship is not of nature's production,

although some say it is all the product of nature, and other things of the same sort. At sister Attie's I heard one speak in this way, and almost shed tears. I could not help thinking how wonderfully she has been kept by the power of God, when she has had so much opposition.

I must close now. I hope to see you on the second Sunday in May. With much love to you and all yours, I remain your sister,

ELLA RAYMOND.

BOWDOIN, Maine, March 28, 1911.

DEAR SISTER RAYMOND:—I received your letter last week and was very much pleased to get it, and was rejoiced to know that you remembered this poor, feeble, old sinner. Yours is the second letter I have received from any of the members of the church during the time since I was taken sick last September. I have had many times of longing to see or hear from them, and have been tempted to think that perhaps they had no fellowship for me, and surely I do not feel that I am worthy of their esteem or fellowship. This fellowship is one of the things that I have coveted, and I do not think that this is sinful, because one of the apostles of our Lord said, "Covet earnestly the best gifts," and I believe that love and fellowship among the people of God are among the best gifts of God. This love dwells only in the pure heart, the heart that is purged by faith, and only those who are born again have a pure heart. Hear what the apostle Peter says concerning this in the first chapter of his first letter, written to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia. He calls them elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto

obedience and sprinkling of the blood of Jesus Christ. This is the work of God through the Holy Spirit. These are the strangers whose hope is in God. In verse twenty-two he writes, saying, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren," and we are to love one another with a pure heart fervently. Again, he said that they are born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. Please read the whole chapter. Sister Raymond, who is sufficient for these things? We know that we are not sufficient of ourselves, but our sufficiency is of God.

In your letter you asked me to write you something good. Of myself I cannot write anything good, for in my flesh there is no good thing. But it is written that a good man out of the good treasure his heart bringeth forth good things, but an evil man out of the evil treasure of his heart bringeth forth evil things. Have I this good treasure in my heart? Does Jesus dwell in my heart by faith, that faith which works by love and purifies the heart and overcomes the world? Can I say in truth, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever"? This is the language of the church of Christ, the bride, the Lamb's wife. If I could write something that would glorify him I feel that it would be good indeed, but the fearful question is often in my mind, Do I know anything in truth about these things, or am I entirely presumptuous? Dear sister, these thoughts cause me to fear and tremble. Sometimes I think I feel as David did

when he said, O that I had wings like a dove, then would I fly away and be at rest. Then again these words come into my troubled soul, Lord, thou hast searched me and known me. (See Psalms cxxxix., and read the first twelve verses.)

Now, lest I make this letter too long, I will write a little about our temporal things. I have not seen you nor any of the brethren since the last day of our association. I did not expect it would be so when I left the brethren that Sunday afternoon, but the Lord knew. I was taken sick the next day, and was in bed several days, and was in the house and not able to do anything for a number of weeks, but the Lord had mercy, and after quite a time I began to get better, but I do not yet feel as well as I did on the first day of the association. I realize that the grass is withering, and the flower is fading away, but the Word of the Lord endureth forever. When I was sick we thought we would go to Topsham during the winter, but we could not have done that without selling many things, and at quite a loss, and after I got somewhat better we thought it best to try to stay at home. There is no place like home, especially when we get old. We knew that we would be taken good care of if we were not able to take care of ourselves. Our children are good to us, and we feel to thank the Lord that we have them. We have gotten along fairly well so far through the winter, but we have not been far from home. I hope I shall be well enough to go to the meeting when warm weather comes, but I do not know what is in the future. We do not know what a day shall bring forth.

With love to you and Amy, from a poor old brother,

Z. M. BEAL.

[We have read these letters from dear kindred in our old home in Maine with deep feeling and interest. We have known brother Beal almost since we began attending the Maine Association, and we recall many times when our heart has been filled with gladness as we have heard him in the conference meetings in past years. His brethren among whom he has lived have loved him and do love him. Now in his old age he writes of the same conflicts of mind that have been ours much of the time in all our membership in the church. But we are sure that no one has any such conflicts save the souls that are born of God. We are sure also that brother Beal believes this. Then are not his conflicts certain proof that he is one born of God? What a cheering assurance this is. The two sisters, whose letters are published above, came into the church after it was our privilege to become a member there, and the Lord has been pleased to give to them, both a settled faith, and has enabled them to pursue a steadfast walk among his people. We have felt drawn nearer to all three of these writers as we have read their letters.—C.]

PHILADELPHIA, Pa., Feb. 29, 1912.

DEAR ELDER KER:—I inclose a letter from brother David Zeh. If you think it worthy a place in the SIGNS I would like to see it published, if not, please return to me, and all will be satisfactory.

Your brother, I hope,

J. M. FENTON.

SEWARD, N. Y., Jan. 21, 1912.

ELDER J. M. FENTON—DEAR BROTHER IN A PRECIOUS HOPE:—I was very glad to receive a letter from you, and would like to comply with your request to write my experience of mind and travel from

the first I began to think about God and heaven and hell. I will say that I cannot do that in the way you ask it. Most people can tell of a wonderful change that took place, and the very time, but I am deprived of that privilege in a measure, for I know no date or time. I can only say that once I was blind, but now I see. How do I know I was blind, and that now I see? The Lord said to Adam, Who told thee that thou wast naked? Something came over me that made me see and feel as I did not see and feel before. When I read the Scriptures now I see wonderful promises for me, not for anything I have done, but through what Jesus Christ has done (and I sometimes hope for me). When I look at myself I feel very unworthy, and think how rebellious I have been. Little did I think of the agony He suffered for my sins. I feel as the publican, I dare not raise my head. When I asked for a home in the church I had nothing to say but, Unworthy, unworthy, but for some cause I wanted to be there. I had heard good preaching for many years, but when I heard you declare the wonderful truths, O then was the time that Jesus brought me to his house, and his banner over me was love, and that love has remained with me. I do not feel as though I had deceived the church, for I told them nothing but the truth: that I was very unworthy, but when the Savior drops a crumb in some good sermon or in reading the Scriptures I am like the hungry dog, I must eat it. My father and mother were christian people, I believe; they used to take me, with the rest of my brothers and sisters, to meeting, but I had no heart in the sermon. There were seven of us children, and I think they all believe that if they are saved it is by grace, and grace alone, but none of them

has asked a home in the church, yet they cannot mix in with the Arminian doctrine. I was about ten or twelve years old when I remember my parents taking me to meeting; they belonged to the Dutch Reformed people. My father died when I was thirteen years old; I felt awfully bad when he died. Some years after his death I was in the field all alone picking berries for my mother, when the queerest feeling came over me, and I had to cry; I could no more stop crying than I could stop breathing; it was very impressive, and is now over forty years ago, and I still remember it. I never thought that I then was born again, but in the last two or three years, when I trace the way back and see how the Lord led me all those years, I sometimes think that was the beginning with me. I never was in grief over my sins at that time, but now O what grief, I do not do anything but sin. If I am made to see some hope in the Scriptures it is but a little while before some terrible thoughts come into my mind. I have traveled quite a bit, and have heard much good preaching. I was in Middletown sixteen or seventeen years ago, and heard Elders F. A. Chick, Wm. L. Beebe, E. V. White, S. H. Durand, D. M. Vail, J. D. Hubbell and others. O what a feast for me. After that I was married, and two years ago, January 15th, 1910, my wife was taken home to her Savior. O what a trial to pass through, but the Lord has sustained me, and I can say with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord;" but it is awfully hard at such times when you lose your bosom friend to say, Thy will be done, but when our Savior says, My peace I give unto you, then there is a calm in the raging storm. How soon we would perish if he did not calm the storm.

My dear brother, I hope to hear you preach the third Sunday in February. I am very hungry, have not heard any preaching since the Sunday I was baptized. I hope we will have another feast, if it is the Lord's will.

Your unworthy brother,

DAVID ZEH.

FALLS CITY, Texas, January, 1912.

DEAR BRETHREN EDITORS AND READERS OF THE SIGNS:—I have had a mind for a long time to write some account of my experience and call to the ministry, if indeed I have any. My doubts and fears and my deep feeling sense of unworthiness often cause me to fear and tremble lest I am mistaken. I had some thoughts of death in my early life, but they gave me no alarm, but in the summer of 1889 I became very deeply interested about the future, as concerning my condition, as to whether or no I would ever enter the portals of eternal glory. I tried to pray the Lord to have mercy upon me and cause me to know whether I was ever to be saved. These thoughts gave me much trouble, and the more I tried to pray the more I felt the weight of condemnation. My trouble grew worse. When I was in the field at work at times I would hardly know how the time was passing by, the days seemed to be very short. In July, the Missionary Baptists built an arbor near our house and I wanted to attend their meetings. Several young boys and girls went to the altar to be prayed for, and would go to the mourner's bench, and would cry and weep, and seemed to mourn. I thought that no one would ever know I had any trouble, for I could not weep as they did. One night they had been singing for some time and seemed to have a great deal to say to those who were at the

mourner's bench, and there I was, I thought, in more trouble than they all, and near the end of these exercises the light began to grow brighter, and all at once the weight that had been on me so long was lifted, and before I knew anything I was up and going around where my father was. He was not in the arbor, but was sitting on a stump near by, and to me it seemed that his face did shine like that of an angel. Now, I thought, my troubles are all gone, and I will never have trouble any more. I thought that I was delivered from the bondage of sin, and that I never would sin again. But in a few days I began to feel as though I had deceived every one there, and, worst of all, I had deceived my father and mother, for I believed that if ever there were two christians on earth they surely were. Then, in a few days, the Missionaries began trying to get me to unite with them, but I refused, for I thought I wanted to be satisfied as to which was the true church, and also I wanted to be sure that I was not deceived. At that time I had begun to teach music, and my work was mostly confined to young people. In 1890 my father sold his home, and moved into another section, near a Missionary people, where I was doing some teaching, and I united with them. In 1893 I began to be dissatisfied with them, and the more I heard them preach the more I became dissatisfied. In 1894 I was married and settled near an Old School or Primitive Baptist Church, where the membership of my father and mother was, yet, although reared by Baptist parents, I had not known what the truth was all that time. I worried along in this way for a year, and went every meeting day to hear the Primitive Baptists, and ceased going to the Missionaries. I called for a

letter from them, and it was granted me. In 1897 I united with the Primitive Baptist Church in Gaines County, Ky. At that time I felt well satisfied. In the winter of the same year I had a dream that caused me some trouble. I thought I went to a neighbor's house and read the text, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." I did not know that such a Scripture was in the Bible, and it was months before I found it. I seemed to be favored with light and liberty, and began to read the Bible at once, and could not be satisfied unless I was reading it. My mind was not at ease at all, for it seemed that something was lacking, but what it was I could not tell. In a short time I had another dream, that gave me more trouble than the former one. I thought I was traveling in Texas by private conveyance, and that on Saturday I came to a church-house near the road. There being some people around the house, I drove up and stopped, and some old man came to me, and said, "I believe that you are a preacher. We have no preacher to-day, so come in and preach for us." I accepted the invitation, and went up into the stand, and had good liberty in preaching. When I concluded that sermon, some of the aged sisters said, That sounds like old times. Afterward I told some one about my curious dreams, but this gave more trouble than ever, for if I had not said anything about it no one save myself would have known anything of my feelings. This was told to the brethren of the church, and the next time I went to the meeting of the church the pastor was not there and the brethren called upon me to speak to them. I told them that I could not talk, but they insisted, so I made the attempt, and thought I would never try it again. But I kept wondering what the dream could mean. Surely it was not meant for me, weak and ignorant as I was; I could never try to do such a thing. I thought then that I had done wrong in telling my dreams. Then I moved from that locality, and said in myself, I think I will not go to the church any more, especially that one, for I will move far enough to keep away. So I moved to a little town, and went into the grocery business, in 1901, but these troubles would come upon me often, and I would think, I have done wrong, I ought to go to the church and tell them about the wonderful work of God. But I acted as did Jonah for a year. My health gave way, and I had to give up the grocery business and move out on a farm near a church of our faith and order. I did not think they knew anything about my trouble. The first meeting day I went, and united with this church by letter, and, to my surprise, the pastor called me to take part in the service. I tried to excuse myself, but he insisted, so I made the attempt. On the second Saturday in 1909 the church called for my ordination. I asked them not to do it, as I was not worthy, but they insisted that I should agree, and I told them that if they thought me worthy I would submit. This was done on the second Saturday in January, 1909. Since then many restless nights have I spent meditating upon these things, not knowing that I have been truly called to this sacred place to try to speak words of comfort to the people of the most high God. Soon after the ordination I was called to the care of the church of my membership. I served them only a short time when my health again gave way. I then sold out my little holdings and came to Texas for the benefit of my health.

So, brethren, as you see, I have not been in the ministry long, and, unprofitable as I am, I feel that if it is the will of God I will do what I can in comforting the poor and afflicted in Zion.

With love to all the household of faith, I remain your unworthy brother in much tribulation,

J. B. BOWDEN.

OAK LANE, PHILADELPHIA, Pa., Feb. 22, 1912.

DEAR BROTHER CHICK:—I received a letter from Gertrude Shockley a little time ago, and forward it to you for the SIGNS. It seemed good to me, and I think will also be to others.

Your sister in Christ,

MARY HILL TERRY.

PHILADELPHIA, Pa., Feb. 6, 1912.

DEAR MRS. TERRY:—Your letter was kind and good, and we all enjoyed it; it gave me new thoughts and strengthened me. I see much beauty in you, and in Mr. Terry; you seem so far above me that when I receive a line from you, or get to shake hands with you, I feel you have stooped through pity to comfort me. I give God all the glory for your kindness to me, a little, unworthy worm of the dust. Yes, I have had a desire of late, and it daily grows stronger, to have a closer walk with God, and to be more careful of what I say, do and think. I would serve God, and have all I do fit for his all-seeing eye, but O how far short I come of my duty, and how hateful my past life seems to me. O that my future might be a life of praise to his holy name, let it be long or short. I love you people; my heart goes out in love to you. I wish I could be as I see you to be. The older I grow the more I realize that God is all-wise, almighty and full of mercy and love. His grace is saving

grace, which none can hinder, no matter how hard the world tries to rob him of his glory; the more they try the plainer it seems to the people of God that there is no truth in the do and live doctrine that men try so hard to set forth. God's people know that there is no other name whereby they must be saved, and that life must always precede action. But, Mrs. Terry, this is an inexhaustible subject, and too deep and too precious for a sinner like me to attempt to write or to speak about to the Lord's dear children, who know him to be their Savior, who have been with Jesus and have learned of him. I am ignorant, and unworthy to claim the promises which are to his little ones. I only know that I love his children dearly, and would be more like them and more Christlike. I desire to grow daily out of self and into Christ. I have fully decided of late, as I have often done in past years, but more fully now, that there is no one like me. Had I been only a beast I would not have been such a rebel, such a vile, undone sinner, and could not have brought reproach upon or have offended his dear, precious children. Dear friends, you who love the Lord indeed, can see how vain, how ignorant and how unfruitful I am of all things pertaining to God's dear children and kingdom, and still, after knowing all this, I will try to speak of the things of the kingdom which belong to his dear children, and not to dogs. The more I love God and his children the more hateful I seem, and the more hatred I have of self. I see much beauty in others, and then turn my eyes within, and I almost sink in despair, yet my little hope has never failed me, else surely I could not stand. I feel to say, Hinder me not, ye much loved saints, for I must go with you. I must follow as near you as possible, hoping to catch a

crumb, which I seem more and more to crave the older I grow. There is no other people for me than the dear people of God, and these are the Old School or Primitive Baptists, a remnant, a people not reckoned among the nations of the earth.

You spoke of the sermon on Sunday. Elder Mellott was over in the afternoon, and talked as fast as he could to us, as it seemed, while he stayed. Mother and Howard enjoyed his visit very much. I knew it was truth, but dared not think it was for me, I felt so unworthy. Howard said your letter was good, and that he would like to say a word to both of you, but cannot. He is so afraid to speak, knowing it is a fearful thing to fall into the hands of the living God. He says he is nothing, and cannot do anything to change his condition, and is waiting for the Lord, trusting his promises. The Lord has promised to visit him, and when he does Howard believes he will show to him what he is to do. He said, Why should a holy Being choose such an awkward, ignorant, sinful creature as I am, in whom to make known his love and mercy? He cannot understand it, and is afraid to claim that such is the case. He only knows that he has a little hope, and that he loves to meet with those who have been through such trials as he is passing through. He feels that he cannot express himself; he can only say that he is alone, and there is no one like him; no one so ignorant of what he so much desires to know. He says that he loves to read the Bible, but does not understand it as he would like, but you people tell how he feels better than he can tell you, yet you all are so much better, and have something worthy of being told, while he is full of sin and self. He believes that God is just, and has a set

time for all things, and although he is trying to wait that time of the Lord, there is a dreadful warfare within. He says that self is his worst enemy, and he has no power to get rid of self. He has found that God alone can help him.

Well, I must close. I hope you can read this. I do not want you to go out any more until the weather is better, although we love you and miss you, as you well know. If you can only drop us a line of such as the dear Lord has given you, we will be fed by that, and greatly comforted. May God ever be praised by all you dear people, who are his elect through mercy and forgiveness, is the prayer of a little unworthy friend,

GERTRUDE SHOCKLEY.

FRANKLIN, Ind., Jan. 11, 1912.

DEAR BRETHREN:—Inclosed find two dollars to pay my subscription to the SIGNS for one year. I have done without it, feeling that I was not able to pay for it. I have not seen a copy since June, 1910, but have read and reread my old ones. I have wanted to take it very much, but felt, being all alone, that I needed all the money I could lay up as I grew older. Last night as I mused, the sweet thought came to me that the Lord would provide. Blessed be his holy name, he has provided, and I have seen the hand of Providence working for me in many special ways, and my faith is that he will ever provide a way for me while it is his will that I stay in this world of sorrow and affliction. I have read many good letters of comfort and consolation from the dear brethren and sisters, which often have been blessed to me. I would love to write to them again, telling them that they express my feelings so well that it strengthens my hope, for often I feel that I cannot be a

child of God, I feel so unworthy of all the love and joy that my dear Lord has given me. Would he send his Spirit into our hearts crying, Abba, Father, if we were not his children? As I said, I would love to write, but when I read over one of my poor letters I always feel that it crowds out something better. I desire to tell brother Chick how precious his editorials have been to me in the dear old SIGNS. I have been reading in June 15th, 1910, upon, O Lord, thou art the potter, and we are the clay. This has been so precious; I read it often, and tears of joy roll down my cheeks. I have thought, Such a poor, sinful being as I going to him so often with my cries and groans for mercy; it seems as though he must get wearied with my continual pleading, yet my faith looks up with all the dear saints, and cries, Thou art our Father. This, dear brother, has been your experience, and therefore you were enabled by it to comfort us with the same comfort wherewith you were comforted of God. I enjoyed reading your editorial in April, 1910. When I came to where you said, "What does it mean?" I said, Surely it means that his not forgiving is in the sense that he will withhold his joy, and the evidences of his forgiving love from them, and as I read on, you presented the same idea. My letter is too lengthy now, but there is one more editorial which seems to me to be the best of all, in June, 1910, upon "The deep things of God." O how it extols our God, who is omnipotent, high and lifted up, and who rules in the army of heaven and among the inhabitants of the earth. Where is there any place for man to rule independent of God's purposes? I once was not reconciled to believe thus, but O how I love to read what is written upon these hard points of doctrine, as they are

termed sometimes. It fills my heart with a reverential awe when I meditate upon the attributes of Deity; he is omnipotent in power, the sovereign Ruler of the universe, having all power in heaven and in earth. He works all things after the counsel of his own will. He speaks, and it is done; he commands, and it stands fast. All these attributes are plainly ascribed to him in the Scriptures; predestination and election are also plainly taught in the Scriptures. How can any child of God desire to avoid them? It is written, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son." They are elect according to the foreknowledge of God. How blessed that our future destiny was fixed in eternity, and not left, as the world says, to depend upon our works in obeying the Lord in order to get to heaven. If they are like me they have no good works to base such hope upon. O then let us look away from our unprofitable lives to that supreme Being who, as we hope, chose us in Christ before the foundation of the world, having predestinated us unto the adoption of children by Jesus Christ. The hardest points, as they call them, seem so plain to me; predestinated unto adoption, according to the eternal purpose of God, which he purposed in Christ Jesus. O what a solid foundation for a poor sinner's hope, and yet how many want to avoid it, and some dear, humble saints also feel this way. I hope that more will write upon the doctrine called "the deep things of God." As you have said, all are deep things. Why he chose his people to be heirs of heaven, is one of the deep things, too deep for human comprehension. O it is my greatest joy when my heart is permitted to look

away from self and to meditate upon these strong Bible truths.

I did not think of writing so much. I fear that you cannot read what I have written to-night, as my eyes are poor; but my mind seems taken away from my poor, sinful self, and placed upon these blessed Bible truths, and I wanted to write about them. O dear watchmen, one and all, upon the walls of Zion, proclaim them for the profit of the poor.

Your unworthy sister in hope,

SOPHRONIA B. THOMPSON.

WALKER, Oregon, Jan. 26, 1912.

ELDER H. C. KER—DEAR BROTHER:—I have a feeling to write you, and yet a hesitancy to occupy your time, that I know is very busily used in your great labor of love. I have very little idea of the strain of such a responsible position as an editor of such a paper as the dear old SIGNS, which God has surely included in his gifts for the edifying of the body, that ye be no longer children tossed to and fro, and carried about with every wind of doctrine. It is not infallible, as are the Scriptures given by inspiration, yet the oneness of doctrine from its initial number, and its accord with the Scriptures in the doctrine of divine sovereignty which the Scriptures make plain, is the supreme object of time and timely things. He says, Isaiah xlv., that they may know from the west, and from the rising of the sun, I am the Lord, and there is none else, there is no God beside me. I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things. And the four and twenty elders (Rev. iv. 11,) said, "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." There

is some complaint that too much is said about God's sovereignty (predestination), but to those who have been in the horrible pit and in the miry clay of human effort every time we raise one foot to place it on a supposed condition the other only sinks deeper, until our utter helplessness is plainly seen; then if our feet are taken out and placed upon a rock, to such, who know the need of a sure foundation, the rock cannot be pictured too solid. He is the Rock, his work is perfect, for his ways are judgment; a God of truth, and without iniquity; just and right is he. We every one have a thousand times more burden than our poor, finite selves could ever bear except for his tender care and longsuffering toward us, if he were not a very present help in every time of need. There is so much of common interest along this rugged pathway that there is at once a bond of sympathy awakened from our inward man, an immediate feeling of acquaintance whenever we hear a poor wayfaring man relate even a few incidents of the journey, and it does us good to go through the blessed old Book of books, and follow the blessed old servants, not only beside the still waters, in green pastures, &c., but also as men of unclean lips, dwelling among a people of unclean lips, and beholding the King, the Lord of hosts, who was afflicted in all their afflictions, "and the angel of his presence saved them: in his love and in his pity he redeemed them: and he bare them and carried them all the days of old." He said, In six troubles I will be with thee, and in the seventh (the full number) I will not forsake thee. Yes, he has traveled the thorny path, and his infinite wisdom has marked every obstacle, passed through the depth of every dark valley, even to the cold, dark tomb, conquering

the last foe, triumphantly ascending to his Father, as he said to one, My God and your God, and he left the blessed promise: "Because I live, ye shall live also." Though he were a Son, yet learned he obedience by the things he suffered, and why not we poor, sin-cursed mortals? Whom the Lord loveth he chasteneth. We are ever prone to forget God and look upon man, but cursed be man that trusteth in man, or that maketh flesh his arm. Do you not believe one who is so vain needs to be cursed with chastening to burn up the dross, sift out the wheat? Paul suffered many things from nearly every earthly foe, shipwreck, stripes, beasts, robbers, false brethren, bonds, &c., and he said, I die daily; and thus he was purged of dross, hay, wood, stubble, sifted from the chaff, and his faith in God, who alone is able to sustain us, only grew brighter, and he declared, "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." We are often forewarned of the certainty of afflictions. Peter said, Brethren, think it not strange concerning the fiery trial which is to try you. Jeremiah said, "Ah! Lord! God! Behold, I cannot speak; for I am a child." But the Lord said unto him, "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak."

Brother Ker, I know your task on the editorial staff of our dear old family paper is like all of the rest of our tasks, much more than we can accomplish, only that it has many complications the rest of us do not have to contend with, and if I could I would be very glad to speak a word of comfort and encouragement, but I know of nothing better than to lean

heavily on the strong arm of your Elder Brother, who will never leave nor forsake you. If God be for us, who can be against us? Even our own sinful inclinations cannot separate us from the love of God, who loved us and gave himself for us. When we are in the dark valley and cast down in spirit our vision cannot rise to the next mountain top, but he leads us by a way we knew not and in paths we had not known. God has ever blessed his people, who are fortunate enough to read the SIGNS, with an able ministry to direct it to their comfort and upbuilding. I have very much enjoyed reading after every one of you. Elder Chick has again and again written to my full comfort on various subjects that were puzzling my mind, and yet I am always sorry when I fail to see "K" in the paper, for your writings have been of particular interest to me, next to Elder Gilbert Beebe's, because some way I seem to have traveled more of the same road, or rather noted the same waymarks. I have often thought of asking your views on various subjects, but have generally found my desires gratified without making the request, and have felt it better not to thus distract your attention from the things that occupy your mind.

I realize this letter, like myself, is far from what I would desire, but I always find my feeble mind and stammering tongue entirely lacking in words to ascribe power and glory to His holy name. But when the dark glass is removed, if it be our happy lot, when a thousand years are passed and gone there will be no less days to sing God's worthy praise than when we first begun.

Your very unworthy brother, I hope,

G. O. WALKER.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1912.

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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JOHN XIX. 10, 11.

"THEN saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin."

Our dear aged brother, E. D. Varnes, of Farmington, Ill., asks that we give such thoughts as we have concerning the words embraced in these two verses. "Thou couldest have no power at all against me, except it were given thee from above." In replying to this request it seems to us impossible to separate the words that were in our brother's mind from the other expressions contained in these two verses, and therefore we have quoted them all. Jesus had been betrayed and arraigned before the high priest Caiaphas, and by him sent to Pilate. The Jews who brought him to Pilate had not entered into the judgment-hall, as the passover was at hand, and they feared lest they should have been defiled, and so be cut off from eating the passover. How quick they were to see the danger of ceremonial defilement, and how zealous they were to avoid it, while yet they thought little of their inward defilement of heart and conscience. Their righteousness was

that of forms and ceremonies, but not that of justice, judgment, truth and mercy, and all other good fruits. They were careful to avoid ritual defilement, while at the same time plunging their very thoughts and passions into the vilest of injustice and rebellion against God. So they would not come into the Gentile judgment-hall, while at the same time they were paying court to the author of all lies and blasphemy. Their cry before Pilate was, Crucify him, crucify him. Pilate said, I find no fault in him, take him and crucify him. They said, By our law he ought to die, for he made himself the Son of God. Then, we are told, Pilate was sore afraid, and went into the judgment-hall, and said to Jesus, Whence art thou? But Jesus gave him no answer. We need not stop here to ask what was involved in this question of Pilate, nor the reason why Jesus gave him no reply. It is sure that Pilate was not sincere in his inquiry, and it is sure that had the blessed Jesus told him the truth, there was no understanding in him which could have taken hold of the reply.

Second. Pilate said unto him, Speakest thou not unto me? The question means, as it seems to us, Dost thou disregard me, your ruler? Hast thou no respect to me as the ruler of this country, and as thy judge? Then follows an appeal both to hope and fear. It is clear that he did not comprehend that this was the Son of God indeed. Had he done so he would have known that neither the hope of saving his life nor the fear of losing it could have any weight with Jesus, and Pilate did not, as it appears to us, speak here simply as a man, but as a ruler and judge, in whose hands life and death had been placed, as it was in the hands of all rulers in olden times.

He would say this, Knowest thou not that I am the appointed ruler here? If I shall speak the word thou mayest be free, and if I speak the word thou shalt be crucified. Had Jesus been only a man there would have been great weight in this appeal. Had his mission been simply one of time and of the earth, he might well have taken counsel of prudence and have sought the favor of his judge. Pilate saw no higher than this; but the Son of God was raised up above all selfish, earthly considerations. His mission was not to secure the dominion over nations and tribes, such as Rome held at that time, he came to redeem men from sin and from everlasting death; he came to deliver men from a worse than human slavery. All this Pilate could not understand, nor did the people of the Jews understand, because they did not know they fulfilled the will of God in crucifying the Son of man. For we are told that had they known that he was the Son of God indeed, they would not have crucified him. We see here the wisdom of God in keeping this knowledge from them, that His purpose might be fulfilled by them.

Third. Jesus replied, "Thou couldest have no power at all against me, except it were given thee from above." Surely these words are plain. They mean, evidently, first, that whatever of personal power or influence he had to wield in the matter was from God. Second, that whatever authority he had, as the appointed ruler, this was also given him of God; whatever his decree might be, whether for or against the dear Redeemer, it was not of himself, but of God. The word "power" here cannot be confined to either his personal influence or to his standing as the ruler and judge in that nation. True, these were his, as much as

they belonged to any man, but the words evidently mean that in this particular case of his dealing with Jesus, whether for loosing him and letting him go free, or condemning him to death, the supreme power was not his, and he could not have sentenced Jesus, either to life or death, except this power had been specially conferred upon him from above. Jesus spoke calmly, without railing, he knew the mind of the Father from whom he had come forth, he had come to earth for this very end. Thus it was written, and thus it behooved him to suffer, and to rise again from the dead the third day. This was the appointment of God from eternity. Had this not been so, no man could have laid hold upon him, and as this was so, not all the entreaties nor remonstrances of his loving disciples could turn him from the way that was set before him, and so when Peter would have said, "Be it far from thee, Lord: this shall not be unto thee," the blessed Lord said, "Get thee behind me, Satan; * * * thou savorest not of the things that be of God, but those that be of men." No human power could hasten this decree, and no human hand could retard it. The multitude could demand his death, and the disciples could seek to hinder this dreadful end, but neither the one nor the other could affect the purpose of God in the matter one hair's breadth. Jesus, therefore, did not fear men, he did not need to fear what men could do unto him; all, all was in the hand of his Father in heaven; all, all was from above; all, all was the fulfillment of the divine decree, and so, very calmly, Jesus replied, "Thou couldest have no power at all against me, except it were given thee from above." Was the crucifixion then of heaven, or of men? It was of both. Pilate gave consent that he should be

crucified, but high heaven had decided that this should be from the countless ages of eternity. Pilate yielded through weakness to the demands of the Jews. The Jewish rabble indeed demanded his death, threatening Pilate with an appeal to Rome against himself as a traitor, and so in sin did they proceed to the destined end, but, after all, neither of them could have had any power at all in the matter except it had been given them of God. Men decreed his death indeed, but Jehovah had decreed it endless ages before. It is not supposable that men who loved him and possessed the Spirit that was in him would ever have crucified the dear Savior. If men were to be concerned in this matter at all, it must be they who were enemies and haters of his words and works, and so the infinite love of God to sinners met here the well-nigh infinite evil that is in the hearts of men, and wrought through that evil the fulfillment of the purpose to save sinners. Here is indeed a mystery; the mystery of godliness and the mystery of iniquity, both fulfilled in the betrayal and crucifixion of the Redeemer of men. Sin in the hearts of men, manifesting itself in hatred, envy, jealousy and rage against the Holy One, is made to fulfill the holy decrees of a just God, and yet holiness is no less holiness and sin is no less sin.

Fourth. Let us consider the closing sentence for a little: "Therefore he that delivered me unto thee hath the greater sin." There can be, as it seems to us, no question that he who had the greater sin was the high priest, Caiaphas, for it was he who delivered Jesus unto Pilate. (See chapter xviii., verse 28.) Some things seem apparent in these words. The first that occurs to us is, that as Caiaphas is said to have had the greater sin, it is manifest that in Pilate was some sin.

Jesus does not here refer to that natural depravity of heart which is the same in all men, seeing that all men are sold under sin, and all men are filled with enmity against God by nature, according to the testimony of the word, but he does refer to the special actions of these two men upon this occasion. While we all, as Old School Baptists, believe and teach the total depravity of all men, from the testimony of the Scriptures, yet we all also speak of certain words or deeds of men as being worse than the words or deeds of other men. We say that murder is worse than theft; ingratitude to parents, or to those from whom we have received great benefit, is worse than indifference to strangers. Jesus himself recognized this difference when he taught that those who knew their master's will, and did it not, should be beaten with many stripes, while they who did not know their master's will, and did it not, should be beaten with few stripes. This is all in the way of God's dealings with men in their relation to the things commanded of them in their outward life. All this says nothing about the natural state of the heart, which elsewhere is declared to be deceitful and desperately wicked. Pilate and Caiaphas were both unregenerate men, having neither of them any love to God nor faith in his Son, but Pilate was of the nonprofessing world, while Caiaphas was a religionist, full of the pride and vainglory of the self-righteous. Pilate cared not whether the religion of Jesus lived or died; like another ruler, he cared for none of these things, he had no hatred against the person or the faith of Jesus Christ; but Caiaphas was filled with malice and hatred, because this man had denounced the religion of which he was the outward head. Right here is one difference to be

seen between true and false religion. He who is filled with a vainglorious religion becomes angered when his religion is assailed, while he who possesses true religion pities and prays for that one who opposes and denounces his religion. The Pilates of this world despise this true religion, counting it as worthy of no notice, either of praise or blame, while the high priests and the rabble of a false religion are filled with hatred against those who profess it. Thus we are taught that both Caiaphas and Pilate had sin in this matter, but the high priest had the greater sin; his sin was mingled with the venom of hatred and anger against the Son of men, but Pilate felt no hatred or malice; he would have gladly saved the Redeemer from death, but feared the rage of the people. Pilate indeed had the sin of condoning an injustice, of yielding one to death in whom he had found no fault, but there was no hatred or malice in his heart, but rather pity for this great sufferer. He was weak rather than malicious, but he that delivered Jesus to him was filled with maliciousness. It is in this, as it seems to us, that Caiaphas had the greater sin. But now we come to consider for a moment the fact that there was sin in them both. How wonderful is the language of Peter in the second chapter of the Acts: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Also see Acts iii. 17, 18: "And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." Also that other language in Acts iv. 27, 28: "For of a truth, against thy holy child Jesus, whom thou hast anoint-

ed, 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." We have heard it claimed, ever since we could remember anything, that when men did what God had predestinated or determined before to be done, in that thing sin could not be laid to their charge. On the other hand, we have all our life heard it claimed that the predestination of God could not be in any sin which is laid to the charge of men. In the days when we used to feel more like entering into argument with men upon these things than we have of late years we have referred to these Scriptures as proving that here, at least, was one sin laid to the charge of men, in the words of an inspired apostle, which yet our God had determined before, or had predestinated, and we have ever felt that it was not ours to seek to bring down to our own reason or to the reason of other men the harmony with each other of the two things declared in these texts, viz., the sin of man on the one hand, and the purpose, the determinate counsel of God, on the other hand. We do not desire to attempt to do this now, but we do insist that we all ought to receive both these statements at their full value, and leave all the rest with God.

We now leave these thoughts with our dear brother and with all who may read them. 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.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

FAITH.

DEAR SIR:—Not having been a reader of your paper, I may in the following question repeat one which during your editorial labors you have often had propounded. It is on the subject of faith. Will you, or some of your correspondents, be so kind as to give your views on the proposition whether the creature can or does have anything to do with the creation or operation of his faith, or whether it be the exclusive gift of God? If your time and space will permit, your answer in the SIGNS OF THE TIMES will be very welcome.

Very truly yours,

R. W. MONROE.

EVANSVILLE, W. Va., Jan. 25, 1865.

By faith, we presume our correspondent means evangelical or gospel faith, that faith without which it is impossible to please God. According to Webster, and other standard lexicographers, the term may be variously applied, and the Scriptures speak of the faith of God, the faith of Christ, the faith of God's elect, and also of the faith of men, of devils, of living faith, and of dead faith. The Spirit of inspiration has through the apostles particularly described the origin, nature, power and vitality of the faith of the gospel, as faith that works by love and purifies the heart, which subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness made strong, waxed valiant in fight, and turned to flight the armies of the aliens, &c. From all that is said in the Scriptures of true, living and triumphing faith, we may infer that there is in the world a spurious, false, lifeless and deceptive faith, or what is called faith, and so received and regarded by the religious world. In the creation and operation of the faith of men and of devils, men and devils have much to do, and we need

only to sum up their own testimony to show that it is a creature of their own; indeed, it bears their image and their superscription. So indeed they seem to understand it, and to speak of it as something which is required of and to be produced by ungodly sinners, as a price or condition of salvation. As in their appeals to the unregenerate, they represent that however destitute sinners may be of faith, they can originate it if they will, and that, too, without much cost or labor. It has often been asserted by their preachers that it is as easily produced as for a man to turn his hand over. The very presentation of the appeal of our correspondent for our views affords evidence that the power of the creature to create faith, and when created to put it in motion and control its operation, is contended for by many, and it is well known to be a cardinal doctrine in every Arminian work-mongrel creed. Of that kind of faith it would be folly for us to deny the power of creatures to create and manage. The machinery of antichrist is apparent to every intelligent observer. History points us to ecclesiastical councils, in solemn convocation from time to time, under the protection of human powers organized expressly for the purpose of making creeds, to be enforced by pains and penalties, flames and faggots, racks and tortures, upon the children of this world, and their humanly devised creeds are received by millions as saving faith. In modern times, and in our own country, the machinery for the manufacturing of faith and piety embrace infant schools, Sabbath Schools, Bible classes, catechisms, scientific lectures, Theological Seminaries, and even our public district schools are almost universally used for the same deceptive purposes. All these, beside the drilling, forging

and blowing, so common at excitement meetings, anxious benches and other means-using appliances, are in requisition. The kind of faith engendered by the power and ingenuity of men, by whatever means, mode or machinery, like the idols of the ancients of which we read, is destitute of vitality. There is no breath in the midst of it, unless it be the inspiration of delusion, fanaticism and will-worship, breathing slaughter against the cause and people of the living God. According to the solemn predictions of inspired wisdom, the faith of antichrist in the last days should be greatly facilitated by signs and lying wonders, and by all deceivableness of unrighteousness in them that perish, because they receive not the love of the truth, that they might be saved. "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."—2 Thess. ii. 11, 12. (See also Rev. xiii. 12-14.) But the faith of which we understand our friend to inquire is as distinct and opposite to the faith of men and devils as holiness is opposite to and distinct from sin, as heaven is from hell. No creature can have anything to do, or in other words, can do anything in its creation or its operation.

First. No creature can have anything to do in creating it, because we are expressly told in the sacred record that Christ is the author and the finisher of it. (Heb. xii. 2.) This declaration leaves no room for creatures to operate in its creation. He who is the author is also the finisher. As in the creation of the world, God began and God finished the work, leaving no other beings room to claim that they had participated in its creation, so creatures are equally excluded from

participation in the creation or production of the faith of the Son of God. He did not merely begin, and leave creatures to finish the work, for all his works are perfect, and that which is perfect cannot be improved. 1. Creatures, or created beings, are natural, all their powers and perceptions are natural, and must fail to comprehend or perform spiritual things; and faith is a spiritual and vital principle; it is therefore beyond the sphere of creature agency. All the faith that men can create is like themselves, natural. As a spider cannot spin a web from any material that it does not possess in its own filthy bowels, so the faith produced by creatures is not in whole nor in part the faith of the Son of God. 2. The faith of the gospel is spiritual, for it is the fruit of the Spirit. (Gal. v. 22.) All fruits of the Spirit must be spiritual. That which is born of the Spirit, is spirit. (John iii. 6,) and the faith of the saints is born of God, (1 John v. 4,) and it must therefore be spiritual, for being born of God, it must possess the life, power and immortality of God, and therefore is able to, and does overcome the world. 3. Creatures can have no part in the creation of the faith of Christ, nor can they even bring themselves into possession of it, or under its power, for the apostle positively declares that it is not of themselves, but it is the gift of God; not of works, lest any man should boast. (Eph. ii. 8, 9.) 4. If it were the creature or production of men it would be the property of men, whereas the Scriptures declare that it is the faith of the Son of God. Gal. ii. 20: "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." Paul had not therefore had anything to do in its creation. Again, it is called the faith of God, (Rom. iii. 3,) as it

could not be called if it were of the creature. The second inquiry submitted is, whether the creature can or does have anything to do with the operation of his faith? The answer to this, as well as the other inquiry, must depend on what is intended by "his faith." If the creature is a member of Christ, and, like Paul, living by the faith of the Son of God, then, as a member of the body of Christ, the faith of the Son of God is his faith, for of Christ's fullness has he received, and grace for grace, because Christ in all his fullness is given to be the head over all things to the church, which is his body, and the fullness of him that filleth all in all. In this relation the faith of the Son of God, as the life, righteousness, sanctification and redemption of Christ, is his, and he is the author and finisher of his faith. As there is but one Lord, so to the head and body of the church there is but one faith and one baptism, and the redeemed of the Lord shall all come in the unity of the faith and knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ. (Eph. iv. 5, 13.) Having already shown that the faith of human origin must be operated by the power which gave it being, we shall now consider the inquiry to be concerning the operation of the faith of the Son of God, as existing in the children of God. To answer the question then requires that we consider, What is faith? And what are its operations? And by what power are they controlled? 1. The faith of which we now speak is the substance of things hoped for, the evidence of things not seen. (Heb. xi. 1.) It is that living principle in the quickened family of God which realizes and actualizes to them those spiritual things which no human power or discernment can comprehend, by which the saints "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."—2 Cor. iv. 18. Even as Moses by faith endured as seeing him who is invisible. (Heb. xi. 27.) It is to the child of God what the eye is to the natural body. As our natural eye beholds natural objects which we could not see without the eye, so faith looks within the veil, beholds the light of the knowledge of the glory of God in the face of Jesus Christ, and makes real to us that which without vital faith would only be at the best a vain speculation. It is through faith that the Spirit reveals all spiritual things to the saints; while here we live by faith, we walk by faith and are kept by the power of God through faith unto salvation; hence it is evidence of things not seen, things which the eye hath not seen, things which the vulture's eye hath not seen, which God hath hidden from the wise and prudent, but hath revealed to the faith of his children. 2. The operations of faith are confidence in God, reliance on his counsel, wisdom, goodness and grace, perceptions of his power and glory, confident trust in his gracious promises, discoveries of his dealings, the revelation of Christ in all his Mediatorial fullness and glory, a clear apprehension of his truth, and of all things pertaining to his purpose and grace in the salvation of his people. Faith also in its operation suppresses fear, triumphs over doubts and infidelity, strengthens and confirms the christian's hope, overcomes the world and all worldly powers and influences which war against the soul. It glories in the cross of Christ, it discovers and points out the pathway of holiness, directs to the throne of grace,

inclines those 'who possess it to follow Christ in his ordinances,' to obey him in all his precepts and makes them dearly love his service. It inspires courage to face the enemy, to endure hardness as good soldiers, to suffer the loss of all things and to count not their own lives dear unto themselves, so that they may finish their course with joy. The operations of faith are most gloriously exemplified in the cloud of witnesses presented in the eleventh chapter of Hebrews, in the patriarchs, prophets and men of God, from the days of Abel until the apostolic age, and from that period the subjects of this holy faith have known and testified of the power and triumphs of faith over all the opposing powers of darkness in their lives and in their deaths. How often have some of us witnessed the powerful operation of faith making the dying bed of the saints feel softer than the downy pillow, in disarming death of all terror and the grave of victory, lighting up the otherwise dark, dreary and gloomy passage with immortal radiance and refulgent glory. These are what we understand to be some of the operations of the faith of the Son of God, as it operates in and upon the saints until they shall need to walk by faith no longer; until

"They shall see and hear and know,
All they desired or wish'd below,
And every power find sweet employ
In the eternal world of joy."

3. The power which conducts the operations of faith must be at least as great as the faith and its operations are. As we have seen that this faith of the Son of God, which is born of God, overcomes the world, if we believe the testimony we cannot admit that the world has any power to control its operations. As there is a divine power in faith, as it is the faith of the Son of God, the faith of God, as well as the faith of

God's elect, it cannot be governed or controlled by any power out of itself. Even the christian who has often felt its power, labors in vain to control its operations. God, its author, has ordained that it shall be tried, for the trial of it is precious, and shall result in its final victory and his declarative glory. The christian would naturally desire to be always exulting in its victories, or rejoicing in its discoveries, dreads, but cannot prevent, the fiery ordeal by which it is to be tried. The christian to whom God has given the precious faith of his dear Son, although he has no power to create or control it, yet has much to do with its operations; but let us understand, although he cannot govern its operations, he can and must be governed by it. He cannot exercise faith, but faith can exercise him. This much he has to do with the operation of faith: he has to feel it, to love it, to cherish it, to testify of it, to be led by it, to walk by it and to live by it. Yea, the children of God are called to contend earnestly for the faith which was once delivered unto the saints, and labor to suppress all their carnal corruptions of the flesh which are at war with it, by crucifying the old man with its affections and lusts, and when the powers of the flesh seem to prevail, and doubts, and fears, and darkness, and temptations make them tremble and faint, they then have something to do; they are constrained to cry out, in the full conviction of their own weakness and inability to exercise faith, Lord, increase my faith. Lord, I believe; help thou my unbelief. Thus acknowledging that God's power in keeping them is through faith unto salvation.

In conclusion, we will give some discriminating marks by which the honest inquirer after truth, if God has given

him an ear to hear, and a heart to understand the truth, may distinguish between the faith of the Son of God and that which can be produced by men. The true is born of God, and lives and abides with hope and charity in the hearts of God's quickened children; the false is a bastard, and shall dwell in Ashdod. (Zec. ix. 6.) The true is a living or vital faith; the false is dead, or totally destitute of spiritual life. The true conquers the sinner and prostrates him as a willing and joyful captive at the feet of Jesus; the false is conquered by the sinner, and wholly under his control and management. The true humbles its possessor before the majesty of the Lord; the false inflates with pride and self-importance. The true is immediately from God; the false is from the devil. The true leads the child of God through great tribulations up to the paradise of God; the false leads down to the chambers of death. The true makes the penitent publican stand smiting on his breast; the false inclines the Pharisee to boast of his own works. True faith inclines the heart to listen to what God the Lord has said, to believe what God has said and to rely alone on what God has done for life and immortality. False faith leads men to reject the testimony of God, to trust to their own vain imaginations and rely upon their own works for acceptance with God. True faith works by love, and purifies the heart; false faith works by the carnal, depraved impulses of the mind, which is enmity against God, not subject to the law of God, neither indeed can be. True faith stands not in the wisdom of men, but in the power of God; false faith stands in the wisdom of men and in the power of darkness, of free-will and human agency. True faith relies on what God

has done; false faith on what men intend to do. True faith looks for redemption, justification and acceptance with God, through the blood and righteousness of our Lord Jesus Christ, while false faith confides in human merit, self-righteousness and will-worship. True faith feeds on every word which proceedeth out of the mouth of God, while false faith thrives upon false doctrine, false philanthropy, false worship and feeds and fattens on its own flesh. The faith of the Son of God leads those to whom it is given to his church, his people, his ordinances, his precepts and his examples, but false faith leads men to seek the society which is more suited to their depraved taste, and which they find in the various branches or departments of Babylon. True faith purifies the heart, but false faith vitiates the heart, and fills it with envy, wrath, hatred, malice, revenge, murder, seditions, heresies and all that is vile and abominable.

MIDDLETOWN, N. Y., May 15, 1865.

NO MORE LARGE HYMN BOOKS.

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

MARRIAGES.

By Elder Silas H. Durand, March 2nd, 1912, at the home of the bride's parents, in Ivyland, Pa., Walter Carrell and Bertha Wells Hobensack, both of Ivyland, Pa.

By the same, at the home of the bride's father, Southampton, Pa., March 20th, 1912, Gilbert Beebe McColl, of Winnipeg, Manitoba, and Edith Pusey Durand.

By Elder T. M. Poulson, March 3rd, 1912, at the home of the bride's parents, Mr. and Mrs. Lemuel Brittingham, John H. Powell and Miss Mary W. Brittingham, both of Wicomico County, Md.

OBITUARY NOTICES.

Elder William Morpew had been a member of the Old School Baptist Church since 1846. He first united with the Bethel Church, in Fulton County, Ill., in 1846, by experience, and was a member of that church until 1867; he then moved to Warren County, Iowa, and united with the Otter Creek Church by letter, and was ordained to the ministry in 1868. He was pastor of that church until 1885. He stood firm for the cause of the Old Baptists. In 1897 he moved to Laclede County, Mo., and joined Pisgah Church. In November, 1899, he came to Minnesota, locating in Garden City. He and Elder Garrett Murphy and others organized a church called Lime Creek, in which he held his membership until he was called home, March 5th, 1912. As he had requested that none but an Old Baptist should preach the funeral sermon, there was no sermon, but a reading from 2 Corinthians v.; also hymns 406 and 404 (Thompson's hymn-book) were read (there being no one present who could sing them). He was a sufferer from heart trouble and Bright's disease for a great many years, and was blind twenty-three years. The last two days of his life were mostly spent in untold pain. When a few minutes before death his pain ceased, he offered an earnest prayer to Almighty God for deliverance from earth and earthly things, passing away without a struggle and wearing a smile of contentment, which was a relief to the bereaved ones.

M. MORPHEW.

GARDEN CITY, Minn., March 8, 1912.

Green Woodrum, our dear father, was taken from us by death March 4th, 1912. While it filled our hearts with profound sorrow, we rejoice in the Lord for the bright hope he left us of a life beyond this vale of tears. He was born Dec. 20th, 1839. In 1860 he was married to Letha Griffith; to that union were born three children. In 1866 this loving wife was taken from him. In 1867 he was married to Mary F. Estep; to that union were born six children (of which the writer is one). In 1878 this dear wife was also taken from him. Late in the year 1878 he was married to Louisa H. Dolin; to that union were born eight children. He was a soldier in the Confederate arm in the war of 1861-1865. He had been all his life, up to the last ten years, a physically strong man, but about ten years ago he became afflicted with rheumatism, which gradually grew more and more annoying until his death. His early life was, as he said, spent in wickedness and sin. In 1872 he, together with his second wife, professed a hope, and united with the Primitive Baptist Church, in which they both lived and died. The last ten years, as he said, although afflicted, were the happiest of his life. The writer thinks he never saw stronger faith; nearly all his talk was of the goodness of God. He

would praise the Lord in the highest. "I know my Redeemer liveth. Tongue cannot express my happiness in the Lord. I am ready when he shall call me. I would not give my hope for all the riches in the world. Farewell, dear wife and children, do not grieve for me, for I am at peace with my God and Savior." These are some of the many cheering sentences of his last days. He was a firm believer in the doctrine of foreordination, election and predestination, as set forth by the Primitive Baptist Church. He would say, "I know my name was written in the Lamb's book of life from the foundation of the world." As a proof of his belief he would relate time and again visions or dreams. When a boy he saw a vision of the end of time and the judgment (which was published in the SIGNS July, 1909,) and he was one to stay with the Lord. He told us a vision he had a little over three years ago, as follows: "I saw a level plain fair and bright that shone with a dazzling brilliancy. I saw a path which led up the hill; I entered it, and traveled until I came to an old tree, and on this tree were three black knots." He told us that to his mind the tree represented himself, and the three black knots represented three years of his remaining life in pain. He told us he would only stay with us three years. The three years were up in September, and he died March 4th following. He is survived by his third wife, Louisa, who is a devoted christian. He said, "Tell the brethren what a good christian wife I have; how good she is to me in my afflictions." She is a member of the Primitive Baptist Church, and has a very bright experience.

J. C. WOODRUM.

Sob, W. Va., March 19, 1912.

Mrs. Susan C. Utterback died at the residence of her son-in-law, Mr. J. F. Cockrill, near Warrenton, Fauquier Co., Va., March 3rd, 1912, aged 83 years, 3 months and 9 days. Another aged pilgrim from the little afflicted band at Broad Run, Va., has been gathered home, whose departure makes the world seem more lonely and desolate. The subject of this notice was the widow of brother Wm. Utterback, who died several years ago. Her maiden name was Burgess. She was married in 1850, and became the mother of eight children, six of whom survive her. Sister Utterback was baptized by Elder Joseph L. Furlington, in April, 1875, in the fellowship of Upper Broad Run Church, Va. It is sweet to testify to her faithfulness to the vows she made in baptism. Surely the law of the Lord was in her heart and abundantly manifest in a lowly and humble spirit, leading her to esteem others better than herself. While she was firm and uncompromising in the faith, established in the truth, in the principles of the doctrine of grace, the words of the hymn, "When I turn my eyes within," &c., were peculiarly applicable to her; they characterized her in a marked degree. While

clear in the doctrine of grace, and contending earnestly for the faith as it is in Jesus, she showed the reality of the work in her own soul by a meek and humble spirit, fearing greatly she had no part or lot in the great salvation which seemed so precious to her; denying herself continually, she showed she was a true follower of the lowly Jesus. Such precious souls, while they make no display of great knowledge, or zeal for the truth, when affliction comes upon the church are true as steel, and manifest that they are the pillars of the church.

May God comfort her mourning children and build up the stricken and afflicted church, of which she was a beloved and worthy member.

J. N. BADGER.

MANASSAS, Va., March 22, 1912.

Caroline Elizabeth Schaal, daughter of Adam and Susan Schaal, was born March 17th, 1880, and died Jan. 18th, 1912, aged 31 years, 10 months and 1 day. She leaves to mourn, a kind and tender father and mother, two sisters and three brothers, who were ever thoughtful of her welfare. Caroline was an invalid from infancy, and although her bodily suffering was very great, she never murmured or complained, but often said, "The Lord will take me home some day." And, "The Lord knows me." She surely was taught of Him who said, "I know my sheep, and am known of mine." "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

Funeral services were conducted by Elder C. P. Beadle at the home, Saturday, Jan. 20th, at 1 o'clock, attended by a large number of neighbors and friends.
G. W. HARTSOUGH.

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M E E T I N G S .

The Sidling Hill Church, Fulton Co., Pa., will hold, the Lord willing, a three days meeting Friday, Saturday and Sunday, May 3rd, 4th and 5th, 1912. Those coming by rail will come to Hancock, Md., and notify J. C. Mellott or Jonas Mellott, Needmore, Pa., to meet them there. All who wish to meet with us are cordially invited to come.

H. H. LEFFERTS, Pastor.

The Frying Pan Church, Fairfax Co., Va., has appointed her May meeting to be held, the Lord willing, Saturday and Sunday, May 11th and 12th, 1912, and we invite all to come who wish to be with us.

Trains will be met at Herndon, Va., on Friday evening and Saturday morning.

H. H. LEFFERTS, Pastor.

The Baltimore Old School Baptist Association will, the Lord willing, be held in Baltimore city, Md., beginning on Wednesday, May 15th, 1912, and continuing three days. Those coming to the city on Tuesday, 14th, will go to the meetinghouse, Calvert and Madison Sts., which will be open from 1 to 5 o'clock p. m. Those coming via Pennsylvania Railroad will arrive at Union station. Take any car going south on Charles St., get off at Calvert and Madison Sts. Those coming via B. & O. Railroad will arrive at Camden station. Take car marked St. Paul St. and get off at same place. The friends will meet there to look after the guests, and hope to see a goodly number. All those arriving Wednesday a. m. go to the meetinghouse.

JOSHUA T. ROWE, Pastor.

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SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 80. MIDDLETOWN, N. Y., APRIL 15, 1912. NO. 8.

CORRESPONDENCE.

TEMPTATIONS.

WHEN I was in my seventeenth year I was taught some very profitable lessons by our gracious God. I learned these things through humiliating experiences. I had been given a good hope through grace when just past my fifteenth birthday, and Jesus Christ, who is our hope, has been the everlasting consolation of my soul in every time of trouble, even unto this day. My eyes were opened to see, and my heart to receive the doctrine of Christ, and so did I yearn to know more and more of him that the Scriptures were my companions. I think it would not be exaggeration to say they were my meditation day and night. I trust I was taught of the Lord, and made to understand doctrine. (Isaiah xxviii. 9.) I attained to at least a somewhat comprehensive scriptural view of the doctrine of God's grace declared in the doctrine of election, predestination to glory and unto the adoption of children of the redeemed, and their ultimate glorification in their resurrection to immortality and incorruption at the last day. I saw these things recorded in the Bible, and I had a vital,

experimental understanding of some parts of the doctrine of God our Savior, but in the midst of what looked to me as a growth in understanding, there came unto me, rather there arose up from within me, terrible temptations, and but for the mercy of God I should have gone far astray from the truth and from Jesus Christ. I should have become a veritable antinomian, not one in bare theory, but a veritable vile, practical antinomian. Now these vile heretical imaginations that well-nigh carried me away did not arise from any human suggestions or teachings of men, but they arose from within my own vile nature, inciting me to live after the flesh; that the liberty, or license, was mine to do with all greediness, to sin that grace might abound, to turn the grace of God into lasciviousness. Before saying more I will say the Lord hedged in my ways with mercy, and very graciously kept me from all outward iniquity, and never was my outward life more circumspect than in these early years of my life as a believer in the Lamb of God, but the affections and lusts of my flesh I was beginning to feel in a way that I had not known before, such depravities within me were being shown me, and all around me

in the world I saw the allurements to all that is abominable in the sight of God, and then arose those carnal reasonings upon the doctrine of God our Savior, so that I became for awhile in my theories an antinomian. O, with what gratitude to the Lord I record it again, I was kept from all outward sinful acts. How clearly I was shown in after days that my theories would have changed the truth of God into a lie, have turned the grace of God into lasciviousness. My feet were well-nigh gone, but Jehovah's sovereign mercy held me up and delivered me from the snare. I saw from the testimony of the word of God that he had predestinated his elect unto the adoption of children by Jesus Christ unto himself, and that they were predestinated to be conformed to the image of his Son, and 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, and I saw that the atonement of Christ had forever put away their sins, and reconciled them unto God; that all the sins of all the elect, past, present and future, to the end of their days upon the earth, were laid upon Christ, the Lamb of God, and his sacrifice had made an end of them. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Now my fleshly mind began to reason upon the doctrine, and leagued with the affections and lusts of my flesh the fruit was, (though I hope the Lord had begun a good work in me and that I was a child of God by the Spirit of Christ enabling me to cry, Abba, Father,) that sin as much, and as often as possible for me to do, I

could not exceed in measure, in number and heinousness my iniquities that were laid upon Jesus Christ, the Surety of the new covenant, which he had atoned for by his precious, efficacious blood, and therefore now I could sin as much as I was capable of, for though my sins should ever so much abound, God's grace would much more abound, and all would end well, for did I not believe that I was a vessel of mercy afore prepared unto glory? I am ashamed to think that I ever indulged such thoughts, but I did; the affections and lusts of my flesh were lively, abounding. O what a horrible shame it all is to me! My feet were almost gone: my steps had well-nigh slipped. One bad step prepares us to take other evil steps, so I went on into other abominable antinomian tenets. I said to myself, When Christ died for our sins, God there pardoned, justified and declared his people to be holy, unblamable and unreprouvable in his sight, and since God hath declared in my heart that he hath for Christ's sake forgiven all my iniquities, and that I am justified by Christ's blood, and shall be saved from wrath through him, what need is there now for me daily, and oftentimes hourly, to be praying to our heavenly Father for the pardon of my sins? But I will not relate any farther these wicked theories that took captive my soul for a time, and exercised me until I was in a dreadful state, and but for the delivering mercy of God I should have become as hardened, vile a reprobate as ever lived. But I would speak how the Holy Spirit with gracious, humbling, melting discipline brought me out of these cursed snares and led me into the ways of truth. O how often since then have I cried unto the Lord my God, "Search me, O God, and know my heart; try me, and know

my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." One of the pernicious fruits of these speculators was that sin in all its hideousness became less vile in my sight, but it was in this very thing that my fleshly, pleasing heresies received their first blow that began to crush down and to quell all such damnable theories. What was the blow that gave this deadly thrust to these God-dishonoring delusions? It was this (surely it was the Holy Spirit in sovereign mercy to me, a poor sinner, straying away from the gospel of Christ):

"I saw One hanging on a tree
In agonies and blood;
He fixed his languid eyes on me,
As near the cross I stood."

I mused upon the scene, I went in my faith and fervent love to Gethsemane. O the sufferings and blood of the Lamb of God in Gethsemane's garden and on Calvary's mount! They were brought with gracious power anew into my contemplations, and I saw how terrible, how vile, how cursed, was sin to the dear almighty Redeemer. O what pains, what agonies were his when he made atonement for our guilt, and put away sin by the sacrifice of himself! Did it cost thee, dear Jesus, all this to redeem me from my sins and from everlasting woe? I felt to blush, to sigh, to loathe myself; I felt my heart throbbing with affection, with pity, with grief over him. O how can I sin against thy wounds, thy blood, thine agonies, thy strong crying and tears? I mourned over my felt depravity, and felt, I cannot, I must not, I will not sin; O God, keep me; O have mercy upon me; hold me up; let me not sin; O that I could never, never sin. I had, during this time of temptation, become so bewildered by these wild speculations, (O I had no idea at the time that I was

in confusion, far from it; I thought I was wiser, could see things plainer than ever, that I was getting new light on the doctrine of Christ,) I used to sing,

"The terrors of law and of God
With me can have nothing to do,
My Savior's obedience and blood
Hide all my transgressions from view."

And I read, "Christ hath redeemed us from the curse of the law, being made a curse for us."—Gal. iii. 13; and, "Ye are not under the law, but under grace."—Rom. vi. 14; and I reasoned that I could not come into condemnation, since Christ had died for me, and that God loved me, and would at length bring me to everlasting bliss even though I lived ever so lawless; I concluded that there was no law over the elect, ransomed, the called of God. O it is horrible the snare in which I was held a captive. But it pleased God to show me the folly and wickedness of such carnal imaginations. The Holy Spirit showed me in what new relations believers in Christ are unto God in the new covenant. Therein the Lord says, "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people," and that instead of the redemption of the elect from sin, and death, and hell, and the grave, being a license for them to live lawlessly, to sin that grace may abound, that the death and resurrection of Christ bring them into such gracious nearness to God, it has brought them under such God-glorifying ties. O so amiable are these new covenant relations that the elect, the loved and blood-washed, the called of God, are under everlasting obligations to live in unceasing service and unending gratitude to God. How blessedly the apostle declares it, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are

not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—1 Cor. vi. 19, 20. And do not our hearts respond to this: "Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid."—Rom. vi. 8-15. Yes, I have been taught that if we are truly born of God, believers in Jesus, that they that are Christ's have crucified the flesh with the affections and lusts. (Gal. v. 24.) Then again, If God hath sent forth the Spirit of his Son into our hearts, whereby we cry, Abba, Father, then are we put among the children, we are the household of God, and under the government of our Father in heaven. Jehovah speaks of Christ and they that are his in Psalms lxxxix. 26-34: "He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I

make to endure for ever, and his throne as the days of heaven. 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. My covenant will I not break, nor alter the thing that is gone out of my lips." (See Heb. xii. 5-11.) I have heard it affirmed that Christ, having made his loved and blood-washed people kings and priest unto God and his Father, that these kings were above law. This is an error, for there is but one being, the one only true and everlasting God, the everlasting King, who is not under law. He, the eternal God, the blessed and only Potentate, is the Holy One inhabiting eternity, and his will, his own counsel, his purpose, his wisdom so infinite and immutable, declare his eternity. He is King of kings and Lord of lords, and all these little, these finite kings and their thrones, and crowns and reigning, are in his power; they are, every one of them, subject to the great King, and are, and throughout eternity ever will be, under law to Jehovah, Jesus Christ, the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen nor can see: to whom be honor and power everlasting. Amen. The Lord God omnipotent reigneth! O these other little kings, the loved and blood-washed, the called of Jesus Christ, do very blessedly reign sometimes even now while they are in this world, but sometimes they are naughty, they do foolishly, they are fretful, rebellious, they would reign, O yes,

but according to some other will and wisdom than Christ's. Then there is trouble, they experimentally come down from their thrones, the crown is taken off their heads, God is the Judge, he putteth down one and setteth up another. They are troubled, and brought low, and have to put on sackcloth and ashes. The great King puts them in prison for a season, and there they languish, shut up and they cannot come forth, and instead of wearing their royal robes they are in prison garments (Jeremiah lii. 33), and they come under severe discipline, and only the King of kings can lift up their heads again and place them on the throne, and thus these little kings shall learn, and very willingly cast their crowns at the feet of the King of kings and Lord of lords. How blessed also was my release from that delusion that there was no need to pray for the forgiveness of my sins any more. I know some professors of the name of Christ who never pray. They were never brought with weeping and supplications at the feet of the Almighty. They give their assent to points of doctrine, but they are without God, and without Christ in the world; they are strangers to communion with God. During this time, when I ceased from praying for pardon, I was often sorely burdened with my sinfulness; I loathed myself at times, because of my iniquities, my guiltiness before God made me sigh, but one day I read how Jesus taught his disciples to pray, and then I saw he taught them to pray every day after this manner: "When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And

lead us not into temptation; but deliver us from evil." "For thine is the kingdom, and the power, and the glory, for ever. Amen." The snare was broken, and my sin-distressed heart poured out its sorrow and burden, in confessing my sins and asking him to comfort my soul with that blessedness of the man whose iniquities are forgiven and whose sins are covered. We have redemption through Christ's blood, even the forgiveness of sins, and if we confess our sins he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness. "For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him."—Psalms xxxii. 6. Many other sore temptations I have known, but O the constant love and mercy of God in Christ Jesus has been wonderful to me, a poor sinner.

May the Lord bless what I have written to some tempest-tossed, buffeted child of God.

Your brother in Jesus,

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

CASEY, Iowa, Dec. 4, 1911.

DEAR BRETHREN IN CHRIST:—By request I send you this letter. I am now nearly eighty-one years of age, and have been a subscriber of the SIGNS for more than thirty years, and have written articles for the same. I desire to send you a few thoughts upon the second coming of Christ, and the end of the world. I believe the number seven to be a key to the subject, and the end of the world. See Exodus xx. 9-11: "Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any

work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." Exodus xxiii. 10, 11: "And six years thou shalt sow thy land, and shalt gather in the fruits thereof: but the seventh year thou shalt let it rest." See also Joshua vi. concerning the seven trumpets. See also Rev. x. 1-6: "And I saw another mighty angel come 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: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth [this is the lion of the tribe of Judah]: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." This angel, let it be noted, was clothed with a cloud. So Christ went up to heaven in a cloud, and shall come again in like manner. I will also quote Matt. xiii. 37-43: "He answered and said unto them, He that soweth the good seed is the Son of Man: the field is the world: the good

seed are the children of the kingdom; but the tares are the children of the wicked one: the enemy that sowed them is the devil: the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." See also Revelation, sixteenth and seventeenth chapters, about the seven angels and seven plagues. In second Peter, third chapter, we read as follows: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts [was there ever a time when there were so many scoffers as at the present time?], and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. 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." Before the first day of God was out, the one thousand years, Adam died in the evening of that day as the Lord had said. This is in accord with

the language of Peter. Also see Psalms xc., verse 4. Taking this language, we are now living in the evening of the six thousandth year of the world. I think that the end is near, even at our door. Then the eternal Sabbath begins. Now let us see Matthew xxiv. 3-15: "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. [This has already come to pass.] And ye shall hear of wars, and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall deceive many: and because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." Also see Matt. xxiv. 37-40: "But as the days of Noe were, so shall also the coming of the Son of man be," &c. Was there ever a time since Christ ascended to heaven when there were more wars than have been during the last fifty years?

Witness the awful war between England and the Boers, that between Japan and Russia, between Italy and Turkey, and the wars in Mexico and China. The famines and pestilences are too numerous to mention. There is a great famine in China just now, and many earthquakes have taken place, one of which was in San Francisco a few years ago. "And then shall they see the Son of man coming in the clouds, with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth, to the uttermost part of heaven. Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth her leaves, ye know that the summer is near: so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors."—Mark xiii. 26-29. When Christ shall come again, the saints will rise from the graves, and those who are alive will be caught up in the air, as was Enoch and Elijah. See 1 Thess. iv. 13; Job. xiv. 14, 15. Job. xix. 23-27: "O that my words were now written! O that they were printed in a book! * * * For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Also see Psalms xvii. 15: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." The Lord declared by Isaiah, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the

dead." See also Hosea vi. 2: "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." In Acts i. 9-11, we read as follows: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The whole fifteenth chapter of 1st Corinthians treats also upon this subject. In the gospel of John we read that Jesus said, "Destroy this temple and in three days I will raise it up." But he spake of the temple of his body. When the eternal Godhead left that body it was dead, as dead as any body ever was, but the third day that body was possessed again by the Godhead, and arose, never to die again. Not one of the apostles, not one of the Marys, not one of the disciples, knew him after the resurrection, except as he revealed himself unto them. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."—Rev. xx. 6. "That as sin had reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord." "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." See now Rev. xx. 12-15: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to

their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." But Christ gives his sheep eternal life, and they shall never perish. Had he not given them eternal life, they would have perished. Jesus said, "As it was in the days of Noe, so shall it be also in the days of the Son of man: They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

I remain yours for the truth's sake,
R. S. BANKS.

WILMINGTON, N. C., Jan., 1912.

DEAR BRETHREN EDITORS:—I inclose you a letter which I have just received from brother John L. Hastings, thinking perhaps that it would interest the readers of the SIGNS. I have enjoyed it very much. I remember with much pleasure my two visits among your people and at

your homes. I humbly pray that God's blessings may rest upon you all.

Affectionately your brother in hope,
E. E. LUNDY.

DELMAR, Del., Jan. 17, 1912.

DEAR BROTHER LUNDY:—Your good and most comforting letter has been received, and I was more than glad to hear from you. I have thought many times of you and sister Lundy, and of the pleasant visit I had at your home with you. Because of the many changes we have had in the weather here for the past two weeks, while to-day the ground is shrouded in about five inches of snow, I am reminded of the language of God to Noah just after the flood, recorded in Genesis viii. 22: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." This Scripture has been of great comfort to me at times, thinking of the mighty working of God's hand in fulfilling his word and promise. In the first place, we see day by day, and year by year, these declarations fulfilled in nature. It is just as essential for the cold and the snow and heat and rain to come upon the earth as it is for the air to enter our lungs, that we may live this natural life. Let us have cold, dreary weather in summer and it blights the crops, while if it be warm in winter we see the effects of it by the greater number of insects when summer comes. We are told in the word of God that as the rain cometh down, and the snow, from heaven, and watereth the earth, making it to bring forth and bud, so shall my word be that goeth out of my mouth, it shall accomplish that which I please, and prosper in the thing whereto I send it. This shows that both the snow and the rain fulfill the place designed for them of

God. Man, through the weakness of the flesh, is made to complain of the different changes with which he meets day by day; it is either too hot or too cold, too wet or too dry, and man by nature is never satisfied, and neither would it do for him to be, for if man were satisfied, he would never have any anxiety to do anything in this world. If a man had the power to do as he wills, as some say is the case with him in spiritual things, what calamities there would be. We are told somewhere in holy writ that all things praise the Lord. But one might say, How do the things that lie dormant in the earth praise him, they cannot talk, being dormant? But, my dear brother, can we not see that they do praise him? The rain, the snow, the summer, the winter, the cold, the heat, the plants that grow, the fowls of the air, the beasts of the forest, even the solid mountains of rock and the little rills praise him, and always have. The children of God, who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, see the mighty hand of God in creation, causing all these things to exist, and to fulfill in every place just what he ordained they should, therefore they praise God, and give to him all the glory. All these things are true, and we see them day by day, yet there is something that comes nearer home to us still. While all these things are written in prophecy they point to the gospel day, and are typical of things which should come to pass in the gospel dispensation. To my mind this Scripture which I have under consideration presents a lively type of our spiritual experience. The earth is typical of the earthy tabernacle, the body, and do we not see there all things of which I have been writing? When is

the seedtime? Is it not when the Lord is pleased to stir up this earthy body, and engraft in our hearts the good word of God, which stirs up this earthy, carnal mind as we stir up and prepare our garden before sowing the seed? And after we prepare the soil and sow the seed should we then stop what would be the result? The weeds and thorns would come up and choke the good seed, and there would be no harvest. So, when we have prepared the ground, and sowed the seed, and properly cared for it, and the rains come upon it, in due time the harvest comes. So when the good word of God is implanted in our hearts it is then needful that this earthy body should be stirred up from time to time, that we may grow in grace and in the knowledge of the truth in our Lord and Savior Jesus Christ. Then comes the warm sunlight of God's presence, causing this spiritual seed to bring forth and bud, and the dew comes upon it, and the little, tiny bud is seen glittering in the sunlight. We cannot see it in ourselves, but we see it in others. Then little by little it continues to grow. This is not just a summer plant, it is an evergreen. The storms come upon it, the snow and the rain, the heat and the cold, but it lives on and on. So when the poor, trembling child of God is blessed with the light and sunshine of the Sun of Righteousness he is like the tender plant which the blessed summer sunshine made to flourish and grow, but when the blessed Lord withdraws his presence from him, and the snow and the frost come upon him, he is like the evergreens wrapped in snow naturally. To the children of God whom the Lord has shined upon with heavenly light, is there any light of the sun, moon or stars, or any artificial light, that can compare with the light of the Sun of Righteous-

ness which has shined upon them in the past? I answer, no. Words cannot describe the glorious brilliancy of this light, neither can we describe the dense darkness that one is plunged into from time to time; there is no night so dark that it can be compared with this darkness. One may say, I have seen it as dark as it is possible for it to be. Well, this may be true, there are nights so dark, naturally, that one cannot see his hand before his face, but he rests assured that in a few hours the sun will rise again and disperse the darkness; but there are times in the experience of the Lord's people that not only is the darkness so dense that they cannot see the hand before their face, but also they lose all hope that they will ever see the light again. O what an awful state for one to be in. Neither is there any weather so cold, so stormy, that we can compare it with these frozen, stony hearts of ours. While the weather has been very cold here for two weeks or more, with the temperature down near the zero mark, it is nothing compared with that which I have experienced in my own soul. The warm and pleasant days which come in summer, and cause everything in nature to rejoice, do not bring the comfort to the poor, weary pilgrim that the glorious warmth of God's presence does. Thinking of the many things which could be said here, I will quote a few lines.

"How tedious and tiresome the hours,
When Jesus no longer I see;
Sweet prospects, sweet birds and sweet flowers
Have all lost their sweetness to me;
The midsummer sun shines but dim,
The fields strive in vain to look gay,
But when I am happy in him
December's as pleasant as May."

We are called to pass through these things; but when is the harvest? I will give it as I see it, and if I am wrong in my conclusion, I do not wish you or any

one else to receive it. I believe that the Scriptures were written for our comfort and instruction while in this life, and that the harvest also is ours here. It seems to me that we reap the many blessings which are bestowed upon us while here, and we do not only reap once, but are continually reaping.

Now may the blessings of God's grace be with you, to help you through the weary, many changes that meet you by the way, is the sincere prayer of your unworthy brother in hope,

JOHN L. HASTINGS.

COLUMBUS JUNCTION, Iowa.

BELOVED EDITORS:—I am writing my experience for your disposal. I have read the SIGNS from my earliest recollections. When father would read it to my mother I would listen with rapt attention, though but a child; there seemed a halo in its very name. My experience began in early childhood. When seven years of age I lost a precious little sister. She was dear to me, for she was entrusted to my care most of the time. I would rock and sing to her very tenderly, and when she was taken sick I was more tender than ever, and when she was gone I became irreconcilable. Mother told me she would rise immortal and fair, that God would love her better than we. How healing are the soothing words of mother! These were my first impressions. Time passed on in an uneventful way until I was fourteen years of age. Elder J. C. Beeman then attended our church monthly, and I liked him from the first. Wednesdays were meeting days. One sermon impressed me especially; the text is gone, but his tender words of experience soothed and comforted me, but I was young, and the world looked fair; I thought I could live righteously outside

of the church and enjoy the world also, for it held much to offer. I entered society eagerly; dancing was a social pastime, and at dancing school one night we were to have a supper after the dance. I could scarcely wait, and as we entered the hall one of the girls said to me, "Is not this splendid?" I made no reply, my thoughts were elsewhere and I sat alone for awhile, but being afraid of attracting attention I joined the happy throng. What a mask I wore; my heart was bleeding while my eyes were smiling. I resolved never to dance again, and kept the vow; all desire for such amusement was gone. My friend asked me to go the next time, but I refused; my mind was centered on better things. The next spring I was married. I would have told my dear companion of my state of mind, but feared it a delusion. One evening, to my surprise, he told me he would tell me his experience if I would tell him mine, but I had nothing to say. When he had finished I could only wish for such words as his. About this time my mother gave us the SIGNS to read. I would go alone and peruse the experience's found. I could travel with the writers through all their trials and distresses, but when they told of hope and promise they seemed to leave me alone; there was no hope for me, mine was an outside case. Three years passed away, no comfort in the Book could I find. Sometimes I would think back to the time I thought I knew of things divine, but now all was dark. I would try to pray, but could say little. One night I thought I would try once more to pray, so I kneeled beside the bed, but all I could say was, Lord, save, or I perish. I arose feeling better, and retired with a peaceful mind and awoke with a happy heart. I wanted to tell some one of my new found joy.

Looking out at the door all nature seemed praising God, the trees were clapping their hands, the song-birds were making melody. While solemn praises were falling from my own lips these words came: "Rejoice, and be exceeding glad: for great is your reward in heaven." Also, I go to prepare a place for you, that where I am there ye may be also. If it were not so I would have told you. I thought I would tell my husband when he came to breakfast, but said nothing, hoping for a brighter experience. The next Sunday father and mother came, and after talking to my husband she asked me a few questions. I could not understand why God would save some and leave others to their fate. She quoted, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" I told her that was hard to understand. She said it would be made plain some time. I promised, health permitting, to attend the next association. We went, and it was largely attended, and as I entered the house I said, This is the house of God. All seemed happy; I was a stranger, and yet at home. I drank every word as a sweet beverage. After preaching on Saturday the church door was opened for the reception of members. I began to tremble, for I knew my husband would go forward. He was the first; my brother and wife and a Mrs. Dunham followed. My eyes were bathed in tears, and my mind became a blank. I remember yet how beautifully my husband talked. He said he was "not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth." Elder Chineweth said there was another who ought to come forward, but I thought I could not. Then a dear old sister came to my relief;

she took me by the hand and led me to where they were sitting. I said but little, I was so overcome, but they received me. By the time we reached the place of entertainment I decided I had made a fearful mistake, and I was so sorry at deceiving so good a people I could not sleep. Next morning these words came: "Ye believe in God, believe also in me." I went to sleep again, and awoke with a calm and peaceful mind. When Elder Chineweth led me into the water I had no fear, and O how happy I was as I came out of the water. This exceeding joy was mine for four years, and it grieved me to hear any one speak of doubts and fears. Elder W. A. Thompson constituted a church in our neighborhood with fourteen members, and others joined during those happy days. During each week we met at some brother's home; Jesus was our theme, and we were happy in him. I seemed to myself but a child spiritually, and was only twenty-three in years of age; but time speeds away, I will be seventy-four May 16th next. It seems so short a time since we were baptized, yet many trials and afflictions have overtaken me. My heaviest trial was the loss of my dear companion, October 8th last. It seemed more than I could bear, but the Lord who gives and takes away is too wise to err and too good to be unkind. "Precious in the sight of the Lord is the death of his saints." Dear sister Clingman, how I can sympathize with you in your similar loss. The "good-by" will not be long, God will soon call us home to enjoy the full fruition of His love. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." When we were dead he died that we might live; the only begotten Son was given to save us by his grace. Where

is boasting? It is excluded. We cannot draw one breath of ourselves. What poor, helpless mortals we are. O that men would praise the Lord, for his goodness and mercy endureth forever.

I cannot close without telling brother Durand how comforting to me was his published experience just after I was delivered. His words were so soothing I looked for them in each copy. However, many good writers contribute, such as Elders Keene and Coulter. I would say to all, Write on, you know not how much good your words do the halting ones; they are as apples of gold in pictures of silver. The editorials are precious. You can say, with Paul, not with excellency of speech or wisdom, but in demonstration of Spirit and power, We declare Jesus and him crucified. May you be spared many years to declare the gospel of Christ to sinners. I anticipate the day my soul shall fly away and be at rest. I am living near my son, J. L.

Now, dear editors, whether you publish this or not, all will be right with me.

Your sister in hope of eternal life,
(MRS.) REBECCA R. THURSTON.

LANHAM, W. Va., Jan. 1, 1912.

DEAR BRETHREN EDITORS:— It seems permissible for me to take my pen in hand to write a few lines to the household of faith, who are in all parts of the earth, scattered among all nations. While many are called and saved with an everlasting salvation, world without end, few are called and qualified to preach the unsearchable riches of Christ to his poor and afflicted people, who trust in the name of the Lord. This people the Lord has formed for himself, and they shall show forth his praise. His calling them is always effectual. Draw us, O Lord, and we will run after thee. Yes,

his people will run with patience the race set before them, looking unto Jesus, the author and finisher of their faith. He giveth power to the faint, and to them that have no might he increaseth strength. They that wait upon the Lord shall renew their strength; they shall mount up on wings as eagles; they shall run, and not be weary; they shall walk, and not faint. These are they who love the Lord Jesus Christ, and the cause that produced this effect is that Jesus first loved them. For unto God the Lord belong the issues from death. In our nature we are carnal, and hence carnally minded. To be carnally minded is death, but to be spiritually minded is life and peace. It is to be born of the Spirit, born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. Jesus said, That which is born of the flesh is flesh, while that which is born of the Spirit is spirit. Marvel not that I said unto you, Ye must be born again. That is first which is natural, afterward that which is spiritual. Hence our first birth is of Adam, after the order of ordinary generation. The psalmist said, Behold, I was shapen in iniquity, and in sin did my mother conceive me. This portion of the Scripture ought to satisfy all with regard to the dogma of infant purity. The first man is of the earth earthy, and is representative of the whole human family. Christ, the second Adam, is the Lord from heaven, and he was made a quickening spirit, and all who are saved were chosen in him before the foundation of the world. Paul said (past tense), Who hath saved us, and called us with a holy calling. So the elect, whether infants or adults, are saved by choice and by grace given them in Christ Jesus before the world began. We believe that

infants are sinners by nature, and that they are saved by grace, just as is the adult. By the washing of regeneration are we made new creatures in Christ Jesus. We are born again by the incorruptible Word of God, which liveth and abideth forever. We are redeemed by the blood of Christ. The Primitive Baptists are accused by the bondwoman and her entire brood of preaching infant damnation, but the error lays at their own door, for it "is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom [Paul said] I am chief." Then if infants are not sinners they are without a Savior. Jesus declared that he came to seek and to save that which was lost. The covenant family was lost in the first Adam, and by nature the children of wrath, and fitted to destruction, even as others. The covenant family was lost in the first Adam, and by nature the children of wrath, and fitted to destruction, even as others. The covenant children are subjects for redemption through Christ their Redeemer. He only has the right of redemption, for they are his by gift. Thine they were, and thou gavest them me, said the Savior, and those that thou gavest me I have kept, and none of them is lost but the son of perdition, that the Scripture might be fulfilled. Hence we conclude from the authority of these Scriptures that when Christ expired upon the cross, the covenant children were completely saved, without the loss of one; their sins were there atoned for, and Christ was satisfied with seeing his seed. We read in Isaiah, "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," and in his own time Jesus reveals himself to the objects of his love and with loving-kindness draws them. He 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." When the beauty of holiness, through the wounds of a once crucified but now risen Lord and Savior, is revealed to one of this covenant family, old things (legalism) are passed away, and, behold, all things are become new. Then surely these are blessed, for flesh and blood have not revealed it unto them, but the Father which is in heaven. Then as newborn babes we desire the sincere milk of the word; and the called servant of the Lord preaches Jesus the word, and himself the servant of his brethren for Jesus' sake. God sends his servants to comfort these newborn babes. His word to them is, Comfort ye my people, saith your God. He calls them with an holy calling and they follow him, for they know his voice, but a stranger they will not follow, for they know not the voice of a stranger. They are blessed with understanding to know the joyful sound of the truth in distinction from that false voice, which is to them the voice of a stranger.

But I must now close this imperfect letter by calling attention to the truth that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." This poor and afflicted people are the Lord's portion,

redeemed out of every kindred, nation, tongue and people. Dear, trembling saints, you who may read this poor letter from the pen of one whose hope is in the finished work of the Son of God upon Calvary's cross, rejoice with me.

"Tis finished, so the Savior cried,
And meekly bowed his head and died;
'Tis finished; yes, the race is run,
The battle fought, the victory won.

'Tis finished; all that heaven decreed,
And all the ancient prophets said,
Is now fulfilled, as was designed
In me, the Savior of mankind."

Your brother,

J. W. McCLANAHAN.

SOUTHAMPTON, Pa., March 8, 1912.

DEAR BROTHERS EDITORS:—I send you a letter from Elder John G. Sawin for publication in the SIGNS. In a letter just received from him he says: "I mail you under separate cover a letter I wrote you on Dec. 31st, thinking if you thought it of merit enough to be of general interest to the household of faith you would have my permission to send it to the SIGNS, as I am often asked to contribute to its columns; but on reading it over I laid it aside, as not being worthy the purpose for which written. After I received your letter, a few days ago, what you said about our meeting in southern Indiana, I was reminded that I had mentioned this to you in that letter, so on reading it again I concluded to send it to you, fully realizing that you would cast the mantle of charity over all its faults. Exercise your judgment as to sending it to the SIGNS."

I met brother Sawin first at the Conns Creek Association (I think) in 1866, also his father and mother and three brothers, two of whom, with himself, were ministers of the gospel. Elder Isaac Sawin has been called home, and Elders John

and Peter are still doing good work in the gospel field.

Your brother in hope,

SILAS H. DURAND.

MATTOON, Ill., Dec. 31, 1911.

ELDER S. H. DURAND—DEAR BROTHER IN CHRIST:—I have just found and reread your good letter of Nov. 21st, 1905, with interest and comfort; the letter was certainly deserving of a more speedy answer than it is getting. My interest in it is probably intensified by my surroundings, and causes me to take up my pen and write you. Think of it, six years have gone by in rapid succession since you wrote me, and all that time your comforting epistle of love has remained unanswered. Why was it thus? The only excuse that I in my weakness can frame is that I did not then, as I do not now, feel able to write anything worthy of your time and consideration. Of one thing I am positively sure: my silence was not because of any distrust or lack of love or fellowship for you as one of the Lord's noblest gifts to his church, for that brotherly confidence has never been shaken since I met you the first time, nearly a half century ago, down in the hills of southern Indiana; neither could it have been because of any unbelief or lack of faith in the blessed gospel of Christ, which is the power of God unto salvation when revealed by the Spirit, which takes of the things of God and shows them unto us, for all the real comfort and joy I have is in the contemplation of the wonderful foundation, other than which no man can lay, which is Christ. This is my only hope, my only plea. The Lord knoweth them that are his; and, Their righteousness is of me, saith the Lord, so that antichrist with her legions will never be able to shake or en-

danger the building of God, the house not made with hands, eternal in the heavens. What I have been, what I am now, or what I may be in the future, God is true, and all his works and ways are perfect, and well we may say, Let God be true, and every man a liar. God is true, and his matchless government and kingdom will go on until all his pleasure is accomplished.

But I was going to say that all the faults, failures and shortcomings, with the sin of omission and commission, are the product of my own wicked and perverse nature. The carnal mind is enmity against God. This enmity is in me, in my flesh, so that I seem never to be doing the things that I would. The things that I love and want to do, I do not, but the things that I despise and would leave undone, them do I. There was a time when I did not have this warfare, did not know anything about the company of two great armies or opposing forces (flesh and Spirit), as seen in the Shulamite, neither did I have any desire for things heavenly and divine, for I knew nothing about the gracious power of God in bringing many sons to glory. I was simply alive to the law, and fully expected by the observance of it to obtain heaven and heavenly things, but I was not ready, yet the time would come when I would set about the work and secure the joys of eternal life by the deeds of the law. To make peace with God would be no difficult thing, for I had an ample store of my own self-wrought righteousness to draw from. How vain the thoughts of foolish man! "What is man, that thou [Lord] art mindful of him? or the son of man, that thou visitest him?" I look back now over fifty years, when, I trust, the commandment came; then there was a great

revival of sin, the unerring searchlight of God's Spirit entered the heart; dark, forbidding and hopeless was the sight when my eyes were turned within, and I beheld the depravity of a desperately wicked heart, a heart compared to a cage of unclean and filthy birds. My condition was deplorable. The law which was my refuge became the ministration of death, and heralded the sentence: The soul that sins shall die. The righteousness I had laid up failed to bring relief, became as filthy rags, and would not cover a single deformity or hide the smallest stain; sin appeared exceeding sinful; I was a stranger to the covenant of promise and without hope of redemption from the law's curse. In the light of the knowledge of the glory of God in the face of Jesus Christ I saw the inflexible justice of God and the righteousness of my condemnation. Seek where I would, among all the records of my life I could find no offering to satisfy a violated law. I was ten thousand talents in debt, and did not possess a single farthing to apply thereon. "Cursed is every one that continueth not in all things which are written in the book of the law to do them." This withering sentence lay heavily upon me, and, dear brother, over a half century of varied and trying experiences has not sufficed to wrest from my memory the awful blackness of the night when I felt to be hopelessly lost, and could only cry out in the bitter anguish of my soul, "God be merciful to me a sinner;" I am sinful, thou art just and holy, and if my soul were sent to hell, thy righteous law approves it well, and though he slay me, his justice and mercy remain untarnished. Even though I cried unto the Lord for mercy, I could not fully understand how he could be just and save one as wicked and sinful as I felt to be. The

law of the Spirit of life in Christ Jesus had not yet appeared to make me free from the law of sin and death. The condemnation of sin in the flesh seemed very plain to me, for by the law came the knowledge of sin, and to me it had become the ministration of condemnation. I was deeply involved, and my sorrow was very great, I was alone and helpless, every self-contrived refuge was gone, there was no hope. In my deep distress and helplessness I heard a voice saying, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." And yet again, "Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone, * * * the singing of birds is come." And, "He brought me to the banqueting house, and his banner over me was love." How wonderful and glorious the song he put in my mouth, even praise to his great and holy name. The refrain seemed to be taken up by the birds of the air, the beasts of the field, and, in fact, every animate and inanimate thing appeared to praise God for his unspeakable goodness to men. It was a time of rejoicing, a season of refreshing from the presence of the Lord. I hope I was alive to Christ and his righteousness, for surely I had no confidence in the flesh. This wonderful view of the fountain filled with blood, drawn from Immanuel's veins, together with the justifying righteousness of Christ, my brother, I cannot forget. The joy I then had may be at times obscured, so that, like David, I cry unto the Lord in my distress, Restore now unto me the joy of thy salvation. I have passed through many very bitter trials, and drank deeply of the cup of sorrow and adversity, but hitherto the Lord hath helped me, and I still look to him as my strength and

shield. The loving Savior also drank deeply of the wormwood and gall, and he knoweth my infirmities, and I pray to be counted worthy to suffer with him. I am sad, very sad, when I think of the little use I made of the talent committed to me by the Master of the vineyard. Over fifty years have I, in a way, been trying to tell of the goodness and mercy of God to helpless sinners. When I turn about to look for the seals, where, O where are they? When and where have I planted? Where has there been any watering? And where the increase that the Lord giveth? I see so little fruit of my labor that my soul is distressed and exceeding sorrowful at the thought.

In going back over the years of my life-memory I called to mind my first personal acquaintance with you. This I referred to in the commencement of this letter. You preached at the association, where we met, on Sunday following a discourse by dear old Elder Beebe, who also I saw and heard for the first time. Your text and comments thereon have always remained with me. Your text was in Isaiah: "And 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 outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Your explanation of "that day," and those who were "ready to perish in the land of Assyria," and the "outcasts in the land of Egypt," I shall never forget, and even now it all comes to me in ten-fold sweetness, until my eyes are so suffused with tears that I can scarcely write. Here is some of the fruit of your preaching. I have, I trust, known what it is to be ready to perish in the bondage of Assyria, and when deliverance came I

was an outcast indeed, and did I not hear the great trumpet that was blown, the sweet commanding voice of the Redeemer as he calleth his own sheep by name and leadeth them out? Was it not in the light and joy of heart and soul that follows the calling of God in Christ Jesus that led me over the hills of southern Indiana, when I met you and scores of others who were assembled to worship in the holy mount? "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." Wonderful changes have taken place since then, but the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. No weapon that is formed against them shall prosper; the heritage of the servants of the Lord is in this vital truth, "Their righteousness is of me, saith the Lord." Amidst all the confusion, strife and war in the political, religious and social world, and the multitudinous changes that have taken place in fifty years, what a comfort to know that there are no changes or failures in the promises of God to his suffering and persecuted children. Another thought comes to me. The second time I met you was at Middletown, N. Y., in 1872. At that association, as I now recall, there were present: Elders Beebe, Hartwell, Quint, J. L. and W. J. Purington, P. D. Gold, Wm. M. Mitchell, Jos. Badger, Sr., J. R. Respass, yourself and the writer. Of this number you, Elder Gold and myself are the only survivors, and we, too, according to the course of nature, must follow soon. If we can only say as the old soldiers that have gone before must have said, I have fought a good fight, I have kept the faith, &c., it will be to enter in and receive the crown which the Lord, the righteous Judge,

shall give, now laid up and reserved for those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. I am nearly seventy-four years of age, but, physically speaking, I am remarkably well. My wife, however, does not fare quite so well, yet she is about most of the time, and sends love to you and family.

Wishing you and family, including sister Bessie, a happy new year, crowned with great spiritual blessings from the hand of Him who giveth liberally, I am, I trust, your brother in hope,

JOHN G. SAWIN.

STERLING, Va., March 4, 1912.

MY DEAR KINDRED IN CHRIST:—If I may presume to address you thus. There is with me now a desire to write, but what to write I know not, and surely if the Spirit says write, it will also tell me what to write. This is what makes me fearful, for I do not know whether this desire is of the Spirit or the flesh, and I know, my dear kindred in Christ, that if it be of the flesh it will be of no use to you; and when we do write, converse or commune in any way we desire that it may be of some comfort or edification to some one of like precious faith, otherwise we feel that our labors are in vain. Some of our people attend their church meeting sometimes when they feel it to be a duty, so some have told me, but, brethren, that time has never yet come to me; no, I feel that I am lost if I am deprived of this, my greatest pleasure, going to meeting and hearing the gospel preached and mingling with those whom I hope for Christ's sake God has washed in the blood of the Lamb and made purer than any earthly thing can ever be. Whether I am included in that blessed number God alone knows, but I know that he is too

wise to err and too good to be unkind, and I want to be able to say truly, Thy will, O God, be done. I do feel that I have much to be thankful for, as I was once at the very door of death (as my friends thought) and He raised me up. I sometimes now murmur and complain, and say that I cannot see what I was ever spared for; my life seems to me to be very unprofitable. I feel that if I have the least place in the kingdom it is more than I deserve. I try to be what I think a follower of Christ should be, but O how far short I come. I feel that none but the all-seeing eye of God can know what a poor, vile, miserable sinner I am; the good that I would I do not.

Now, brother Chick, a word for you. I often think of the very pleasant visit we all had at Mr. Johnson's home, at Manassas, last autumn during our Corresponding Meeting. One morning on the porch you talked with me before we started to meeting, and how much good that talk did me I can never tell. To think, brother Chick, that you have the very same ups and downs that one of the very least has was almost more than I could comprehend. I thought of it a great deal, and I know, my brother, we are taught by the same Spirit. Sometimes I am plunged into the darkest depths of despair, and then again I am dwelling on the very mountain tops, but O how much harder to come down to earth again, and when we have been so highly exalted the earth seems such a hard, cold dwelling-place, and the rays of the blessed Sun of Righteousness seem to grow dim, but then we know that it is only that the flesh has come like a great veil between us and that glorious light. O, I have indeed so much to be thankful for, yet what a poor, rebellious creature of the earth I am. I do want to praise

him for his great salvation to poor worms of the dust like me.

Dear kindred, I will send this to relieve my mind, and [as likely as not it will cause me more] worry than relief. O may He lead us beside the still waters, and make us to lie down in green pastures, with his banner of love over us.

March 5th.—Well, I have not sent the poor letter that I wrote yesterday, so would like to add a little more. I want to say that the SIGNS has been a great blessing to me this winter; I have enjoyed reading it more than usual, for which I feel thankful. Some of the letters, as well as the editorials, have just been grand; very often I find things in them that are answers to inquiries in my mind. I was glad to see sister Ruth Spitler's letter in the last issue. I read the first letter that she had in the SIGNS, which Elder Vail sent to be published, and somehow I have felt near to her ever since, although I have never had the pleasure of meeting her. I was passing through the same trials that she was, but she was enabled to come to the church before I was. When we get the SIGNS with her letters in them I always read them first; I do not know why though; for there are others just as good. I thought sister Cummins' letter especially good, too.

We feel that we are indeed blessed in having Elder Lefferts for our pastor, and feel sorry for those who are not so blessed. Since I came into the church many have gone to the better home from whence there is no returning. First our pastor, Elder White, then sister Long, brother Springman, sister Spindle, two sisters in Christ by the same name, Mary Palmer, sister Lydia Hutchison, brother Lewis Robey and brother Wortman. It is very hard to go and miss their faces, but we

know that they have only gone before, and that the time will come when we, too, must press the dying pillow, and O may we be given grace to wait all our appointed time until Christ shall call us home. I do want to live and walk as becometh a child of grace, but unless He holds me up I cannot, for without him we can do nothing. May we say of a truth, as did Job, Though he slay me, yet will I trust in him; and, Though I walk through the valley of the shadow of death, yet will I fear no evil, for thy rod and thy staff they comfort me.

God bless you, dear editors.

MATILDA MIDDLETON.

HOADLY, Va., March 22, 1912.

ELDER H. C. KER—DEAR BROTHER:—I am all run down in mind and body, and would much love to write to the dear ones scattered abroad, as in days gone by, but the Lord in his wise providence has seen fit to afflict me in a very grievous manner, and I am scarcely able to wield the pen any more. I am very nervous, and it takes me so long to write a line that I become nearly exhausted in the attempt. Perhaps you know I have been a cripple for upwards of three years, by reason of a fall, breaking my ankle; then followed the loss of my wife, which deprived me of my peaceful home, and I have been cast about from place to place until I am weary of life, and at this hour I am seated at a table in Prince William County, Va., where all are strangers to me, religiously, and not a soul to talk to who knows the pure language of Israel; instead thereof it is all cold earth from start to finish, and while this is the case on the outside, it seems it is an index to the inside of all my former hopes and desires, and it makes me tremble and greatly fear and quake lest after all these

years I have professed a hope in the Lord as the way of life to poor, lost sinners in salvation through his blood, that now, at the close of my journey, I am without hope and without God at all, in the world or out of it. Dear brother, I cannot think that you know what I am trying to say. I feel confident the Lord is with you, but as for me I know not what to think; the Scriptures are sealed up, and my mind seems a blank. I think of John the Baptist being cast into prison and sending his disciples to Jesus, asking him if he were the long looked for Redeemer, and he received an answer that has been a comfort to the saints in all ages, and especially so since that day and hour; but does that message come to me in this dark prison-house of mine? I fear not. Yesterday I parted with my aged sister, and felt I should see her face no more; this I do not know, but the lonely, desolate feeling was there, and I could not shake it off. Worse than all, I am now where I cannot meet regularly with the dear ones at my home church; this, dear brother, I do not know how I can endure. Pray for me, that living faith may be given me to fill out the remaining hours of my unprofitable existence. O that I would not murmur. O to be able to stand still and see the salvation of God.

“When shall I be delivered
From this cold world of sin,
And with my blessed Jesus
Drink endless pleasures in?”

I would write more if I could, but I know it cannot comfort any one, and it would be purely selfish just to do so to unburden my own mind. I am behind with my subscription to the SIGNS, as you know, but please pardon me; I cannot pay just now, but you shall have it as soon as I get it. I have failed to send it by reason of my affliction and the unset-

bled way in which I live, but please accept my thanks for your faithfulness in sending it to me notwithstanding your own loss. If you can continue it I shall be glad to receive it still, but please do not do so to the detriment of the paper.

Please be charitable with all my errors; I am full of them in all I see of myself. My love to you and to all the household of faith.

I remain still the same old sinner, who needs the salvation of the Lord,

ELI T. KIDWELL.

KLAMATH FALLS, Oregon, Oct. 11, 1911.

DEAR BRETHERN EDITORS:—You will find inclosed herewith two dollars, and you will please send me the SIGNS until I shall ask the discontinuance of same. My lot is cast for the present far from any meeting place of the church, and, as far as I can discover, equally as far from any one who claims relationship with those who are despised of all the multitudes; with those who believe in a god that needs money and men to save sinners, consequently the visits of the SIGNS will be very welcome. I have (though most unworthy of the distinction) a name among the Old School Baptists, and to any lover of home and home friends banishment from the home circle is an awful experience. The outward show, the well filled swine's trough and kindred traits, so conspicuous in the house of the strange woman, is no compensation for the absence of those who believe in and preach Jesus Christ, who hath saved his people from their sins. True, the Lord is ever near, and it is a priceless comfort to know this, but I am so liable to be mistaken, and often ask myself whether I am not deceived and guilty of deception. "We know that we have passed from death unto life, because we love the brethren,"

and I apprehend this love is of God, who is love. It is not this old body of death, but the new man, the heaven-born man with his experience of grace, this joy that the worldly professor knoweth nothing of. Those poor fellows talk most eloquently concerning their works, what they do and would do for Christ if they had the money. Yes, they must needs call themselves by His name, but in their works they deny him. He needs no money, and without money or price, save his own blood and righteousness, he hath saved, called, justified and sanctified all whom the Father hath given him in the new covenant. I am glad of this, and even if I never again see one of those very dear though despised Old School Baptists, if indeed not terribly deceived, washed in the blood of the Lamb, I shall come off conqueror. I get a paper which teaches truth, but with a big mixture that is not palatable to me. Predestination is God's prerogative, and no man can tell the reason why, but he says, All things work together for good to those who love God and are the called according to his purpose, yet like old brother Job, evil as well as good comes our way, and it is all good ultimately. The peaceable fruits of righteousness result from the discipline which we naturally call evil, and if God does not send us this mixture who does? Deliver us all from the false position of those who say, Let us do evil that good may come. Godly absoluters (so-called by conditionalists) never seek to cloak their faults behind predestination; no shelter except in the atonement which is for the sheep, whoever or wherever they are.

Ample room and great need for a few gospel preachers here, and good opportunity for procuring a cheap home. I shall be happy to furnish particulars to

any brother who feels called to the business of farming and preaching. Will any brother or sister who may be a resident in this section of the country be good enough to write or call upon us?

Yours in fellowship,

ALEX. CHEYNE.

ATLANTA, Ga., Nov. 14, 1911.

DEAR ELDER KER:—As my subscription for the SIGNS has expired, I want to renew the same, for it seems I cannot do without it, as it contains much good news from a far country. Do you not think all the children of God love to hear and read it?

I want to ask you one question: Do you think it right for the church members to visit theatres or moving picture shows, or any other worldly amusement? I can only speak for myself; I have no desire to visit them, though I hear of some brethren and sisters doing so, but not all of them. I think if we are what we profess to be we ought to prove our faith by our works, for if we have been killed to the love of sin how can we live any longer therein? I know we are sinners all the time, but we should try to walk before the world so as to let our light shine before men, and glorify our Father which is in heaven. Now I do not write this because I think I am better than others, for I am far from being perfect; when I would do good, evil is present with me, and the things I would do I do not, and the things I would not I do. I just mention these things, and want to know what all true Baptists think of them. If you feel that I am right about this you can publish it if you wish. I do not want to hurt any one, but with all love in spirit toward our brethren and sisters, I wish they would all look and behold the wickedness that is going on around

them. Please excuse me, for you can readily see I am no writer, but I hope I mean well. I have a new subscriber and will send on with mine.

(MRS.) M. E. BENTLEY.

[In answer to sister Bentley's question we will use her own language: "As for myself, I have no desire to visit them." From the day we were given a hope in the abounding mercy of God we have not had the slightest desire to attend anything of the kind. Having this separation from such things in our own feelings, we of course cannot understand how any one with desire toward God can visit such places.—K.]

THORNTON, Ark., March 2, 1912.

VERY DEAR BROTHER KER:—Another year has passed, and my unprofitable life is spared to enjoy a little of what light, life and brotherly love there is to be seen in the world among men. I am glad to know brotherly love to-day is the same as it was when Jesus was here teaching the people. It is the Spirit of Christ formed in the soul, giving understanding to the heart, seeing eyes and hearing ears which makes them children of the heavenly kingdom and heirs of the promises of God to his people. Jesus told his disciples the world hated him because he was not of the world, and the world would hate them also, which brings us tribulation, but I am made to rejoice that he said, In me peace. When we love each other for Jesus' sake that alone is brotherly love that makes us want to do his will and obey his commands, work for the things that make for life and peace, desiring the unity of the Spirit in Zion, willing the death of none. If we will the death of a brother, it proves we have not the Spirit of Christ; it also proves we are not working for the things that make for

joy and peace. I am glad my love for the faith once delivered unto the saints is the same as it was in the beginning. It makes me rejoice to think of the old hymns, such as, "O for a closer walk with God," &c.

I visited three associations last fall, and all the life manifest was the scattered flock tossed to and fro by the sayings and acts of men mourning for Zion. I am glad I feel in my heart a desire to run with patience the race set before me, ever looking to Jesus for grace and mercy to guide me my journey through. I see by your writing that you have some sorrow and grief. It is written that Jesus was a man of sorrows and acquainted with grief, though he was void of sin and error, both of which I find we are full. All praise to Jesus' name.

A. HOLLOWAY.

CONNERSVILLE, N. Y., Oct. 10, 1911.

DEAR BRETHREN EDITORS:—I feel to address you at this time as servants of the most high God. I will quote the twenty-sixth verse of the twenty-third chapter of Proverbs: "My son, give me thine heart, and let thine eyes observe my ways." This is a command addressed to the child of God, that he should give to the Lord his heart. Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Of his fullness have all we received, and grace for grace. Now we see what the Father exacts from his son; being filled with spiritual understanding and with the knowledge of sins forgiven, and being shown the path of life, he is commanded to give his heart to God, to be reconciled to God. He is exhorted to keep his heart with all diligence, for out of it are

the issues of life. He renders unto God that which he has received that he may rejoice. Great peace have they that love thy law, and nothing shall offend them. This is given to him, and his heart eschews that which is evil, and desires to follow after peace. He is strong in the Lord and in the power of His might, and such an one feels that the grace of God is sufficient for him, and he looks to the Lord all the way in which the Lord leads him, delivering him out of the paw of the lion and bear, and enabling him to exclaim, "By thee I have run through a troop; and by my God I have leaped over a wall." And, I can do all things through Christ who strengthens me. His faith is not of himself, and he feels that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. The Lord said, Let his eyes behold my ways. This is not the way that seemeth right unto a man, the end of which is death, but this is the way that no lion's whelp has trodden, neither has the vulture's eye seen it, but it is a highway cast up for the redeemed of the Lord to walk in. Let his eyes behold my ways. Not being overcome with evil, but overcoming evil with good. It is said, To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. Concerning such it is said, Receive them not into your house, neither bid them God speed. It is said, A harlot is a deep ditch. How many are deceived thereby. They say, Come, and cast in your lot with us, and let us all have one purse. This is as Sanballat was with Nehemiah; so it is to-day. But let thine eyes observe my ways, saith the Lord. Read the fourteenth chapter, from the sixth to the tenth verse, and see that the Lord is not slow

to avenge his own elect which cry unto him day and night. He delighteth not in the death of the wicked, but rather that they should turn from their ways and live.

"May union sweet and dear esteem
Through every bosom flow."

These are some of the thoughts which have occupied my mind. I send them to you to do with as you think best.

Your brother,

D. S. ELLIOTT.

BETHEL, N. C., Feb. 27, 1912.

DEAR BROTHER CHICK:—How it gladdens my poor heart to be thus remembered by you, who seem to me to be so richly gifted in the knowledge of the goodness of God. How good it is to be remembered, and that I can pen you a few lines, though many miles apart. Your papers, the SIGNS OF THE TIMES, reached me with the precious truth of the Savior, and how cheering I found them to my soul, though in a far distant land; they all tell the same old story of Jesus. We are strangers in the flesh, but not in the Spirit. All see eye to eye, and all speak one and the same thing. All have been taught in the school of our heavenly Father, and all have learned the same lessons. What a grand and glorious thought it is, that our heavenly Father is our teacher, guide and instructor. O that I could love him more and serve him better. I feel that he has done much for me, whereof I am glad. He is precious to my soul; he has brought me out of the horrible pit, and out of the miry clay, and set my feet upon a rock, and put a new song in my mouth, and established my goings. Praise ye the Lord, sing praises unto his blessed name, for he is worthy to be praised by me, and by all mankind. Whether many or few, I want my remnant of days to be

spent in his praise, for all my years are his due. O may they all be devoted to him.

My dear brother, I would be glad to have the blessed privilege of meeting you once more on earth, and of sitting under the droppings of the sanctuary while hearing you speak forth the glorious gospel of our Lord and Savior. How good to show forth its divine beauty and power. Can you not come again to our association some time? May the Lord richly bless you.

From your sister, as I hope, in Christ,
MAGGIE A. STATON.

PARIS, ILL., Dec. 24, 1911.

DEAR EDITORS:—Please find inclosed money order for four dollars, to renew the SIGNS another year for my brother, M. C. Reeves, of Paris, Ill., and also for myself. I will just say 'a' word of encouragement to the editors and publishers of the SIGNS. We have been taking it for many years, and feel that we cannot do without it, as there are many good letters so comforting to those who feel to be poor and undone sinners, and feel and know that in themselves there dwells no good thing; that when they would do good, evil is present with them. In our country there seems to be a tendency among the Old Baptists to neglect their meetings, and although we have a good and able minister, Elder Levi Biggs, who comes every month a distance of thirty-five miles, yet the members seem to be very slow to come out, only a few, fifteen or twenty, who are faithful in getting out.

If I could write as some can I would like to write something for your paper, but I am not fit or competent to do so.

Hoping you will be given strength to continue your good work, I will close.

The least of all,

ELLA SHIELDS.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1912.

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.***PROVERBS XXI. 9, 19.**DEAR BROTHER CHICK:—Will you give your views
upon Proverbs xxi. verse nine, and also verse nine-
teen? I am now past my seventy-ninth year.

Your brother in hope,

Z. WARD.

LETTAR WALLOW, Va., Jan. 26, 1912.

These two texts read as follows: "It is better to dwell in a corner of the house-top, than with a brawling woman in a wide house." "It is better to dwell in the wilderness, than with a contentious and an angry woman." In Proverbs xxix. 24, we read again the same language in substance. Similar things are said or implied in Proverbs xix. 13; xviii. 6, and other places. This spirit of contention is also condemned in Proverbs xxii. 10; xvii. 14; xviii. 6; Phil. i. 16; 1 Cor. i. 11; Titus iii. 9; 1 Cor. xi. 16; Romans ii. 8. There is also a contention which is not wrong, but is commanded in the word, hence it is the duty of all those who know and love the truth to always contend earnestly for it. The word "brawling," in verse nine, to which our special attention is called, is the same word in the original Hebrew as the word "contentious," in the nineteenth verse. The word "strive," so often used in the Scriptures, also signifies the same thing as the words "contention" and "brawling." The apostle said, And the servant of God must not strive, &c. Thus strife,

contention and brawling are everywhere condemned in the word. There are many reasons why these things are to be condemned given in different parts of the word of God. In this portion of the word the comfort of peace is set over against the annoyance of contention. It is not only sure that the word of God condemns the spirit of contention, but it is also sure that no man can find quiet, rest or peace where strife and contention are. The meaning of the two texts under consideration is, that to live alone and in narrow places is better than to dwell where angry brawling is continually going on. This is true as relates to the things of this world, it is also true when we speak of the church of God. Other things may be as contrary to the Spirit of Christ, who did not strive, nor cry, nor lift up his voice in the street, as contention or brawling, but few things more plainly make manifest that his Spirit does not dwell in men. If the Lord's servants are to contend for the faith earnestly, that does not mean loud talking, nor a contentious spirit, nor debate, nor striving for the mastery, rather it will be accompanied, if the Spirit of Christ be in one, by quietness of demeanor, with gentleness of speech, with calm statement of the truth. In that warfare which is from fleshly motives there will be a confused noise and excitement, with angry words and angry faces and gestures; there will be a spirit of seeking to wound others, or to put them to confusion, and to exult over them if the victory be ours; but in the contention for the truth, which is required of believers, the example of the Master shows that there must not be worldly passion stirred up, but simply a clear, earnest, solemn presentation of the truth, having in view not our own glory, but

the glory of God and his cause. We stand as witnesses for the truth before God. We have never thought that the old prophet Elijah, when he stood before King Ahab and testified against him, spoke with any anger against him, or with excited tones of voice, but rather that he quietly, but with deepest and most solemn earnestness, spoke the word of God before him. Paul did not wrangle or brawl with the opposers of truth anywhere, but quietly and steadfastly testified of the truth, and solemnly presented the word of God. The truth of God is not a subject for debate, or for the exercise of one's wits against another, each striving for the mastery, but it is a thing to which those who know it are to bear witness, no matter who may oppose nor what difficulties may be in the way. God's servants, like Israel under King Jehoshaphat, do not need to fight in this warfare; their place is to go out as the Lord has commanded them, and to sing and praise the Lord. This Israel was to do in the presence of their enemies; God was on their side, and so there was no need that they should fight; it was only needful that they should make manifest their faith in God. Thus the contention for the truth which is commanded in the word is to be by steadfast adherence to it, and plain testimony for it, in love to God and the truth and to all who love the truth. Angry passions are all out of place in this bearing of testimony to the word of God and to his work of salvation; to contend earnestly does not mean to contend angrily. We are to speak as those who stand before the Lord and convey to men the words which he has spoken. We stand before him, and we testify of him, and he will justify himself, no matter what men may do. There is no reason therefore why servants of God

should strive or contend, in the sense of possessing a contentious spirit. We wrestle not against flesh and blood. The weapons of our warfare are not carnal. Vain reasonings or philosophies have no place in testifying to the truth. We must not seek our own exaltation. If the kingdom of Christ was of this world, then indeed there would be room for all selfishness and for the wars and fightings which grow out of self. But how easy it is for the flesh to make even grace a snare; how easy to be deceived into thinking that human, fleshly anger is the earnestness commended and commanded in the word of God. What great need we all have to be watchful unto prayer.

The wise man said it is better to dwell alone in the corner of a housetop, than in a wide house with a brawling woman. The word "wide" here has the meaning of companionship. In a wide house many would be supposed to dwell together; in the corner of a housetop there would be no room for many to dwell; such a place would be lonely. Most men dread loneliness, and find no happiness in it, but, notwithstanding this, to dwell alone and in a narrow place is better than much room and much society, with the presence of a brawling woman, and so in verse nineteen a home in a wilderness is to be preferred to such companionship as this. In loneliness we may not be alone after all, because of the felt presence of the dear Redeemer through the Spirit, but the meek and lowly and humble Savior does not dwell in the company of brawlers, or with those who are filled with anger. If we dwell with such we shall surely miss his dear presence; our own peace and contentment will be sorely disturbed also. There can be no happiness or rest in such company. There may be peace and rest and even

joy and gladness in the corner of a housetop alone or in the wilderness, but these things cannot be found in the companionship of angry and contentious women. If the spirit of strife comes into the house of the Lord, as it sometimes does, humble-hearted believers, who possess something of the Spirit of the Master, will feel that it is better to dwell alone, even out in the wilderness, where nothing pleasant can be expected to be found, than in the midst of fleshly contentions. How easy it is for such brawling to arise when differences occur concerning any matter whatever. How good it would be when such differences of judgment arise if all could feel that the matter belonged to the Lord, and that calm testimony will weigh far more than all angry contentions. A soft answer turneth away wrath. God's people are still in the flesh, and subject to vanity still, hence these warnings and admonitions in the word of God. We do not know that the words of the texts of which we have been writing have any special relation to the daughters of antichrist, but from the fact that the people of God, and the churches, are so often warned against strife and contention, it is our mind that these texts relate to them, rather than to those without. It is pleasant to see the borders of Zion enlarged, but if to make the house wide is to furnish room for the contentious and angry women, it is better that we dwell still in the corner of a housetop. In all ages evil and contentious men have crept into the church of God, and they have always brought strife with them. When such as these have come in and made contention the humble-hearted of the flock have always found distress and sorrow, and how many of them have felt it is better to dwell alone than in the midst of such

contention. All such contentions are against the truth and against the peace of the family of God.

In connection with the above thoughts, our mind has been led to the words in Philippians ii. 3: "Let nothing be done through strife or vainglory." It seems to us that if language means anything at all, it is plain from this text that strife and vainglory are inseparable companions. Vainglory leads to strife, and in turn strife excites and increases vainglory, and the admonition is that believers should see to it that all they do, no matter what, should be without these two things, and the apostle straightway presents the opposite: "But in lowliness of mind let each esteem other better than themselves." Especially is this admonition needed when differences occur among brethren, and when one may feel that another has ill-treated and abused him. The impulse in all men is at once to resent such treatment by all means in their power, yet this is contrary to every principle of the gospel of Christ. We feel that we cannot do better here than to quote some things that we recall reading some time ago. It was concerning one who was beset with much evil speaking. He felt that enemies were seeking his harm, and that his friends were but cold, and in telling of it afterwards, he said that at one time he was in danger of losing his temper and at other times he was despondent; at another time he thought of going to law about the slanders that were being uttered, but this he shrank from, feeling that it was wrong, and at last he concluded that to keep silence was the best. He thought, If these rumors are true, I ought not to deny them, but be sorrowful for my wrong and repent; if they be false, my noticing them will not make them more

so. He said that he thought of one of whom it was once said that he never forgot anything except injuries. The early christians when reviled did bless; Jesus when reviled, reviled not again. Patient continuance in well doing will, if anything will, put to silence the ignorance of foolish men. It is the glory of a man to pass over a transgression. He who utters, or without good reason believes, a false rumor is hurt more than any one else. "Our rejoicing is this, the testimony of our conscience." The Lord will keep that which I have committed to him. Let me leave off contention before I begin, or my conscience is defiled by it. It may be that the Lord will look upon my affliction, and requite me good for this anger against me. I need forgiveness for ten thousand sins. Shall I not then forgive others? If I have lived rightly no rumors can destroy my good name. I hope that my enemies will soon have a better spirit; they have not always shown such a disposition toward me. My experience has shown me that nothing is so tormenting as malignant feelings. If I am called to these trials, so was Job, Moses, David, Paul and, most of all, Christ. It is enough that I fare no worse than they. Perhaps the Lord means by these trials to show forth in me the meekness and patience of Christ. Let me look to the Lord in prayer, rather than to vindications and recriminations. How little will these annoyances appear in the eternity that will soon be entered into by us all. Let me therefore possess my soul in patience and maintain silence. It need not be said that the end was that his enemies were silenced, and his end was peace,

and the friendship of many who had shared in his abuse.

As we read the above, we recall that our mind was deeply stirred up, and we could but feel that these things were the best of all. There are no battles in which any christian needs to fight for himself. Ye shall not need to fight, was said to Israel when the Edomites, Moabites and the inhabitants of Mount Seir came against them. Israel's business then was simply to sing and praise the Lord, yet how great was the victory that the Lord gave them. Fighting for ourselves, we shall always be defeated; yea, we are already defeated when we are stirred up to fight. Though we should crush our foe under our feet, Satan has won a far greater victory over us when he has induced us to enter the fight. It is all summed up in the words: "Let nothing be done through strife or vainglory." O that we all in times of disagreements and disputations and differences might examine our own selves and prove our own selves, whether we are filled with the spirit of strife and of vainglory. It is contrary to the spirit of the gospel to seek to put down another, and to exalt ourselves. In strife we are seeking another's overthrow, and in vainglory we are seeking to justify ourselves alone. 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.

MARRIAGES.

By Elder John McConnell, March 20th, 1912, at the residence of the bride's parents, Clifford B. Shafer and Edna M. Seals, both of Brooklyn, N. Y.

By Elder A. B. Francis, March 28th, 1912, at the residence of the bride's parents, in Delmar, Del., George N. Ross and Nora Francis Figgs.

OBITUARY NOTICES.

Margaret Craven died at her residence, 1735 North Seventh St., Philadelphia, Pa., Sunday evening, March 10th, 1912, in her 86th year, after a long and lingering illness. She was born in Bucks County, Pa., July 7th, 1826, the daughter of Isaac and Emily Hobensaek, and in her girlhood connected herself with the Old School Baptists, and was baptized Feb. 16th, 1845, in the fellowship of the Southampton Baptist Church, and had ever since been a devoted and beloved member of the church, and a strong supporter of the faith of the Old School Baptist cause.

The funeral services were held at her home on Tuesday evening, March 12th, conducted by Elders B. F. Coulter, John McConnell and J. C. Mellott. A further service was held in the Southampton meeting-house Wednesday afternoon, conducted by Elders Silas H. Durand and B. F. Coulter. Interment was in the grounds adjoining, beside her husband, William L. Craven, who died June 2nd, 1887. Surely she was a loving and devoted mother, whose life, happiness and thought were of her home, her family and friends and her beloved church. She leaves sorrowing one daughter and two sons.

JOHN H. CRAVEN.

By request I will add a few words to the above obituary notice. On April 7th, 1887, sister Craven received (with her husband) a letter of dismissal from the church at Southampton, and transferred her membership to the Salem Church in Philadelphia, where she remained a devoted, consistent and beloved member until her death. She was indeed a mother in Israel, watchful and careful of every interest of the church and each one of its members. Her home was a veritable home for all who loved the truth as it is in Jesus. Her strong faith, unswerving devotion and love for the brethren were commented upon and attested to by a host of brethren from many parts of the country, whom she had entertained and with whom she had held sweet communion. The Salem Church sustains a severe loss in her removal from this life. She longed to be delivered from this earthly tabernacle, that she might be at rest in the clear light of a glorious eternity, yet during her long days and nights of bodily affliction she was strengthened to say, Thy will, O Lord,

be done; I am willing to await thy appointed time. Several years before her death she requested that the first four verses of the fifth chapter of second Corinthians should be used as a foundation for her funeral sermon, which were used on that occasion by the writer. Elder John McConnell spoke comfortingly and consolingly along the same line. She also gave me the last verse of hymn 553 of the Watts and Rippon collection to read on that occasion, which was done. Many pleasant memories of evenings spent in her company are fresh and precious in our minds and hearts. In addition to her two sons, Frank and John H. Craven, and her daughter, Mrs. Mary Reeder, their wives and husband and grandchildren, are one brother, who lives in the west, and one sister, Mrs. Mary E. Mabery, and other relatives. She has finished her course and fought the good fight, which it is well that we take earnest heed.

Her pastor,

B. F. COULTER.

Mrs. Margaret Gillis passed peacefully away of no particular disease, just the infirmities of old age; Sunday morning, March 10th, 1912, at her home in Muirkirk, Ontario, in her 89th year. She was born in Aldboro township, June 1st, 1823, and was married to Duncan Gillis, Oxford township, March 20th, 1845. To them were born eleven children, six sons and five daughters; two daughters died in infancy and three sons passed away in manhood, and three are living: Daniel T., Duncan M. and Angus D., all of Muirkirk. Three daughters are also living: Mrs. Jessie Scott, Kintyre, Mrs. A. J. Mitchell, Rodney, and Annie B. at home, who tenderly cared for her mother in her declining years and sickness. They celebrated their golden wedding March 20th, 1895, with their family and grandchildren and a few intimate friends, about fifty in all, and it was a very pleasant and solemn day, long to be remembered by us all. Her husband died Dec. 21st, 1897, in his 81st year, leaving her very sad and lonely indeed. Although she was not a member of the visible church, she always manifested a deep interest in the welfare of the church, and seldom missed attending any of our meetings until the infirmities of age hindered. Their home was always open to any of the Baptist friends, especially the visiting Elders, many of whom called to see her the last few years, and she was much comforted by their conversation. The Bible and SIGNS were her daily companions for years, and she would quote different Scriptures which comforted her in her girlhood days. About a year ago she told us what a wonderful sight she had seen, and could hardly tell it for tears of joy, and said she could not get it out of her mind for weeks; she could see Jesus standing on that last great day of the feast and saying, If any man thirst, let him come unto me and drink. We all rejoiced together, and told her that was the richest blessing she could leave us, so we do

not sorrow as those who have no hope. She was a dear mother in every sense, kind and affectionate to her family and all with whom she became acquainted.

Elder J. M. Fenton conducted the funeral services Tuesday, March 12th, and spoke many words of comfort from the text so dear to the departed: John vii. 37. Her remains were laid away in the Duart Cemetery by loving nephews, to await the resurrection morn.

Written by her son, DUNCAN M. GILLIS,
MUIRKIRK, Ontario.

[Mrs. Gillis was in deed and in truth a monument of grace, giving glory to God in her life and works of faith and love. It was our privilege to call upon her frequently during the last four years, and always found her kind, gentle and meek, manifesting the life of Christ in her mortal flesh. We loved her for Jesus' sake, and feel confident that she is at rest in the presence of Him who loved her and gave himself for her. May the children be given to bow in humble submission to the will of him who giveth and taketh away.—K.]

George E. Loyd was born in Washington, Va., Jan. 6th, 1838, and died at his home in Redlands, Cal., Jan. 18th, 1912, aged 74 years and 12 days. He was married to Elizabeth Stapleton, Sept. 30th, 1860, in the State of Iowa. They observed their golden wedding in Los Angeles, Cal., Sept. 30th, 1910. To that union were born thirteen children; twelve children and the mother survive him. Other relatives are seventeen grandchildren, two great-grandchildren, three brothers and two sisters. The deceased united with the Primitive Baptist Church in early life, and remained a faithful member to the last. In the early days he and his family moved from Appanoose Co., Iowa, and located on a farm in Monona Co., Iowa, where his children grew to manhood and womanhood. He helped build a church-house called Union Chapel, just a short distance from his home, and for a long time it was the only church-house in the township. Many readers of the SIGNS will remember the large meetings and associations held in that house, and at times he had taken nearly all the people home with him, always manifesting love and fellowship for the brethren, and he loved the peace of Zion. He was a devoted husband, a loving father and a kind brother. We submit to the Lord, and say, Thy will be done. He went to California for his health eleven years ago. The SIGNS was a great comfort to him, and he had taken it for years. He was a great sufferer for many months with internal cancer, and said many times he was ready to go.

Funeral services were held in Redlands, Cal., and the remains laid to rest in Redlands Cemetery.

(MRS.) D. E. NORMIS.

James N. Cunningham, son of T. B. and C. E. Cunningham, departed this life at his home near Souwilpa, Ala., March 15th, 1910, aged 18 years, 1 month and 9 days. He died of typhoid pneumonia. He was born in Choctaw Co., Ala., Feb. 6th, 1892. He left to mourn their loss, father and mother, five brothers, four sisters, many relatives and a host of friends. He was a quiet and peaceable boy, and loved by all of his playmates. He was laid to rest beside his little brother in the Advent graveyard, near Souwilpa, Ala. It was hard for us to give him up, but we hope our loss is his eternal gain. He was not a member of the church, but I believe he is at rest. On Friday morning before he died, Monday, he sang the first and second verses of, "Alas, and did my Savior bleed?"

The funeral services were conducted by J. E. Stokley, who tried to speak comfortingly to the bereaved family. It comforts us to know that it was the Lord's will to take him away, and we desire to submit to his will.

Written by his sister and mother,
VERSIE MAE AND CLARA CUNNINGHAM.

Mrs. Mary Johnson, relict of Elder J. F. Johnson, died Jan. 28th, 1912, near Springport, Ind., in the 79th year of her age. Sister Johnson was afflicted with that dread disease, cancer of the stomach, from which she suffered intensely the last month of her life. She was confined to the bed two months, but through it all I am told she was upheld by a living faith in her risen Lord, and ever ready to say, Thy will, dear Lord, not mine, be done. She was tenderly cared for by an adopted daughter, Mrs. A. J. Evons, whose home had always been with her. She united with the Old School Baptists many years ago, and remained unwavering in that (to the children of God) glorious belief until the end. She was a reader of the SIGNS, and read them all day the last day she was able to sit up. We trust the afflicted family may feel that their loss is her eternal gain, and may the same faith that sustained their dear one be theirs also.

A FRIEND.

M E E T I N G S .

The Sidling Hill Church, Fulton Co., Pa., will hold, the Lord willing, a three days meeting Friday, Saturday and Sunday, May 3rd, 4th and 5th, 1912. Those coming by rail will come to Hancock, Md., and notify J. C. Mellott or Jonas Mellott, Needmore, Pa., to meet them there. All who wish to meet with us are cordially invited to come.

H. H. LEFFERTS, Pastor.

The Frying Pan Church, Fairfax Co., Va., has appointed her May meeting to be held, the Lord willing, Saturday and Sunday, May 11th and 12th, 1912,

and we invite all to come who wish to be with us. Trains will be met at Herndon, Va., on Friday evening and Saturday morning.

H. H. LEFFERTS, Pastor.

THE Baltimore Old School Baptist Association will, the Lord willing, be held in Baltimore city, Md., beginning on Wednesday, May 15th, 1912, and continuing three days. Those coming to the city on Tuesday, 14th, will go to the meetinghouse, Calvert and Madison Sts., which will be open from 1 to 5 o'clock p. m. Those coming via Pennsylvania Railroad will arrive at Union station. Take any car going south on Charles St., get off at Calvert and Madison Sts. Those coming via B. & O. Railroad will arrive at Camden station. Take car marked St. Paul St. and get off at same place. The friends will meet there to look after the guests, and hope to see a goodly number. All those arriving Wednesday a. m. go to the meetinghouse.

JOSHUA T. ROWE, Pastor.

THE Delaware Old School Baptist Association will be held with the Wilmington Church, Wilmington, Del., Wednesday, Thursday and Friday, May 22nd, 23rd and 24th, 1912.

THE Delaware River Old School Baptist Association will be held with the Southampton Church, Southampton, Pa., Wednesday, Thursday and Friday, May 29th, 30th and 31st, 1912.

THE Warwick Old School Baptist Association will be held with the Warwick Church, Warwick, N. Y., Wednesday, Thursday and Friday, June 5th, 6th and 7th, 1912.

A THREE days meeting will be held with the Bethel Church, Tallman, Linn Co., Oregon, commencing on Friday at 2 o'clock p. m., and continuing over Sunday, June 7th, 8th and 9th, 1912, where we hope to meet as many of the brethren and sisters as possible. All those coming by rail will stop at Albany, take cars for Lebanon, stopping off at Tallman. The church-house is close to the depot.

A. HORNER.

Little Flock Predestinarian Baptist Church of southern California meets every third Sunday at 2 p. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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2:00 P. M.

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 (ESTABLISHED 1832.)

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 80.

MIDDLETOWN, N. Y., MAY 1, 1912.

NO. 9.

CORRESPONDENCE.

FRAGMENTS.

“I CAME not to call the righteous, but sinners to repentance.”

Who are the righteous and the sinners here spoken of? Simon was righteous in his own estimation. A centurion, a prominent man, said to Jesus, “I am not worthy that thou shouldst come under my roof.” But Simon did not hesitate on account of any feeling of unworthiness to ask Jesus to come into his house and dine with him. He evidently thought that whatever honor there might be in having Jesus dine with him was properly his due. He was doubtful of Jesus, and watched him, and criticised him in his own mind, having no question as to his own high character and just deserts. He could readily thank the Lord that he was better than other men, that he was worthy of any special distinction which the Lord might bestow upon any man, and especially that he was not a sinner, like the publican. This is the righteous man whom Jesus did not come to call to repentance. He felt no more need of repentance or forgiveness than a well man feels the need of a physician.

Just then a woman came in and stood behind the Savior weeping, and began washing his feet with her tears and wiping them with the hairs of her head. The Pharisee felt no emotion of pity or sympathy as he heard the sobs of this woman, but began reasoning within himself concerning the character of Jesus, and arrived at the conclusion that he was not what he professed to be. He said to himself, If this man were a prophet he would know who and what manner of woman this is, for she is a sinner. Jesus then presented a case to Simon which forced from him the reluctant confession that one to whom most was forgiven, the same would love most. Thus his own questioning thoughts concerning Jesus were rebuked, for love, perfect love, was the first and great commandment in the law, and he was compelled to recognize by his mental powers, though he could not feel in his hard heart the difference in this respect between this woman and himself. The Savior then said to him, “Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me

no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much." There is no doubt that this woman was a sinner. Simon said so to himself; Jesus said so, and she by her tears and acts said most plainly that she regarded herself as a very great sinner. Simon was a sinner, but he did not know it; he was righteous in his own esteem. This woman was a sinner, and knew it, and was broken-hearted because of it. She represents all those sorrowful, broken-hearted sinners in all the world, and throughout all time, whom Jesus came to call to repentance. Every such sinner, sorrowful and broken-hearted on account of sin, will surely sing in glory.

"He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee."—Job v. 19.

I have not regarded this saying of Eliphaz to Job as a part of the inspired Scriptures of truth, and I have not felt at liberty to quote this, or any other of the sayings of these friends of Job, as of scriptural force and authority, for the Lord said to Eliphaz, "My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath." It does not appear to me right to use as the word of God that upon which he has put the seal of his displeasure, as he has upon the sayings of these men; although many of their expressions have the appearance of truth, they will not bear inspection as gospel truth. This saying of Eliphaz is far short of truth. The promise of God is far better than this; he gives in no limited measure, not

six times, nor seven, but he says, I will never leave you nor forsake you. He will deliver them from all their troubles. His faithfulness reaches unto the clouds, and his mercy endures forever. These men charge Job with wickedness, and declare that his afflictions and losses and bereavements are sent upon him because of his sins. One sentence of Eliphaz will suffice to show the general tenor of their views concerning his case, and their lack of understanding concerning his condition, and his experience, and concerning the ways of the Lord: "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee." "If thou return unto the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks. Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver."—Job xxii. 21, 23-25. Here it is clearly seen that the doctrine of these men is wrong. They were harsh and unsympathetic in their words and manner toward Job, but it was not their manner that the Lord reproveth them for, but their doctrine; they were not reproveth for speaking harshly to Job, but for speaking falsely of God. Job had spoken the thing that was right of the Lord, and they had not. They told him to acquaint himself with God, which no man can do. For no man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him. Besides, Job had already been pronounced perfect by the Lord. If these men had known the Lord by revelation they would have recognized the same knowledge in Job, and would not have told him to acquaint himself with God, but would have known something of the trial he was under, as gold is tried in the fire. In that

case, also, they would not have talked as though Job might be persuaded to return unto the Lord by the prospect of thereby having worldly good come unto him, and the assurance that he would then be able to lay up gold of Ophir as the stones of the brooks, and have plenty of silver. Loss of property, loss of children, worldly adversity or bodily and mental suffering, are not, as Job's friends charged, and as the Lord's people often fear, evidences of God's displeasure, nor are worldly prosperity and circumstances of personal comfort evidences of the favor of the Lord. The Lord's favor was with Lazarus lying in rags and suffering and wretchedness at the rich man's gate, and was not with the rich man, though the difference was not manifested until after death. Worldly wealth and comfort may come as blessings, to be received with thanks, but what jealous care must be felt by the child of God as to the spirit in which he asks for them. The Lord gave the children of Israel their request, but sent leanness into their soul. (Psalms cvi. 15.)

HE is a very good speaker, you say, a very good writer, but he fails to cover the whole subject which he is considering. He does not reach out in every direction in which he might go, and does not go exhaustively in any one direction. Whenever I read what he has written I can at once see many things which he did not seem to notice, and many thoughts are suggested to my mind which he did not express, though they are very clear and prominent. Yes, but if he had not written as he did you would not have seen those things which you say he did not reach; if he had not spoken what he did those thoughts which he did not express would not have occurred to your mind. His writing and speaking are not

exhaustive, but suggestive and comprehensive. Some good writers and speakers exhaust not only the subject, but the reader or hearer also. They go so thoroughly into the subject in hand that they leave nothing for the reader to think out by himself. They give him plenty of things to remember, but nothing to stir up his mind into activity. It is good when you are sent off by the writer or speaker into new fields of thought, which he has not entered himself, but only pointed out to you. It is good to be set to thinking on your own account while you read or hear, so that more thoughts are coming into your mind than are seen on the printed page or heard in the sermon that is preached. Elder Gilbert Beebe was one who had such a rare gift as this, and I have known many such among our preachers in the last forty-seven years. When I had to preach at associations I loved to follow Elder Beebe. His preaching stirred up my mind in such a way into activity, and brought so clearly and powerfully to my mind my own experience, touching my heart and filling it with a sense of God's love, and suggesting so many more things than he said, and opening up the depths and heights and power of the word of God's salvation, that when he was done speaking it seemed to me an easy thing to preach. The very atmosphere seemed to me to be full of the power and comfort of the gospel. The relation of an experience of grace is not preaching the gospel, but every gospel sermon does relate more or less of an experience of grace. The word preached by a sent servant of God touches the experience of the same word in the soul of the hearer. The gospel is the power of God unto salvation to him who has felt that power in his own soul. There must be at least one be-

liever present, one who has felt the power of God unto salvation, before there can be a gospel sermon. One may point through a window to a glorious scene in the distance, but if there is no one to follow the direction of his hand and see the prospect the pointing will mean nothing; but when there is one present with eyes and a desire to see what the hand points to, it means much to him as he looks upon the prospect to which his sight is directed. There must be both a preacher and a hearer in order that there shall be gospel preaching. The believer may see much more in the prospect than the one who directs his sight, but he will see in it nothing conflicting, nothing that is not there. He will hear only the words spoken by the preacher, but they may mean much more to him than was in the mind of the one who preached them, as they may have touched a wider and deeper experience of the power of God in his soul. To the believer the gospel is always the power of God unto salvation in such measure as he has experienced that power. (Romans i. 16.)

WHAT a hard time it is with one when he is trying to make himself worthy of the favor and blessing of the Lord. His sins are ever before him, and his unworthiness seems to increase in magnitude, so that he has to say, The troubles of my heart are enlarged. He cannot think of the possibility of coming into the favor of God while his iniquities are so in the way; and whether in his first experience on account of sin, or in his after life, when the vileness of his nature is brought to his mind, and sin sits heavy on his soul, the first thing that it seems necessary for him to do is to cleanse his soul from sin and get free from his transgressions. So this is all the work he tries to accomplish whenever his sins are felt as a new burden, and many a day is made

dark with night while he is about this work, which is impossible with men. It seems almost impossible for a poor soul, burdened with a sense of sinfulness, to remember that relief and comfort can only come through a revelation of Jesus Christ as having borne our sins and made atonement for them by one offering, and as having thus perfected forever them that are sanctified. It seems so impossible to remember that we cannot cleanse ourselves from any sin. We can only suffer, and sorrow, and become broken-hearted, and confess our sins, which we do because we can no more help it than a man wounded and half dead can help groaning. But what a sweet surprise awaits us then, always a surprise, when we find that the broken heart and the humble confession are all that was needed, and that it is now made known to us, and felt in our souls, that Jesus has forgiven our sins in justice and faithfulness, and has cleansed us from all unrighteousness, and that it is not as having become good and meritorious that we come again into the felt favor of God, but as poor, vile, humble, repenting sinners, who are brought to see again the infinite depths and breadths of the mercy and grace and love of God, which are in Christ. Then to us the word comes with new power, and we can join with the psalmist in saying, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."—Psalms xxxii. 1, 2. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John i. 9. Jesus is always brought to our view as the faithful and just one, in whom are all spiritual blessings, and in whom there is no guile.

SILAS H. DURAND.

SOUTHAMPTON, Pa., March, 1912.

ROMANS VIII. 31.

"WHAT shall we then say to these things? If God be for us, who can be against us?"

DEAR BRETHREN EDITORS:—I have been impressed to try to write a little for your most valuable paper, the SIGNS, on the above portion of the word, but being sensible of my great weakness, and the barren and unfruitful state of my mind, I well know that without the guidance of the Holy Spirit I shall not be able to write to his glory and the comfort of his poor, afflicted and tempest-tossed people here in this sin-cursed earth, where there are so many things to trouble and distress the children of the heavenly King. As I am situated about eighty miles away from any church of our faith and order, and have a poor way to get away from home to try in my weakness to preach the glorious gospel of the blessed Son of God, and being, as was Lot, situated in the very midst of Sodom, with no one to converse upon the things concerning the kingdom, I feel it to be my bounden duty to try, as the Lord may be pleased to enable me, to speak a word for the comfort and edification of the dear children of God by writing.

First, I wish to say the above portion of God's word was written by the apostle Paul to the church at Rome, and is profitable for doctrine and instruction to every believer in Christ Jesus, the elect of God, the household of faith. He asks, "What shall we then say to these things?" He is here asking what shall be said of the things which he had just written to them. He says in verse twenty-eight, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." The very same persons who were called according to his purpose were the identical ones, and the only ones, who did love

him. Neither were they called nor caused to love God for anything good in them, or done by them, but alone according to his purpose and grace, which was given them in Christ Jesus before the world began. To these he says all things work together for their good; not some things, nor a part of the things, but all things. He put it in the very broadest sense that language can express. It matters not whether it be losses and crosses, or sicknesses, or distresses, or loss of friends, or thick darkness we are called to pass through, whatever it may be it is all by the appointment of the great immutable God, who works all things after the counsel of his own will, and all work for his glory and the good of his poor, needy Zion. Further, he says, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." In a sense God foreknew every one, and all things, both good and evil, but the elect (the church of God) were foreknown by him as objects of his special love and care, and were given to Christ in the eternal covenant of grace before the world began, and were predestinated to be conformed to an image of his Son. It is God's purpose that our vile body shall be fashioned like unto his glorious body. Though he sown in corruption, it will be raised in incorruption; it is sown in dishonour, 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, in the image or likeness of his dear Son of God. This corruptible must be put on incorruption, and this mortal must be put on immortality. All this blessedness comes unto and upon all the elect of God according to his eternal purpose and predestination, that they should be conformed to the im-

age of his dear Son, so that he might be the firstborn among many brethren. "Moreover, whom he did predestinate, them he also called." These are called with an holy calling, not according to their works, but according to his purpose and grace, which was given them in Christ Jesus before the world began. They are called out of darkness by his grace into his kingdom and glory, called unto peace and an inheritance in the glorious kingdom of the great God, through the redemption of Christ Jesus our Lord. God's call is always effectual; he calls his children out of nature's darkness and translates them into the glorious liberty of the children of God. "And whom he called, them he also justified." They are not justified because of an orderly walk or goodly conversation of theirs, but alone through his purpose and grace, that they may be heirs of God and joint-heirs with Christ. "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." "Justified freely by his grace, through the redemption that is in Christ Jesus." Again, he says, "And such were some of us: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. So it is evident that his foreknowledge of his children in loving favor, predestination unto eternal life, calling by his grace and justification from all things, from which the law could not justify them, of grace, according to his purpose, and done for his glory and their good, and when he justified, them he also glorified. Understand "glorified" to mean honored, or exalted, and I think God's children are highly honored and highly exalted to be called the children of God; they are kings and priests unto God through his grace. These are the

things which Paul had been writing, and then he asked, "What shall we then say to these things? If God be for us, who can be against us?" Sure enough, who can be against one for whom the Lord has done all these wonderful things? And these, we are told, are kept by his power through faith unto salvation, ready to be revealed in the last time. The enemies of truth may and do speak falsely against the church and doctrine of our Lord and Savior, but all the odium and false accusations of men and devils combined can never take them off that Rock and Foundation upon which by faith they rest. Men say to me, O, if I believed as you do I would just do anything I wished, for if God is going to save me he will do it anyway. What vile presumption to thus speak! But we need not expect anything better of a blind man than that he will stumble and eventually fall. They slanderously reported the apostles, and affirmed that they said, "Let us do evil, that good may come," just as they now speak reproachfully and stigmatically of those who believe in the sovereign and efficacious grace of God, and in the complete and finished redemption and salvation of Christ Jesus. Then "who shall lay any thing to the charge of God's elect? It is God that justifieth." "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 crea-

ture, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." No wonder then that the apostle said, "If God be for us, who can be against us?" seeing that neither death, nor life, nor any power, either in the future or present, can separate us from the love of God, which is in Christ Jesus our Lord. It would be just as reasonable to suppose that Satan, with his legions, could ascend to the bright mansions of glory and bring Christ, the Head of the church, down to destruction, as to suppose he can destroy one of the mystical members of Christ's body, for they are bone of his bones and flesh of his flesh. Then when we reflect upon and consider all that the Father hath purposed and predestinated and wrought for the salvation of the church, including the sufferings of Christ in bearing her guilt and sin, and the efficacious work of the Holy Ghost in quickening and regenerating all the predestinated of God and redeemed of Christ, I cannot understand how any one can believe that a child of grace can fall away and perish at last. If I were only as sure that I am one of the sanctified and redeemed as I feel sure that God has an elect, chosen people, that he will finally save without the loss of one, I would not have so many fears and so much questioning in my mind. One thing I do know, and that is, if I am one at all, I am one of the least, the feeblest and the most unworthy of all. The language of the poet often rings in my ears with almost thunder peals when he said, "'Tis a point I long to know," &c. I can see so much imperfection in myself that I often fear I have caught at the shadow, and not the substance, and that Satan has deceived me, and I have deceived the church. O what trouble this brings; but in all my fears, doubts, trials

and troubles there are at times little rays of hope and rejoicing that I would not exchange for a thousand worlds like this, if I could do so; and so the conflict goes on.

Now, dear brethren editors, if after due inspection you think proper to publish this letter you may do so, but if not, just throw it aside, and all will be well with me; there will not be the least hard thought, for I am well aware that it is a very weak attempt.

Your least brother, in hope of a glorious immortality,

J. R. DENNISON.

SUTTON, W. Va., March 21, 1912.

I CORINTHIANS VIII. 13.

"WHEREFORE, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

This was written by the apostle Paul to the church at Corinth, a Gentile church, and the entire chapter is written in the consideration of their former practices, to which they were still exposed (especially the weak members of the church). These practices consisted partly in eating those things that were offered in sacrifice unto idols. It should be our greatest concern to know what the apostle means in the language referred to, and to know that we must understand what he is writing about and who are addressed. Most Gentiles had some form of worship which was idolatrous; the Corinthian form was to eat meat, as unto idols, which were erected in temples for that purpose. Their form of worship was to assemble at stated times and engage in eating meat in the presence of the idol, which was made of wood or stone. The work of serving the meat was the business of their priest or other official appointed for that purpose. It has been supposed by some that they were vegetarians, except at the times of

eating meat in worship of idols. But among this idolatrous people there were those who were chosen of the Father, redeemed by the Son, sanctified and taught of the Spirit, to whom the Lord sent the apostle to preach the gospel of the Son of God, and thus God did visit those Gentiles to take out of them a people for his name, and they were abundantly blessed by the pouring out of his Spirit upon them, and raising them up, and making them sit together in heavenly places in Christ. When we consider the idolatry from which they had been converted, and their environments afterward, and Paul's love, fellowship and concern for them, we hope at least that we understand why he wrote to them about eating meat offered to idols, lest some of the weak of the flock be led astray. Paul could go into those temples and eat meat until his hunger was satisfied, and it would do him no harm, for the idol to him was nothing. To him there was 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. Howbeit there is not in every one that knowledge, and in such a case the conscience of the weak brother would be emboldened to eat as he had before, and through the example set by the stronger brother he would be led back to his idolatry again, thus making him to offend the church, which would result in his exclusion from the organized body of Christ, or, as Paul asked, "Through thy knowledge shall the weak brother perish, for whom Christ died?" We should note especially the words used by the apostle: "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." He does not say, if it offends my brother, but, lest he offend

the church. We should take heed to what the apostle has under consideration in his writing to this church, that is, meat or flesh offered to idols. Doctrinal points of the gospel of Christ, such as predestination, election, effectual calling and the preservation of the redeemed unto glory are not referred to, but his walk and the walk of others before the weaker ones among those Corinthian brethren who had been converted from the idolatry in which they had been brought up, is the substance of what inspiration has given us in this chapter. Meat offered to idols cannot be made to represent the gospel of Christ. When Christ said, Except ye eat my flesh and drink my blood ye have no life in you, he did not refer to meat offered to idols, but to his own dear body and precious blood, when his spotless life was made an offering and his body a sacrifice, which was the provision made for the church, the blood of the everlasting covenant, ordered in all things and sure.

I have written briefly, but I hope plainly and meekly, and in the fear of God, that his name may be glorified. I hope, if the will of God be so, that I may never hear the Scripture at the head of this article referred to by our brethren as proof that any principle of the glorious gospel of the blessed God should be suppressed or denied to please those who do not believe the truth. I would like to read an editorial from you, dear brother Chick, upon this very important subject, if you feel impressed to write. If I am not deceived, the Holy Spirit has made plain to me what I have said, and much more. I know I am a poor, sinful and erring creature, but if the Holy Spirit guides me, leads me beside the still waters and makes

me lie down in green pastures, I shall be well supplied, for he makes no mistakes.

Yours in fellowship,

H. E. PURRIS.

ATLANTA, Ohio, March 25, 1912.

[SOME months ago we wrote editorially upon this same Scripture and its connection, if we mistake not. We will say only this here, that we believe our brother's view is the correct one. Surely no well informed brother or sister could for a moment think that the apostle was in this language referring to the same thing as when elsewhere he speaks of the weak not being able to eat meat, but rather milk. This last text refers to the truth of the gospel, whether we regard the word "meat" or the word "milk." But in the text written of by our brother, the apostle speaks of meat, the flesh of beasts, offered by the heathen in their sacrifices to their idols, as he has well said. If the strong meat of the gospel be presented it cannot cause any brother to offend; rather, it would be found leading him away from offences and into ready obedience to God. The weaker the children of God are in understanding, the more necessity there is to hold forth the truth, the clear doctrine of the Bible, that they may become men and be no longer children. Paul could never have said concerning the doctrine of God, I will eat no meat while the world stands. This meat was his daily bread. In every epistle we have witness that he never allowed the weak understanding of his brethren to hinder the full presentation by him of that truth which had made him free. Rather, we find that where his brethren had least understanding, there he most constantly set forth the strong doctrine, and that for their strengthening and comfort. Who needs strong things but the weak of the flock? Who needs to hear

about the final preservation of the saints but he who feels that he cannot keep himself? Who needs to know about the election of grace but he who feels that there is nothing in him that can merit esteem or bring to him salvation? But Paul would say to his brethren that meat offered to idols is neither made better nor worse by such offering. This meat, having been offered to idols, would afterward be sold in the shambles. If some one should say to him when sitting down at the table, This meat has been offered to idols, to him indeed it would make no difference, but some brother weak in understanding, not knowing why Paul did this thing, might suppose that he was eating to the praise of the idol, and so be emboldened to eat to the idol's honor, and thus that weak brother would commit an offence against God and against his law in Zion. Because of this danger Paul said in his large love for the cause and for his brethren, "I will eat no flesh while the world standeth." That is, he said, I would rather never eat any meat again than cause the weakest of the children of God to do wrong and defile his conscience before God. It was Paul's privilege to eat meat, but if by so doing he should cause another to do wrong, he would sacrifice that privilege of his willingly as long as he should live. With what wonderful love had God blessed this beloved apostle! O that such love might be found in all our hearts.—C.]

RIDGETOWN, Ontario, March 9, 1912.

DEAR EDITORS:—Inclosed I send a good letter from Gilbert McColl, which I think you will like for the SIGNS.

With sincere love, your sister,

KATE V. BEEBE.

WINNIPEG, Manitoba, Jan. 8, 1912.

MY DEAR AUNT KATE:—I was glad to have a letter from you this morning, also the card. The verses on it were very good. I am always interested in all you say about the different ones, and particularly to hear that all are enjoying good health. You ask me to write what I feel to be the meaning of Hebrews iv. 9-16. Once before you made a like request, and I did not feel able to say anything. I do not feel any more competent this time, but rather than leave it over I will try and say a little as it comes to my mind, trusting that He will give me some little message which may be of comfort to you.

The apostle in these chapters is setting forth the types of the Old Testament Scriptures as fulfilled in Christ. There is one point which he seems to emphasize, that which was set forth by the Savior in the parable of the tares and the wheat: "For they are not all Israel, which are of Israel." Many profess to believe in Christ who know nothing of the Spirit's work in the heart. These are they to whom the Savior says, Depart from me, I never knew you. In Matthew xiii. 41, we read: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." We must not think that there is any possibility of a single grain of the precious wheat being lost; it is only the tares which are reserved for burning. They were never his children, but are of their father the devil, who sowed them by night among the growing wheat. This one point might be enlarged on indefinitely. There are so many applications of one scriptural truth as set forth in these parables, but I am thinking now of His kingdom as representing his church. How many pro-

gress his name who have never known the weight of his cross, who have never felt the need of a precious Savior, who have no knowledge of Jesus Christ, the eternal Son of God, the resurrection and life of his people. All God's people know what it is to fear lest they should seem to come short of the promise. They frequently have to apply to their souls that deep, searching question, "Am I his, or am I not?" These very doubts and fears are the surest marks of God's children. Satan strives to wrest from them the little hope which is an anchor of the soul, sure and steadfast. Daily our sins beset us, and make us question if we have any part in God's salvation, but that is only Satan's way of harassing us. Our dear Savior knows all the temptations that we must endure, he knows every weakness in our flesh, he can be touched with our infirmities, for he hath borne them all in his own body. He took not upon him the nature of angels, but was made flesh and dwelt among us, that he might redeem his chosen people. How often we are tempted to cease from prayer, because it seems awful presumption to take His holy name in our lips; yet the apostle admonishes us to come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need. I have frequently been so cast down by the felt sense of my own vileness, and the total depravity of my whole nature, that I have not dared to ask forgiveness, but in this low state I have found comfort in confessing my own wickedness and weakness, and the more I see of this side of myself, the more the beauty of the Lord shines forth in its fullness of glory. So even in the depths I praise him, for what is praise but to exalt his glorious name and abase ourselves in the dust before him? How good it is to know that all

things are naked before his sight, even to the secret thoughts of the heart. He knoweth our frame, he remembereth that we are dust. O these dark hours of contrition are grievous to the flesh. Paul cried out in bitterness of soul that the Lord would remove the thorn in his flesh, but he had still to bear it. I have known another state which is far worse, when the flesh is puffed up with pride and ready to exalt itself rather than the Creator. That is the most presumptuous sinning. There are many things which we can speak of among ourselves which would have no meaning to the world. To the true born child of God sin is hateful of itself, because it is sin. We feel we are offending against One who has shown us nothing but love and mercy, and it is hard to bear. It is through the law that we are shown our own weakness and vileness; we are brought low, and have nothing to boast of. So all we are or have we owe to Christ our Savior. We are not our own, we are bought with a price. Sin has a part to play in the wondrous work of God; everything so works together as to show forth his glory alone. Now there are those among us who are not of us, who take occasion to make use of the liberty which is in Christ to subvert the gospel, saying, as Paul quoted, Let us sin the more, that grace may abound. These have from the beginning been a terrible plague to God's poor little ones. They are not his children, but are of their father the devil; they know nothing of the chastisement of a broken and contrite heart; they are puffed up with pride, but will utterly perish in the damnation of the wicked.

Dear sister, I have not written very close to the subject you asked, but hope there may be some word applied to your comfort. Of myself I can do nothing,

but in God's grace I would be happy to give even a cup of cold water to the least of his little ones. Remember me to all with love.

Your brother, I hope, in Christ,
GILBERT McCOLL.

THE COMING OF FAITH.

"So then faith cometh by hearing, and hearing by the word of God."—Romans x. 17.

Hearing precedes faith. "He that hath an ear, let him hear what the Spirit saith unto the churches." And, "If any man have an ear, let him hear." Hearing is all-important for to know spiritual things. Hearing is equivalent to life from the dead. Hearing comes by the word of God. What is the word of God in this sense? Are the Scriptures the word of God that give the hearing ear? If the Scriptures be the word that give life from the dead, then why does the reading of them by so many people fail to give them life? Are the Scriptures the only power on earth over the children of men to induce them to believe in the Lord? A short time ago after preaching, a Campbellite preacher quoted the above text to me to prove that the Scriptures give hearing to all that read them, or that hear them read, hence they get faith through them. I asked him, "What is the Word of God?" He replied, holding the Bible up in his hands, "This is the Word of God." I answered that he had made a mistake, that the Scriptures were the testimony of the Word. For John says: "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us, * * * full of grace and truth."—John i. 1, 14. Also repeated Peter's words: "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth,

and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."—1 Peter i. 24, 25. I said to him, "When you go to preach, do you preach Jesus, the Word, or do you preach yourself or some other man?" The gospel cannot be preached unless Jesus is declared, and declared to be the Word of God. Those who are born from above are born again, not of corruptible seed, but of incorruptible seed, by the Word of God, which liveth and abideth forever. (1 Peter i. 23.) The children of God are born again by the Word of God, and this Word lives. Some may conclude that the word spoken of in this connection means the oral or audible voice spoken to the soul, that quickens, or gives life. Admitting this to be true, that powerful voice which quickens emanates from the Word. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."—1 John v. 7. "And he was clothed with a vesture dipped in blood: and his name is called The Word of God."—Rev. xix. 13. There are some places in the Scriptures that they refer to themselves as the word of God, and we may speak of them in these places as the written word, which would be equivalent in calling it the testimony of the Word, for they all "testify" of Jesus, the Anointed of the Father. "The sword of the Spirit, which is the word of God," spoken of in Eph. vi. 17, I think has reference to the holy Scriptures, for this sword is part of the armor of God which Paul enjoins to be put on, or taken. He says, Take the sword of the Spirit, which is the word of God. This sword can be taken in the hand, can be carried from place to place, can be used at pleasure, and it is the sword which the Spirit

has given unto the saints for their defence, for their encouragement and for their comfort, and it is called the word of God. But the word of God spoken of in Hebrews iv. 12, I think to be quite different. It "is quick and powerful;" it does not return void unto the Lord, but accomplishes what he pleases; it is "sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession."—Heb. iv. 12-14. This passage explains itself, and it agrees with the testimony of Paul in 1 Cor. xv. 45: "The last Adam was made a quickening spirit." This Adam is the Word of God, he is quick, he is powerful, he is "a discernor of the thoughts and intents of the heart;" neither is there any creature not manifest in his sight. These qualifications belong to the Holy One of Israel, who "hath power over all flesh," and who is the brightness of the Father's glory, and the express image of his person, and who upholds all things by the word of his power, and who hath been appointed heir of all things. (Heb. i. 2; Psalms ii. 8; John iii. 35.) All worlds were made by the Word. (John i. 3, 10; Psalms xxxiii. 6; Eph. iii. 9; Col. i. 16; 1 Cor. viii. 6; Heb. i. 2.) Jesus Christ, the Word, is the image of God. (2 Cor. iv. 4; Phil. ii. 6; Col. i. 15; Heb. i. 3.) Here is testimony upon testimony of the greatness and power of the Word of God, Jesus, the lowly Lamb of God, now exalted above the heavens. How shall mortals escape his judgment?

It is most wonderful to sensible, self-abasing mortals to contemplate the vastness of the dominion of the Man, Christ Jesus, the Word of God. The "children" are born by the Word of God. The Word lives and abides forever. Faith comes by the Word. The Word is the author and finisher of the faith of God's elect. The Word of God is declared by the gospel to be full of grace and truth. Mortals, angels, nor any beings, can ever exhaust the words of praise due unto his holy name, not only for the redemption of sinners, but because of his exalted greatness in all worlds. May his grace prepare us for all future troubles, and be with us constantly while we live on earth.

In hope of immortality,

J. F. BEEMAN.

TIAWAH, Okla., Dec. 25, 1911.

VERNON, Texas, March 23, 1912.

DEAR EDITORS:—You will find inclosed a letter from our much beloved brother, C. Y. Osteen, which I think is good, and no doubt would be read with interest and comfort by many of the Lord's humble poor. I have not asked permission to have it published, but feel that it would be all right with him, and if in your judgment it would be profitable, publish it.

Praying the Lord's blessing upon both the editors and correspondents of our dear old paper, that it may long live in defence of the truth and to the comfort and consolation of the poor in spirit, with christian love, I hope, and fellowship through the suffering of our Lord Jesus Christ, I am your brother, though in much unworthiness,

W. S. BOURLAND.

ROANOKE, Texas, March 3, 1912.

W. S. BOURLAND—DEAR BROTHER:—As I am sitting here this dreary morning

thinking over the past, without, it seems, a ray of divine light to guide my poor, feeble spirit, you and yours come forcibly into my mind, thinking of the joys, sorrows and conflicts you and I have got to encounter. But my advice would be Paul's instruction: "Lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us," for dark and thorny is the desert which pilgrims pass through, and it seems those called to stand upon the walls of Zion, to sound the trumpet of morning, have more to undergo than others, and I for one have sympathy for them, and do pray the good Lord that it might be his will and pleasure to give his servants grace to be bold in this day of trials and tribulations, where there are many nets and gins set for our wandering feet. But here comes some consolation to one who has hope: Jesus is still able to untangle our feet, and set a poor soul upon his own beast, and take him to the inn and pay all that is against him, and heal every disease; whether leprosy, or being born blind, or withered hand, it matters not, or the poor beggar that is crying daily for God to be merciful to a poor sinner. This brings this down to poor me, not even worthy to raise my eyes to heaven, for these eyes are full of sin, and not allowed to look into purity.

Well, I have company who just came, who have disturbed my mind some, but still the things of the kingdom keep in my mind: "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, * * * the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." I am so often shut up in the prison of

flesh, trusting in man. I often make inquiry, Is he the Christ, or shall I look for another? And when those glad tidings come from Jesus with power, opening the prison door of my poor heart, then it is enough: my Lord and my God. It is the light that shines in the heart, giving the light of the knowledge of the glory of God in the face of Jesus Christ. O that I could have grace at all times to guide me, that I might never sin, walking like Elizabeth and Zechariah of old, in all of His laws and statutes blameless.

Brother Bourland, cast the mantle of charity over the imperfections of this badly written letter. Write me, and visit us as often as you can. This leaves us well, and I hope you and family are enjoying good health. Accept our love and best wishes.

Your very unworthy brother, in hope of eternal life,
C. Y. OSTEEEN.

PORTLAND, Indiana.

ELDER H. C. KER:—I inclose a letter I received from sister McGlade, that the brethren may know how the Lord has kept her in her bereavement over the loss of her husband, if you think it good for the SIGNS.
N. PETERS.

HEBRON, Ohio, Feb. 12, 1912.

DEAR BROTHER PETERS:—I was glad indeed to get your letter, and will write that you may know how it is with us. It has pleased the Lord to keep us still through the darkness of night, and has promised to unto the dawning of the day; many are the mercies which he showers along my pathway. We are still here in our home. Mother came July 1st, and has been with us since. She is old and feeble, being in her eighty-eighth year. She requires much care, and I am glad I have the strength to care for her,

for she is all the mother I shall ever have in this world. We go up to Reynoldsburg quite often, our dear one seems so sweetly sleeping there. Death always has seemed different to me since I witnessed Mr. McGlade's peaceful death. I do not know as I can explain it otherwise, but where it always brought a chilling blast into my heart, it now brings a warmth, like the wrapping of the silken folds about and lying down to pleasant dreams; no fear surrounds. It all came so plain to me as I watched over the form so precious to us in this life, and I saw my helplessness and the Lord's strength as I never had before. I surely am unworthy of any blessings whatever at the hand of the Lord God of righteousness, and I desire to be submissive to his will; that, and that only, can bring peace unto the weary traveler in life's pathway. You remember brother Swope, whom you met at Mr. McGlade's funeral. Poor man, he is left alone now in his declining years; Mrs. Swope died of neuralgia of the heart. I went to Reynoldsburg two weeks ago to-day to attend her funeral; since then the home has been broken up, and he has gone to live with his son. They were always like a father and mother to us, and it was Mr. McGlade's home years ago when he was pastor of the church there. How plain it is ever before us that we, each and every one, must go down into the grave; we know not how or when, but we know it will come when the Lord speaks. May he prepare us for that day when we go to be no more in this life. Truly the few short days of sorrow here will then be lost in the beauty which will open up unto us.

I trust you and your dear wife keep well this winter. Are you going among the churches any? The Baptists here are in a dreadfully cold state; we do not

have such meetings as we once had. I am glad to have the SIGNS, it is next to my Bible, but strange, the Baptists here have no use for it, and nowhere can I get any reading which seems so good, and sounds as Mr. McGlade would talk to us. We have had a long, cold winter, with much snow, which has kept me pretty close at home. I was not at all well last summer, but am feeling some better now.

May the Lord keep us all. Remember us at the throne of grace.

MYRTLE McGLADE.

HAMPSTEAD, Md., January, 1912.

DEAR ELDER CHICK:—Though I have not received an answer to my last letter to you, I feel it a duty as well as a privilege to write to you again, and thank you for the favors you have bestowed upon me. First, your views upon the portion of Scripture of which I spoke, and secondly, for endeavoring to keep me in memory of the people whom we love for the truth's sake, by sending my letter to the SIGNS. It is encouraging and comforting for such gifted ministers as yourself and my pastor to think that my letters contain the joyful sound. Thirdly, I desire to kindly thank you and all who are connected with the SIGNS for the sweet privilege of reading that which I find within its pages. I cannot speak of particular writers, for although one may come a little nearer to me than another, just so is it with some one else, and so each communication fills the place for which it was designed, each and every one bearing the joyful sound. When I read your new year's editorial I thought, How many with myself will say this is also my desire. I hope that you are still in your cheerful state. As for myself, it has been winter within as well as without. I know that our Father is the same lov-

ing God as in former years, but it seems that the loving trust I once possessed has left me. I think of the words of one of old, who said that he went forward and backward, but could not find Him. I at first thought upon how Elijah was fed by the ravens, and other portions of Scripture which I know will come to your mind without my mentioning them here, but no relief they seemed to give. I took up my Bible to read as usual; I opened to Daniel, and it was where it told of the devotion of Daniel to his God placing him in the lions' den. It seemed for a moment that life and light came into my soul. Is it want of devotion to my God? I felt somewhat reproved one day when the hymn was brought to my mind:

"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

I have been thinking of the time when I desired every idol to resign, and of how happy I was in the Lord when I was brought into the fold. Truly,

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

I still remember that my times are in the hand of God, and that all things work together for good to them that love him. Again, I think of the words, "As thy days, so shall thy strength be." Are not these promises the same when I am cast down as when I am uplifted? Is not the whole summed up in these words: Jesus Christ, the author and finisher of our faith? Do not the clouds sometimes intervene, that I may realize something of the sufferings of Christ when he prayed, saying, "My Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt"? Therefore, though we cannot see it now, I hope that it will be for my good and the glory of

Him who knows the end from the beginning, and I hope that after a time I will be made to sing, without a tune, but still with melody in my heart, the words of Cowper:

"When darkness long has veiled my mind,
And smiling day once more appears,
Then, my Redeemer, then I find
The folly of my doubts and fears.

Thou art as ready to forgive,
As I am ready to repine;
Thou, therefore, all the praise receive,
Be shame and self-abbhorrence mine."

Dear brother, this letter has lain many weeks unfinished, and although cast down (yet I hope not forsaken) I feel like saying a little more to you. I often think of the words of our dear Lord to Simon: "Behold, Satan hath desired to have you, that he may sift you as wheat." And just so it seems with myself, but I hope that I, too, have been prayed for. Three times did Jesus pray the same prayer before he was betrayed and crucified. How often in my weakness do I find myself asking to be kept and strengthened, and still I am so often straying from the strait and narrow path. Is this to keep me close to His feet, that I, too, may say, Thy will be done? But I must stop pouring out my sorrow to you. I have a desire that I might praise him for blessings which I enjoy, and trust him for all that are to come. I am occasionally cheered by the presence of the smiling faces of the sisters Kelley. They took me to their home last May, and I again had a pleasant week. They also gave me the pleasure of meeting with the household of faith in worship. I also received a comforting letter from my pastor not long since. Though seemingly lifeless, we still love to hear Jesus exalted. "How sweet the name of Jesus sounds in a believer's ear." I also had the pleasure of paying both of

the Mrs. Ensor, in Frederick County, a short visit last fall. You know how one of them is afflicted. It made me feel sad, but God moves in a mysterious way, his wonders to perform. I hope that you and sister Chick have gained your normal state of health, and may the richest blessings of God rest upon you all.

I will close by wishing for the SIGNS a prosperous year, and also give many thanks for the charity bestowed upon one of the weakest of the flock. The following expresses my desire:

"Father, what'er of earthly bliss
Thy sovereign will denies,
Accepted at the throne of grace,
Let this petition rise:

Give me a calm and thankful heart,
From every murmur free;
The blessing of thy grace impart,
And make me live to thee.

Let the sweet hope that thou art mine,
My life and death attend;
Thy presence through my journey shine,
And crown my journey's end.

And if this be not granted I must say, "Thy will be done." His word says that he will withhold no good thing from them he loves, and I feel sure that I love him, because he first loved me and drew me by his loving cords. I feel as though I would like to talk with you face to face. I send love to all.

Your sister,

GEORGIA ENGLAND.

FLEMINGTON, N. J., Dec. 17, 1911.

ELDER F. A. CHICK—MY DEAR PASTOR:—Having just finished reading the last SIGNS, I desire to say a few words in regard to the way a part of it was opened up to me. The first article I read was your editorial, and I know every word is true. It condemns me very much, because I cannot find that thanksgiving and praise in my cold heart which is due our God. Is it not strange that with so

many blessings in my hand I should be so indifferent? I can but say, What kind of creature am I? It is hard to know what I am. Well, after reading your article I turned to the first part of the book and read on until I came to brother Oliver's article, and I never had anything of the kind to quite touch my cold heart as that did. I can indorse every word of it, it is my experience exactly. The tears came, because I was so glad to know that I am not entirely alone in my travels, but that there is another poor sinner like me. I feared I was the only one who was always in darkness; I feel quite cheered up now. I have a faint hope that God put it into the heart of brother Oliver to write that letter for me, although I am very unworthy of His kindness. I do feel praise and thanksgiving stirring in my heart just now, but how soon I will forget it and be as cold as ever. When reading some one's experience who has light on the Scriptures, and who is joyful in the Lord, I am more than ever discouraged because it is not so with me, and I fear that I am not a child of God. I am being pulled two ways; one way is to give it all up and think no more about it, but I cannot do it, even though the thought comes that I am too sinful to be a child; then again I think that He came to save sinners, and so a little hope springs up, because I know I am the chief of sinners, and there is no spiritual pride in my saying so, but I am glad I am a sinner, and that I know it. Strange talk, is it not? It is all a mystery, I am a mystery to myself. I have so often feared that I never had any conviction of the right sort, but that I just imagined it all, because I never felt to be hanging over the bottomless pit and might drop in any moment. No, I never felt that way, but, dear brother, I

have felt ashamed and guilty before my God because of my sins, and they rise up before me like mountains. I would indeed be discouraged did I not believe I have an almighty Savior, who is able to save to the uttermost even the chief of sinners.

Now see what brother Oliver's letter is responsible for, even stirring my cold heart to write this letter. You may publish it if it is worthy, but not otherwise.

Sincerely, but unworthily,

MARY E. FISHER.

NORTH YAKIMA, Wash., April 9, 1912.

ELDER H. C. KER—DEAR BROTHER:—Will you kindly give space in the SIGNS for a few words to all who contemplate attending the Siloam Association of Oregon and Washington, at North Yakima, Wash., June 14-18, 1912? The following railroads have agreed to give reduced fare, one and one-third, on the certificate plan, provided there are as many as fifty in attendance whose fare is not less than fifty cents: Northern Pacific in Washington and Idaho; Southern Pacific lines in Oregon; Great Northern; C. M. & P. S., including Tacoma Eastern to Ellensburg, Tekoa and Lind; at these junction points other certificates must be obtained on other lines to North Yakima; Spokane, Portland and Seattle or North Bank from and including Spokane to Goble, Wash.; O. W. R. & N. Co., including all stations on said line in Washington, Idaho and Oregon, and all stations in Washington and Idaho on the Camas Prairie line. Each one coming to the association should ask for certificate on the going trip, and agent will fill out, stamp and hand to passenger ticket, receipt and certificate, which must be signed on the face by passenger in the presence of selling agent. Tickets may be bought June 11th to 16th.

Passenger must hand this certificate to the clerk of the association for his signature. Certificates to be honored for return tickets, dates, inclusive, June 14-18. To those who expect to remain in Yakima until after the 18th I wish to emphasize the importance of their obtaining a certificate as above for the benefit of those returning within the time required by the railroad people, as fifty certificates must be exhibited to the joint agent at North Yakima by the clerk of the association. Those remaining after June 18th will be required to pay full fare, but by getting a certificate may be able to benefit those returning earlier. We hope to have a large attendance, and wish all who come to take advantage of the certificate plan. I know of no way to reach our people so well as through our papers, and thank you for the privilege.

Your sister, I hope,
SONORA A. HESS, Clerk of Association.

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FORT SMITH, Ark., Feb. 10, 1912.

DEAR EDITORS:—Our house number has been changed from 807 to 1117 Beaufort Place, to which address please forward the SIGNS, as I inclose herewith a draft for my subscription. I have been hoping I might write a letter for the SIGNS, but am too much of a failure it seems. Recently I learned of the death of my Aunt Mary Johnson, of Springport, Ind., widow of my father's brother, Joseph A., whose home was always open to Old School Baptists. When on my last visit there I met a lovely sister from Middletown, but do not now recall her name. I feel very anxious about the condition of our beloved Elder J. F. Beeman, who has been very much worried of late concerning his financial affairs, and I learned recently, from a letter from his wife, that he is quite sick. I greatly en-

joy his preaching and letters to the SIGNS. His is all the preaching I have heard for several years, and that not very frequently of late, so you can readily understand how very much I enjoy reading the SIGNS. Even the little poem, "Some Day," in the last issue, is full of comfort, and just what I believe. I think I have much sympathy for Elders D. M. Vail and P. W. Sawin, both of whom it was my privilege to hear preach some years ago. I have greatly enjoyed the good editorials recently, and am very thankful for that light, even though I cannot contribute anything in return myself, but am glad there are enough others who can write ably. I am also glad that I firmly believe there always will be that "few," as we are promised there shall be.

May God bless you, and strengthen your every weakness, and supply every need in life and in managing the SIGNS, is the prayer of your sister in hope of immortality,

(MRS.) E. J. BOLTON.

—♦♦♦—
HERMLEIGH, Texas, Dec. 19, 1911.

DEAR BRETHREN EDITORS:—I have just received the SIGNS for December 15th, and it contains such good reading that I am made to feel sad indeed to think that I am not able to have it continued, for it is about all the preaching we have or have had in four long years. It is almost like being at meeting to read the good editorials, and the other writings are also good. I think brethren Ford's and Bowden's letters in this last SIGNS are especially good. Elder Gilbert Beebe's editorials are good; he surely was a God-taught man, and his works do follow him. I wish every Old Baptist in the land was able to take this most excellent paper, but it seems that most of them are poor financially, as well as in spirit; we are all

dependent upon the Lord for every good and perfect gift. I desire to be thankful for the many blessings bestowed upon me and little family. I thank you for sending the SIGNS as long as you have. A dear sister whom I love dearly had it sent to me these last six months. I have now been in west Texas four years, and have made three crop failures; we were hailed out this year, and have made scarcely anything at all, but I do not wish to murmur or complain; I desire to be submissive to the Lord's will in all things, but it seems that the old man steps in the way and I find myself complaining about many things. Like Paul of old, the thing I would, I do not, and the thing I would not, that I do. It seems it is a constant warfare here in this life.

I am glad to know the SIGNS is increasing in circulation, and hope the good work will continue, whether I can take it or not, for there are many of the flock comforted through it.

Wishing to be remembered in your prayers, I remain unworthily,

(MRS.) M. E. WILLIAMS.

RIVES, Tenn., Feb. 9, 1912.

DEAR BRETHREN EDITORS:—Find inclosed two dollars to pay for the SIGNS another year, as my subscription has expired and I feel that I cannot do without it. This is my first year, and I have enjoyed the editorials and the good letters from the dear brethren and sisters. They are all strangers to me in the flesh, but as I read I feel to know them. O how I wish I could know that I am one of God's children. It seems impossible when I look back over my past life and see so many things I have done that I ought not to have done, and am still doing them. How can I deem myself a child

of God when I am so unworthy to be called one of his children? I wish I could express my feelings, but I am too ignorant, and my mind seems to be wandering at times. When I read my Bible it seems that I cannot understand as I wish I could, and that troubles me, but I have some consolation, as Christ's disciples could not understand all his teachings; I hope to believe right. I cannot see why everybody who reads the Bible are not Old Baptists, but I suppose it was not intended for all to see alike. Let me be what the Lord sees best, but I hope to be one to meet the Lord in the air at his coming. If it were not for that hope to help in time of trouble and tribulation I feel that I could not live.

Please pardon me for writing so much and in such a rambling way; I am afraid I have wearied you. When I began to write I felt that I wanted to say only a few words. I wish some of the brethren and sisters from your country would visit us here in Tennessee, especially the ministering brethren. We had a pleasant visit from brother Brees at our association in 1901, but as I am hard of hearing I cannot enjoy preaching as I would like to. The Bible and the SIGNS are about all the preaching I get.

From a sinner saved by the grace of our Lord and Savior Jesus Christ, if saved at all; it is nothing I have done; I feel to give God all the praise, glory and honor; my continual prayer is, God, be merciful to me, a sinner.

(MRS.) WILLIE HARRISON.

OILTROUGH, Ark., Nov. 20, 1911.

DEAR BRETHREN EDITORS:—I am well pleased with the SIGNS OF THE TIMES; may the Lord in his infinite wisdom be pleased to direct the editors to continue to ask for the old paths and walk in them.

We walk through fiery trials, storms, temptations and adverse circumstances, through evil as well as through good report, but we trust there is now at this present time a remnant according to the election of grace, and if by grace it is not of works, otherwise work is no more work. Where is boasting then? It is excluded.

I have written more than I intended, but felt that I wanted to say a few things to you. We are strangers in the flesh, but I hope not strangers to God. I would like to write often, but am so weak and little that I am not worthy of consideration, yet I love, or hope I do, all of God's people, whether they love me or not. I am not worthy of love. I love them because Christ loves them. He is the friend of sinners, and that makes me love him and his dear children, because he first loved me, and his love is everlasting, eternal like himself.

Now, dear brethren, I hope I have not wearied you. May the grace of God, who is able to keep you from falling, be with you all, causing you to trust in him, the giver of every good and perfect gift, whose name is Holy, Holy, Lord God Almighty. Love to all.

A sinner saved by grace, if saved at all,
WILLIAM H. EUBANKS.

CLEVELAND, Ohio.

DEAR BRETHREN EDITORS:—I wish to say in behalf of the Beulah Old School Baptist Church of Cleveland, Ohio, that Elder George L. Weaver, of Galion, Ohio, is serving us as pastor. He is a faithful and sound Baptist. We are few in number, but are in peace and fellowship, and feel that the Lord blesses us with his presence in our meetings, which are held the fourth Sunday of the month, at the home of the writer, 694 East 125th St. This church was organized ten years ago;

since then it has been our privilege to have many of the ministers traveling from the east to the west, and *vice versa*, visit us, and we invite all ministering brethren who believe in the precious faith that our faithful editors and correspondents of the SIGNS adhere to to come and see us. Any communication addressed to me will be cheerfully answered.

If one at all, your unworthy brother,
CYRUS CROSS.

TOLEDO, Ill., Feb. 20, 1912.

DEAR BRETHREN EDITORS:—I have been taking the SIGNS OF THE TIMES for nearly seventy years. My father, William Metcalf, took it before I began to take it, and many times as a seeker after the truth I read the little leaflet published by its first editor. Standing on the threshold of my eighty-ninth year, I wonder if I shall live to send you another subscription, or whether I shall quit this vale of tears to soar to worlds on high. My heart has often sighed, "I would not live away,"—at times I have longed for this weary body to be laid at rest in the sweet, silent tomb while my spirit takes its flight to Him who gave it me in trust these many years. The grand old Bible has been my staff in these last days. The SIGNS has filled my mind with many glorious thoughts and filled my soul with hallowed meditations as I have eagerly read its contents.

Inclosed you will find five dollars, two dollars of which shall go to renew my subscription, and the remaining three dollars to be devoted to the cause of the poor as you see best.

Thanking you many times for multiplied favors, I am your humble sister in the Lord,

(MRS.) B. A. DOWNS.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1912.

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

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

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

*All letters for this paper should be ad-
dressed, and money orders made payable, to**J. E. BEEBE & CO.,**Middletown, Orange Co., N. Y.***LUKE XII. 15.**

DEAR BROTHER CHICK:—Will you please give your views upon the words: "For a man's life consisteth not in the abundance of the things which he possesseth?"

Your brother,

J. J. OKES.

PENHOOK, Va., Feb. 8, 1912.

First. We know of no more weighty or solemn words than these, and the narrative, commencing with the thirteenth verse of this chapter and continuing on to the forty-eighth verse, illustrates and makes plain the meaning of them. We are told that there had gathered together an innumerable multitude of people, inasmuch that they trod one upon another, and that Jesus began to teach his disciples in the midst of them. In the midst of this weighty teaching a man breaks in with a matter utterly trivial when compared with the gracious and solemn words which were falling from the Master's lips, and said to him, "Master, speak to my brother, that he divide the inheritance with me." The Savior had just been speaking of the constant care of that God whom they served over all his disciples, so that none of them need feel any anxiety over the things which belonged to their welfare in this world. He had said that their heavenly Father fed the fowls of the air and cared for them, so that even a sparrow could not fall to the

ground without him. But it appears that all this exalted teaching had produced no effect upon this man; it had all passed by him as an idle tale. Had he been able to understand and receive the Savior's teaching certainly he could not at that time have interrupted with such an appeal. How manifest it is in this instance that more is needed than to listen to even the words of the Savior. Evidently the word did not profit this man, not being mixed with faith in him; there was no place in him for the word.

Second. Jesus rebuked this man very earnestly, saying, "Man, who made me a judge and a divider over you?" This man's brother might indeed have been inflicting wrong upon him, or striving to grasp the whole of the estate when but half belonged to him. This the Master did not in these words mean to approve or to condone, but he did mean that it was not his mission in this world to place himself above or to set aside the administration of the laws of men with regard to worldly affairs, and what Jesus did not claim to do it is certainly altogether out of place for his disciples to seek to do. The principles of righteousness taught by the Savior and formed in all their hearts where his salvation dwells will indeed lead all who know these things to seek justice and judgment in all their ways and in all their dealings with men, but it is not the place of the church to seek authority in matters of earthly government. This one thing has been the bane of religion in all ages. The moment the church of Christ seeks to divide the inheritance according to human law, she has laid down her true position, above the world, and falls straightway into the low and groveling things which actuate men of the world. Jesus taught righteousness in general

among all classes of men, and enforced the doing of what was right upon his disciples, such as obedience to authority, and honesty, and all kindness toward all men, but he did not set up a tribunal for the decision of controversies among men; neither did he become a judge and a divider among men, nor did he commit to the church any such commission; yet the things which he taught and lived, when once felt in the hearts of men, would lead to doing that which was right and just and merciful in all the transactions of life. It is sure that a cheat and a liar cannot be his disciple. Evidently neither this man to whom he spoke, nor his brother who was striving to grasp that which was not his by right, possessed aught of the spirit of the things which Jesus had been saying just before, in their hearts. Such teaching could reach the understanding of those only who had been given, first, the spirit which was in the Teacher, and who had become really and truly in heart and in spirit his disciples.

Third. Then he turned to his disciples and said, not unto this man, but unto them, "Take heed, and beware of covetousness." Both this man and his brother were evidently covetous; each one sought more than his just due; each one was selfish altogether; but his disciples, while they had been given a better spirit, were still in the flesh (that flesh which is always covetous), and so were in danger of being carried away by it to seek for worldly gain to the exclusion of the things which were above the world, and as much higher than the world as the heaven is higher than the earth. Therefore he addresses them especially, as those who could hear and heed his teachings. The fallow ground of their hearts had been broken up, so that the seed could take

hold there and grow; yet also the seeds of evil still abounded in them, and might grow into ungodliness in a hundred ways, and one of the rankest of these weeds is covetousness, which an apostle pronounced to be idolatry. It is idolatry, because it means the seeking of the creature more than the Creator, and bowing down to mammon rather than to God. Elsewhere the Redeemer warned his disciples that they could not serve God and mammon. Covetousness means inordinate desire for things which may be right things in themselves, as well as things which are not right in themselves. Immoderate desire for wealth, for instance, which is that which is especially referred to in the Scripture which we are considering, is covetousness and idolatry. This the disciples are bidden to beware of. Nothing that we could here write would set this matter forth half so plainly as the words of Paul to Timothy: "For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things."—1 Tim. vi. 7-11.

Fourth. Before saying a few things about the words to which our attention is especially called, we feel like calling attention to the discourse of the Savior which follows, the substance of which is that the things of this life are uncertain at best, as illustrated by the rich man, verses sixteen to twenty, and those who serve and fear God are under his provi-

dential care as well as being the subjects of his grace and heirs of heaven. They are assured that their heavenly Father knows all that they need, and that he will supply all things for this life that are needful, as well as an eternal home above; therefore they need not fear to seek first the kingdom of God and his righteousness. They do not need to grasp either with inordinate desire or with all their energies of mind and body this world's wealth, but rather to seek with the most earnest desire the service of God and the joys and riches of his kingdom. These are infinitely better than all worldly gain in the first place, so that they are to be chosen rather than any worldly pleasure or ease, and then God, who knows and loves his people, has promised to provide even these natural things, so far as they are needed by his disciples. A den or cave in the earth, even, is better with the possession of the kingdom of heaven, than a palace without this kingdom; but the disciples are told that even these earthly possessions will be given them, with the kingdom, so far as they shall have need. Disciples are not promised riches, but they are promised such things as are convenient for them, and of this their heavenly Father is a better judge than themselves. Believing this, whatever the Lord provides will bring contentment. Because of this the apostle could say, "But godliness with contentment is great gain."

Fifth. The dear Savior does not here imply that to labor for a home, or for a competence, as we ordinarily use that term, is wrong. In all the Scriptures industry, frugality, carefulness and attention to whatever may be our calling, are commanded and commended. There is nothing more abhorrent to the spirit of the Scriptures than wastefulness, idleness,

uncleanness and laziness. A desire for a portion of this world's goods is not condemned. That which may be gained by the virtues above named is to be received as the blessing of God upon these virtues. Naturally, it may be that men may plant and water, and yet God withhold, for his own wise purposes, the harvest, but it is sure that he who does not plant and water will reap no harvest, and he who plows and sows and waters and reaps the result of his labors, does so through the blessing of God. It is not this that is condemned by the Master in the text and context, but rather a grasping, selfish, covetous spirit. Such a spirit was in the man who desired that Jesus would speak to his brother about dividing the inheritance, and most certainly it was in his brother, but disciples are raised up above these things through the Spirit of God dwelling in them. Jesus teaches them here, as did the apostle afterward, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." This is the standing of all who are called by grace; they are not of the world, as Jesus was not of the world. If then we are risen to this new and heavenly life, let us seek the things which belong to that life.

Sixth. Now the words, "For a man's life consisteth not in the abundance of the things which he possesseth," sum up in what may be called a proverb the whole of what is embraced in all the teaching of the Savior and of the apostles to which we have been calling attention. The life is more than meat, and the body more than raiment. Meat may strengthen and support life, but it is not life, and neither can it give life; and so

the body may be clothed, and indeed must be clothed, but clothing is not the body, and neither can it give life to the body. "All that a man hath," said the enemy of souls, "will he give for his life." That is, man counts nothing so valuable as his life. This is true of man naturally, and naturally it is true that a man's possessions do not make the man. Life, in the text, means more than mere existence; it means what a man is in his affections, desires, hopes, fears and motives. Wealth does not make the man; that which makes up the true life of even natural men is what is within them. Honesty, the spirit of kindness, justice, equity, uprightness, consideration of others, and whatsoever is of good report, are the things which make up the real life, so that he who possesses these, though he have no goods of this world, yet it is he that really lives.

Seventh. All the above is especially true of those who possess the life that is of the Spirit. The words of Jesus thus more particularly bear upon those who have the life of Christ. Jesus himself lived a life that was more abundant than any other man ever lived, yet he had not where to lay his head. So far as we read, he never possessed aught of this world. We do not read that he ever carried money on his person or had any personal wealth. He was supplied through the care of his Father in heaven with all that he needed in the way of temporal mercies day by day. Surely his life did not consist in the abundance of the things that he possessed, yet where in all the world is there now, or has there ever been, any man who lives as he lived? It would have added to him nothing had all the kingdoms of the world been his. If the Spirit of the Master be with any man, no matter how poor or how feeble in strength,

or how destitute of all other things counted good by men he may be, yet he lives, and this life of the Spirit manifests itself not in ways counted successful by men of earthly minds, but in meekness, lowliness, trust in God, love to others, and in all sobriety of thought and speech and deed. Thus the blessed Master lived his life, and thus will that same life manifest itself more or less in all the children of men where it abides. In the text under consideration the blessed Lord sets this forth. O that the Spirit of God might impress this more and more upon all our hearts and minds, that we might in this manner live to the praise of the glory of his grace who hath made us accepted in the Beloved. C.

I CORINTHIANS III. 11-15.

WILL Elder Ker please give his views through the SIGNS on 1 Corinthians iii. 11-15? "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." I feel that I am asking too much, yet I have read Elder Ker's articles with pleasure, as well as many others in the SIGNS, and if he feels so inclined I would be glad to hear from him on these Scriptures.

EDWARD HEARD.

COVINGTON, Ga., Dec. 4, 1911.

The above Scripture presents a large field to one whose mind is led into its heights, depths, lengths and breadths, but as for us, we can only touch upon it here and there in a brief way. The apostle has the work of the gospel ministry under consideration, its importance and benefits. He shows that all the work of Paul as a planter, and all the work of Apollos as a waterer, could avail nothing except God should give the increase,

hence all the glory belongs to the Lord. The thorn in the flesh did wonders for Paul, it kept him humble and of lowly mind, and were it not for the same thing many of the Lord's servants would become exalted above measure, and be of but little use to the household of faith.

Paul declares that "other foundation can no man lay than that is laid, which is Jesus Christ." This Foundation was laid in Zion by the Father, who knew that "Jesus Christ" was sufficient to uphold the entire structure, therefore "a sure foundation." Upon Him all "workmen" must build, but let every man take heed how he buildeth thereupon, whether it be gold, silver, precious stones, wood, hay, stubble, for every man's work shall be made manifest; it shall be revealed by fire. In other words, the sincerity, faithfulness and steadfastness of all who profess Christ shall be put to the test by affliction, persecution and reproach for the cause of Christ. Jesus said in the parable of the sower, "He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended." All such belong to the wood, hay and stubble class, such as fire consumes.

It seems that the apostle had in mind the grave importance of faithfulness and care in the ministry of the word. No man should want to gather fruit before it is ready for the kingdom of God. If he does gather before the fruit is ripe he will surely suffer loss. All gospel ministers should remember the preaching of John the Baptist when he said, Bring forth fruits meet for repentance. Prove yourselves the subjects of grace by well ordered lives and godly conversation;

demonstrate that you are dead to sin by fleeing from it; give full proof that you no longer have hope of salvation by the deeds of the law. Sometimes undue influence is brought to bear upon persons who attend Old Baptist meetings a few times, to unite with the church; especially is this done with the younger class, and some of us have seen the fruit of our premature labor burned up with fire, or reproach and persecution, for the name of Christ. Such a servant is still a servant, and saved (purified), but it is as by fire: distress, affliction and disappointment. What greater distress could a minister of the gospel endure than to see those to whom he had preached the gospel and administered the ordinance of baptism falling away or returning to their wallowing in the mire? This fire does not destroy the man's ministry, nor does it affect the "Foundation," but it does prove to him that the Lord, who is the builder of the house and the keeper of the city, must give the increase or add to the church of such as shall be saved from falling away, as well as eternally at his right hand.

The servant whose work abides, or endures, "shall receive a reward." He, instead of having to pass through the sore trials to which the minister described above is subjected, rejoices in the fruit of his labor, saying with Paul, These are my joy and my crown. 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.

I JOHN III. 9.

ELDER KER:—If not asking too much of you, I would like for you to give us your understanding of 1 John iii. 9: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

Your brother in hope,
M. B. WEEDON.
FORT SCOTT, Kansas, Dec. 26, 1911.

The above requests have been long delayed, not because of indifference to the desire that we should write, but for lack of impression and light. It has been months since we felt the slightest inclination to write, or even try to preach, though the latter we have attempted often, and the famine grows worse each day. Yet we feel that we should at least let the brethren and friends know that we have received their requests and would respond if we could. How utterly impossible for man to keep alive his own soul. The more one exercises in the darkness to bring about the morning, the deeper he sinks in the mire and clay. We hope that those who have requested our views of Scripture will not be too severe in their criticism of us for not responding more promptly, because we would do better if we could.

Now just a few words about the text. John, like all the apostles, in his writings preached the truth by contrasting it with error; he also contrasted righteousness with unrighteousness. In so doing the truth was more fully brought to light and righteousness made manifest. Paul said, "They that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober." "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." We do not think the import of Paul's words very different from that of the text under

consideration. It seems to us that the key to the subject is found in the two preceding verses, when John said: "He that doeth righteousness is righteous even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning." Here is the contrast, and in it is shown who are the children of God and who are those still under the dominion of Satan. It does not seem to us that the apostle means that the child of God never does wrong, neither does he mean that those of the other class never do any right thing, but that the life of the man, lived in the flesh, proves whether he is under the influence of God or the devil. "He that doeth righteousness is righteous." He that deals justly, loves mercy and walks humbly is the righteous man, even though, like Moses, he may at times speak unadvisedly with his lips, or like David say in his haste, "All men are liars," or, like Peter, when severely tried, say, "I know not the man." On the other hand, the man who sins, or lives a life of evil, though he may at times do and say the things which are right, is the man that is of the devil, because his life proves what influence he is under. This seems to us what the apostle means by the text: "Whosoever is born of God doth not commit sin." He does not live as he formerly did; he does not engage in the trifling amusements and entertainments of the world as he once did. In other words, he does not live in sin, because he is dead to it. This is the meaning of the words, "He cannot sin, because he is born of God." John in this statement and Paul in his question, "How shall we, that are dead to sin, live any longer therein?" mean the same thing. K.

MARRIAGES.

By Elder J. B. Slauson, March 27th, 1912, at the home of the bride's parents, in Halcott Center, N. Y., Morton Germond, of Bushnellville, N. Y., and Nora L. Mayes, of Halcott Center, N. Y.

OBITUARY NOTICES.

Elder J. W. Futch fell asleep in Jesus on the morning of March 7th, 1912, in the 70th year of his age. He was born August 26th, 1842, in Columbia County, Fla., and moved with his parents to Hillsboro County while quite young, but his home was mostly in Polk County, Fla. He joined the confederate army in 1862, and proved true and faithful to the cause of his country until the end of the war. He first joined the Missionary Baptists, and lived with them several years, but it pleased God to show him the error of his way, and his lost and ruined condition, after which he received a hope in Christ. His mind directed him to Mt. Enon Primitive Baptist Church, of the Primitive faith and order. He held the doctrine of God's unlimited predestination of all things whatsoever come to pass. On Saturday before the second Sunday in June, 1881, he and his wife, sister Rebecca, offered themselves for membership, and after relating their experiences of grace were received in the fellowship of the church, the moderator and church extending to them the right hand of fellowship, and on the following Sunday they received the ordinance of baptism at the hands of the pastor of the church, Elder E. Z. Hull. Elder Futch preached his first sermon on the second Saturday in October, 1881. On the second Saturday in June, 1884, the church licensed him to exercise his gift at any time or place his lot might fall. He proved sound in the doctrine, and was abundantly blessed of the Lord in the gift of the ministry. The church being satisfied with his gift, and deeming him worthy, ordained him to the full work of the ministry on the second Saturday in May, 1886. He was called to the pastoral care of Mt. Enon Church Saturday, Dec. 7th, 1889, and was her faithful pastor until Dec. 6th, 1901. He was called again to the pastoral care of the church Dec. 11th, 1903, and served the church until Dec. 8th, 1905; then called again May 12th, 1906, and remained pastor of Mt. Enon Church until his death. His time in the work of the ministry was full, serving four, and sometimes five churches, and seldom having a Sunday to rest from his labor in the ministry, and never failed to fill his place at the appointed time of the churches where he was called to serve except when providentially hindered. His labors were confined principally to the churches which compose the Mt. Enon Association, of which he served as moderator for a number of years, and was moderator of same at the time of his death. He was

a faithful soldier of the cross, a peacemaker and a good counsellor, and his fatherly care and admonitions were a source of great comfort and consolation, which will be long remembered by the brethren. He suffered many trials and temptations and much persecution for Christ's sake, but the Lord strengthened him to overcome all these things, and he stood firm in the doctrine until the end came. He was afflicted with dropsy several months, not able much of the time to visit the churches. He realized the time of his departure was not far hence, and spoke often of his demise, that he was ready and willing to go at God's appointed time. He was at the home of his daughter, Mrs. Mary Allen, when the end came. He was a loving and affectionate husband, a kind father, a teacher of good things, and to know him was to love him. He died in full triumph of the faith once delivered unto the saints, which he so earnestly contended for. He leaves a dear companion and children and relatives and a large circle of friends, and all the churches he served, to mourn their loss. He will be greatly missed by his family and the churches, but our loss is his eternal gain.

Funeral services were conducted by Elder Peter Brown, assisted by Elder W. M. Webb, after which his body was laid in Mt. Enon burying-ground to rest until the resurrection day.

Done by request of Mt. Enon Church.

W. L. WIGGINS, Clerk.

BROTHER George R. Yard died of consumption at his home in Hopewell, N. J., March 19th, 1912, aged 70 years, 9 months and 19 days. He was born in Hamilton township, Mercer County, N. J. He was married to Anna Mary, eldest daughter of Deacon Wm. E. and Lydia A. Tindall, Jan. 13th, 1869. He lived in the vicinity of Hamilton township until about fifty years of age, then moved to Ewing, where he lived several years, and then to Hopewell, where he spent the remaining years of his life. He had been a member of the Old School Baptist Church in Hopewell about twenty years, being the last person baptized by the late Elder Wm. J. Purington. Five children were born to them, two boys (twins) and three girls. A daughter was taken away by death a few years ago. His dear companion writes us as follows regarding her bereavement: "I do miss him much. I feel lonely and sad, but wish to be submissive to the will of our heavenly Father, knowing that he doeth all things well. May he help me to say, Thy will be done. He gave and he hath taken away; blessed be the name of the Lord. He has been with us through all our married life of forty-three years, delivering us in time of trouble and trial and remembering us in tender mercy. I feel that I have very much for which to be thankful. I trust that he will keep me through the remaining years that I have to stay in life. I trust they may be spent to the honor

and glory of God, and that I may never bring reproach upon his cause."

In addition, we desire to say that it had been our privilege to know brother Yard well for about eighteen years, and it is with gladness and gratitude to God that we can speak of the steadfast faith that was his all these years. We have known of no one among all our brethren whose confidence in the doctrine of God our Savior has been more settled and grounded than was his. There never seemed to be a shadow of question on his mind as regards the truth of salvation by grace, with all that this truth involves, and he was always ready to confess his faith whenever it seemed needful, yet he was not given to argument with any one. We have been often in his company during these eighteen years past, and never went away from a visit with him without feeling that it had been good and profitable to us. We do not recall any time spent with him that the chief theme was not concerning the salvation in which he hoped, and which he loved. The whole church has known of him as a faithful member, ready always to do all he could for the interest of his brethren and the cause of God. His place in the house of worship was never vacant unless unavoidably so; he did not set worldly gain over against his duty in the church. We all knew this to be so, and were glad to meet him and see him in our midst. The religion of Christ was with him more than notion. He began to fail about eighteen months ago, and from that time was able to do but little. For the past nine months he was not able to get away from home, but still was up and about the place until some six weeks before his death. At the last he passed quietly and peacefully away. Many times in his sickness he spoke to us of his faith and hope, and that they were his support. His desire was to be fully reconciled to the will of God, whether in life or in death.

The funeral service was held at the meetinghouse on Friday a. m., March 22nd. By request of the family, hymns 807 and 881 (Beebe's collection) were read, and the Scripture in Job first chapter and last clause of verse twenty-one was used as a text. The interment was in the cemetery adjoining. Many friends came together to testify to their regard for him, and their sorrow at their loss. The family feels sorely bereaved, but still bows in submission to the will of God. We feel assured that it is well with our dear brother and well with them.

ALSO,

Abram V. Wykoff, son of the late Jacob Wykoff, and Jane his wife, died at his home in Roseville, N. J., Wednesday, March 27th, 1912, in the 46th year of his age. He was attacked with appendicitis the last of January, and an operation was performed at once, but after four days septic pneumonia set in, from which time he was delirious, with now and then a lucid moment, until death came. The first twenty-

five years of his life were spent in Hopewell, N. J., and afterward he lived in Roseville. For about twenty years he had been in business in New York city. In 1890 he was married to Miss Eva Manning, of Guymard, N. Y., who, together with one sister, Mrs. J. E. Cray, survives him. A brief funeral service was held on Friday evening at his home, after which, on Saturday, the body was brought to Hopewell for interment. Services were conducted at the grave in Hillside Cemetery, near this village. It was our privilege to be with the friends at the grave, and to say a few words, and engage in prayer, that they might be sustained and comforted through the mercy of Him who alone can minister comfort to the heart. Our deceased friend was well known in this borough and vicinity from his childhood. In all these years he had commanded the respect and good will of all who knew him, as a kindly, honorable man. Many were sorrowful when the news came that Abram Wykoff was dead. There is no earthly blessing better than a good name; it is to be preferred to great riches, as we are told in the word of God. This is truly a sore affliction to the bereaved companion, and to the one sister who is left. What a consolation to know that our God knows all our affliction, and that he can and does sustain. May this consolation be with the wife and sister, and with all who are sorrowful at the loss of a friend.

C.

Augustus Bourquin, the subject of this notice, was born in Switzerland August 26th, 1842, and came to America with his parents when about twelve years of age, landing at Norfolk, Va., where he grew to manhood. He was a soldier in the confederate army in the war between the States, 1861 to 1865. About two years after the war he came to Maryland, locating in Baltimore County, near the old Black Rock Church, where he spent the remainder of his days. He engaged in farming, which he made the business of his life, and by industry and good judgment was successful, and accumulated a good estate, leaving his widow and two daughters in very comfortable circumstances. Brother Bourquin had for years attended the meetings of the Primitive Baptist Church at Black Rock, and manifested an increasing interest, and on May 5th, 1901, he came before the church and told them in a very connected and deliberate way of what he hoped the Lord had done for him, of his love for the church and how he felt the Lord had commanded him to stand before them and confess his name. He was most gladly received, and on the day following it was the privilege of the writer to baptize him in the fellowship of the church that now mourns her loss of him. From the time of his baptism to the day of his death brother Bourquin lived a consistent and much beloved member of his church. Though a man of few words, he spoke much to the

point, and was much blessed with the assurance of his salvation by the grace of God alone. He was a strong believer in the depravity of human nature, and in the almighty power of God, and his only hope for salvation was in Jesus Christ. He suffered much during the last years of his life, but did not murmur, and was always ready to do what he could for his church and pastor. On March 4th, 1912, he fell asleep in Jesus, as we fully believe, and on Thursday, the 7th, his remains were taken to the Black Rock meetinghouse, where in life he loved so much to go, and the writer spoke to a full house from the fifteenth chapter of first Corinthians, after which the body of our dear brother was interred in the cemetery adjoining, to await the call of his Savior at the last day. Brother Bourquin lived an honorable life. I heard different ones say on the day of the funeral that they had never heard any one say an unkind word of him. His church and pastor, next to his bereaved widow and daughters, feel the loss of him the greatest. One daughter, sister Bessye, is a beloved member of the same church, baptized by the writer before her father. May God in mercy be with the dear bereaved ones and comfort their hearts as no other one can. Dear ones, in your sorrow you have much to comfort you; your loved one lived an honorable life among men, was successful in business, was given a good hope in Jesus, honored his profession and died in the triumph of a living, God-given faith. His memory we cherish. May God bless you.

JOSHUA T. ROWE.

Miss Harriet Kugler died in Frenchtown, N. J., Feb. 1st, 1912. She was born May 9th, 1828, and was in her 84th year. She was baptized in the fellowship of the Kingwood Old School Baptist Church in 1862 or 1863, by the late Elder Gabriel Conklin. "Aunt Harriet," as she was generally called, lived in early life with her parents, and after their death kept her home until she became too feeble to continue in that capacity, after which she made her home with her sister-in-law, Eliza J. Kugler, widow of Deacon Wilson R. Kugler, where she had been cared for the past nine years, up to the time of her death. Her home was a place of welcome to those of our faith and order, and her chief concern was for the welfare of the church. She was clear in the doctrine, and would speak disapprovingly of anything that did not become sound doctrine. Salvation by grace was the teaching of her experience, without any of the frail accomplishments of the works of the flesh being of any value either to a godly walk in the church or otherwise, knowing full well that all that pertained to the house of God was brought into manifestation by the gospel. As the end drew near the things of this world seemed to lose their charm, and she longed for the evidence that this mortal should be clothed with immortality, and to feel the power

of death being swallowed up in victory. The last time I conversed with her she seemed joyed with evidence that had come to her of feeling that underneath were the everlasting arms, and her confident rest was sweet to behold. She knew this as her only hope, and we feel assured that for her the conflict is ended and the fullness of glory is her eternal inheritance.

Elder Fenton preached on the occasion of her funeral from the words that had come to her with much comfort: "Be still, and know that I am God," also reading one of her favorite hymns: "God moves in a mysterious way," after which her remains were borne to the family burying-ground. Six nephews acted as pall-bearers. She leaves many relatives to mourn their loss, together with our little church.

O. R. KUGLER.

J. Oscar Frazier, formerly of Petersburg, Del., son of William and Ann Frazier, died at his residence, 1108 West Seventh St., Wilmington, Del., March 13th, 1912, aged 45 years. He leaves a widow and one son to mourn their loss, also five brothers and two sisters. So passed away a faithful and loving husband, a kind and affectionate father. While he had never expressed a hope, to my knowledge, yet it was the desire that an Old Baptist should speak at the funeral, which the writer tried to do, using Psalms xv. 1, 2. I never met him in life, nor do I know what the secret yearnings of his heart were, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." May the gracious Master strengthen and comfort the sorrowing ones left to tread life's stormy pathway here alone.

Services were held at the house Friday evening, March 15th, and the remains were taken by train Saturday morning to Cow Marsh for interment.

W. S. ALEXANDER.

ELSMERE, Del., March 31, 1912.

Mrs. Mary Ann Smith died in Lexington, Ky., March 14th, 1912, of enlargement of the liver, heart trouble and partial paralysis, in her 63rd year. She was the daughter of the late brother William and sister Ann Barriger, of Shelby County, Ky. Sister Smith was left many years ago with a family of five small children to battle alone with life's problems in the rearing of the children, four sons and one daughter, to manhood and womanhood. In this she was blessed, as I think all are respected and honorable citizens. Sister Smith upon the confession of her faith was heartily received in the fellowship of old Bethel Church, Shelby Co., Ky., September, 1910, and lived a worthy, beloved member, but the distance from her home forbade her attendance ere affliction's heavy stroke prevented. Hers was a life of many trials, but they are all over. Brother and sister Sloan

write me that the end was peaceful, that she was ready to go, and in an undertone was heard to say often, Jesus, Jesus, heaven. How sweet the name of Jesus. Truly, "How sweet the name of Jesus sounds in a believer's ear." Blessed faith. She leaves three sons and one daughter, who deeply feel the loss of a dear, devoted mother. This is especially true of the dear daughter, Latonia. May she feel the ever-supporting hand of that one so dear—Jesus. Four brothers and one sister, our dear sister, Sallie Sloan, of Lexington, together with the church and many friends, are also left to mourn. May the Lord bless and comfort them all.

Brief services were held in Lexington, after which she was buried in the cemetery there.

P. W. SAWIN.

Mrs. C. J. Jenkins died April 12th, 1912, in her 91st year. She was married to Benjamin Jenkins in 1849, and lived most of her life in Broome Co., N. Y. She was born in Plymouth, Conn. She had no particular disease, just died of old age. She was not a member of the church, but left evidence with her friends that she was a believer in Jesus Christ. She leaves two sons and one daughter, who will miss her, but not to mourn, for they believe that she was caught up to the clouds of God's glory to dwell forever with the Lord, and we who are left behind are to comfort God's people with this precious truth.

The funeral was held at the home April 15th, where the writer spoke to a company of neighbors and friends, after which the body was taken to the Lestershire Cemetery and placed in a vault. God bless the children, who did all that could be done by loving children for a kind, loving mother.

D. M. VAIL.

CHANGE OF ADDRESS.

W. S. AYDELOTT has changed his address from Smith Center, Kansas, to Lebanon, Kansas, and he and his daughter would be glad to have the brethren and sisters stop and see them when passing through Lebanon.

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

Mrs. J. M. Bocs, Cal., \$2.00; Thos. A. Ardies, Ont., \$2.00.

MEETINGS.

THE Sidling Hill Church, Fulton Co., Pa., will hold, the Lord willing, a three days meeting Friday, Saturday and Sunday, May 3rd, 4th and 5th, 1912. Those coming by rail will come to Hancock, Md., and notify J. C. Mellott or Jonas Mellott, Needmore, Pa., to meet them there. All who wish to meet with us are cordially invited to come.

H. H. LEFFERTS, Pastor.

THE Frying Pan Church, Fairfax Co., Va., has appointed her May meeting to be held, the Lord willing, Saturday and Sunday, May 11th and 12th, 1912, and we invite all to come who wish to be with us. Trains will be met at Herndon, Va., on Friday evening and Saturday morning.

H. H. LEFFERTS, Pastor.

THE Baltimore Old School Baptist Association will, the Lord willing, be held in Baltimore city, Md., beginning on Wednesday, May 15th, 1912, and continuing three days. Those coming to the city on Tuesday, 14th, will go to the meetinghouse, Calvert and Madison Sts., which will be open from 1 to 5 o'clock p. m. Those coming via Pennsylvania Railroad will arrive at Union station. Take any car going south on Charles St., get off at Calvert and Madison Sts. Those coming via B. & O. Railroad will arrive at Camden station. Take car marked St. Paul St. and get off at same place. The friends will meet there to look after the guests. All lovers of gospel truth are cordially invited to attend. All those arriving Wednesday a. m. go to the meetinghouse.

JOSHUA T. ROWE, Pastor.

THE Delaware Old School Baptist Association will be held with the Wilmington Church, Wilmington, Del., Wednesday, Thursday and Friday, May 22nd, 23rd and 24th, 1912.

Those coming Tuesday will please inquire for John W. Brimer, 609 West Seventh St., or Wm. B. Tawresey, 618 Washington St. Those coming on Wednesday will go the meetinghouse, King St., between Tenth and Eleventh Sts. Those coming on the Pennsylvania Railroad will land at French St. station, take either the Delaware Ave. or Washington St. car and get off at Tenth and Market Sts., walk one square east and half a square north to meetinghouse. Those coming on the Baltimore and Ohio Railroad will land at Delaware Ave. station, take Delaware Ave. car going east and get off at the same place.

WM. B. TAWRESEY, Church Clerk.

THE Delaware River Old School Baptist Association will be held with the Southampton Church, Southampton, Pa., Wednesday, Thursday and Friday, May 29th, 30th and 31st, 1912.

The Warwick Old School Baptist Association will be held with the Warwick Church, Warwick, N. Y., Wednesday, Thursday and Friday, June 5th, 6th and 7th, 1912.

A THREE days meeting will be held with the Bethel Church, Tallman, Linn Co., Oregon, commencing on Friday at 2 o'clock p. m., and continuing over Sunday, June 7th, 8th and 9th, 1912, where we hope to meet as many of the brethren and sisters as possible. All those coming by rail will stop at Albany, take cars for Lebanon, stopping off at Tallman. The church-house is close to the depot.

A. HORNER.

Little Flock Predestinarian Baptist Church of southern California meets every third Sunday at 2 p. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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O L D S C H O O L
B A P T I S T C H U R C H,
I N
N E W Y O R K C I T Y.**

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

11:00 A. M.

2:00 P. M.

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H. SEWARD, Clerk.

"Thoughts on Regeneration, the Spiritual Birth, the Christian Warfare and the Resurrection," is the title of a pamphlet of 58 pages, written by Elder H. B. Jones, of Winnsboro, Texas, and can be had of him for 25 cents per copy, five copies for \$1.00 or \$2.00 per dozen. Address, H. B. JONES, WINNSBORO, Texas, N. F. D. 6.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 80.

MIDDLETOWN, N. Y., MAY 15, 1912.

NO. 10.

CORRESPONDENCE.

PINSONFORK, Ky., Dec. 20, 1911.

DEAR EDITORS AND READERS OF THE SIGNS:—My mind has been exercised occasionally for some length of time on the subject of the Lord's redeemed family not committing sin, and I have concluded this morning to write a short article on the subject and send to the office of the SIGNS OF THE TIMES, and you may publish same if you judge it suitable for its columns; if not, cast it aside, and it will be all right with me, for I am aware of the fact that this is a point that I cannot write or speak of without some danger of being misunderstood, and even if I am rightly understood perhaps I may be unable to comfort the brethren, and therefore feel to ask the kind forbearance of the readers of the dear old SIGNS, our medium of correspondence. May the Lord bless us.

When twenty-one more days shall have come (Jan. 10th) I shall be seventy-six years of age, and I have had a name and place among the Predestinarian Baptists for a little over fifty years, and have been trying in the best way and manner I know how to ascribe greatness to the Lord our God, but I have often been

made to cry out in anguish of soul, My leanness, my leanness, and have been made to wonder all these many years, and am still wondering this morning, why and how it is that I have been kept blundering along, trying to preach, and sometimes writing, so many years, while yet I am so weak and stammering, and of so little worth. While all these things are dark and mysterious to me, and I cannot solve them, they are all naked and open to the eye of Him with whom we have to do.

I will now quote Romans vi. 22: “But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.” Not the end of the fruit, but the end of the freedom is everlasting, for whatsoever the Lord doeth, it shall be forever, and this freedom is the work of the Lord Jesus Christ, our dear Redeemer. Jesus said to the Jews who believed on him, “And ye shall know the truth, and the truth shall make you free.” “If the Son therefore shall make you free, ye shall be free indeed.”—John viii. 32, 36. For Christ, the High Priest of our profession, “entered in once into the holy place, having obtained eternal redemp-

tion for us."—Heb. ix. 12. We have long since believed that this eternal redemption secured in Christ Jesus for all the election of grace, or heirs of promise, embraced everything pertaining to their salvation. This same Jesus was the only character that ever did or ever could enter into this holy place to obtain eternal redemption for all his Father's family, for whose dreadful debt he was bound in covenant obligations, being their Surety. The Lord spoke of this wonderful family, this chosen generation, and of God's eternal design and predestination of them and for them, when he said, "Their nobles shall be of themselves, and their governor [Christ] shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord. And ye shall be my people, and I will be your God."—Jer. xxx. 21, 22. It seems clear to my mind that redemption means salvation, hence God's people are a saved people, sanctified by God the Father, preserved in Jesus Christ and called. The word "preserved" means saved from ruin. This is true in things of nature as well as of the redeemed and saved family of our God. This is the only reason, and a good and glorious reason, too, why none of the chosen and redeemed family of God go to ruin, or perish; they are saved, they never shall perish; their salvation or redemption was prior to their sin and iniquity. Although they were brought into this world wholly contaminated with sin, totally depraved in the earthy Adam, yet their standing in the heavenly Adam, the Lord Jesus Christ, underwent no change whatever, and was not so much as stained with sin. The apostle Paul demonstrates this fact when he says, "According as he hath

chosen us in him [Christ] before the foundation of the world, that we should be [exist] holy and without blame before him in love." "For in him we live, and move, and have our being;" that is, our spiritual existence, for the word "be" means to exist. Hence the election of grace has two standings, one in Christ and one in Adam, and in the order of existence their standing in Christ was first; it was from everlasting, or ever the earth was; but in the order of development their standing in Adam was first, was earthy. Forasmuch then as they were children of wrath by nature, exactly or precisely as others, the nonelect, or those who had no standing in Christ, no existence prior to the earthy Adam; I say, forasmuch as they were sinners in the earthy Adam, they must be made free from sin, redeemed from the curse of the law of sin and death, in order to become servants of God here in their time state, and to show forth his praise, for which he formed them. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Therefore they are made free by the law of the Spirit of life from the law of sin and death, and never can be brought under the power or dominion of that law again, for the law hath no more dominion over Christ Jesus, and consequently has no dominion over the members of his body, and what the law says it says to them that are under the law. But they are not under that law from which the Spirit of life has made them free, no, nor ever shall be, but they are under grace; and where there is no law there is no transgression, for sin is the transgression of the law, therefore in order to commit sin they must be under the law of sin and death. But this they cannot be, for they are freed forever from that law by the

law of the Spirit of life in Christ Jesus. I would not be understood to mean that there is no sin about the Lord's redeemed and saved children while they are sojourning here in their time state, but their sins are condemned sins, condemned in the flesh; not put out of it, but condemned there. "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." Therefore, "Whosoever is born of God doth not commit sin [doth not transgress the law]; for his seed remaineth in him: and he cannot sin [transgress the law], because he is born of God," and hath everlasting life, and shall not come into condemnation or judgment, but is passed from death unto life. They are made free from the law of sin and death by the Spirit of life, hence cannot commit sin, for sin is the transgression of the law.

I would not be understood, as I have above said, to believe or mean that there is no sin in or about the Lord's people here, but I do most sincerely believe that all the sins and iniquities of all the election of grace in all their transgressions were laid upon Christ, and he bore them in his own body on the tree, and forever put away sin by the sacrifice of himself, and did make ample and complete atonement for them, and I believe that God in his infinite wisdom, love and mercy so minutely keeps them that they never sin beyond the limit of the atonement, and that all the sins of all the promised seed, comprising the church, the body of Christ, are but condemned sins, and are all atoned for. The entire debt is absolutely settled, and the children are forever free.

Dec. 27th.—I again resume the subject which I commenced the 20th of this month, on the sense in which God's redeemed family does not commit sin, and the only reason I have for so doing is that when I sat down to write on this interesting subject the other day this point was uppermost in my mind, being, as I then thought, the plainest feature in the chain of testimony on the subject, and it still seems that way to me. When I began writing the other day I thought I would reach this point, but seeing my letter was growing too lengthy I thought it would be better to stop at what I had then written, and perhaps the subject would leave my mind, but it yet lingers, and I have concluded to suggest a few more brief thoughts touching this point: "Go, and sin no more," and on the context, and send them to you, which you will dispose of as you deem best.

It has seemed clear to my mind for some few years that this narrative recorded in the eighth chapter of John, respecting this woman who was arraigned before Jesus, the just and Holy One, and who was so guilty and justly condemned by the law that she never uttered so much as one word in self-defence, knew within herself that she was absolutely guilty and justly condemned, standing as she was in the presence of One whose eyes were too pure to behold iniquity, and who could not look upon sin, and the thunder tones of the law declared; The soul (person) that sinneth, it shall die, and the witnesses all testifying to her guilt, she having been taken in the very act; I say, it has seemed clear to my mind that this woman represents all the election of grace, or chosen and redeemed family of God, in their just state of condemnation and death under the law, comprising the entire church of God, which

was under condemnation of the law. But the mercy of God, which is in Christ Jesus, is older than sin, condemnation and death, hence this wonderful mercy that intervenes in behalf of all these elect sinners. Being elect vessels of mercy, no law nor accusation can condemn them in Christ Jesus, for there is no condemnation to them in their standing in Christ, for in this standing they are holy and without blame before God in love. Therefore, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord."—Isa. liv. 17. So those accusers represent to my mind all the opposing powers that ever have or ever shall arise against the church and people of God, for they all went out one by one beginning at the eldest, even unto the last, and Jesus was left alone, and the woman standing in the midst. What wonderful felicity, what wonderful enjoyment and glorious deliverance were given by the peace-speaking words, "Neither do I condemn thee: go, and sin no more." As those accusers all went out one by one, beginning at the eldest, even unto the last, we can readily see that these two words, "eldest" and "last" are both in the superlative degree, and that nothing can be older than the elder nor later than the last; so then no matter how far back we go into antiquity, or even anterior to time, no tongue or weapon can be found or raised to condemn the justified in Christ Jesus, for they are free indeed. Again, no matter how far our thoughts soar in futurity, nothing can arise to condemn the Lord's redeemed. No man condemned the Lord's elect people in the type which we have before us, neither

can any ever arise to condemn the redeemed of the Lord. Who (none) shall lay anything to the charge of God's elect? It is God that justifieth. Where is the principality or power that can condemn that which God has justified? None whatever. So when the imperative voice of our dear Redeemer, who loved us with an everlasting love and gave himself for us, that he might redeem us from all iniquity, says, "Neither do I condemn thee: go, and sin no more," they can never come into condemnation or judgment, but are passed from death unto life, even life everlasting, therefore they cannot commit sin, or transgress that law, for they are under grace, and consequently never can be brought under the law of sin and death any more. Well might we say, What a wonderful deliverance God hath wrought! What great things he hath done for us, whereof we are glad. "Go, and sin no more." Therefore, my dear brethren in the Lord Jesus Christ, whom I hope I love in the truth, if I am not a poor, deceived mortal, I believe with all my heart, mind and soul that when time shall be no longer, in that blessed immortality beyond this life, there will be nothing but this redeemed bride, the Lamb's wife, that will be with him in the midst of heaven, enjoying all that heaven means or is. O happy day, O blessed thought, when shall it once be?

Now, dear readers, I want to say in conclusion that the church of God as an organized body, known as the Old School or Primitive Baptist Church, stands alone to-day with Jesus, justified by the Scriptures in doctrine, faith and practice, and that, beginning at the eldest even to the last, they have gone out from us, one by one, and left the Old Baptists standing with Jesus, her Head and Husband, all glorious within, and her clothing of

wrought gold, and the apostles have declared that, "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." I would not be understood to believe that all the redeemed of the Lord have a name and place in the visible body, or church, in her time state, but as an organized institution the Old School or Primitive Baptist Church stands alone on the apostolic doctrine, faith and practice, and is built upon the foundation (Christ) of the apostles and prophets, Jesus Christ himself being the chief Corner-stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord. I do not think that this is a numerical growth, but a growth in grace and in the knowledge of the truth.

May the Lord remember us all in this, a time of great need.

W. J. MAY.

TALLMAN, Ofc., Jan. 15, 1912.

DEAR EDITORS:—I herewith send you two dollars for the renewal of my subscription to the good old SIGNS. I have been taking it for more than thirty years, and love it better than any Primitive Baptist paper I ever read. It has stood firm from the beginning, and its battle-cry has always been, "The sword of the Lord and of Gideon." I was born and raised an Arminian. This I did not have to learn from any one; it was already in my nature; I inherited it from my old father, Adam, and it required nothing short of the power of God, independent of means or instrumentalities, to remove it. While in this awful condition I labored hard as a preacher for the Missionary Baptists for many years, and perhaps

I was as conscientious as was Saul of Tarsus when he was persecuting the saints. In the spring of 1880 a copy of the SIGNS fell into my hands. I opened it, and the first thing that my eyes turned to was as though the most powerful sermon on the doctrine of predestination and election, and the effectual calling of dead sinners from darkness to light that I ever read, had been declared. This struck me with power, and caused me to tremble with fear that I had been advocating a false system of religion, which I have hated from that day to this. It is no wonder that I love the good old SIGNS, and the doctrine it advocates. Now, brethren, I was, as I believe, quickened by God's grace long before this, but I needed my eyes to be opened, and an instructor to show me the truth. I had life, but needed instruction. Paul was sent to the Gentiles to open their blind eyes, and to turn them from darkness to light, and from the power of sin and Satan unto God. I, though quickened, was in one sense still in darkness. I needed light in regard to the true doctrine of grace as set forth in the holy Scriptures. This is the design of the preaching of the gospel; it is not to be the means of eternal salvation to any one. Philip found the eunuch searching the Scriptures, which was an evidence that he had life from God, and Philip said unto him, Understandest thou what thou readest? And he said, How can I, except some man guide me? And Philip began at that same Scripture and preached unto him Jesus, and God opened his heart to see the truth, and when they came to water he said unto Philip, See, here is water, what doth hinder me to be baptized? And Philip proposed the important question, saying, If thou believest with all thine heart, thou mayest. The

cunuch said, I believe that Jesus Christ is the Son of God. Philip knew that if he believed, he was a fit subject for the ordinance of baptism, for the apostle has said, He that believeth that Jesus is the Christ is born of God. And, No man can say that Jesus is the Christ but by the Holy Ghost. No wonder that he commanded the chariot to stand still while he led this child of God down into the water and buried him in the liquid grave, an emblem of the burial and resurrection of our blessed Savior. How vain and foolish to argue that baptism has anything to do with the eternal salvation of any one. If our gospel be hid, it is hid to them that are lost. No wonder it is hid from such characters, that there is no effort necessary for the Lord's people to make in order to be saved, for they are already saved. The apostle said, Who hath saved us and called us. We observe the saving comes first. When did he save us? He saved us when in the agony of death he cried, "It is finished." And so our salvation was as secure to us before we were called as it is afterward. The calling of us out from darkness only made manifest to us that which already existed in God's power, knowledge and purpose. No wonder the apostle said, Who shall lay anything to the charge of God's elect? It is Christ that died, yea, rather, that is risen again. O, my brethren, what a sure foundation is this upon which the poor, helpless sinner builds his hope. I am in my seventy-eighth year, and realize that I shall soon have to meet my righteous Judge, and when I review my past life I find that I have often been out of the way, and can well realize that it is not in man that walketh to direct his steps. I have been pastor of Bethel Church for nearly thirty-three years, and have often wondered how

the brethren have borne with my imperfections so long, and how they have manifested such love and fellowship for me. We have a good meetinghouse in Tallman; the members are all sound in the faith, and all speak the same things.

This letter I feel is not worthy a place in the SIGNS, but I will send it, and ask you to use your own pleasure about publishing it.

I remain your brother in hope,
 SILAS WILLIAMS.

ST. ALBANS, W. Va., Feb. 26, 1912.

ELDERS CHICK AND KER—DEAR AND PRECIOUS BRETHREN:—I am sending you a letter which I received a few days ago from my son, G. B. Bird, who is now in Kentucky, in the bounds of the Mates Creek Association, laboring among the churches in word and doctrine as the good Lord gives him utterance. I think it would be good reading matter for our beloved Zion, but use your better judgment, and I will not be hurt with you in the least.

I am, I trust, your brother in a precious hope,

C. M. BIRD.

CANADA, Ky., Feb. 20, 1912.

MR. C. M. BIRD—DEAR FATHER:—I feel impressed to write to you this morning on the security of God's people. David says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—Psalms xxxvii. 25. Let us notice the seed. "A seed shall serve him; it shall be accounted to the Lord for a generation."—Psalms xxii. 30. "Now to Abraham and his seed were the promises made. He sayeth not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Gal. iii. 16. Also see

Genesis xii. 7. Now it would appear to the world a great mystery indeed how the above Scriptures can all be true, but to them to whom it is given (yes, it is a gracious gift) to know the mysteries of the kingdom (see Psalms xxii. 28,) it is very clear that Jesus and his people are one. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 28, 29. "And if children, then heirs; heirs of God, and joint [equal] heirs with Christ."—Rom. viii. 17. "For the promise is unto you, and to your children, and to all that are afar off, even [precisely] as many as the Lord our God shall call."—Acts ii. 39. The number that our God shall call is an even number, and our God is a precise and orderly God, there is harmony in all his works, and things which seem to us to be to the contrary are mysteries which have never been revealed to us. We are told that by faith we understand the worlds (plural of world) were framed by the word of God (which word was Christ), and surely there are only two worlds, earthly and heavenly, and by Christ our God has framed the worlds, and they were created by him, and for him, and all those who were one with him, and in him, the Christ, the Son of God, could not be perfect in his glorified body, for they are the body that was glorified.

O wonders of grace. Great and marvellous are thy works, Lord God Almighty. The body could not exist without the head, for the life is there, the wisdom is there, the seeing, the hearing, the tasting and smelling are there. O how dependent the body is upon the head, and yet one could not be complete or perfect

without the other, neither could one exist and never has existed without the other.

"My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect [not imperfect]; and in thy book all my members were written."—Psalms cxxxix. 15, 16.

I do indeed love to think upon those things, but I am so poor and weak, so short-sighted, that I often fear to speak of them for fear I might pervert the truth. I feel that it is a fearful thing to handle the word of God deceitfully, and when I write or speak upon these things I do so under a weight of great solemnity, yet I am glad that God has given me a mind to think upon his testimonies, for they are wonderful. Dear father, when I look over the world of humanity and see the great sin and dire distress that hang over a guilty race, guilty of the vilest of sins, I feel that no greater hell could be thought of than this poor world in which humanity lives, which is the one world mentioned above, and the other world is certainly opposite to this world, and is perfect in holy peace and quiet joys.

I will leave the subject for the present, by saying that the safety of God's people is sure in all times and places, even in the den of lions they are safe, yet they are not always so well satisfied.

"What cheering words are these?
Their sweetness who can tell?
In time and in eternity
'Tis with the righteous well.

In every state secure,
Kept by Jehovah's eye,
'Tis well with them while life endures,
And well when called to die."

Yours in hope,

G. B. BIRD.

MATTHEW IV. 2.

"AND when he had fasted forty days and forty nights, he was afterward an hungered."

This is a declaration of a fact connected with the life of our Lord while he was here on earth, and was one of the necessary things pertaining to his relation to his people, performed in the days of his flesh. Because his beloved people are subject to temptations, and not being able of themselves to bear the temptations, they need succor and help; he with them partook of those things and was tempted in all points as they are, that he might be able to succor them; and it was to the end that he should in his flesh by personal experience know their necessity that he was made to suffer as they suffer, hence the necessity for him to experience the same weakness, so he must fast forty days and forty nights and be an hungered; that is, weakened in body, that it might be demonstrated to his people that in the most extreme weakness to which he was subjected in his flesh he was more than a match for the adversary, the enemy of all righteousness. He came to deliver his people from the power of Satan, under whose power they had fallen by sin. Adam sinned, and in that all became sinners and under the power and dominion of the devil. Jesus took part of the flesh and blood of his children (people, Adam) made in the likeness of sinful flesh, "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." Incidentally I here remark that all the lifetime of man until the time of this deliverance he was in fear of death, because God had said, "Thou shalt surely die." Also, "Dust thou art, and unto dust shalt thou return," and all the lifetime of man is spent

in anticipation and apprehension of the execution of that sentence. But Jesus partook of the same, to suffer death, thus making atonement for sin, and by his glorious and triumphant resurrection from the dead swallowed up death in victory, and thus delivered his children from that bondage. The result will be a full salvation, a complete deliverance of the sinner, the man that had sinned, body, soul and spirit. It pleased God to give to his people an assurance, a hope of this, by demonstrating his power and making it so manifest to them in the person of Jesus Christ that they should indeed glory in him and put all their trust in him. To this end he partook of all the afflictions (sufferings) of his people, and this was in taking their flesh, for he was fully identified with them, was made under the law, in the same condemnation with them. First of all he was (is) pleased to show them that in extreme weakness he had more power than Satan, not obtaining the mastery as by the use of carnal weapons, nor by causing stones to be made bread, that he might renew his wasted strength, but by the word of God. For "it is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." It was by the word of God that every temptation of Satan was answered by him, proving that his people must live (all their spiritual life) and enjoy their hope of salvation by every word that proceedeth out of his mouth. He (Christ) is that word, and the very author of their spiritual being, for they are born again "by the word of God, which liveth and abideth for ever;" hence that is eternal, everlasting life.

The fasting of Jesus is not set before his disciples as an example, that they should fast literally. He did not say, As

I have done, so do ye, nor did he ever enjoin upon his disciples a literal fast at any time or for any occasion. The disciples of John asked, Why do we and the Pharisees fast oft, but thy disciples fast not? Jesus said, "Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast." Their time of fasting came when Jesus, the Bridegroom, was taken from them and nailed to the accursed tree. Theirs was not so much a fast of the body as a fast of soul; as the soul of Jesus in Gethsemane was sorrowful unto death, so are his disciples brought low in sorrow, even unto death, by experience learn that they have the sentence of death in themselves; that they should not trust in themselves, &c., are always bearing about in the body the dying of the Lord Jesus, crucified with Christ. This is the time of fasting of the disciples of Christ, and they do not appoint the dates; they come by our heavenly Father's arrangement. The time of the taking away of the Bridegroom (the death of Jesus) was appointed and determined of the Father, which caused the mourning (fasting) of the children of the bridechamber; so it is ever with them, the withdrawal of the light of the Sun of Righteousness from them is a time of fasting, and this fasting will continue until the light again appears. There is no command, or even intimation, in the New Testament to the disciples of Jesus to observe a fast, that is, an abstinence from literal food and drink, but on the contrary, liberty is given to eat of whatsoever may be set before them, with the injunction to receive it with thanksgiving. Fasting, as observed in old testament times, was an expression of grief,

sorrow, &c. So to-day when a soul is filled with sorrow and mourning, one turns away from the most dainty meats. The observance of days, either of fasting or feasting, by appointment of those in authority, either political or ecclesiastical, is wholly without divine warrant in any portion of the Scriptures of truth. The so-called Lenten fast, now being observed by many, and regarded by them with great veneration, was never even suggested in the Acts of the Apostles, or in any of their writings, neither did Jesus give any commandment for its observance. There is no doubt that as a physical, remedial agent and corrective, fasting, or to abstain from certain foods at times, is beneficial, but temperance and moderation in eating and drinking, as enjoined by an inspired apostle, are far better. As a spiritual agent, to spiritually lift one up, there is nothing in it, either one way or another. All true spirituality is wrought in the saints from above. It is God that worketh in you, both to will and to do, &c. When burdened and oppressed with a sense of sin, and the poor soul is crying out, "God be merciful to me a sinner," the prayer is accompanied with fasting, but it is of that kind which Jesus pronounced blessed. "Blessed are they which do hunger and thirst after righteousness;" and there is also a promise that they shall not always be fasting, "for they shall be filled." Fasting was observed by the Israelites, but always in a time of distress, as they were seeking help from God.

In conclusion, as followers of the meek and lowly Lamb of God all true believers are made to experience, not only once, but many times in their pilgrimage, their identity with Christ Jesus, by hungerings and thirstings, by temptations, trials and sufferings, poverty and wretchedness,

feeling indeed poor in spirit, and in these is the true fast. There are times, too, that under stress of those things they fast literally. "In those days I Daniel was mourning. * * * I ate no pleasant bread," &c.

Affectionately submitted.

A. B. FRANCIS.

DELMAR, Del., March, 1912.

LUKE XIV. 21.

"Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind."

This passage of Scripture had been on my mind for some time when the SIGNS for December 15th came, and in reading brother J. B. Bowden's letter the subject was again impressed upon my mind, where he says, "Some have bought land," &c. I enjoy reading after others whenever they open up a subject so as to throw some light on its meaning, and so I write, not to insist upon my views, but merely to present such views as are given me. I am reminded in the beginning, of Elder Wm. Grafton getting up to preach at an association. He said he had been looking for some time for an easy text. This passage at first reading looks very easy, and often simple words have a deep meaning. The church is frequently compared to a city, as the cities of those times had walls and towers for defence, with gates, &c. If we look at Matthew xxii. 2, we will see that the occasion of the feast was the marriage of the king's son, and would be a great occasion, full of interest to those who had the welfare of the kingdom at heart; but the first one to whom the summons comes has invested in real estate; he feels he has the solid earth in his possession, what interest has he in a visionary kingdom? The second is a man full of business, he will

get much work done if his oxen prove true; his five yoke will accomplish much, and since his dependence is on works, the time spent at the wedding feast would be a great waste. Another had a wife, he had no possible interest in this bride of the heavenly Bridegroom, why should he have? The wife he was married to satisfied his natural mind, and he had no higher aspirations; the holy love of that heavenly bride and Bridegroom had never entered his carnal mind. But there are those who are hungry, and they feel poor; they are not clothed as they think one must be to eat with the king's household; that is, as they see themselves, and they keep out of sight. They are in the streets and lanes, and it is necessary that the master call the attention of his servants to them, or they would be entirely overlooked, for it is human nature to give most to those who already have. But this feast is for those who can give nothing in return; this is one thing that makes them so shy, they are undeserving as well as poor, and they are in the by-ways of the city. It is no new trouble that brother Bowden complains of, and there was still room after the servants had made one round seeking the lame and blind. All the characters here spoken of needed the help of the servants to get to the feast, or to have it made known to them that the feast was for them. The servants are told to go again, and look in still more out of the way places. Do not all these characters fit the little ones in the church? They get so little that they feel to be far behind the rest. They see other members as an advanced class that can understand the preaching, but it is too high for them. The fact is, it does not come into the streets and lanes of the city where they are, or it would find them and bring them to the

feast. Being in the meetinghouse does not always bring one to the feast, the food must reach their case; it must find the weary, the blind and the maimed, that cannot keep pace with the others. But O, they would like to be at the marriage of the great King; all the particulars of his kingdom are of interest to them. The Bridegroom, his apparel, his courtship, his battles, his victories, his bride, her spotless robe, everything of this wonderful and mystical kingdom, which is older than the earth and will endure when earth and sun are no more, is of interest to these little ones, and the servants will have enough to do to find them all and tell them all the points of interest. There is even fruit at the gate of the kingdom, at the entering in, and there is no need of the sun there, nor is there any night, in the presence of the King eternal.

A. E. RITTENHOUSE.

STATE ROAD, Delaware.

LOVELAND, Colo., Feb. 10, 1912.

DEAR EDITORS:—It has been some time since I have troubled you and the readers of our family paper, the SIGNS, with my poor writings and imperfect thoughts. Having been confined indoors and about the house most of the winter, in consequence of ailments of old age coming on, to-day I feel like trying to write a little for your perusal, and if you deem it worth space in the SIGNS you can publish it.

In my musing over the past of my life I can see nothing in it all but failure, so far as good is concerned. Left without father or mother when but a child, without a home, a poor orphan boy, cast upon a cold and friendless world, without any one to counsel and advise me, I just simply grew up to manhood as thistles and

thorns grow up in a deserted field. Few have been my joys, but many, yes, many, have been my sorrows, sore trials, temptations and failures in this life. When I go back in my mind to my youthful days, the time when I hope God gave me faith to believe that all my sins were forgiven for his dear Son's sake, then it was that I experienced some of the joy of which the poet speaks when he says: "Tongue cannot express the sweet comfort and peace of a soul in its earliest love." Then it was I felt:

"I love to steal awhile away
From every cumbering care,
And spend the hours of setting day
In humble, grateful prayer.

I love in solitude to shed
The penitential tear,
And all his promises plead,
Where none but God can hear."

O how sweet to me was the blessing of prayer, when I could feel the nearness of God to me at such times. But how is it with me to-day in my old age? The sunset of my earthly life is near at hand. When I attempt to approach God now by way of prayer and supplication, it seems as if he were off in yonder distance from me. Why is it? has God changed? O no, he is the same yesterday, to-day and forever. Of all the writers of the New Testament Scriptures the apostle Paul speaks of faith oftener than any other. James, however, in speaking of faith, tells us that faith without works is dead, being alone, which makes me inquire of myself, Have I, for a number of years past at least, been clinging to a dead faith? I hear brethren sometimes speak of a growth in grace, but it does seem to me that if I have made any growth it has been a backward one. I know that my mind, as to the Scripture teachings of spiritual things, is not as clear as I would wish it to be. The Mas-

ter told his disciples, Whatsoever ye ask the Father, in my name believing, ye shall receive it. But where is the evidence to me that I have asked aright, and have not been asking amiss? Is it because my faith is weak, through unbelief, that I ask and receive not? or is it because I have been clinging to a dead faith, either one of which would destroy the hope of any poor, trembling saint of God? But have I a hope? There is, I trust, a still small voice within my soul that at times whispers, I have a hope that Jesus is mine and I am his, which hope 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, even Jesus," where he is seated upon the right hand of the throne of his Father, the Majesty on high, there to ever make intercession for the saints according to the will of God. Well might the psalmist sing, "Praise ye him, all his angels: praise ye him, all his hosts," for such a hope as this; though small, it seems at times I would not, if I could, exchange it for all this world calls good and great.

From a poor sinner of Adam's race,
who desires your prayers. Farewell.

J. H. YEOMAN.

SHELBYVILLE, Ky., Nov. 19, 1911.

MRS. FLORENCE PULTZ—DEAR SISTER IN CHRIST:—Your welcome letter of September 29th came in due time, and how glad we were to be remembered by you in another message of love. You speak of my letter to sister Sinclair, of Canada, and of your joy of soul in reading it. I cannot understand it, as there seemed so little in it to me in reading it. I had felt to regret when the friends wrote me that it had been sent to the SIGNS. After receiving your letter I took up the SIGNS

and read it again, and it still seemed empty of the real feeling of sorrow and joy that was my portion. But is it not true that words always come short of expressing our joys and sorrows? If understood, it is by the corresponding feeling of the heart which witnesses to the things spoken. This gladdens the heart as the Spirit applies it, or takes of the things of Jesus and shows them unto us. It was the Spirit's application of that blessed hymn that caused this poor heart to be lifted up with joy and gladness, and to mount up on wings as eagles. That will ever remain a memorable spot in my life's journey. If I know anything about it, it seems to me that I received the kingdom. It was righteousness, peace and joy in the Holy Ghost, and I received it as a little child, and it has been my blessed portion much of the time since. I cannot understand it; it seems sometimes too much for a poor mortal in the flesh. While I have suffered pain in body beyond expression, yet my blessed Lord has been near and dear to me, and it has seemed a heaven below, my Redeemer to know. For some weeks I felt a great love to my brethren, and it seemed also that they loved me. I had such melting of soul, such a tender conscience, I felt surely the Lord would take me away, and I wanted to leave this world that way. It seemed to me I was in the midst of the church, singing praise to God, no matter where I was. I felt keenly disappointed when I felt that I was improving, yet I think I felt to say, Thy will, O Lord, and not mine, be done. I have long since desired that when I shall be called home I may leave my brethren in peace and love, but I fear much that I shall make shipwreck of my faith and bring reproach upon the blessed cause and the church. May I ever be kept of the Lord; may my remnant of days be spent in his praise.

You speak of the tender love you feel for the servants of our God, and for all the saints when they bear the impress or image of Jesus. Here is the secret of it all: the image of Jesus. Therefore arises the necessity of walking as Jesus walked, with all meekness and lowliness of heart. But who is sufficient for these things? The apostle said, But our sufficiency is of God. These things are not made up and manifested by our fleshly powers and wisdom, this is all the work of God, for the things that humble us are the things that we do not want. I am, said Paul, crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me. As he lives in us, we bear about in us the dying of the Lord Jesus, so the more we die the more visible is the image of our dear Redeemer. There is no doubt in my mind that it is of God that men do minister in sacred and holy things, and this is the highest calling that mortals can ever attain to, but how becoming when they walk not as kings with pomp and show, but like the Master, who made himself of no reputation, but became a servant. This must characterize the true servant of the Lord Jesus. He made himself of no reputation. O what an example, what a pattern!

"O may his meekness be my guide,
The pattern I pursue;
How can I bear revenge and pride
With Jesus in my view?"

No, our God will not allow creature worship. His servants are to be esteemed for the work's sake; that is, they are to live the truth as well as to preach it. Little children, keep yourselves from idols.

I felt your kind, tender, sympathetic words down deep in my heart. How good that you remember and pray for a poor worm like me. But is it not in these ways that we bear one another's burdens? Are

we not thus helpers one of another? Are not these messages of love as cups of cold water? I was as yet very feeble when your letter came, but it strengthened and helped me. I am now much improved, and almost free from pain, and can write with complete ease. I feel that all my sufferings were needful in order that I might learn and know of his boundless goodness and mercy, and feel that he who hath helped me hitherto will help me all my journey through. He gives me daily cause to raise new Ebenezers to his praise.

"Though rough and stormy is the road,
It leads me home apace to God;
Then count thy present trials small,
For heaven will make amends for all."

I have written as a little child in understanding. I will be glad to hear from you at any time.

In gospel bonds, your brother,

P. W. SAWIN.

MURKIRK, Ontario, March 25, 1912.

DEAR BROTHER CHICK:—As there has been in my mind for a few days past a promise that I made you a few years ago, that I would try some time to write you something of what I hope have been the dealings of the Lord with me in bringing me out of nature's darkness into his marvelous light, I will now try to do so, hoping the dear Lord will so lead my mind that it may redound to his glory and honor. I was born in 1859, of good parentage, who always loved the Old School Baptist doctrine, and who attended their meetings as far back as I can remember, although not members of the church. I used to go with them, and have attended their meetings many times, but then I did not have any particular interest in their meetings, and thought that when I got old I would try to get religion to die with. I thought I was just as good, if not better, than most of my neighbors, because I did

not use profane language nor do many other wicked things which I thought others had done. But about the year 1888 I hope the dear Lord began to show me what I was by nature, and that I was rolling sin as a sweet morsel under my tongue. I came to feel that my heart was deceitful above all things and desperately wicked. I thought that I would try to do better and merit the Lord's favor by so doing, but what a failure. I sank deeper in the mire, and such Scriptures as these would come to condemn me: Weighed in the balance and found wanting. Ten thousand talents in debt and not a farthing to pay. Then again would come some words that would give me a little hope, such as, The smoking flax he will not quench, and the bruised reed he will not break. Put off thy shoes from off thy feet, for the place where thou standest is holy ground. These and others brought some sweetness to my troubled mind. I felt much cast down in my mind for years, sometimes doubting and fearing and sometimes with a little hope. As the years passed by my burden became heavier, and I could not rest night or day, and many times my pillow was wet with tears of sorrow on account of my many sins. One night I shall never forget, in 1896, I awoke out of my sleep with a terrible sight of the imps of the devil sitting around my room ready to devour me, and the terrible sentence came, I will destroy them with the besom of destruction, all the nations that forget God. I can never forget that night, I felt that if my soul were sent to hell, His righteous law approved it well, and I could not see how the dear Lord could be just in saving me, the vilest of the vile. But shortly after this the words came sweetly to me at night, and I repeated them to my dear companion, "Hath not the potter power over the clay, of the same lump to make

one vessel unto honor, and another unto dishonor?" But in a short time it came to my mind that perhaps I was a vessel unto dishonor as spoken of, when again the words in Romans came: God hath not cast away his people whom he foreknew. I felt to rejoice and to praise the Lord for such words of comfort and consolation, and then had a desire to tell the church what great things the Lord had done for me, as I hoped, but when I would go to the meetings doubts and fears would come up, and sometimes I would wonder if it were not all a delusion, or if I had not grasped the shadow and missed the substance. I felt condemned, when this Scripture came: Whosoever will deny me before men, him will I also deny before my Father in heaven. I then felt that I could not stay away any longer, and I went to the May meeting in Dunwich, the second Sunday in May, 1899, and told some of my exercises to brother Robert Scates, and he gave me encouragement to go before the church. I was received, and felt a peaceful frame of mind, and rejoiced all the way home. It seemed that there had been a great burden removed from my troubled mind, and I thought I would never have any more trouble, and that I would always feel to praise the Lord for his goodness and mercy to me all the days of my life. I was baptized the fourth Sunday in May, by our lamented pastor, Elder Wm. Pollard, down below Duart, with a dear old brother Ferguson, and I felt the answer of a good conscience toward God. But how little we know of what is before us in the dealings of the Lord; he leads the blind by a way that they know not, and in paths that they have not known; he makes the darkness light before them, and crooked things straight. I remember how cast down I felt about a month after-

wards, in going to our meeting at Ekfrid, and when our dear pastor said in his opening remarks that the older he got the worse he got, and that it seemed he was getting worse and worse every day, it was of more comfort to me than all the rest of the meeting, for I always looked upon him as being pure and good. I have long since realized that in my flesh dwells no good thing, and of myself I cannot think a good thought or do a good deed, sin is mixed with all I do. But thanks be to God, who, as we hope, has given us the victory through our Lord Jesus Christ. To his dear name be all the praise.

From your poor brother, if one at all,
DUNCAN M. GILLIS.

LANETT, Ala., March 12, 1912.

DEAR KINDRED IN CHRIST:—I will write my experience and some of the dealings of the Lord with me, as I hope. When I was a child I often thought seriously of living a christian life, and planned a beautiful, ideal life, but I learned that we cannot live free from sin, as I thought then, nor can we live a christian life without Christ. After the burden of sin left me I heard a still small voice saying, This is the way, walk ye in it. I understood how the many sorrowful things I was called to pass through would work together for my good. I shall never forget the unspeakable joy of that moment, but it was for only a moment. I have suffered long and bitterly, but God has given me a bright, sweet hope in Christ, and he sends the Comforter as promised. I seek to know and do God's will, but the carnal mind rebels sometimes, and I find that we must humble ourselves and crucify the flesh. Many passages of Scripture have come to my

mind when in distress, but I know that we cannot understand the Scripture except it be revealed to us. I was a member of the Missionary Baptists several years, but I could not be satisfied with them. After I united with the Primitive Baptist Church I received peace of mind I had not known before, and I learned more and more of these things which I had been hungering for. I find that he is the rewarder of them that diligently seek him. This peace of mind is part of the "hundredfold" Jesus spoke of in this life. Many have testified that they would not do some things they felt impressed to do, therefore they bring forth less fruit. I have been at times very unhappy on account of carelessness to duty. I see the great sin of omission as well as commission. O how sweet to feel that we have done all the Lord required of us. I see much carelessness about "good works." Did not Paul plead with tears for them? Of course we can do nothing good without Christ, but we can relieve the sick and oppressed, sometimes distribute literature to the invalid, and do many things to help each other. O what joy to me to receive letters from poor, lonely invalids saying my letters are of comfort to them. Once I said in distress, Lord, I will do anything you desire me to do, and after awhile it came to me, My people shall be a willing people. Then again, Show forth his praise. Many passages of Scripture have been applied to my mind with understanding, I hope. I seek constantly to know and do his will. I hope to receive letters from those who are sad from any cause, and those who have spiritual exercises of mind.

Yours in a precious hope,

MINNIE WELDON.

McCLANAHAN, W. Va., Feb. 7, 1912.

DEAR EDITORS:—My subscription to the SIGNS is long past due, and I remember it very often, but have neglected it thus far. I want to thank you very much for being so kind in sending it. I enjoy its coming very much, as it is about all the preaching I get. I do not belong to the church, but hope I do love the Old Baptist doctrine. I cannot remember when I did not like to hear them preach, and the older I get the better I love to hear them. I can remember when but a small child how I loved to hear my mother and the other members talk of spiritual things. My father and mother both belonged to the Old Baptist Church, and all of the children, with the exception of one, believe that way; she belongs to the Missionaries. There has been a protracted meeting going on here for two or three weeks, about a mile or so from us, but I have no desire to go to such meetings, as I cannot see and believe that way, and you know that the Bible says, Whatsoever is not of faith is sin, so I do believe that it is wrong to go to hear them. I cannot believe that the Lord works with his people in such a way as that, for he says, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." I have a great desire to live the way I should, but there are so many trials and troubles through life that I find myself far out of the way, and know that it is not in me to direct my steps.

Well, I must bring this to a close; I only thought I would drop you a few lines to thank you for sending me the SIGNS, but it seemed as if I could not stop without writing more. Inclosed find money to pay for the SIGNS, and remember me when all is well with you.

Yours truly,

LAURA V. MELTON.

INDEPENDENCE, Mo., Dec. 24, 1911.

DEAR EDITORS:—As my subscription is due for our family paper, the SIGNS, I will send a few lines along with a money order, and you can publish or cast aside as you think best. I realize how far anything I can write is surpassed by others, then the thought comes in my mind, Do all love the doctrine your paper advocates better than I? As far as I can understand, its teachings compare with the teachings of the Bible. I hope I love the writers for the truth's sake. Sometimes when I read the editorials, and good letters from ocean to ocean, and from the rivers and ends of the earth, it seems I have a precious little meeting in my lonely home, where none but God is near. Then I feel, though old and weak, that underneath are the everlasting arms. For some time I have been made more reconciled to God's dealings with me than for months before, when it seemed that sickness, sorrow and disappointments had cast up a wall on every side mountain high, and when I would try to pray for these things to be removed all I could ask was mercy: Lord, have mercy, and make me willing to wait thine appointed time in all things. I often think of the afflicted ones who write for my comfort, not knowing the good they do. In all our afflictions He was afflicted, and the angel of his presence saved us.

I had no idea I would take so much space, and yet I have failed to express anything as I would liked to have done. May God's blessings rest upon editors and correspondents in the future as in the past.

The lone old stranger,

LAVINIA MORGAN.

NORTH FORT WORTH, Texas, Dec. 22, 1911.

DEAR BRETHREN EDITORS:—I want to talk to some one, as I am very lonely, and I feel that you will understand me, yet I do not know what to say, but will write as my mind is led. O that I could comfort some of God's little ones. I feel and know that I am nothing but a bundle of sin, from the crown of my head to the sole of my foot, yet I feel that I am living that life which God, for Christ's sake, planted in my poor heart. It cannot die, for it is the work of the great I AM. O how wonderful, that God in his great mercy watches over us and keeps us ever in his sight. I am so prone to wander away from the God I love, or think I do. I have many things to endure in my journey here below, but our holy Father has helped me, and he will help me for Christ's sake. O may I trust him and cast all my care upon him. O how wonderful is our God! There is nothing beyond his power, either in earth or in heaven. Is it not wonderful that such a holy God cares for such a sinner as I feel myself to be? Were he not a merciful God he would cast me off, but he surely cares for his chosen in Christ Jesus. I wonder why he ever chose poor, sinful men. But God's ways are not our ways. No wonder dear old Paul said, Great is the mystery of godliness. It is too great for me. I am lost in wonder when I go back to the time when I was quickened by his Holy Spirit, and I think of the awful burden that was taken away, and of how happy I felt. I thought I never could sin again, and that all my sins were blotted out of God's book of remembrance forever. But, dear brethren, it was not long until I found to my sorrow that I was still a great sinner, but the life and hope that I had received still lived. I believe that this was the holy

seed that God for Christ's sake plants in the heart of every one of his children, and that is why we grow in grace and in the knowledge of our Lord and Savior Jesus Christ, who shed his blood for us, that we might live. All the life we have is in him. I am only a babe in Christ Jesus, if I am not mistaken. I am trying to walk in that strait and narrow way which leads unto life, and I hope that our holy Father is leading me. I have had some very hard, dark days in my christian journey here, and at times have seemed to be forsaken by the Father, but I know that he is just as near me in the thick darkness as he is in the light; but I love the light. How is it that I walk so much in darkness? Unbelief must be the cause of all our sorrows. O that I could live right and think right, and give all honor and glory to him to whom the honor belongs. How wonderful to think that God loves us, so disobedient and unthankful as we are for all his blessings through all our lives. Now, dear brethren, keep on writing, all you who have been in this way, for it surely does my heart good to read your letters; they are good. May God bless you all in your work, is my humble desire.

I will have to close, for I fear that this letter is too long. Dear brethren editors, look this over, and do as you think best with it. May God ever bless you in your labor, for I think it is a great work. May God bless truth and expose error everywhere.

From one who loves the truth, I hope,
(MRS.) Z. CLINGMAN.

RIDDLESBURG, Pa., March 2, 1912.

DEAR BRETHREN EDITORS AND READERS OF THE SIGNS:—I feel like writing some of my thoughts on the cause of sin, therefore will call attention to James i.

14, 15: "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Lust is a law of the flesh, the same as hunger and thirst, and a man will not hunger or thirst or lust after that which he has, but that which he has not; so then they that are after the flesh do mind the things of the flesh, and they that are after the Spirit do mind the things of the Spirit. The cause of sin is in the flesh, the cause of holiness is in the Spirit, and is the law of the Spirit of life in Christ, which causes the babe in Christ to hunger and thirst after righteousness, and also causes the warfare between the flesh and Spirit, so that we cannot do the things that we would. Sin then is a principle, and lust is a law in the flesh, which I had not known except the law had said, Thou shalt not covet. So then the Adamic man, with all his lusts, is a creature of God, and only lusts after vain and foolish things; the spiritual man desires holy, righteous and truthful things.

I do not know that what I have written will be of interest to any one, so do with it as seems right to you, and all will be well.

Your brother in hope,
WM. H. MELLOTT.

PARIS, Ill., April 25, 1912.

DEAR BROTHER CHICK:—It is with sadness I write to tell you of the death of dear Elder Moffett, who, aside from my own immediate family, was my dearest friend. My wife and I had gone to Indianapolis on Sunday, expecting to be gone only a day or two, but concluded to remain until Wednesday night. Brother Moffett died on Monday, and was buried on Wednesday afternoon; they could not

reach us, and so we knew nothing of the facts until we returned home. I am sending some clippings from one of our newspapers, which will give the particulars. One is from the editorial page; by this you will know in what esteem he was held in his home town. He was beloved by both old and young, and always had a smile and kind word for all. He surely reflected the light that was within. Our hearts are sad, but we feel that for him it is far better. If you feel like publishing a part of the inclosed in the SIGNS, I am sure that many of your readers will remember the dear Elder, and be sorry for his death. He often spoke of his visit east a few years ago, and of his stay with Elder Rowe in Baltimore, and with you at Hopewell. He often said that he had never been better received.

Your brother,

M. C. REEVES.

(See obituary on page 317.)

PANHANDLE, Texas, April 21, 1912.

DEAR EDITORS:—Will you be so kind as to send me the names and addresses of several church clerks located in northwest Arkansas or southwest Missouri? We are anticipating moving there for the benefit of my wife's health, and want to be near Baptists of our faith.

Thanking you in advance for this kindness, I am yours unworthily,

A. M. KITTS.

[IF this letter comes to the notice of any who can give the information brother Kitts asks they will please communicate with him.—ED.]

NO MORE LARGE HYMN BOOKS.

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

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1912.

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.***PHILIPPIANS IV. 5.***"Let your moderation be known to all men."*

First. It seems to us that this brief sentence is inseparably connected with the preceding verse, and with the two following verses, and that this was so in the mind of the apostle. The Holy Ghost has placed these admonitions together so that each one could seem to grow out of that which immediately precedes it. The one central thought in all these four verses is, first, trust in the Lord, and then rejoice in him. The following expressions set this forth clearly: "Rejoice in the Lord." "The Lord is at hand." "Let your requests be made known unto God." "And the peace of God, which passeth all understanding, shall keep your hearts and minds." The apostle reminds his brethren that theirs is a high and holy calling, that they serve the King of kings, that in him there is safety perfect and entire, and therefore there is for them no need of anxiety, nor care, nor restlessness, but, on the contrary, that they may rest in full assurance that all is well. Men of the world may run to and fro, and here and there, seeking to build for themselves secure hiding-places and settled foundations, but to them no such need existed, since God was himself their

refuge and since he is always at hand. These are, as it seems to us, the general thoughts of this Scripture. These things all the people of God have need of, and of all these things it is good to be reminded, that our strife and restless seeking after that which we call good may cease, and that we may come to believe and rest in God. The things presented to the church at Philippi by the apostle are also needful for all who believe.

Second. Let us trace briefly the connection between the six special clauses of these four verses. First, always rejoicing in the Lord is enjoined; this must include all that pertains to him in his holy character and in his redemption. Believers rejoice because their Lord is their King, Lawgiver and Judge; because he is able to save to the uttermost all who come unto God by him; because he so loved them that he gave his only begotten Son to die for them, and to justify them freely by his finished work upon Calvary; because he never leaves them nor forsakes them; because he is a defense round about them, so that no enemy can set upon them to do them harm, and because he supplies all their need through riches of grace in Christ Jesus. They are, all of them, poor, weak and sinful, yet they have room to rejoice in him. Yea, just because they lack all things their rejoicing must be in him. All that can produce sorrow and shame is found in them, but though sorrowful they are always rejoicing in him, for in him are riches for their poverty, strength for their weakness, righteousness for their sinfulness and redemption for their lost estate. They are shut out of all room for rejoicing in self and shut up unto rejoicing in the Lord Jesus Christ. A sinner says, What have I to rejoice in? I am empty, wretched, blind, miserable,

naked and lost. Yes, all this is true, but sinners are not bidden to rejoice in themselves. Is there not enough in the blessed Lord to cause rejoicing in the hearts of all such sinners? Nay, more than this, none save a lost, condemned, perishing sinner ever can see anything in the blessed Lord to cause rejoicing. Jesus is the precious honeycomb. He that is full of self and of his own ways will loathe this precious honeycomb, according to the testimony, A full soul loathes the honeycomb. But if in our weakness we are persuaded of the riches of grace and glory in the blessed Jesus, then indeed must we rejoice in the Lord, and rejoice always.

Third. Among the things connected with rejoicing in the Lord will follow a spirit of moderation, according to the next verse. Rejoicing in the Lord, and moderation before men, abide in the heart together. This word "moderation" has in it all these following shades of meaning: that which is suitable, or fair, or reasonable, or gentle, or mild, or patient, or upright. The word in the original Greek bears all these shades of meaning. In the text substitute either or all these words for the word "moderation" and we shall do no violence to the meaning of the apostle. When the apostle said, "Let your moderation be known," he said all that the above named words convey. Now, is it not apparent that if one has come to trust in God, and to behold such excellence in him as to rejoice his heart, there will follow the beginning and the growing up of all these graces of the Spirit: uprightness, patience, mildness, gentleness, reasonableness, fairness, with all suitableness of life expressed by the word moderation? That which makes men unkind to each other, unfair in

their dealings with each other, unreasonable in their judgment and language about each other, impatient either with their fellow-men, or with the circumstances that surround them, harsh and severe in their treatment of each other, and in short that which leads to that which is unsuitable to the profession of the religion of the meek and lowly Master, is want of trust in God, in the absence of which there can be no joy in the Lord. Rejoicing in God, and moderation before men, therefore, spring out of the same fountain, and will be found flowing together in the stream of the believer's life.

Fourth. The apostle enforces all this upon the minds of his brethren by reminding them that their Lord is at hand. He is always at hand. Not only shall he come the second time without sin unto salvation, to which glorious hope the believer looks, and, looking, is encouraged to endure to the end, as seeing him who is invisible, but even to-day, right in the midst of trials, sorrows, weaknesses and temptations, he is at hand with them one and all. Clouds may obscure our vision, thick clouds may be his chariot, but it is sure that he does ride upon the clouds even though our eyes are holden. I will never leave thee nor forsake thee, he has said for our consolation. This is one of the reasons for rejoicing in him. He is not a God afar off, but he is nigh. The Lord is at hand. Though it be winter or summer, night or day, cold or hot, dark or light, with us still, through every changing season, the Lord, our Lord is nigh, nigh to all them that call upon him. In sorrow or gladness, loss or gain, sickness or health, temptation or deliverance, conflict or victory, he is never far off. Always he is a very present help in time of trouble. The apostle has not then

laid upon his brethren an impossible task when he bids them always rejoice in the Lord. What more is needed than the assurance that the Lord is nigh? How true to experience and to all the word of God was the testimony of Habakkuk: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olives shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places." And how appropriate the words that close this wonderful testimony: "To the chief singer on my stringed instruments." Joy and singing go together.

Fifth. Now, from all this, how natural the admonition that follows: "Be careful for nothing." Could this assurance that the Lord is at hand be with us and reign within us we should indeed be careful for nothing. We should be found then bringing all our affairs to the Lord, and then there would be that peace which passes all understanding, which would keep our hearts and minds from all that disturbs us. Then worry and anxiety would cease, and we should not be troubled about the future of our lives here below. These brethren at Philippi were among all the various trials that any of us ever have had; they were subjected to deprivations, dangers and losses, which we know little of in this day, because of their faith in the Lord Jesus Christ. There was need for them to be reminded, as the apostle does remind them, that, after all, their Lord was at hand. Nothing could then befall them without his presence, and nothing could

possibly harm them, and nothing could beset them that he had not appointed for them. "The cup which my Father hath given me, shall I not drink it?" This is no less true of the children now than it was of their Elder Brother. It is our mind that the apostle here is speaking of the life of his brethren in this world, rather than of the inward conflicts between the flesh and the Spirit, or of the temptations of the world and the devil, which so often cause doubts and fears as to whether we have come to know the Lord in salvation or not. The blessed Savior said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." That is, all needed worldly provisions. And so here, as it appears to us, the apostle is presenting the truth that believers need not be anxious about temporal things when following the commandments of the Lord. "Be careful for nothing," but bring all your desires before the Lord, and this they may do without delay, for he is at hand always.

Sixth. Returning to the words first quoted, "Let your moderation be known unto all men," it seems clear to us that the apostle does not mean by this that his brethren shall go about publishing their moderation, their kindness, mildness, gentleness, &c., but simply live that way day by day. These things cannot be hid if they be indeed in our hearts and lives. It seems to us sure that if one loves the Lord he will not need to call to men from the street corners, Come behold my zeal for Him. He who has the love of God reigning in him will most probably be the last to feel sure that it is so with him. Perhaps he may not even think that the love of God has been shed abroad in his heart, but, on the contrary, many times feel very

anxious lest it be not so, though he will with great longing desire that love, but there will be a making that love appear to all those who know him, by the quiet, humble, steadfast adherence to the faith that has been revealed to him, and by his quiet walk of obedience to the commandments of his heavenly Father. The more he loves God the less will he feel satisfied with that love. Indeed, this is one of the infallible marks of love, that one bemoans his lack of love. So will it also be with showing forth moderation. In short, the apostle presents to the church the suitability of all the things which belong to moderation, in all their daily life. Live before all men with equity, with gentleness and kindness, with mildness and patience. These are not loud-voiced virtues, they do not come before men with the sound of the trumpet heralding them, they belong to the humble walking before God of those who fear him and desire to live to his praise, but who yet so far fail that they never can be satisfied with what they have done, and (least of all) satisfied with their state before the all-seeing eye of God. A servant might boast when among his fellow-servants alone, but hardly any servant would be found doing so in the presence of the master of them all. He who feels that he is the servant of the Lord first, and then the servant of his brethren for the Lord's sake, while he remembers this will not find room for boasting, or calling attention to his work. It is sure the inspired apostles never have urged a vainglorious display upon the part of the children of God; it must be, then, that the words, "Let your moderation be known," simply signify that we are to live out that which the Lord has wrought within us. It is a wonderful thing when the spirit of all that this word "moderation" signifies

has found a place in the heart, and out of the heart filled with these things it is good that there should flow forth in word and in deed the suitable fruit. This the apostle enjoined upon those to whom he was writing.

Seventh. In conclusion we will say that by these words we are taught that believers are to strive to show forth all godliness, not only in the house of God, but before all men. For instance, we are to show all honesty toward all men. One of the meanings of moderation, as said before, is reasonableness. This also is enjoined upon believers toward all men. We are to deal with them not only justly, but reasonably; that is, not even exacting what the law might give us, but using a justice beyond what any law can provide or demand, save the law of the love of God and the neighbor. The text means, so far as worldly affairs are concerned, that we are not to be exacting or grasping, but to deal with men kindly, mildly and gently. We have hope, and we say that this world is not our home, but that we seek a city above. We say that earthly treasures all perish, but that heavenly treasures endure. The apostle here enjoins that we live as though we possessed the spirit of this truth. As we close these reflections it appears to us that after all the whole matter might as well be summed up and left in the one sentence, In all things let your moderation be known to all men. C.

INFORMATION WANTED.

If any brother, sister or friend knows the address of Elder James L. Lindsey, which was Pauls Valley, Okla., when last heard from, such information will be greatly appreciated.

J. I. FOSTER.

RISING STAR, Texas, R. R. 3, Box 37.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

SONG OF SOLOMON IV. 12.

DEAR BROTHER BEEBE:—Please give your views through the SIGNS on Song of Solomon iv. 12: "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed." All the preaching I have is through the SIGNS; I have not heard a sermon in more than a year.

LYDIA BORDON.

FRANKLIN, N. Y., Feb. 28, 1865.

To those who are born of God and led by the Spirit of truth into the understanding of the Song of Solomon, it is well denominated the Song of songs, for in it is embraced the sweetest, noblest and most exalted theme that ever moved the heart or tongue of sinners saved by grace, while to the carnal professor and the graceless hypocrite it presents no beauty or sweetness. Shut out from our understanding the sacred relationship and indissoluble union of Christ and his church, and all the divine beauty and thrilling interest of the song would be hidden, and nothing presented to awaken the heavenly devotion of the sweet singers of Israel. This Song, although divided by the compilers of the Scriptures into chapters and verses, is but one whole song. It is called the Song of songs, because it embraces so rich a cluster and pleasing variety of appropriate and striking figures expressive of the spiritual communion and fellowship of Christ and his church. All these figures are presented in other parts of the Scriptures, and used to elucidate and illustrate the doctrine of the gospel and the experience of the saints, but they are here collected and condensed in one grand anthem, to be sung in exalted strains to the praise of God and edification of his children. Among an extended variety of endearing terms employed by the Spirit of inspiration to set forth the Redeemer's appreciation of and boundless love for his church,

as well as the relationship subsisting, we have no less than five in the short passage on which we are requested to write. The church is here called a garden, sister, spouse, a spring and a fountain, in each of which volumes of divine instruction and rivers of sweet consolation may be deduced, well calculated to cause the lips of even them who are asleep to sing. Before we attempt an elucidation of these figures we will give some reasons for applying them to the church of God.

1. Because we can perceive no spiritual beauty in them if in any other way applied. Unto whom or what else can such language be applied as is in this Song used by the Beloved, but to his church? Is she not his spouse, his bride, his wife?

2. Because all these figures are uniformly so applied throughout the Scriptures.

3. Because this application is in perfect agreement and harmony with the teachings of the Spirit in the experience of the saints.

4. Because the same personage in our text called sister, spouse, &c., is in other parts of the same Song called by names and titles which are nowhere in the Scriptures applied to any other than the church. We will now pass to consider the several appellatives used in our text, and what they signify in their application to the church.

1. "My sister." This appellation, as well as that which follows, spouse, expresses relationship of the most vital and endearing kind. Although high in the heavens he reigns as God over all, and blessed forever, yet in his mediatorial relation to his church he calls her his sister, not as a mere figure of speech, but as a blessed reality. He is the Elder Brother to all the children of God. "For both

he that sanctifieth and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren."—Heb. ii. 11. "That he might be the firstborn among many brethren."—Rom. viii. 29. The relation of brother and sister involves identity of parentage, and consequently identity of vitality. Christ is the only begotten of the Father, and in that relation is the Son of God, and he says he proceeded forth and came from God. (John viii. 42.) Hence he could speak truly of God as his Father, for he is in the Father and the Father is in him. And as all his children were chosen in him before the foundation of the world, their relation to God is in him as the Son of God, their sonship is in his Sonship, for they are his body, his flesh and his bones. (Eph. v. 30.) Their life is hid with him in God. (Col. iii. 3.) They are made partakers of the divine nature, in being members of Christ. (2 Peter i. 4.) His family record, as kept by the three that bear record in heaven, the Father, the Word and the Holy Ghost, (1 John v. 7,) reads, "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life."—1 John v. 11, 12. Thus the church identified with Christ, her mediatorial Head, in his immortality is one with him, even as he is one with the Father, and her life is hid with Christ in God. Thus standing in a union of life with the Son of God, he claims her as his sister. In recognition of this vital relation the Holy Ghost, through Paul, addressed the church which is in God the Father and the Lord Jesus Christ. (1 Thess. i. 1.) In speaking of his chosen people as such, Christ is not ashamed to call them brethren, but as a church, the feminine gender being used,

she is called his sister. This title, as we have remarked, is expressive of tender affection and fraternal love. The relation of brother and sister is unchangeable; being once established it can never be annulled.

2. "My spouse." As Sarah was both the sister and the spouse of Abraham, so the church is the spouse as well as sister of him who claims to be both the Brother and Bridegroom of his church. A spouse is one betrothed or married. The church is frequently recognized in the Scriptures as the bride, the Lamb's wife. As such she was presented in vision to John, Rev. xxi. 2, 9, 10: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." "And there came unto me one of the seven angels," &c. "And talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God," &c. John the Baptist bore witness of Christ as the Bridegroom, saying, "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled."—John iii. 29. Unto the church of God it is spoken, "For thy Maker is thine husband; The Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called."—Isaiah liv. 5. "And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies: I will even betroth thee unto me in faithfulness; and thou shalt know the

Lord."—Hosea ii. 19, 20. The nature of this espousal, and the marriage vows of the betrothment, leave no room to fear that the union shall ever be dissolved or annulled. "For the Lord, the God of Israel, saith that he hateth putting away."—Mal. ii. 16. "And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me."—Jer. xxxii. 40. Well might the apostle say, when dwelling upon this wonderful espousal, this marriage union, "This is a great mystery: but I speak concerning Christ and the church."—Eph. v. 32. The bride released from all affinity to the law by the body of Christ, being redeemed from its dominion as well as from its power, is now married unto him who is raised from the dead, that we should bring forth fruit unto God. "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."—Romans vii. 6. Thus Christ "loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. v. 25–27. This bride or spouse is indebted to her heavenly Bridegroom for all the comeliness which he has put upon her. Fully conscious of this, when brought to the King in clothing of wrought gold and raiment of needle work (Psalms xlv. 13, 14,) she is constrained to exclaim in the fullness of her joy and gratitude, "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he

hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."—Isaiah lxi. 10. Now, in all the perfection of beauty and immaculate purity and comeliness which he has put upon her he claims her as his own fair bride, and calls her his sister, his spouse, and as she is married unto him that is risen from the dead, that she should bring forth fruits unto God, she is also called,

3. "A garden inclosed." As a spouse all her fruits must be the legitimate result of her sacred union to her Husband; so also as a garden no plants are to be cultivated but such as our heavenly Father has planted; all others shall be rooted up. In attempting to trace the analogy of this figure to the church of God we will observe,

1. A garden is a chosen, consecrated spot selected from the plantation or farm for a special and particular purpose, as Dr. Watts has justly paraphrased it, as in the language of the church:

"We are a garden walled around,
Chosen and made peculiar ground;
A little spot inclosed by grace,
Out of the world's wide wilderness."

Truly the church is a chosen and consecrated inclosure, being "sanctified by God the Father, and preserved in Jesus Christ, and called."—Jude 1. To the church it is said, "But we are bound to give thanks alway 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."—2 Thess. ii. 13. As the garden is selected and set apart for a more important and noble purpose than any other part of our lands, so the church is chosen, organized and set apart for the cultivation of the choicest plants, and such as are not found

elsewhere. In setting forth the church under this beautiful figure the inspired writer has spoken of some of her productions, as vines which flourish, and which have tender grapes; spices, the fragrance of which flows out when the north wind awakes and the south wind blows. The Rose of Sharon blossoms and blooms in the garden of the Lord, and the Lily of the valleys is among the rich variety of her flowers, arrayed in more beauty and loveliness than Solomon in all his glory could boast of. Bundles of myrrh and clusters of camphire are among her productions. "Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices." The vine which is found here is one that the Lord brought out of Egypt and planted in a goodly soil. The Father is the Husbandman; he says he will keep it; lest any hurt it, I will keep it night and day. In tracing the pleasing figures embraced in the description of the Lord's garden, we might extend our article to a volume, but we will only now say all the fruits and productions of the garden, as contemplated in this song, are emblematic of,

First, Christ himself, who is the plant of renown. (Ezek. xxxiv. 29.) "He shall grow up before him as a tender plant."—Isaiah liii. 2.

Second. The people of God, or children of the kingdom of Christ, are called plants, and grow in this garden of the Lord. Christ is anointed to his mediatorial work for this express purpose, "That they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isaiah lxi. 3. "Thy people also shall be all righteous: they shall inherit the land for ever, the

branch of my planting, the work of my hands, that I may be glorified."—Isaiah lx. 21.

Third. The fruits of the plants in this Eden, or paradise of our God, are unto holiness, and the end everlasting life. (Romans vi. 22.) They shall bring forth fruit in old age, (Psalms xcii. 14,) and as to the abundance of their fruit, it "shall shake like Lebanon."—Psalms lxxii. 16.

Fourth. The fruits of the garden of the Lord are fruits of the tree of life which John saw in the midst of the street of the new Jerusalem, and on either side of the river of life, which were yielded every mouth, (Rev. xxii. 2,) and they include all the fruits of the Spirit, which are these: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."—Gal. v. 22, 23.

For the production of these fruits the spiritual elements must be propitious; the doctrine of the Lord must drop as the rain, and his speech distil as the dew; as the small rain upon the herb, and as showers upon the grass. (Deut. xxxii. 2.) The fallow ground must be broken up, (Jer. iv. 3; Hosea x. 12,) the hills must be digged with the mattock, (Isaiah vii. 25,) to subdue the briars and thorns; and when the ground is properly prepared and the seed is sown, and the plants set and the trees made good, then the north and south winds must blow upon this garden, that the spices may flow out. (Song of Solomon iv. 16.) When the Spirit comes, as on the day of Pentecost, like a mighty rushing wind from heaven, its power will be felt in the garden of the Lord. The genial rays and life-inspiring light and warmth of the Sun of Righteousness must shine, the refreshing dews must distil, reviving showers come down, and then the rich perfumes of the spices and fragrance of the flowers will be borne

on the gentle winds of the spirit of pure devotion.

This garden of the Lord is inclosed. A garden without an inclosure is exposed to depredations from without. If her hedges are broken down all they which pass by will pluck her choice vine, the boar out of the wood will waste it and the wild beast of the field will devour it. (Psalms lxxx. 12, 13.) Gardens are inclosed not only for defence, but frequently for ornament. When the wise man went by the field of the slothful and the vineyard of the fool, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then he saw and considered it well, as all wise men should do. (Prov. xxiv. 30-32.) But the garden of the Lord is not kept by one who will neglect it, but by the Lord, whose eye never slumbers nor sleeps. He says, I the Lord do keep it: I will keep it night and day. (Isaiah xxvii. 3.) The inclosure of the church of God is perfectly invincible, for unto her it is said, "The eternal God is thy refuge, and underneath are the everlasting arms."—Deut. xxxiii. 27. "For I, saith the Lord, will be unto her [Jerusalem] a wall of fire round about, and will be the glory in the midst of her."—Zech. ii. 5. "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks."—Isaiah xxvi. 1.

Her walls are strength, and at her gates
A guard of heavenly warriors waits;
Nor can her deep foundations move,
Built on his Godhead and his love.

Her foundations, walls and gates are beautifully described. (Rev. xxi. 12-27.) The election of grace, the purpose, counsel and eternal, immutable love of God encircle and secure the garden of the Lord like walls and bulwarks of eternal

brass. "Walk about Zion, and go around about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following."—Psalms xlvi. 12, 13. The landmarks of this garden are unalterably established. Not one of the stakes thereof shall ever be removed, neither shall any of her cords be broken. (Isaiah xxxiii. 20.)

(To be continued.)

MARRIAGES.

By Elder A. B. Francis, at the home of the bride, April 10th, 1912, Emory F. McNelia and Daisy E. Lowe, both of Sussex County, Delaware.

By Elder T. M. Poulson, May 1st, 1912, at the home of the bride's parents, in Salisbury, Md., Ira D. Givens and Miss Effa Frances Gordy, of Salisbury, Md.

OBITUARY NOTICES.

Rosalie D. Frasher, wife of Franklin O. Frasher, of Dover, Del., died Jan. 23rd, 1912, at the home of her brother, Jasper Frazier, Wilmington, Del., at the age of 37 years. Sister Rosa was the third daughter of Thomas and Mary Frazier, of Kent County, Del. She was married to Franklin O. Frasher, Dec. 23rd, 1894. To that union was born one son, Franklin O., Jr. She was baptized by Elder B. F. Coulter, and united with the Salem Church, in Philadelphia, Pa. With a bright experience and a responsive countenance, she enjoyed the fullest fellowship of the brethren, and many of your readers will remember her cheerful, sunny face in the congregation at the meetings. She was very frail in stature, and at times a great sufferer, but brave and wonderfully persevering, ever ready to cast some word of cheer and comfort into the life of others; forgetful of her own suffering, mindful of others, unmistakable marks of her Lord and Master. About two years ago she took a heavy cold, from which finally developed the dreaded disease, tuberculosis. She was taken to the hospital, and it was found that her condition defied all the help that human hands and modern treatment could afford. She felt to leave herself in the keeping of our guardian Caretaker. Truly she had been given faith to know that he cared for her, and the rest is all too wonderful for us to know yet.

The writer spoke to the congregated family and many friends at the Cow Marsh meetinghouse, and her body was interred in the cemetery near by. Her

husband and fifteen year old son survive her. To them she left a legacy more precious than pearls, that neither time nor circumstances can take away—the sweet memory of her life, her love for them and her faith in Christ.

ALSO,

Peter C. Gruwell, well known in the congregation of the Cow Marsh and Wilmington churches, and in County and State circles, died at his home, 912 West Seventh St., Wilmington, Del., at the age of 79 years, after an illness of several weeks duration. In health, he possessed a cheerful, active and genial personality, ever to be held in remembrance by his many friends and relatives, faithful in all matters and kind. He loved the truth, and knew the doctrine of God our Savior, and attended Baptist meetings regularly. His parents and the most of his family were members of the church, but he never united, but gave abundant evidence of an experience of over forty years. He told his wife near the close of life that it was only the pains of death he dreaded, he did not dread what followed death. On Sunday afternoon, Oct. 29th, 1911, while the writer was speaking at the funeral of his nephew, he went to sleep quietly, resting in the faith that it is not death to die. He left a widow, sister Tiny Gruwell, one son, Llewellyn, two daughters, Mrs. Willard S. Meredith and Miss Bertie Gruwell, all of Wilmington, Del.

Funeral services, conducted by the writer, were held at Cow Marsh meetinghouse. Interment in Baptist cemetery.

ALSO,

Deacon John C. Gruwell, of the Cow Marsh Baptist Church, died at his home, Petersburg, Del., Feb. 6th, 1912, at the age of 72 years. He had been very ill for the past three or four months, recovering somewhat a few weeks previous to his death, but never able to leave his room. He was kind, gentle and faithful, both in the church and in the world. He was baptized by our long time pastor, Elder E. Rittenhouse. His faithful attention to the meeting and to his office as deacon won for him the greatest confidence and fellowship of the brethren. His humble walk and life were an inspiration to every lover of the truth who knew him. He was strong in doctrine, and had repeatedly asked the writer to take up points of the doctrine of salvation by grace in the meetings.

I spoke from Psalms xlv. 10: "Be still, and know that I am God," &c. The language appeared to be reflected in the faith and humble walk of our beloved brother. He knew sorrow, but was a patient sufferer, in the hope of life eternal. He leaves in his home his widow, sister Mary C. Gruwell, and sister Letitia Gruwell, an unmarried sister. Services were held at the home, and interment in the Baptist cemetery.

ALSO,

I. Oliver Gruwell, only son of John C. Gruwell (deceased) and Mary C. Gruwell, died at his home near Petersburg, Del., Oct. 27th, 1911, of typhoid fever, aged 28 years. He was a young farmer, in the old Gruwell homestead, on whom the devoted father and the fond mother leaned in their declining age as a brace and comfort. He held as sacred the profession of his parents, and believed the Old School Baptists to be the people of God, and their faith the truth. He left a widow, Mrs. Minnie Wiley Gruwell.

The funeral was held on Sunday afternoon at the home, conducted by the writer. An unusually large number of friends and relatives followed to the Baptist cemetery, where interment was made.

B. E. CUBBAGE.

WYOMING, Del.

Mrs. Maria L. Hodgson, the subject of this notice, was the daughter of Philip and Susan Langfitt, and was born and raised in Prince William County, Va. In early life she was married to Joseph M. Downing, with whom she lived happily until his death. After a few years she was married to Joseph F. Hodgson, with whom she also lived happily until seven or eight years ago, when he also passed away. The remainder of her life she spent in widowhood, having with her a stepdaughter, Miss Ella Hodgson, and a grandson, Joseph L. Purington, to both of whom she was very much attached. Mrs. Hodgson never joined the church, but was free to express her faith in the doctrine and experience of the Primitive or Old School Baptists, and many of them have found a welcome in her comfortable home. She was also regular in her attendance at the preaching meetings of the people whom she believed to be the church of Jesus Christ, as long as she was able. She suffered a great deal in her last years, and the writer often visited her and always found her strong in the faith once delivered unto the saints, and it was good to hear her tell of her hope in the Savior of sinners, especially as she neared the end, the Lord so graciously gave her his comforting presence. It came in the words of the poet: "While shepherds watched their flocks by night," &c. She said, "It seems to me that I can see the shepherds, and I hear them tell me, We are watching you, and the Lord is with us." This very sweet manifestation of the Lord's loving care stayed with her to the end. She asked the writer a year or more before her death to attend her funeral when she should pass away, and to read hymn 334 (Beebe's collection). A short time before she passed away, as I was bidding her good-by, she said, "When I am gone I want you to come over and say a few words over my poor frame, and get Elder Chick to come with you, he has known me for a long time." She passed away on the night of Feb. 13th, 1912, and on Friday, the 16th, Elder Chick and the writer attended her funeral at her late residence,

1108 Thirteenth St. N. W., Washington, D. C., speaking to a large congregation concerning the revelation of the coming Savior to the shepherds, after which her remains were laid to rest in "Congressional Cemetery" to await the call of her Savior at the last day. May the Lord bless the bereaved ones. She leaves many friends, both in and out of the church, to mourn their loss, while she rests in the love of her Savior. Miss Ella Hodgson adds: "My Father had four children, all of whom were devoted to her. A better stepmother never lived."

JOSHUA T. ROWE.

Virginia Anna Hines Ball was born Sept. 13th, 1860, in the State of Virginia, and at the age of five years moved with her parents to Illinois, where she grew to womanhood. She was married to William D. Ball at the age of nineteen, and shortly afterward moved to southern California, locating at Riverside, which place had been her home most of the time since (having lived in Oklahoma a few years). She died Feb. 16th, 1912, at her home in Riverside. She leaves to mourn their loss her husband, William D. Ball, three sons, R. E., A. A. and C. H. Ball, three daughters, Mrs. Mary E. Darby, Mrs. Viola F. Williams and Virginia Mabel Ball. Sister Ball became a member of the North Fork Predestinarian Baptist Church of Illinois about the year 1877, moving her membership to Shiloh Church, of Oklahoma, during her stay at that place, procuring a letter from same, dated October, 1905, which she placed in the organization of Little Flock Predestinarian Baptist Church of Southern California, October 18th, 1908, where she had been a true and faithful member since.

Brother Carter, of Covena, Cal., preached a funeral discourse from 1 Thess. iv. 14, after which her body was laid away to await the summons that shall call her forth to awake in His likeness.

We all miss dear sister Ball, and greatly feel the loss of one we loved so well, and our sympathy goes out to those who are near by family ties, but since by their fruits ye shall know them, we feel that our earthly loss is her eternal gain.

By order of Little Flock Predestinarian Baptist Church of Southern California.

G. A. DUNDAS, } Committee
O. P. SPEIRS, }

Drusilla Northam departed this life at her home near Atlantic, Va., Feb. 12, 1912, after long continued suffering, supposed to be from inward cancer, which baffled medical skill. Sister Northam was born Oct. 22nd, 1840, and was married to William E. Northam in the year 1857. Twelve children were born to them, four of whom preceded her to the grave, leaving seven daughters and one son, her husband, twenty-three grandchildren, nine great-grandchildren, with the Old School Baptist Church

at Messongoes, Accomac Co., Va., to mourn their loss. She was baptized by the writer June 21st, 1874, in full fellowship with the Old School or Primitive Baptist Church at Messongoes, and in the midst of all her trials she remained firm in the faith and hope of God's elect until the end. She was possessed of a mild and sweet disposition and a meek and quiet spirit, which in the sight of God is of great price. She seemed perfectly reconciled to the will of her Lord, who had become her trust and her all for time and eternity. She said to me the last time I went to see her that she told the children not to shed a tear for her when she was gone, but how could they help grieving at the loss of such a precious mother? The church has lost one of the monuments of divine grace; she surely did honor her profession. People could but take knowledge of her that she had been with Jesus and learned of him, because he was meek and lowly, and surely it was true of our dear sister. She now rests in the full assurance of a blessed immortality beyond, where her hope is.

The writer was called upon to officiate at her funeral, which he did with the best of his ability, using as a text Luke xxiv. 26: "Ought not Christ to have suffered these things, and to enter into his glory?" Afterward all that was mortal was laid away in the Old Baptist cemetery at Messongoes until she shall be called to arise and come forth. Amen.

T. M. POULSON.

Elder Michael B. Moffett was born in Edgar County, Ill., May 24th, 1854. The early years of his life were passed on the farm. Sept. 9th, 1874, he was united in marriage with Emily K. Redman, who survives him. The deceased was a member of one of the oldest and best families of Edgar County. He was a son of Elder Silas Moffett, whose death on a railroad crossing near Kansas a few years ago is remembered. The deceased was a member of the Primitive Baptist Church, and early in life entered its ministry. For a number of years he ministered to the church at Terre Haute, and for nineteen years had charge of the congregation at Nevins. Possessed of ample means, Mr. Moffett indulged his taste for travel. A year or more ago, in company with his wife, he made two trips to Europe. His last foreign tour was through Palestine. Elder and Mrs. Moffett spent the winter in Florida, and so favorably was he impressed with the climate that he purchased a residence property, proposing in the future to spend the winters in that State. Some time during the last week the family returned from the south and took up again the home life so rudely and unexpectedly broken Monday. It is presumed the cause of death was the sudden rupture of a blood vessel in the brain. It is reported that other members of his family died in the same manner.

The funeral was held at 1:30 Wednesday afternoon,

from the late residence, Elders R. W. Thompson, of Groenfield, and Frank Reed, of Hindsboro, officiating. Aside from his widow, Elder Moffett is survived by one brother and one sister: Pierce Moffett, of Bainbridge, Ind., and Susan Brinkerhoff, of Kansas, Ill. There are also three half-brothers and two half-sisters surviving: N. R. Moffett, of Paris; D. V. Moffett, of Cloverdale, Ind.; John Moffet, of Indianapolis, Ind.; Mrs. Riley Bennett, of Westfield, Ill.; Mrs. W. E. Gill, of Cloverdale, Ind. One half-brother and two half-sisters are deceased.

Dr. D. L. McNees was born in Hardeman County, Tenn., Feb. 12th, 1857. He was married to Miss Edna Earl Bond, near Brunswick, Tenn., Dec. 7th, 1887. To them were born two children: Martha Francis, who died in infancy, and Mrs. R. B. Will Roy. He died April 14th, 1912. His widow, daughter, mother, brother and two sisters remain. We feel that our loss is his gain, however we grieve to give up our dear friends, but God knows best. The family has our tender love and sympathy.

ABEL R. BURKS.

CHANGE OF ADDRESS.

ELDER B. E. CUBHAGE, having changed the location of business and moved his family, desires to publish the change of post-office address to Wyoming, Kent Co., Del.

M E E T I N G S .

THE Delaware Old School Baptist Association will be held with the Wilmington Church, Wilmington, Del., Wednesday, Thursday and Friday, May 22nd, 23rd and 24th, 1912.

Those coming Tuesday will please inquire for John W. Brimer, 609 West Seventh St., or Wm. B. Tawressey, 618 Washington St. Those coming on Wednesday will go the meetinghouse, King St., between Tenth and Eleventh Sts. Those coming on the Pennsylvania Railroad will land at French St. station, take either the Delaware Ave. or Washington St. car and get off at Tenth and Market Sts., walk one square east and half a square north to meetinghouse. Those coming on the Baltimore and Ohio Railroad will land at Delaware Ave. station, take Delaware Ave. car going east and get off at the same place.

WM. B. TAWRESEY, Church Clerk.

THE Delaware River Old School Baptist Association will be held with the Southampton Church, Southampton, Pa., Wednesday, Thursday and Friday, May 29th, 30th and 31st, 1912.

Those coming to the association from the north, by way of the Belvidere R. R., will leave the train at Lambertville, N. J., Tuesday p. m., cross the Dela-

ware River to New Hope, and come to Ivyland, where they will be met. Inquire for Wm. Hobensack. Those coming from the south will take train at Reading Terminal, Philadelphia, Tuesday at 4:23 p. m. and come to Southampton, where they will be met. The train can also be taken Wednesday morning at 9:15. All are cordially invited.

WM. HOBENSACK, Church Clerk.

THE Middleburg Old School Baptist Church, Schoharie Co., N. Y., has appointed her yearly meeting to be held, the Lord willing, the first Saturday and Sunday in June (1st and 2nd), 1912. A cordial invitation is extended to ministers, brethren and friends to meet with us.

ADDIE COOK, Clerk.

THE Warwick Old School Baptist Association will be held with the Warwick Church, Warwick, N. Y., Wednesday, Thursday and Friday, June 5th, 6th and 7th, 1912.

Those coming by way of New York will take train leaving West Twenty-third St. at 2:35 p. m. Tuesday before the meeting. This train leaves Jersey City at 3 o'clock and arrives at Warwick at 5:10. Those desiring to leave New York Wednesday morning will take train from West Twenty-third St. at 8:50, and from Jersey City at 9:30, arriving at Warwick at 12 o'clock. Those coming from Middletown and points west can use train leaving Middletown Tuesday at 4:11 p. m., or Wednesday morning either at 6:54 or 11:10. A cordial invitation is extended to all lovers of truth to meet with us.

ISAAC S. BAIRD, Church Clerk.

A THREE days meeting will be held with the Bethel Church, Tallman, Linn Co., Oregon, commencing on Friday at 2 o'clock p. m., and continuing over Sunday, June 7th, 8th and 9th, 1912, where we hope to meet as many of the brethren and sisters as possible. All those coming by rail will stop at Albany, take cars for Lebanon, stopping off at Tallman. The church-house is close to the depot.

A. HORNER.

Little Flock Predestinarian Baptist Church of southern California meets every third Sunday at 2 p. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m., in Kimmy Hall, No. 12 Third St., in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

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SYLVESTER HASSELL.

WILLIAMSTON, N. C.

I find the postage on my book, "Day unto Day," to America is 9 pence (18 cents), and I thought it would be 6 pence, or at most 7 pence. I think on consideration, as the expense of publication has been very heavy, notwithstanding a most encouraging sale, I had better say I will send to any of your readers the half calf gilt edge edition for 5 shillings (\$1.20), or the cloth edition for 4 shillings (96 cents) postage free.

E. LITTLETON, JR.

CHAPEL HOUSE, CROWBOROUGH, England.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 80. MIDDLETOWN, N. Y., JUNE 1, 1912. NO. 11.

POETRY.

NO DISCHARGE.

GREAT God, before thy throne
Thy waiting people bow ;
O make their cause thine own,
Grant their petitions now.

Consider their sad plight,
With trials overborne ;
Bid them no longer fight,
All battle-scarred and worn.

They weary are, and faint,
They long for rest and peace ;
Note each afflicted saint,
And grant him quick release.

A voice from heaven sounds :
“ Refuse not him who speaks ; ”
The Word with strength abounds
To him who for it seeks.

Have ye forgotten quite
The chastening of the Lord,
And will ye do despite
To his reproving word ?

Consider Jesus, who
Such contradiction bore ;
Let that your faith renew,
And strength to you restore.

Your strivings against sin,
And your resistance made,
To blood have not yet been ;
Why then so soon dismayed ?

Consider those of old,
Who untold suffering bore,
And count, as you are told,
“ Them happy which endure.”

CLARICE E. DURAND.

CORRESPONDENCE.

STERLING, Va., April 1, 1912.

DEAR BRETHREN:—I have copied the seven precious letters written to me by our dear departed pastor, Elder E. V. White. They have been wonderfully comforting to me. I read them to brother and sister Oliver, and they said I ought to have them published in the SIGNS, that they might be of comfort to some others. While we miss this dear father in Israel, our stand is filled with a wonderful gift, such as only the Giver of every good and every perfect gift can bestow, and I do hope we are grateful that he has sent Elder Lefferts to this part of his vineyard. As brother Oliver said when I read the letters to them, I had not been anywhere that Elder White had not been also, and I think for this reason more than any other I have found them so comforting. I am always afraid of acting the hypocrite, and I do want so much to be free from hypocrisy. O may we be led in paths of righteousness and truth for His dear name's sake.

Your unworthy sister, I hope,

MATILDA MIDDLETON.

LEESBURG, Va., Nov. 20, 1905.

MY DEAR LITTLE FRIEND:—I was not more surprised than delighted to receive and read your, to me, sweet and precious letter. I feel to thank God and take courage, for he does work, and none can hinder. Believe me, that you have my heart's sympathy and prayer to God in your behalf, that he will minister unto you of his grace, and make you strong in the Lord and in the power of his might. Though you are young in years you talk, and in spirit are, as old as old Abraham, Isaac or Jacob. Jesus asked the Pharisees, "What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord? &c. "If David then called him Lord, how is he his son?"—Matt. xxii. 42, 43, 45. These Pharisees were not able to answer him a word. We do know, and you know, though young as you are, what the Pharisees did not know; they only know of the natural life. They knew that Christ was the descendant of David after the flesh, but they did not know that Christ was the life of David after the Spirit. So he is your life after the Spirit, yes, the life of us all. We all have the same life after the Spirit. As it is written, "There is one body, and one Spirit, even as ye are called in one hope of your calling." You have the same spirit that the old fathers had, and the same spirit that you see in the church to-day, the same spirit that you believe to be in me and in the Frying Pan members. It is in heavenly things as you see in nature, like spirits flock together, nor can they fellowship or associate with those of a contrary spirit; you do not see dogs and sheep flock together. The apostle warns us against dogs. (See Phil. iii. 2, 3.) Why are you drawn to us? Why think you that any should be drawn

to the Baptists? There, and there only, they find a congenial spirit; those with whom they can flock they can feel to be one with. My dear child, do you not feel to be one with us? Do you not feel to say in your heart what Ruth said: Entreat me not to leave thee, or to return from following after thee? Yes, I say to you now what you say I said in preaching; Come to the church, they are your best friends; the Spirit and the bride say, Come. All ye that labor and are heavy laden come, and Jesus says, I will give you rest; yes, you who carry a burden of sin upon your heart, unworthy as you say in your letter, these are the very ones to whom Jesus says, Come, and I will give you rest. My dear child, let me encourage you to take the cross and follow your dear Lord and Master; surely he has given you a good evidence. Let us 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. Did he not bear the cross and despise the shame? So must we, if we would be his followers. Satan is always at hand to torment and deceive us; yes, it is written, He would deceive the very elect, if it were possible. I know you are young, but your Lord in whom you trust is old. I know you are unworthy, but your Savior is worthy. I know you are a poor, weak one of the earth, but your Lord is strong, he will uphold you and never forsake you. You have not said a word about yourself that I have not said and known to be true of myself; but for this I could not fellowship you. May the God and Father of our Lord Jesus Christ lead you in paths of righteousness and peace for his name's sake.

Your friend, and brother, I do believe,

E. V. WHITE.

DECEMBER 19, 1905.

MY DEAR YOUNG FRIEND:—I am old and nervous, many nights I do not sleep at all, and feel as if to-night will be one of those. I tried, but could not sleep, so I am up trying to write to my new found companion in tribulation. Even in nature there is nothing that draws people together and causes them to love each other as tribulation. It is written that through much tribulation we enter the kingdom of God. What is the kingdom of God we enter? Righteousness, peace and joy in the Holy Ghost. How do we enter? By faith. If we believe in the righteousness which is of God, that is, that he made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him (not in ourselves, but in Christ Jesus), and in his righteousness we stand justified, therefore peace with God, and in this we do rejoice, in that the Holy Ghost hath revealed this to us, then have we entered into the kingdom of God. This is not carnal philosophy nor worldly wisdom, but it is the inspiration of God to those who believe. I can but think you believe this, the Lord has taught you, for it is said, They shall all be taught of the Lord, and great shall be the peace thereof. How pleasant it is to be with those who use your own language and tell the things you know; a foreign tongue you cannot understand. I must believe from what you say that the Baptists speak the language of your heart; you surely speak the language of mine. I do trust and believe that the Lord has taught you and brought you by a way you knew not. There is one peculiarity about those taught of the Lord: they know nothing of themselves, only that which they have been taught; boasting is excluded, self is abased and the poor creature is made

a beggar at mercy's door. Thus we are taught that blessed charity that suffereth long and is kind, that is not puffed up, rejoiceth not in iniquity, but rejoiceth in the truth. Humility, humbleness of soul and mind are the true instincts of a child of grace. We can boast against no one, believe what they may, but rather pity, and bless God for our deliverance. This spirit is wrought in us alone through those trials, temptations, doubts and fears of which you so beautifully speak. As the apostle says, it is God who hath wrought us for this selfsame thing. I sometimes fear that I do not know what it is to be born again, and how can I judge of others? I feel that I need to be taught, rather than to lead others. You, dear child, must look to the Lord, he will teach you all things, and teach you no lie. I do believe that what you write is a christian experience; that it is not of yourself, but of the Lord; that it is the mighty work of grace wrought in you by God's power. That is what I believe, and, believing it, I would admonish you to do what Jesus says: "If ye love me, keep my commandments." I would not deceive you nor lead you astray; you know I am a poor, weak, sinful creature, and may even be deceived myself in what I profess. I trust not, and even if I am, it would be wrong to live contrary to what I believe. Believing, let us press on toward the mark of our high calling in Christ; let not doubts nor fears prevent. God is good and merciful and kind, he will not deny his own. We will walk through the valley of the shadow of death and fear no evil, for his rod and his staff shall comfort us. To whom shall we go if not to Jesus? Like Job, let us say, Though he slay me, yet will I trust in him. He is my God, my refuge, my all. You cannot go to any one else,

nor can you do better than obey, for it is better than sacrifice.

It is past twelve o'clock, so I will go to bed again. Hoping for you a blessed entrance into the kingdom of our God, that you may feast upon the things prepared for them that love him, I am your unworthy brother in the Lord, as I trust,
E. V. WHITE.

FEBRUARY 5, 1906.

MY MUCH APPRECIATED FRIEND FOR THE TRUTH'S SAKE:—I received your letter of the 9th and 10th while in Washington. I have not answered your letters for the reason that you heard. I had thought the latter part of last summer and fall that I was in a manner well, or soon would be, but on the 23rd of December my old trouble returned in some respects worse than ever, and for this reason I have not been able to answer or write you. Your letter was deeply interesting to me, and I appreciated it much. I am going to try to tell you some of the reasons why I appreciated it. First, you find fault with yourself, and say your letter looks so imperfect, and that you cannot write spiritual letters. What is a good and spiritual letter? Is it not writing the true sentiments of your heart in truth and candor? Is it not trying to tell the one you spiritually love some of the things which live and abide in your own heart and mind? If this is it, then you wrote a good and spiritual letter. How could I refuse to believe that you love me? No, I cannot. What for? I am old enough to be your grandfather. No, it is not natural that you should have special love for me or I for you, yet I do love you—love you for that blessed work of grace God by his Holy Spirit has wrought in you. The great peculiarity of this love, and where-

by we may know that it is not natural, but spiritual, is that there is no age in it. There shall be time no longer. (Rev. x. 6.) There shall be no more thence an infant of days, for the child shall die an hundred years old. (Isaiah lxxv. 20.) When we by the Spirit live by faith the life of Christ, we enter by faith into eternity; hence Jesus says, He that believeth in me shall never die. If we are what we hope we are there is no difference in our age. How leveling this to human pride; none can boast himself superior to another by reason of age. Call no man father but God. You seem to think I am better than you. No, my child, I am not; as to sin and wickedness, I am infinitely worse than you. But Jesus spoke the truth when he said, There is none good but God.

I am much pleased with your definitions and illustrations of faith. As you say, it is not something that man can exercise at will. Try as we may, there are times we cannot exercise faith, at other times contrary, or, rather, without exercise of our will faith exercises us; we find ourselves swallowed up in holy, blessed meditation; at other times listening to the glorious gospel of the grace of God as it flows from the lips of God's chosen ministers, even at times when we were expecting nothing. Surely God works in a mysterious way, his wonders to perform. So mysterious are his works that our very doubts and fears, our down-sittings and our uprisings, are made to praise him.

I see that there are many inquiries that come into your mind. So it is with all God's children, if I know anything about it. I know that there are many inquiries that disturb my mind, and this, if I may make a distinction, is the most anxious: "Am I His, or am I not?" I do pray

God to confirm and establish me, I am such a sinner. I often wonder, Will God be merciful to my transgressions? my sins and iniquities remember no more?

I am so nervous and my writing so bad that I know you will have to labor hard to read it, so I had better stop. But you said one thing more I must notice, that is, you expressed such an earnest desire to be baptized and to be numbered with the people of God. O may God enable you to carry out this heavenly, this blessed desire. Do not wait for me to baptize you. From what my doctor says it is hardly probable that I shall get to Frying Pan before warm weather. The command is, Arise and be baptized, and wash away your sin. As I understand, as long as we live in disobedience to the command as written in our hearts we live in sin; nothing could wash it away but obedience: being baptized. All that is necessary for a valid baptism is a proper administrator (one of our faith) and a subject of grace by faith. I do sincerely believe you are a proper subject for baptism, and were it in my power I would be glad to baptize you, but to the will of God let us submit. I trust that whenever you have opportunity you may follow your dear Lord and Savior in baptism. God bless you, dear child.

Your brother, I believe, in the precious faith of the gospel,

E. V. WHITE.

APRIL 5, 1906.

MY DEAR YOUNG FRIEND:—I will try as best I may be able to answer your letter of March 20th. I have just read it again; it is the same condemnation written in the mind of every one taught the truth. Did not God condemn us in our sins? Is not this the truth of God? How are we to know it unless brought

by the Spirit into that condemnation? Is not this then the work of the Spirit? Do you know many of your young friends who feel this condemnation, who feel as you do? Perhaps not one. "One of a city, and two of a family." Would you rather go with the multitude or with the few? God has said by the apostle, I will put my laws into their minds and write them in their hearts. What God said he would do he has done, for in, by and through Christ all is fulfilled; it is finished—what he came to do. It is also written, We have the witness in ourselves. No man can give us that witness, we cannot be induced, persuaded or forced to have it; God alone puts it in us, if indeed it is in us. My dear friend, let me ask you this solemn question, Have you the law in your heart? Do you love the law of God after the inward man? Paul said he did. (Romans vii. 22.) If you do are you not in good company? Much better than all your worldly friends. That inward man is Christ. Not that you do, but would you not like to keep his commandments? Neither did Paul, for he said, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." I said, not that you do; no, you do not, yet you do, as Peter said. Paul said many things hard to be understood, which the unlearned wrest to their destruction. We will not wrest it to our destruction, for we do understand just as Paul did, and can say with him in truth, "With the mind I myself serve the law of God; but with the flesh the law of sin." There are evidently two minds in the child of God, one to serve Christ, the other the world or flesh. These are contrary the one to the other, and that we right well know. These you will find your trouble,

MAY 28, 1906.

and it is the trouble of every heavenly born soul. It is mine, if I know the truth. It is in my mind to serve God, I would love to serve him, but how to do it I find not, and the reason is because he is a Spirit, and they that worship him must worship him in spirit and in truth. It is evident that if we do not worship him in spirit we do not worship him at all, for we sadly confess that in the flesh we come short in all things. How true this is, how true we know it to be. My dear little friend, if we would be profitable in the church we must be meek and lowly and humble, our pride crucified, our self-esteem taken away and we become poor and ignorant and blind. If we feel we are better than others, know more than others, can tell others what to do, we are not fit for the church, for one fit for the church does not know himself what to do, nor how to do it. If taught by the Spirit we know some of the things the Spirit can do and will do. But we do feel we know so little about that we feel ashamed to try to tell what we hope we know about it. I often think that if I had to preach myself, I would have to sit down. I am such a miserable, sinful creature, I feel that I am one of the worst among God's flock, if indeed I am among them. O, I do hope I am among them; if not, I have no home anywhere. I know I am not with any other people on earth, nor do I want to be, no matter how rich, how powerful, they may be. Give me, O God, a home among the dear old despised Baptists, and I am satisfied. I thank God he has given me my heart's desire.

I am still quite nervous. I hope you may be able to read what I have written. Love to all the family.

Most respectfully,

E. V. WHITE.

MY DEAR YOUNG FRIEND:—It has been a long time since I received your letter, and now I do not know how to answer it or what to say, as I feel so destitute of all knowledge that would interest or be profitable to you or any one. You ask me if you had said anything amiss. If you have, I am too ignorant to know it. Indeed, I think your letter good, and, so far as I am capable of judging, is in harmony with the experience of those divinely taught. It is written, Out of the mouths of babes and sucklings God will perfect praise. Not many wise, not many prudent are called. Not in such are the wonderful works of God manifest, but in babes and sucklings, or those who are in spirit poor and helpless; there is not one noble or mighty in all God's kingdom. The Lord needs not wisdom or strength for counsel or help; the ignorant, helpless, destitute, compose his army. How strikingly is this brought to view in David's case, the man after God's own heart, therefore a true type of Christ. David, being pursued by Saul, and being afraid of Achish, king of Gath, escaped to the cave Adullam, and when his brethren and his father's house heard it they went down thither to him, and every one who was in distress, and every one who was in debt, and every one who was discontented, gathered themselves unto him, and he became captain over them, and there were with him about four hundred. (1 Samuel xxii. 1, 2.) Notice they were his brethren, his father's house. These represent the brethren of Christ, for he is our Elder Brother; they also represent our brethren and our Father's house. A sorry set they were to constitute an army, but with them David gained signal victories; being such, added that much more glory to David. If you felt that you

were not a companion with these in distress, in debt, discontented, where would be the glory of Jesus in comforting you, paying your debt for you and rendering satisfaction to divine justice? I think you are ready to tell me that one, if not all, "describe me exactly." Well, if so, Jesus is your Captain, and you need fear no danger; wherever he leads you can safely follow.

Yours with best wishes,

E. V. WHITE.

JULY 2, 1906.

MY DEAR MISS MATILDA:—Your very welcome letter of the 24th duly received. Part of the time since I have been under the doctor's care, and part of the time so much engaged I had not time to write. I do hope ere this your good mother is well again, and will be able to meet with us Saturday and Sunday next, if the Lord wills that we should meet. We had a good congregation indeed Saturday and Sunday last. I think Sunday especially the saints did rejoice in God their Savior. What a blessing to have his holy word drop as the rain and distil as the dew. From your letter you have been wonderfully favored by your God. O that we could be grateful as we should and exalt him in psalms and songs. My constant desire is that I could love him more and serve him better, but I come far short of doing and being what I would like. You say you sometimes feel that you are acting the terrible hypocrite; yes, I do not doubt you do, for I have felt the very same, therefore I believe you. I have thought I acted a wrong part when I joined the church, and then to that wrong I added greater, if greater could be, by attempting to preach. But then again I have had all this taken away from me, and made to feel grateful

from the bottom of my heart that God ever put me among his people, and by his grace enabled me to preach Christ and him crucified. I believe you again when you say, "I am one of those weak, ignorant sinners who can do nothing." What can any one do? The strength of the strongest man that ever lived (Sampson) brought him to grief, and he lost his eyes; so it would seem we better not have so much strength. Paul said when he was weak then was he strong; so you are in just the condition to be strong. I fully agree with Paul, and am glad you are weak. The weak ones never hurt any one; they cannot even if they would. I agree with you again when you say, "I do hope I can go to the church next meeting." May the Lord prosper it, if it is his will. You ask me to tell you if I think you will find rest in obeying. Whether you will or not God knows, but one thing he has revealed, that is, there is no rest in disobedience. Jesus just after baptism was led into the wilderness to be tempted of the devil. I hardly think he found any rest in the hands of the devil, but he did learn obedience by the things he suffered; obedience is better than sacrifice. I say, obey the Lord, he will provide.

Yours truly,

E. V. WHITE.

AUGUST 22, 1906.

MY PRECIOUS LITTLE SISTER:—For the last few days you have been much on my mind as one whom I have neglected, still not until this morning have I been impressed to hunt your letter and see what the dear little child said about herself. I had read your letter probably more than once, but what you said had gone out of my mind, and it is no wonder, for I have been mixed up in so many things and so many ways since I received

your letter, and part of the time I have not been well. This morning I am very sad; about a week ago, no, longer than that perhaps, I wrote to the Mill Creek Church that, Providence permitting, I would be with them next Saturday and Sunday. It has been nearly a year since I preached for them, and I wanted to see them very much, and, as the apostle said, impart some spiritual gift. There are a very few of them, and for that very reason I am anxious about them, for fear they might think because few they are neglected. I hardly think, however, they will think that, though I may fear, for they do dearly love me I know. One great reason why I know this is because I dearly love them, and now this morning I feel I shall have to write them I cannot come. For several days I have been very sick again, under the doctor's care, feeling weak and badly. For two years and six months I have taken medicine every day, and every day treated by doctors from Leesburg, Washington, Baltimore and Philadelphia, but the trouble still remains, and in some respects but little if any better, but thank God, my heart says, that I was able to baptize you, my dear sister. Long after I am gone may you live to tell to others how God did lead you, and there was no strange god with you.

Now, my sister, I have not answered your letter one bit, and I have written so much I will not try. God bless you, bless your dear mother, father and the children.

E. V. WHITE.

SANTA CRUZ, Cal., Jan. 8, 1912.

TO THE MEMBERS OF BETHLEHEM CHURCH, and to all with whom I met while attending the association there:—
As so many of the brethren requested that I would let them hear from me after

having reached my California home, I have concluded to address them collectively, and send it to the SIGNS. If the editors think best to publish it, I will begin by telling you something of my enjoyment during the stay among you, if they see fit to do differently, and you never know of it, I shall still love the great and good Lord who overruled the obstacles which would otherwise have prevented my going; still love the editors of our dear paper, who have written to my comfort and edification for years, and still love the brethren who greeted me with such christian love and fellowship. I had been away from home (the church) for so long a time that I had wondered how it would seem to be there. When I crossed the threshold of that little meetinghouse on the eleventh day of October, there was no longer any wonder, I understood. I felt a solemnity as if I stood in the presence of my Master. When I looked around and saw a few familiar faces, among them the pastor of the church, and my pastor, I felt an inward happiness that is indescribable; and when, a little later, I was told that brother Chick was there, I felt to say, Bless the Lord, O my soul, and let all that is within bless and praise God's holy name. Something higher and holier than the things of this world took possession of me that day, and I cried in my happiness that I had been permitted to be a witness and a partaker of all that was to be done and said. I almost felt, too, that I had no right to be there, but that passed away, for I had the love of God in my heart, a great love for all the brethren, a hungering to be fed from the bountiful storehouse, a thirsting for the fountain from which all blessings flow, and I forgot myself. I just listened to the preached gospel as I had heard and

loved it years ago—just saw the trusting, believing faces of his people—yet better than all, saw the reflected image of the Savior hovering over and around that small company, and I was happy. Happy that there was such a faithful, unchangeable, eternal King of glory, that there was a remnant who delighted in worshipping him in spirit and in truth, and that they used the endearing word “sister,” when addressing me. I cannot tell the half of what I heard, nor can I sound the depths of my enjoyment during the three days of that meeting. It seemed that I had been transplanted beyond the shores of time, and that I knew nothing but Him, and saw nothing but his glory. It has been many weeks since then, but the memory of it lingers about me with a sweet fragrance. Just why I have attempted to write more than a fervent greeting in the Lord is more than I know. Just why I should try to tell in my uninteresting and fragmentary way anything that took place there, is a mystery to me, for all present seemed to have grown in grace and knowledge concerning the things of his kingdom, and of which I know so little; all have had an undershepherd to guide, to exhort and to reprove, while I have been roaming in fields brown and bare; all have been fed and instructed to the delight of heart and soul, while I have been wandering in the desert, and fain would eat the husks of your refusal. It is true that at times I saw the bow in the cloud, but as it is not given us to know that for which we long so fervently, I desire companionship with those who understand as I do, and with whom I can hold sweet converse. I know it was good for me to have been with you all. Jesus was exalted, and our needs and our helplessness made known, which knowledge, instead of confusing us, as it does the high and mighty, led us to hope for better things. Brother Chick’s preaching filled my soul with the same love that must have stirred others to their depths. He always writes and speaks as if his heart was full of the love of God, and it soothes and constrains us. His whole life “seems characteristic of his utterances. You all felt the sweetness of what Elders Eubanks and Coulter said, so why should I enlarge, except to add that it fell as gently as dew from heaven, and I believe it nourished all who heard it. The solemnity of brother Durand’s preaching impressed me very much, and his painstaking to say nothing but that which would be approved by the righteous Judge was very apparent. I thought, When the call shall come for me to cross the bar, may I be as worthy as I believe he is. The other ministers preached in great sincerity, and were sound in the doctrine and in the faith once delivered unto the saints. Good and wise men, I thought; good through the merit of the blood of a risen Redeemer, and wise unto salvation, because they have been given hearing ears and understanding minds; because the good seed had been sown in ground prepared to receive it. The brethren, though differing in outward appearance, showed a oneness in spirit, and they seemed nearer and dearer to each other, and to me, than ever before. We were one inwardly, believing in the same Lord, the same faith, the same baptism, and loving one another for the truth’s sake. I can never forget the royal welcome they gave me to their midst, and the care they bestowed on me. I owe much to Mr. Joseph Johnson and family, dear, kind people, who never could have done so much in entertaining unless they loved the Lord and his people. Brother George Johnson and wife

will always be thought of as the salt of the earth; their hearts and their home are open to all who come in his name, and they minister even beyond their strength. May the God of all grace remember them abundantly. I owe a great deal to the kindness of brother Badger and wife; they also took me in, dividing their love and their hoard with me. I had the pleasure of hearing him preach the first Saturday and Sunday at Bethlehem, and while he spoke with great humility, considering himself unworthy to oversee the little flock there, I feel better for having heard and having been with him; I esteem him as one who endeavors to walk in the light of His countenance. The second Saturday and Sunday in that month I had the great privilege of listening to Elder Lefferts; young in years, but old in knowledge, and destined to become one of our foremost preachers. I heard him with interest and profit, and thought then that I certainly would go to Leesburg the following Saturday and Sunday, when I would again hear him, but a combination of circumstances prevented. Sister White had considerably invited me to her home, and I much regret not being able to go. The fourth Sunday in October I had the good fortune to meet with the church in Baltimore; Elder Rowe preached a sound, convincing sermon from a good text. I hoped at that time to hear him again in Washington, in November, but was disappointed. I met with so many dear brethren that I cannot name them all, nor is it necessary. I told them how my heart beat in unison with theirs, how lonely I felt in my exile, and how I enjoyed being with them. I listened to them tell of their trials, their doubts and darkness, and I had fellowship with them. I heard them tell of their unworthiness,

and their inability to do anything meritorious, and my heart beat faster, my faith grew stronger. It was an answer to, "O is there any one like me?" They told of glimpses of the Sun of Righteousness after they had well-nigh despaired, and it confirmed the promise that he would be with his people to the end of the world, and afterward in glory.

They spoke with faltering lips and contrite hearts, and it convinced me that God had a people, a peculiar people, whom he had chosen to praise him, and that I was looking right into their faces. Among the brethren I met two very dear first cousins. The meeting with brother Chick was especially pleasant; it was to him I went over forty years ago, telling him my hopes and fears, and he understood my case, even as the Master had understood his, and he ministered unto me with Christlike words and actions. After I had folded my tent and gone out into the land of doubt and uncertainty, putting thousands of miles between me and the people I loved, he wrote cheering, comforting letters, bidding me God-speed, and telling me that He would never suffer his faithfulness to fail. He came in the same kind, gentle manner as of old last October, and the meeting was one of joy, a foretaste of what we shall realize when we see Him, and are like Him. When I met with the brethren at Bethlehem the first Sunday in November, it was the tenth anniversary of my baptism near that place, the ordinance having been administered by Elder Badger, the present pastor. You can imagine how pleased I was to be with them again, but you cannot understand how brotherly and how considerate they were to me until I tell you that they spread the Lord's table, although it was not their regular day for so doing, and permitted

me, out of the love pervading their hearts, to eat and drink with them. A blessed privilege, and I so esteemed it. When I think of that solemn occasion, of the Lord's mercy, and their thoughtfulness, I am lost in wonder, love and praise; I am carrying them around in my heart, and I pray that He may minister to them in their sorrows, and bless them in their labors for his name's sake. I pray that brother Badger may be given a message each meeting day that will savor of the certainty of his calling to the ministry, that will give him more confidence and that he be a comfort to his people. I further pray that his labors may not be in vain in the Lord, and that I might be permitted to assemble with them. Such dear brethren as I met at old Frying Pan! I would like to mention some of them personally, but I have already said too much. My heart seems larger though since I was with you, and I feel the love intensified by my attendance there, surging through it at the remembrance. I desire that all with whom I met there and elsewhere should think kindly of me at times, and at others, when there is a felt need of prayer, and you just have to ask God for mercy, please include poor unworthy me, who of all others needs it most. I visited my sister and daughters near Manassas, and spent a few delightful weeks with them; stopped two weeks or more with a daughter in Washington, and cemented anew the tie existing between us; tarried awhile in Los Angeles, for a similar purpose, and arrived here about the middle of December, without sickness or accident, for which I was, and am, truly thankful. I found all well, and they welcomed me home gladly. Nothing of interest to send from this place; everything is of a worldly nature, and will be as long as the

people are left to themselves. The weather is pleasant, with flowers everywhere, and I wish you easterners could come here to see and enjoy them.

But I must close; cannot do so, however, without admonishing you to strive for that which makes for peace, and do not forget to greet each other as you did me. It will help to make a heaven below; it will help to make you strong in Him. Inasmuch as ye do it to the least of the little ones, ye do it unto him. With the most of us there is but a short while in which we will have the privilege. A little more sleep, a little more slumber, a little more folding of the hands to rest, and the places that know us now will know us no more forever. When that time comes may each of us find some sweet promise that will be a sure support against despair, and may we feel his everlasting arms underneath us, enabling us to sing the song of victory over death and the grave. Now, with much love, I commend you to him who is able to keep you from falling, and to present you faultless before the presence of his glory.

Unworthily your sister,

B. E. WRIGHT.

OTTAWA, Kans., Jan. 28, 1912.

DEAR BROTHER KER:—The inclosed letter was so comforting to me that I am sending it to you to publish, if you think best. It came at a time when I was weary and heavy laden. The next day, while busy with my household duties, I was going over the letter in my mind, and I thought of the words, "We do trust him, for we feel that we have nowhere else to go," and immediately the words of the disciples to the Savior, "To whom shall we go? thou hast the words of eternal life," came with much power and were full of meaning. I seemed to feel and

see and know as they did, that there it must all end; there is nowhere else to go. All day long I seemed not to be myself, and I thought, If I could only stay in such a frame of mind as this, but when night came on I was at home again with doubts and fears.

Dear brother, what did the Savior mean when he said to the man he had healed, "Sin no more, lest a worse thing come unto thee?"—John v. 14. I have thought much on these words, and feel I deserve all the afflictions I receive, yet am utterly unable to do better. If you have time I would appreciate an answer through the SIGNS.

Very sincerely,

ANNA MCKINNEY.

[We shall try some time to comply with the above request of our sister.—K.]

WOODSTOCK, Ont., Jan. 1, 1912.

MRS. ANNA MCKINNEY—DEAR SISTER:—Dear sister in affliction and sorrow, and, I hope, in the faith and patience of the gospel, and if so in Jesus Christ, who is our only hope of salvation, but O, what evidence have I that such is the case? None at all, unless trouble, sorrow and mourning are an evidence. I received your letter a few days ago, and I was glad when I saw where it came from, for often had I wondered why you had never written, and often I was tempted to write to try and find out what was the matter, but as I felt barren and cold and full of trouble, I thought I could not write anything that would do you any good, and perhaps you did not care to hear from me any more; but now I find all my imaginings wrong, and feel like beginning the new year by writing you a few lines, at least, hoping it may be a year of blessing to you, and that you may have a good hope through grace, and be led beside

the still waters of salvation, and to realize that Jesus died for you, and if we could feel this all earthly blessings are of little real importance when compared with it, though we often feel they are of great importance, and for my own part I often worry more about worldly than spiritual things, so that often I wonder if there is any life in my soul, but I know I groan and mourn over my stupid, ignorant mind; but then I know the apostle says, The natural man, and I believe he means the natural mind of the child of God, for our natural mind is not changed, though we are born again, for the Savior says, That which is born of the flesh is flesh, and that which is born of the Spirit is spirit, and so if there are strivings and fightings within that is the reason why there are two opposing natures contrary the one to the other, and that this causes us trouble and sorrow is the best evidence that we are children. We never see a child mourn or feel bad because some one else's parents do not love him, but if his own parents are displeased with him there may be real grief and sorrow. But O it seems I cannot write, I am all confusion, my mind seems to refuse to work or give out any thoughts or expressions that will be of interest or profit to a child of God.

January 5.—I had to give up writing the other day, as it seemed my mind was so confused and stupid that no thoughts would come that any child of God could read with interest. I am in darkness; yes, darkness that may be felt, and it is said in Scripture, Who is among you that feareth the Lord, that walketh in darkness, and hath no light, let him trust in the Lord and stay upon God. Do you ever get where it all seems dark, no light at all, all confusion, trouble and sorrow, and it looks as if you were entirely for-

saken? You look for evidences of grace, but there does not appear to be any; you look on the right hand and on the left, but it all looks alike; and O I think I know how Jonah felt when he said, It is better for me to die than to live. I cannot enjoy the world, and there is nothing in spiritual things in which I can find any comfort; but this is not trusting in the Lord, and yet we do trust in him, for we feel that we have nowhere else to go, and we know there is no other name in heaven or earth whereby we must be saved. Dear sister, have not all our trials driven us to this conclusion, and so we call upon God, though it only be by groaning, sighing and mourning? I do not often go through a form of prayer, though sometimes wife and I do bow in the attitude of prayer, but words are nothing, prayer is wrung out of the heart under a real sense of need. We are in pain, in darkness, in loneliness, or are strongly tempted to evil, these things bring us to deep, heartfelt groanings, for we feel our weakness, our destitution, our proneness to go astray, and we cry, Lord, help me; not perhaps with our lips, O no, it is often we go into the closet of our hearts, and perhaps like one of old we say, Yet will I look again toward thy holy temple; but O how often have I felt there is no use. I have prayed and groaned and cried in vain, God does not hear me; well, why not give it all up? Ah, why not? If it were nature I think we would, but there is that within us that is constantly springing up, and that is eternal life, the water of life, which Jesus said he would give, and Jesus said it would be in his people a well of water springing up into everlasting life, and may we hope that is the cause of our hope springing up and of our constantly crying to God for mercy, for pardon, for

joy and comfort, looking to him to bless us with his presence and grace, and with his salvation. It is salvation we want, salvation from sin above all things, and yet how strange it is, constantly sinning, and yet wishing to be saved from it.

I am afraid you will say this is a strange letter, and yet I did want to write something that would interest and comfort you, but how can I do it unless the Spirit guides or directs my mind and heart. Then if I write what will please myself how prone to glory in it. O that I might glory in nothing save the cross of Jesus Christ, and could constantly be looking to him, instead of looking to self. I am as full of self as the devil is full of sin, and I am just as full of sin as the devil, for I do not know of any other devil, only that which dwells in this nature of mine, and if I could get rid of him there I would not be afraid of him outside of me, and I can truly feel with the poet when he said, "Of feeling all things show some sign, but this unfeeling heart of mine," but sometimes I think I know that God can soften it and conform it to his will, and then I wonder why he does not, and why I have to suffer so much on account of rebellion, indwelling sin, and all the other evils which so constantly harass me, until I conclude that God cannot dwell in such a heart of evil as mine. But how do I know it is evil? There must be some light somewhere within to reveal the sin. It is light that makes manifest, for we can see nothing in perfect darkness.

I feel I better stop, as I cannot write as I would like, yet I hope you will know that I desire to write better, but I can only write what is given me.

You spoke of Balaam; I have had some thoughts that he was a child of God, for it seems to me he knew what no man

in a state of nature can know, but he was greedy of filthy lucre, and I often am afraid I am like him. I hope you are feeling your hope and strength renewed. I feel sorry your child is so often sick, but it is your cross and you must bear it. I will be glad to hear from you again.

Unworthily your brother,

R. SCATES.

CHARITY.

"AND now abideth faith, hope, charity, these three; but the greatest of these is charity."

Have we considered what the apostle means by charity? He has used the whole of the thirteenth chapter of first Corinthians in setting forth what charity does, but have we considered what he means? It is commonly accepted among men in the world that charity means giving to others of this world's goods. But the apostle will not allow the meaning of charity to stop at that, for he says, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Therefore we will have to look still further for the apostle's meaning of this word "charity," the absence of which he felt rendered all that he did of no value or benefit. One might consider that much education in natural and spiritual things and then propounding them freely, would be considered to be charity, but the apostle says, "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains," all this would avail him nothing if he lacked this one great essential point, charity. Then certainly this charity must be very essential, and in fact, the most to be coveted of all gifts, for the apostle says, "Though I speak with the tongues of men and of angels, and have not charity, I am

become as sounding brass, or a tinkling cymbal." Certainly if one may possess the tongues of men or of angels and in the absence of charity that would avail nothing, it behooves us to look carefully what and where this wonderful gift is, as one would be unfit for a place in the church, and neither would all the wisdom of the world, nor any other gift which he might possess, avail him anything in the absence of charity. In order to learn what charity is, we must look to what it does. The apostle says, "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Certainly the apostle has made it plain, and when we see churches growing cold and lukewarm, and brethren becoming uninterested in each other, and neglectful of meeting together there can be but one answer if we ask the reason for this, it is the lack of charity. The apostle declares that all other gifts avail nothing if charity be wanting. But, says one, What shall we do, or how shall we become charitable, seeing that no church can exist without it, and that no deeds of any kind will avail anything without this essential gift? The apostle says, first, that charity suffereth long and is kind. What does he mean by this? There can be but one answer. Our God is said to be long-suffering toward His people. This means that though his children provoke him by sinning against him, and offend him in every way, yet he is long-suffering unto them, and continually kind. Thus we are reminded that in order to be charitable toward our brethren we must suffer all

their abuses and offences, and render kindness in return. This will in the end recall the offender and hold his respect; it is the heaping of coals of fire on his head. Again, Charity envieth not. This is certainly one of the sweetest gifts that one can possess; it is one of the greatest helps in the church. How often do I ask myself the question, Do I possess this essential gift? Have I been envious toward a gifted brother or of any member of the church? If so, this renders all my other gifts as nothing, and I had better never have united with the church. Charity vaunteth not itself. Have I vaunted myself over others? If so, then I have not charity. Charity is not puffed up. Have I been puffed up, and felt myself more able and wise than others? If so, it is evident that I lack the all-important gift of charity. So if we behave ourselves unseemly it is sure that we are lacking in this all-important gift, charity; and the same is true if we have been seeking our own, and have had no thought of others in the church nor of the interest of the church, no matter what beside charity we may possess, we are nothing. Charity seeketh not her own, but the welfare of others. If one possesses this charity he will look after the welfare of the church; he will hunt up the brethren and see how it is with them. When all the members of the church possess charity there will be a happy meeting, and warm shaking of hands, and a manifestation of love. Brethren, do we possess all this? If not, then all else that we may possess will avail us nothing. Still further, are we easily provoked over things in the church or among the brethren? Charity is not easily provoked. Are we lacking in this essential thing? If so, whatever else we possess amounts to nothing. We had better never have pro-

fessed a hope than to lack charity. Do we think evil of brethren? If so, we are not fit to be among them, and the church would be better off without us, for charity does not think evil, and it suffereth long, and is kind, and envieth not. Where we see this charity among brethren there we are sure that peace will reign supreme. Do we endure any of the burdens of the church? If so, then we have charity, for charity endures all things. From reading this thirteenth chapter of first Corinthians one would have to conclude that if there be any lack of fellowship, or lukewarmness, or broken confidence, or neglect of assembling ourselves together, there is a want of charity, for, from what Paul has said, if charity exists none of these things can exist. If we desire a better understanding among brethren, and if there be any of this essential charity about us, our desires will be realized. If we wish for more meetings, more fellowship, more of assembling of ourselves together, more union and communion, charity will bring it about, for the apostle says, Charity never faileth; it always accomplishes its desires. Prophecy, tongues, knowledge, faith, giving our goods to feed the poor, all fail, or avail nothing, if we have not charity. Faith, hope and charity abide, but the greatest of these is charity. Hence the apostle exhorts the brethren to follow after charity. Here he means to follow after the things which belong to charity, and do them. The one thing needful in all this is love for the church, love for the brethren, and forbearing each other in love. Charity will tell us if in any way we have offended a brother or the church that we must in some kind way make reparation. If we have thought evil of a brother we are nothing to the church so long as we do so. All our

other deeds are nothing so long as this is the case with us. Are we holding aloof from a brother? If so, then charity is absent, and we are nothing, neither fit to commune with the church nor of any profit to any church or brethren. Do we think that there is a brother or sister we cannot fellowship? Then our usefulness is destroyed, for charity is wanting. Charity seeketh not her own, but suffereth long, and is kind; charity seeks the love and fellowship and comfort and welfare of others. Has this or that church grown cold and lukewarm? If so, charity is wanting. The apostle also says, Follow after charity. No one can be of any profit to the church if there be not a following after this all-important charity. If brethren neglect to assemble themselves together, it is for the want of charity, and if this is the case, Paul says we are nothing. We are only fit to be spued out. Do we hold something against a brother, and do not appreciate him as we used to do, there can be but one reason: charity is absent. If there be a feeling against a brother to the extent that his visits are not wanted, there can be but one reason: charity is lacking, and the lack of this renders that church or brother unprofitable in every way. Such ones are of no use as brethren at all. The same is true of us if we cannot endure or suffer long. If we think evil, and do not, unless providentially hindered, assemble with the brethren, we are not charitable. But do we desire that we might have good meetings once more, as we used to, charity can bring them about. Charity will heal every breach of broken fellowship among brethren; charity will enable us to take each other by the hand; charity will cause the servants of God to feel as though the word is as fire shut up in the bones, and will cause that brethren will fail to see anything save love; char-

ity will cause a shaking of the dry bones, and inquiries will arise as to how brethren are getting along, and as to when they can meet to talk of the goodness of God; charity will cause the true saints to speak well of each other, and to think no evil. If we see a brother overtaken in a fault, charity will restore such an one in the spirit of meekness, and so long as that one is not restored, just that long charity is lacking, and the church can do no good, for without charity all else shall fail; therefore it behooves us to inquire whether we possess or lack this all-important gift. Is it wanting in the church or in ourself? We will each feel that we are as prone to fail in this all-essential thing as any one, and that we have done so more than any one we know. But one thing is certain: charity never faileth. The apostle says that love is the fulfilling of the law, and that no man can love God and hate his brother at the same time. He that hateth his brother is a murderer. Hate and charity cannot dwell in the same house; neither can coldness and charity dwell together in the same church. Brethren ask, Why is it that we have not the zeal we used to have, and why is it that brethren are not nearly so anxious to see each other as they used to be? The only answer is, that charity is wanting. I feel certain that charity never yet found fault with a brother, nor looked for motes in a brother's eyes. I feel certain that charity will forgive all wrongs, and cause us to seek after our brethren, and even to travel miles to see them. Charity will desire to hear them talk of God's love and mercy. Charity will always find a place and time to hold meetings, and will cause brethren to find no rest until they are sitting together in heavenly places, and with charity there will be gladness in thus meeting.

NEWTON PETERS,

WHAT I DO KNOW AND WHAT I DO NOT KNOW.

THOUGHTS OF D. M. VAIL IN THE NIGHT OF MARCH 28.

I do know that for many years I believed that salvation was by works of righteousness which the sinner must perform, and that I labored to that end; that thought being in my mind I do know that I did not know any other way of salvation. I do know that for several years I felt to be a lost and ruined sinner, yes, burdened with sin, without hope and without God in the world. I do not know that it was a revelation from God; I do know that at a certain time in my life my burden was taken away and I felt very happy. I do not know by what power it was removed; I do know that after this wonderful change took place I believed that salvation was of the Lord; I had an altogether different understanding of the Scriptures. I do not know that it was a revelation by the Spirit of God to me. I do know that I have at times had comfort in my meditations upon portions of Scripture; I do not know that they were revealed to me, I do not know that I have ever had a single revelation from God, but I do know that if I have not I have no knowledge of God, salvation by grace, heaven, hell or anything else that is only known by revelation. I do know that I feel to be the chief of sinners; I do not know that Christ is my Savior. I do know that I love God's people; I do not know that it is spiritual love. I do know that I have been trying to preach the gospel for thirty-six years or more; I do not know that I am called to that work. I do know that I do not know what I would like to know. I do know that I know some things that I wish I did not know. I feel that I know that if the

brethren knew me as I know myself they could not help but spurn me from their presence, for I do abhor myself; I am hateful, selfish, full of deceit, conceit, pride, hypocrisy, evil surmising. Yes, I am by nature earthy, sensual and devilish; as I have already stated, this is why I abhor myself. I do know that I cannot preach like the servants of God, neither can they preach like me, and I do not think they desire to. I do know that I cannot tell God's servants how to preach; if I had anything to say to them on the subject of preaching it would be, Preach Jesus Christ and him crucified, the way, the truth and the life. I know that if a man is called to preach, he will preach with the ability that God gives, not men; anything fixed up is superfluous. I do know as I stand in Adam I am an unbeliever, an infidel, and if I have a standing in Jesus Christ, and am manifested as a new creature in him by spiritual birth, I am a believer. I know that I am troubled continually with unbelief; I do not know how to pray, but I have desired, and do desire, the Lord to help my unbelief. O could I but believe, then all would easy be, but I am helpless.

I have written this for publication; it is very much like myself, a strange composition, and I fear it may not be comforting or profitable to any one, but it is all I have. I am still on the earth, but I have no comfort in the earth, nor in the garden of the Lord. I am not looking forward with any encouragement, naturally or spiritually; am living, as it were, without any object or purpose, only to stay my time out here on earth. I am going about among the churches as I used to, but what for I cannot tell. God knows, if there is a God.

I sign myself, an infidel in Adam, a believer in Christ, I hope,

D. M. VAIL.

LUKE XXIV. 52.

"AND they worshiped him, and returned to Jerusalem with great joy."

Rare indeed are the instances when people rejoice as their friends are taken away, yet the saints of God ought always to rejoice in the death of their loved ones, just as the followers of our Lord rejoiced when they saw him taken up into heaven. But, says one, If I could but know that he is at rest. This is not our affair, and is no cause for grief for our departed; we ought to rejoice that he has gone from the evil to come, and that his destiny is in the hand of that God who is too wise to err and too good to be unkind. My father died in August, 1897, at the age of seventy-three years, and I believe that I loved my father as dearly as any one ever did a father. He was my companion, and we seldom disagreed on any question, and our doctrinal beliefs were nearly alike, as much so as any two persons I ever saw, yet I never have wished him back into this sin-cursed earth, and while I find myself even yet sighing for his sweet companionship, I am usually content to pursue my journey, awaiting the time when I shall join him where the wicked cease from troubling and the weary are at rest. It is a great comfort to me to still believe that my father lived and died in what I verily believe is the correct understanding of the teaching of the Scriptures, and that he many years before his death entered into that rest that remaineth to the people of God. Only in the flesh do I mourn; in Spirit I rejoice, even as did the followers of Jesus when they saw him taken up into glory. There are few themes in all the Scriptures more fascinating and consoling to the child of God than that deducted from the words of Joseph to his brethren: Except thy brother be with thee, ye cannot see my

face. Now Joseph was a type of Jesus our Savior. Joseph had a monopoly of the corn of Egypt, just as the blessed Redeemer has a monopoly of that grace by which we are saved. When we apply to our God for salvation he is wont to say, Where is thy Elder Brother? Except thy brother be with thee, thou canst not see my face. In a recent conversation with a brother-in-law I had occasion to quote and thus apply this Scripture, and he said that this thought was one of the most beautiful that had ever entered his mind. He said that this one suggestion was of more value to him than many so-called sermons to which he had listened. Whether the application is right or not, it does remain that all who enter heaven must have Jesus, their Elder Brother, with them. Except thy brother be with thee, thou canst not see my face. May the Lord teach and sustain us.

Your brother,

J. M. AMSBURY.

MASON CITY, Nebr., Dec. 17, 1911.

COVIN, Ala., March 14, 1912.

DEAR BRETHREN EDITORS:—I will try to write you a few lines. My mind seems to be caught up with the sixteenth verse of the one hundred and second Psalm: "When the Lord shall build up Zion, he shall appear in his glory." How does the Lord build up Zion? It seems to me that the only way is in the new birth; when the Holy Spirit quickens dead sinners into life, then Zion is built up, and the sinner is born again, and the Lord appears to that child of God in glory, as he appeared to Peter, James and John in the mount of transfiguration, and the child of God is to-day as were the apostles when they desired to build three tabernacles and dwell there. It is so lovely to dwell in such a place. But our Savior did not

allow them to dwell there, he brought them down into this old world of doubt again. But thanks be to his holy name, he does not leave us alone, for he said he would pray the Father and he would send the Comforter, which is the Holy Spirit, and that he should teach us in all the things which he had said unto us, and he has taught us to look beyond the grave, and we see Christ as he arose from the dead and went up to the Father in heaven, there to intercede for you and for me. Now is Christ become the firstfruits of them that slept. When Christ quickens the dead sinner into life he is in the family of God, and the family of God is the church of God.

Now I will say a little about the church. It seems to me that the three tabernacles which Peter desired to make in the mount is a very pretty figure of the so-called churches of to-day. Take the one for Moses, and how many different orders can we find worshiping under the Mosaical law. Then take up the one for Elias, who was John the Baptist, and under that we will find the Campbellites worshiping; John the Baptist preached the baptism of repentance; and then take the other, and we find some preaching the doctrine of Christ, but all without authority from God, so far as their organization is concerned; at least it seems to me that way. But when the Lord builds up Zion he adds to the church at the right time. But some will say that they have not been baptized as yet. Baptism does not make them members of Zion, the church of God. Baptism is the answer of a good conscience. If our conscience be good it must be a spiritual conscience, and so baptism just answers to the work of regeneration, and regeneration is in the hand of the Mediator. I know this of a truth, that we are helpless, and as for our part we can only

just bow in humble submission to our Creator, and say, "Thy will be done." Another says, I have not been baptized as yet, but I have asked two ministers, and one of them refused, saying that his organization would not permit him. It seems to me that he was again entangled in the yoke of bondage, of which Paul spoke. The other minister has put off for a while giving me an answer. He says, I have an experience which dates back to 1900. I was alone in the field and this text was unfolded to me, Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. That day I was, like Paul, struck down for the space of about three hours, and when I was fully awakened it seemed to me that everything was praising God, and I was so happy all alone. One night in February I saw a light which I will try to describe to you. It was in the shape of a tunnel, and I was at one end and my Savior at the other, and he lighted up the way from him to me. It seemed to be the brightest light I ever saw.

Well, some one will say, He had better never have started this poorly written letter, but it has given my mind some relief to write to the children of God of his building up Zion.

Your brother in Christ,

WILSON BROCK.

WAVERLY, Pa., April 6, 1912.

DEAR BROTHERS EDITORS:—Inclosed you will find a good letter from Elder Beal. If you find space I know you will publish it some time, not because I send it, but because it is food to poor, hungry, sinsick souls.

Yours as ever, D. M. VAIL.

BOWDOIN, Maine, March 30, 1912.

ELDER D. M. VAIL—MY DEAR BROTHER:—While lying in bed last night I was

thinking of you, and of how I would love to see you and greet you with a clasp of hands, but as I cannot do so I will write a word to you. I see by a letter of yours in the SIGNS that you are in your old home in Waverly, Pa., and that your health is not very good. You see that I have addressed you as "my brother," but at times I have heart-searchings, and a longing desire to know if I am one of the family chosen in Christ. I know that Peter said, There is salvation in no other, "for there is none other name under heaven given among men, whereby we must be saved," but I have so many doubts and fears, and these things of God are so dark to me, I wish I could feel an evidence of what the apostle Paul wrote to the church at Corinth when he said, "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." I do not doubt the apostle knew this, but I do not know that that house is for this poor, old, unworthy sinner. O, my dear brother, (I must call you so) I often tremble, as I think the church made a mistake when they called for my ordination, and also the council of ministers must have been deceived. Many times has my heart seemed to be full of trembling, and tears have come to my eyes as I have thought of these things, but I believe that I am in the hand of Him who has declared the end from the beginning, and am sure that he will do all his pleasure. Since my ordination I have been trying to say what I have felt to be truth, but have I preached the gospel? I know I have not declared the doctrines or commandments of men, neither the theories of this world. I think I have had seasons when I have been caught up above earthly things, crucified unto the

world and the world unto me, and have heard and seen some of the glory of that kingdom which is not of this world; again, I go down into the depths of darkness, where there are weeping and wailing, fears, doubts, and unbelief is my companion. Elder Vail, are these some of the marks of a child of God? Is it ever so with one whom God has called to preach the unsearchable riches of Christ, to comfort the people of God, to cry unto Jerusalem that her warfare is accomplished?

Now, lest I should make this wearisome, I will come to temporal things. I see by your letter in the SIGNS that you are not well. I am sorry for you, but, as you write, God's will is and will be done, and none can stay his hand. I am in poor health, and have been for a long time past (catarrh and bronchitis), cannot lie down in bed very well, but I am getting along in years. I cannot do much labor, and do not go from home very much. I read a letter in the SIGNS written by Elder T. M. Poulson, of Massey, Va. He is a wonderful man, and so also are all of God's ministers. I should love to see him and greet him with a clasp of the hand.

Now I must conclude this poor letter. Remember me with love to your wife and family, and may God bless you with his presence. My wife sends love to you and sister Vail. Good-by.

Z. M. BEAL.

TOUCHET, Wash., Dec. 11, 1911.

DEAR BROTHER KER:—The time has arrived that my subscription for the SIGNS is due, or nearly so. Inclosed you will find money order for the same, with the pay for two others: Elder J. T. Barnes, our pastor, and brother Marion Caldwell, a member of our church here.

I have been reading the SIGNS for over sixty-two years, and for fifty-eight years or more have been a constant subscriber, and part of the time agent for it in obtaining subscriptions. The doctrine advocated by the editors and correspondents has not varied any, so far as I am able to judge, from the first number to the last I have received, and it has been the medium through which I have received much comfort in reading, and it has always been a welcome visitor. For three years I lived in Utah, and I never heard a gospel discourse, and for twelve years in California, with only an occasional one. During these times the SIGNS was more especially precious to me, and I have often wondered how brethren situated as I was in those days can get along without it. But I feel now to be near the end of my journey in this sinful world of trials and afflictions, of which I have had my full share, if I am judge. But I do not wish to be understood as complaining, for these trials are the "must needs be," while we are sojourning in this life, but if the dear Lord is with us in these afflictions, all is well with us. I will now close.

Yours in hope,

R. CUMMINS.

GREENBRIER, Ark., Dec. 9, 1911.

DEAR BRETHREN EDITORS:—I can say from my heart this morning, I do not feel worthy to call one of God's little ones brother or sister; I feel like a mass of corruption and full of sin. Where anything is full can it hold any more? The Holy Ghost came as a rushing, mighty wind and filled the house where the apostles were sitting. Was there room for anything more? The apostles were full. O yes, I thought I was full of love, but sin has a fair sweep at this Adam body, yet

I hope His seed remaineth in me. The soul that sinneth it shall die, and here is where the warfare begins; the old man wants to hold the house, but when the new man comes the old man is bound, then the new man can rest a few minutes, hours or days. But the old man is not dead, he is cunning; yes, the first thing we know he is disputing again.

I thought I would tell you of our affairs. Our church is in peace as far as I know, with but few members. Our pastor lives sixty miles away, and he comes on horseback or in a buggy. It takes all day to come. He is sixty-eight years of age and cannot come often. It looks as if it is nearing the end of time, and I know it is with me, as I have passed my seventy-third mile post. I have one son fifty-two years old; he is a member with us. O the institutions of the day; the Arminians take the day here; it is lo here and lo there.

I did not write this for publication, but if it should not crowd out better matter you can publish it. The SIGNS and Bible are my companions, and if the paper gets mislaid it seems as if something is wrong. I will close lest I weary you.

Your unworthy sister, saved by grace if saved at all,

E. J. HURST.

MINERAL WELLS, Texas, May 9, 1912.

DEAR BRETHREN EDITORS:—I have been thinking for some time of writing you to ask if you will give us space in the SIGNS for a permanent notice of our meeting time. Mineral Wells is a noted health resort, and people come here from every State in the Union, so you can see the benefits to be derived from a permanent notice in the SIGNS. Our little church was organized three years ago with six members, and we have had five

join us since; lost one by death and one by letter, which leaves us nine, and three of the nine have moved so far away they cannot attend regularly, but we are not discouraged, for our dear Lord promised that where two or three come together in his name he will be in the midst, and we feel to hope and trust that we meet in no other name than Jesus Christ, our Lord and Savior. We feel to realize his presence with us, and O how gloriously sweet to be filled with that joy which is unutterable. One brother donated a house and lot for our meetinghouse, and the rest of us had it fixed up and seated, so we have a comfortable place of our own in which to meet. If you see proper to give us this notice we certainly will appreciate it.

Your sister in a precious hope,
(MRS.) W. W. HOWARD.

ASHVILLE, Ohio, April 25, 1912.

DEAR EDITORS:—Inclosed find two dollars, for which send me the SIGNS OF THE TIMES. I have never before been a subscriber, yet have been a reader of it for years. For a couple of winters my health has been so poor that I could not attend the meetings, but a brother sent me the SIGNS to read, which was a great comfort, for it contains many good and interesting letters from the dear brethren and sisters. I also find in the editorials good preaching, which to me is a great feast indeed. I have always found the dear old SIGNS to contend for nothing but the truth: salvation by grace. I do love the doctrine, for it is taught by a higher power than poor, feeble man. I often think what a wonderful Teacher we have, our lessons we all learn and understand at the appointed time.

May you enjoy health and strength to continue sending out food for the poor

and afflicted, is the wish of one who feels unworthy to be called a sister.

(MRS.) M. A. WINNER.

BLOOMVILLE, Ohio.

DEAR BRETHREN:—We wish to renew for the SIGNS, which comes regularly, bringing good news from the household of faith, but we cannot understand some of the deep expressions used by some of the writers. We read that man is fearfully and wonderfully made. We have many blessings for which we ought to thank and adore Him who is the giver of every good and perfect gift. Man is a fearful being when led by the flesh and by Satan; our daily papers are full of the many crimes and wrong doings of weak mortals, and of many in high places who were chosen to serve the people; but there is a people who have been taught of him who promised that he would put his law in their hearts and write it in their minds. Are we living in sweet harmony with the great lessons that we hope we have been taught? This old nature when not kept under brings trouble and distress to ourselves and to those around us. May we as Baptists be found seeking the things that make for peace, is the desire of one who wishes you a happy new year.

A. SEITZ.

NOTICE.

WAVERLY, Pa., May 13, 1912.

PLEASE give notice in the SIGNS that as the telephone service is so poor here, friends will telegraph to me as formerly, Glenburn station, Pa.

D. M. VAIL.

CHANGE OF ADDRESS.

B. S. PATE has changed his address from Dayton, Wash., to Cleone, Oregon, R. F. D. 1, Box 132.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1912.

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.***I TIMOTHY II. 4-7.**

"Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity."

Our sister, Mrs. John T. Neely, of Charleston, Miss., writes us asking that we give such views as we have upon the above words. She says she is a firm believer in salvation by grace, but feels puzzled somewhat by the above language. No doubt the trouble with our sister, and also with many others, is found in the expression, "Who will have all men to be saved, and to come unto the knowledge of the truth," and in the words, "Who gave himself a ransom for all." We trust that there is no desire in our heart to take away from any portion of the word of God the meaning that belongs to it, or to turn aside from the design of the Holy Ghost in the language used. We have always desired to give to each portion of the word its full intention and meaning, whether we could reconcile that portion of the word with other portions or not. It has never seemed necessary with us to be able to point out all the harmony that really is in the word, but it

has seemed essential to us that we do not pervert the language which may be under consideration, and we do believe with all our heart that there is perfect harmony between all portions of the Bible in the infinite wisdom of God, though to us all may seem contradictory and irreconcilable with itself.

In the second place, let us remember that all the Scriptures are not the words of fallible men, who may err or be mistaken, but they are the word of God, and are plain statements of absolute truth, every one of them. Our God cannot lie, and he cannot be mistaken; he does not lack in knowledge, either of the past, present or future; all things are naked and open to him, so that there is not a thought in the minds of men of which he is uninformed, and there never can be a thought in their hearts which is not known to him now as distinctly as it will be when it shall be formed there. Men do not know what will be their thought one moment in the future, but God knows all men, and all their thoughts, past, present and to come, and as he knows their thoughts, so also he knows all their words and deeds, not with successive knowledge, as we come to know what before we have not known, but from the eternity that is past to the eternity that is to come. Let us then come to the consideration of the Scriptures with full belief that all is just as the Holy Ghost gave men to write. All Scripture is given by inspiration of God; there are no mistakes nor contradictions there; this is true, though to us there may seem to be many contradictions. They may appear to be so to us, but the fault really is that our eyes are blinded and our hearts dull of understanding. The sun still shines, though the earth sees it not, because of the mists and clouds which arise,

not from the sun, but from its own surface.

In the third place, there are some statements made in the word of God regarding the salvation of men from sin, death and hell, and made there many times, which stand out clear, and when these things are said to be recorded there, nothing must be understood to in anywise contradict those statements. For instance, if there be any expressions in Holy Writ that seem contrary to the doctrine of salvation by grace, we must believe that this contradiction is only seeming, and not real. This we must do, and this we will do, unless we are ready to accuse the word of God of teaching two opposite things as being both true. Far better will it be for us to confess our short-sightedness and want of understanding than to believe for a moment that the Scriptures contradict themselves. Still further, the doctrine of salvation by grace alone involves all other principles of doctrine relating to salvation. If salvation be by grace alone, then the predestination of the children of men, who shall be finally saved unto that salvation, must be true. This predestination to salvation would also include the doctrine of personal election, full and perfect atonement, effectual calling, final preservation to glory, with all that these glorious truths involve. If predestination, election, full atonement, effectual calling and final perseverance to glory be denied, one or all of them, then salvation by grace is denied, and then salvation would belong, not to the will of God, but to the will of man.

Fourth. The expressions in the text which we suppose are on the mind of our sister, and which seem to be a puzzle to her, are among those that upon the face of them seem to teach things contrary to

the principles of doctrine that we have named. We say that this would appear that way upon the face of them, yet it is sure that they are not really so, unless we are ready to take the ground that the apostle was not inspired of God when he penned these sayings, and so may have been mistaken. But to say that the apostle wrote here what he was mistaken in thinking to be true is to throw doubt over all that he wrote, and, in fact, over all that all holy men of old wrote. This we are persuaded no child of God will desire to do. If, for instance, the expression, "Who will have all men to be saved, and to come unto the knowledge of the truth," must mean that it is the will of God that all men everywhere and in all ages shall be prepared for glory, and be saved in the future world, it follows surely either that universalism is true, or that the will of God is not finally accomplished. But those who know the Lord know that all his will is done in heaven and in earth, and that nothing has any power to say, Why or what doest thou? and that what His soul desireth that he doeth. On the other hand, if universalism be true, and all men shall be finally saved, then election is denied, and other truths taught in the word, such as that some shall go away into everlasting punishment. The same things in substance may be said of the expression in verse six: "Who gave himself a ransom for all." If indeed the meaning of the apostle were that Jesus Christ gave himself as a ransom for all individuals of the human race, then either the whole human race are redeemed unto God, or else the dear Redeemer will not see of the travail of his soul and be satisfied. To be satisfied he must receive in the end the full purchase of his blood, which was the price of ransom. But this is univer-

salism, and, as said before, universalism is a denial of election, and of the future punishment of the unredeemed.

Fifth. We have called attention, first, to the negative, or to what these expressions cannot mean, in order to clear the field of obstacles; now we desire to call attention to what the whole connection presents, for a little time. First, we will say we do not understand that the apostle was here speaking of final salvation through the atoning blood of Christ at all. A careful reading of the whole chapter will show that the general theme of the apostle relates to the present welfare of his brethren; we mean their welfare while they live below. God has called his people not only to partake of his eternal glory, but also to serve and honor him here. In this life there is, and always will be, a warfare, for many things fight against him all along his course; some of these things are within, and some without. His own fleshly lusts, the allurements of the world, the conditions which surround him, all may fight against the profession he has made. The church, considered as a whole, would find themselves affected by the powers over them in the governments of this world; quiet, good order and wise ruling would be a benefit to them, while the opposite things would tend to disturb them and to furnish occasions for practices which would be dishonoring to God; therefore the apostle prays, or rather exhorts to prayer upon the part of all who love God, for all men, among whom he specially names rulers and all in authority, to the end that believers may live quiet and peaceable lives, which is good and also acceptable in the sight of God. No doubt believers would find it in their hearts to desire that all whom they had to do with should come to know the Lord in the salvation

of their souls if it were the will of God for this to be, but still, here it seems evident that the substance of the supplication and intercession which he enjoins does not relate to this final salvation, but rather to the giving of that wisdom which should enable kings and all in authority to enact and enforce by suitable means just laws, which should tend to the welfare of believers and to the glory of God, and lower down in the chapter the apostle enjoins upon believers themselves that behavior which will show forth the reality of the profession of godliness which they had made. All this would tend to peace in the churches, and is good to follow at all times.

In the sixth place, the apostle urges upon his brethren the one great truth that there is one God, and one mediator between God and men, the man Christ Jesus. It is thus presented to the churches that the God whom they adored was the only true and living God, and that they had access to this God through the one name, Jesus Christ, whom God had given as a ransom for them. Here was their encouragement to pray or intercede for that which they desired. This God was their God, who had already given boundless proof of his care for them, and interest in them, by the giving of his only begotten Son for them. It was his will that they should live quiet and peaceable lives in all godliness; this was good in his sight; this was the design of redemption through Christ, together with the attainment to final glory. Paul teaches that his brethren should pray for that which their heavenly Father had designed for them, and because he had put his Spirit in their hearts they would feel to pray for what his Spirit taught them. The whole design of the apostle here related to that which be-

longed to the travel of the children of God, while on their earthly pilgrimage, it is the welfare of the churches that is had in view all through this chapter.

Seventh. From all the above considerations it is our conclusion that the expressions, "Who gave himself a ransom for all," and, "Who will have all men to be saved, and to come unto the knowledge of the truth," relate solely to the elect of God in all nations and places, and his desire is not only their final glory, but that meanwhile, while on their pilgrimage, they may be so situated as not to be hindered in their course as disciples of the Lord. It cannot be remembered too often that many times in the New Testament the apostles found it necessary to remind their brethren that the gospel, with all that belongs to it, now is for the Gentiles as well as for the Jews. This the early disciples were slow to learn. Surely we do not need to present proof of this here and now. Let it be remembered that the people of God of Gentile nations who had been called out from the world, and given the Spirit of the world above, were still citizens of their respective countries and subject to the laws of those countries, therefore let them pray to God that he would take such charge of the hearts of infidel and ungodly rulers as to cause them to rule kindly and justly over their subjects who had come out and confessed themselves the followers of Christ. Persecutions might be expected, but such persecutions would be a hindrance to quiet and peaceable living; to secure this quiet life let them look to God; let them present their petitions to God and not to men. It was not enjoined upon them by the inspired writer here that they should come before rulers, beseeching them to be considerate and just, for the welfare of the churches, but that they

should leave their cause with God, who holds in his hand the hearts of all men, yea, even the hearts of kings. Living quietly and peaceably after this fashion believers would find salvation, and a growth in the knowledge of the truth. To this knowledge Gentile believers should come as well as Jews, and what a blessed thing it is to know the truth which makes free. This the apostle desired for all his brethren, and to this end he gives these exhortations of his son in the faith, Timothy. C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

SONG OF SOLOMON IV. 12.

(Continued from page 315.)

Fifth. "A spring shut up." Ezekiel, in his vision, saw a river of water issuing from the threshold of the house of the Lord, which carried life wherever it flowed. (Ezek. xlvii. 1.) "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be."—Zech. xiv. 8. A spring is a place in the earth, or rock, where some vein of water arises to the surface, and in a garden a spring of living water is of great importance to refresh the plants. In the garden of Eden, where God placed Adam in his primeval state, he caused a river to flow to water the garden, (Gen. ii. 10,) and this was undoubtedly a type of the garden in our text, for God has promised that the parched ground shall become a pool, and the thirsty land springs of water. (Isaiah xxxv. 7.) This last promise was in connection with cheering prophecies of the establishment of the church or garden of the Lord among the Gentiles, which should cause the

desert to rejoice and blossom as the rose; and so also we understand many of the Scriptures referred to to point, for the church, at the period indicated in the Song, had not been brought into her gospel manifestation, but was a spring shut up. Like the well of Haran unto which Jacob came on his way to Padan-aram, where three flocks of sheep were waiting for the removal of the stone from the well's mouth, so lay the great stone on which the law was engraved, on the mouth of the well of salvation, until our spiritual Jacob came and rolled away the stone. (See Gen. xxix. 2-10.) Thus until the adamantine tables of the law were canceled, the church of Christ, as a spring, was shut up. "Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed."—Gal. iii. 23. We believe there can be but little doubt that the Scriptures to which we have referred fully agree with our application of the figure, "a spring shut up." The voice of prophecy clearly expressed a set time for the opening of this spring, when these living waters should go forth from Jerusalem, when Christ, the glorious Lord in his garden or church, should be made manifest as the place of broad rivers and streams, when he should call unto him all who thirst for salvation, to drink of that water which shall be in them a well of living water, springing up into everlasting life.

Sixth. "A fountain sealed." There seems to be but little difference between a fountain and a spring; all springs are fountains, but the fountain in this case is applied to gardens, a well of living waters, and streams from Lebanon. Not that the church apart from Christ could be either a spring or a fountain, for these waters which Ezekiel and John in their

respective visions saw proceeded from the throne of God and the Lamb, although they were seen issuing from the threshold of the house of God, and in the midst of the streets of new Jerusalem. God has set his Son upon his holy hill of Zion, the mediatorial throne of God and the Lamb is in the church, and all the springs of God's people are in Christ. The sealing of this fountain may signify,

1. That which was hidden, secluded or concealed, like the contents of the book which John saw in the right hand of him that sat upon the throne, which no man in heaven or earth or under the earth was able to look upon or open, (Rev. v. 1-8,) and as Daniel and John, were commanded to seal up certain things, the revelation of which was designed for remote ages in the future. In this sense certainly the gospel church among the Gentiles was in the days of Solomon a sealed matter. As Paul says, "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ; which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit: that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel."—Eph. iii. 4-6. "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints. To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."—Col. i. 26, 27.

2. The church of Christ may be regarded as sealed, having the seal of God, as in Rev. vii. 3-9, as a mark by which they are identified and known, as this seal is in a prominent place, in their foreheads, where it is visible and known in distinc-

tion from antichrist, which bears the mark of the beast, and in her forehead her names and titles written, Mystery, Babylon the Great, &c. (Rev. xvii. 5.)

3. The seal of God is a binding and indelible testimony of her identity, and sacred consecration to Christ. As a seal is set to establish unchangeably a decree or covenant, as of Christ in his mediatorial relation to his Father and to his people, it is said, For him (the Son of man) hath God the Father sealed, (John vi. 27,) so also, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."—2 Tim. ii. 19.

4. We may consider the seal upon the church of God to be 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."—Eph. i. 13, 14. "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."—Eph. iv. 30.

5. The church is sealed by the impress of the image of Christ upon her. As a seal enstamps its peculiar marks or characters, devices, &c., upon the yielding wax, so the church of God, beholding as in a glass the glory of the Lord, is changed into the same image, from glory to glory, even as by the Spirit of the Lord. (2 Cor. iii. 18.)

6. The spouse speaks of the seal of her Beloved as an ornamental memento, or mark of affectionate esteem and tender love. "Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death," &c.—Song viii. 6. The church in this expresses the most important desire of all intelligent christians, to be remembered in the love of the heart and protected by the omnipotent arm of her Beloved. An assurance

of this will secure her from her doubtings and fears and jealousies, which she has found by painful experience to be cruel as the grave.

7. This sealed fountain is made to flow richly, sweetly and joyfully with those streams which make glad the city of our God, the holy place of the tabernacles of the Most High. From this inexhaustible fountain sealed flows the high and lofty praises of God her Savior, the doctrine of salvation by grace, the order of the gospel, the fellowship of the saints, and every gracious operation of the Spirit of truth and holiness. The light and truth of God go forth from her. Love, joy, peace, gentleness, goodness, faith and every fruit of the Spirit in living streams flow from this Jerusalem, half of them towards the former sea and half towards the hinder sea; in summer and in winter do they flow. Gardens also flow from her, for she is a fountain of gardens. Jerusalem which is above (having risen with Christ) is free, and is the mother of us all; that is, of all who, as Isaac was, are the children of promise. (Gal. iv. 26-31.) From the church of Christ as organized at Pentecost, in primitive glory and apostolic faith and order, have flowed all the churches of the saints which have ever been recognized by the word and Spirit of the Lord, whether among the Jews or Gentiles, down to the present time. We say churches, for although as the bride and spouse of Christ his beloved is but one, yet her various branches have been so recognized, and are called the daughters of Zion, children of Jerusalem and people of the most high God. As standing in Christ they are indivisible, but in location and date they are members one of another, and of the body of Christ.

In conclusion, may we not say to the

children of God, who bear the marks of the children of Jerusalem, which is above and is free, Go forth, O ye daughters of Zion, and behold your King, with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart?

MIDDLETOWN, N. Y., June 15, 1865.

MARRIAGES.

By Elder B. F. Coulter, at Middletown, Del., May 14th, 1912, John S. Lynch and Miss Emma L. Redgrave, both of Philadelphia, Pa.

OBITUARY NOTICES.

Deacon Ely Clegg departed this life April 11th, 1912, in the 74th year of his age, following a brief illness. He was born in Milnrow, Lancashire, England, Sept. 1st, 1838, and when about thirty-one years of age emigrated to this country with his wife. In 1875 they presented letters from Hope Chapel, Rochdale, Lancashire, England, to the Salem Church, in Philadelphia, where he had been a worthy, loving and consistent member up to the time of his death. Several years ago he was appointed deacon of the church, which office he filled satisfactorily to all. He was defective in his hearing, through which he was denied the pleasure and privilege of listening to preaching, and of conversation with his brethren. His whole life was beautiful in its Christlike simplicity; it was truthfully said of him that he was never heard to speak unkindly of any one in their absence. His life was a living and speaking example of what the walk of the followers of Christ should be. He leaves to mourn their loss, his beloved widow, sister Sarah Jane Clegg, two sons and three daughters, three sons-in-law, four grandchildren, the Salem Church and many friends, but our loss is his eternal gain. At the close of his life he could say with the apostle, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness," &c.

At his funeral the writer used the last clause of the tenth verse of the thirteenth chapter of first Chronicles, after which his remains were laid away, and we know him no more after the flesh.

ALSO,

Sallie A. Cook died April 19th, 1912, after a long illness. Sister Cook was a loved member of Salem Church, Philadelphia, a sweet singer in Israel, faithful in her attendance of the appointments of the church and firm in the doctrine of salvation by grace,

and grace alone. In addition to her husband and one son and one daughter, many relatives and friends, with the church, are left to mourn their loss.

Services were held on Sunday evening, April 21st, at her husband's residence in Philadelphia, and also the next day at the Cow Marsh meetinghouse. Thus one by one the Lord taketh to himself his chosen, which continueth until mercy's building is completed.

B. F. COULTER.

Mrs. Sarah Boone Russell, the subject of this notice, daughter of the late Elder N. A. and Margaret Humston, was born June 25th, 1848, died March 31st, 1912, and was therefore nearly 64 years old at the time of her death. Sallie Boone, as she was familiarly called, was married Sept. 13th, 1870, to James T. Russell. To that union were born six children, two of whom preceded her to the grave. At about the age of twenty years she professed a hope in Christ, and united with the Cane Run Primitive Baptist Church, near Turners Station, where she remained a consistent and honored member, being very devoted to her church and the cause. She was a true and faithful wife, a loving and indulgent mother, loved by all who know her. For several years she had been a sufferer with that dread disease, consumption, but bore her misfortune and suffering without a murmur. She died as she lived, strong in the faith and love of her Savior, realizing that happy exchange from earth to a home in heaven, where sorrow, pain and death are unknown, and the light of God's countenance forever shines.

On Monday, April 1st, the funeral discourse was preached by her pastor, Elder P. W. Sawin, to a large concourse of sorrowing relatives and friends, in the Baptist church-house at Port Royal, after which all that was mortal was laid to rest in the cemetery at that place, there to await the resurrection morn. May God in his wisdom and kind providence guide, uphold and comfort the bereaved ones.

DEAR BRETHREN EDITORS:—I herewith inclose the obituary of sister Russell, as written by brother G. R. Turner and clipped from a Henry County local. I could add nothing more than what is written. May the Lord bless and comfort our dear bereaved brother and children.

P. W. SAWIN.

Mrs. Anna C. Taylor, of Gardiner, Maine, departed this life May 2nd, 1912, aged 57 years. Our sister united with the church at South Gardiner in October, 1895, and was baptized by the writer. She was not a religious talker, but far better, she was a humble follower of our Savior Jesus Christ, holding fast the doctrine of Christ. Her pathway through this world was one of sore trials, not the ordinary afflictions of the family of God, but she was called to endure such sore trials as only a very few know anything about,

I often wondered how she endured them. Truly the Lord was her stay, upholding her. She kept her burden and griefs in her own bosom, scarcely ever a word escaped her concerning her sore trials. One thing was very prominent in her life, and that was her devotion to the interests of the church of which she was a beloved member, and her love was not in words, but in labors of love, in unselfish, sacrificing deeds. We shall remember her and miss her indeed. About a year ago she had a shock which affected her speech, and otherwise impaired her health. She did not recover from this attack, but declined in bodily strength. On the Sunday preceding her death she was found in her bedroom in an unconscious condition, from which attack she did not rally, but her soul departed to be with Christ, which is far better, on Thursday morning. Her body was conveyed to the Libby Hill Cemetery and laid to rest until the Lord himself shall descend from heaven with the voice of the archangel and the trump of God, and the dead in Christ shall be raised first, changed, immortal, incorruptible. 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. She leaves to mourn their loss, her daughter, sister Mabel Weeks, and grandchildren. She was a true, honest woman, a good mother and grandmother. They will miss her indeed.

At her funeral the writer preached from Psalms xvii. 13.
FREDERICK W. KEENE.

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

J. G. J., Maryland, \$1.35; Mrs. Sarah Gandy, New Jersey, \$1.00.

M E E T I N G S .

The Delaware River Old School Baptist Association will be held with the Southampton Church, Southampton, Pa., Wednesday, Thursday and Friday, May 29th, 30th and 31st, 1912.

Those coming to the association from the north, by way of the Belvidere R. R., will leave the train at Lambertville, N. J., Tuesday p. m., cross the Delaware River to New Hope, and come to Ivyland, where they will be met. Inquire for Wm. Hobensack. Those coming from the south will take train at Reading Terminal, Philadelphia, Tuesday at 4:23 p. m. and come to Southampton, where they will be met. The train can also be taken Wednesday morning at 9:15. All are cordially invited.

WM. HOBENSACK, Church Clerk.

The Middleburg Old School Baptist Church, Schoharie Co., N. Y., has appointed her yearly meeting

to be held, the Lord willing, the first Saturday and Sunday in June (1st and 2nd), 1912. A cordial invitation is extended to ministers, brethren and friends to meet with us.

ADDIE COOK, Clerk.

The Warwick Old School Baptist Association will be held with the Warwick Church, Warwick, N. Y., Wednesday, Thursday and Friday, June 5th, 6th and 7th, 1912.

Those coming by way of New York will take train leaving West Twenty-third St. at 2:35 p. m. Tuesday before the meeting. This train leaves Jersey City at 3 o'clock and arrives at Warwick at 5:10. Those desiring to leave New York Wednesday morning will take train from West Twenty-third St. at 8:50, and from Jersey City at 9:30, arriving at Warwick at 12 o'clock. Those coming from Middletown and points west can use train leaving Middletown Tuesday at 4:11 p. m., or Wednesday morning either at 6:54 or 11:10. A cordial invitation is extended to all lovers of truth to meet with us.

ISAAC S. BAIRD, Church Clerk.

A THREE days meeting will be held with the Bethel Church, Tallman, Linn Co., Oregon, commencing on Friday at 2 o'clock p. m., and continuing over Sunday, June 7th, 8th and 9th, 1912, where we hope to meet as many of the brethren and sisters as possible. All those coming by rail will stop at Albany, take cars for Lobanou, stopping off at Tallman. The church-house is close to the depot.

A. HORNER.

The Lord willing, the yearly meeting of the Old School Baptist Church of Canada will be held in the meetinghouse in the township of Euphemia, Lambton Co., Ontario, seven miles from Alvinston Station, beginning on Saturday before the third Sunday in June, 1912, and continuing two days. Brethren of our own faith are cordially invited to meet with us.

ARCHIBALD McALPINE, Clerk.

FIRST PRIMITIVE BAPTIST CHURCH, at Mineral Wells, Texas, holds meetings the fourth Sunday in each month, and Saturday night before, in the meetinghouse, on Star Well Ave., Kidwell Heights. All lovers of the truth are cordially invited to meet with us.

SALLIE E. HOWARD, Church Clerk.

Little Flock Predestinarian Baptist Church of southern California meets every third Sunday at 2 p. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

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

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

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

11:00 A. M.

2:00 P. M.

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SYLVESTER HASSELL.

WILLIAMSTON, N. C.

I find the postage on my book, "Day unto Day," to America is 9 pence (18 cents), and I thought it would be 6 pence, or at most 7 pence. I think on consideration, as the expense of publication has been very heavy, notwithstanding a most encouraging sale, I had better say I will send to any of your readers the half calf gilt edge edition for 5 shillings (\$1.20), or the cloth edition for 4 shillings (96 cents) postage free.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 80. MIDDLETOWN, N. Y., JUNE 15, 1912. NO. 12.

CORRESPONDENCE.

SALISBURY, Md., Feb. 18, 1912.

MR. J. B. BOWDEN—DEAR BROTHER:—Since I read your article in the SIGNS of December 15th, 1911, I have had some feeling to write you of the peculiar warmth that went out from me for you, and of my peculiar interest in what you wrote. I do not know that I should interrupt others who have such good thoughts as you expressed; at the same time it has appeared as a proper act among us that when we are fed by others who write their spiritual thoughts for publication, to make our gladness known to the writer; not that I believe you and others need applause from men to keep you encouraged in writing, for I believe all spiritual writing and conversation are enforced upon us by the Spirit of God; so then I say again, you do not need applause from me, but I feel that it is good for us to communicate our thoughts one to another. I feel out of place while I try to write to such as I feel that you are, for as narrow as my thoughts are, and as sinful as I am, I feel that I would do well to keep silent, and only be glad when I am made to rejoice in that joyful rejoicing caused by reading the perfect

spiritual matter like your article that I have mentioned. Now strangers we are in the flesh, but I feel so near to you by having read your letter that I write to you to-night just as though I were writing to home folks, for you made mention of one fact I have been sorrowfully noticing for some years, and when once I could not hold my thoughts any longer I spoke to a dear old brother, and he reproved me, and told me not to talk about such things. This made me feel in several ways miserable. It is a fact that Old Baptists appear to be becoming cold and distant. Now you spoke about this so beautifully for me to read, for your writing seemed to bring out a review of my experience through life, and strongly of what I have taken notice since I have been interested in the church. You spoke of remembering how it was when you were a boy going to meeting with your father, and of the way it is now. I know, dear brother, you wrote the truth. I know now that I am not alone in my loneliness caused by the sight of indifference among brethren. It is a joyful thought for me that I have a sympathizer, even one way off down in Texas. You seem to to-night to be company for

me, though I sit here in Maryland in the country in a little farmhouse, on a dark, rainy Sunday night. I remember when I was a child, in the year of 1884, when I was four years old, that I would go with my father and mother to meeting at Barea, in Audrain County, Missouri. At that time my grandfather was living, and we lived eight miles from the meetinghouse, and it was woodland and hilly and rocky, muddy sometimes, dusty sometimes; the meetinghouse was in the woods, and it was hilly land with more white oak timber than other kinds, and yellow clay land; a lonesome view on earth it was for natural eyes, but the house was filled at each meeting, people came walking, on horseback and in farm wagons; maybe one had a sort of spring wagon, but the conveyances were not the object for observation. The people did not have much wealth then, but humility was abundant, and they would meet each other with warm handshakes and with spiritual conversations. It seemed queer to me, being a child, to see grown people so "childish" over each other. I left Missouri with my father and mother in 1893, and came to Hallwood, Va., (about forty miles south from here) and in 1896 I went back to Missouri on a short visit, and old Barea was just the same as ever, only some had died and some woods had been cleared away, and the roads were changed some. In 1900 I went into railroad service as a telegraph operator on the L. I. R. R., on Long Island, in the corporation of New York city, and commenced "high" life, and filled my desires for worldly pleasure. Though in times past a wave of sorrow had put me to serious thinking, this almost died away before I was grown, but in the spring of 1903 darkness was sent upon me so terrible that I wonder how I con-

tinued to perform my railroad duties. I was then at work on the N. Y. C. & H. R. R. R., and I got into some trouble, and the last part of March went to work on the N. Y., N. H. & H. R. R., in Connecticut, having occasion for frequent trips between Willimantic, Conn., and Hopewell Junction, N. Y., and as I say, it was springtime, in the month of May, I made a trip, on a beautiful sunny day; the hills were large and full of natural splendor of springtime, birds were singing; what more could nature do to cheer me? I was making a good, easy living, but dark were my days and lonely were my nights. Finally I concluded to shake off this dullness and wake up. I decided to take all the pleasure there was to be had, so I commenced attending circuses, theatres and living in the riches of worldly fun. Now notice closely—I did not attend Sunday School. I was a railroad telegrapher, making and spending money, mingling with reckless companions and wearing fine clothes, and in my strength I was of a strong determination not to allow darkness to come upon me, but I would repulse it with high life. I became a lover of the theatre, and could see more fun at an opera-house than any fellow in that city. But once while at a theatre a "new curtain dropped"—a curtain that hid all the beauty of the stage and darkened the house and hid my thoughts from all things here below. I went home with my lady friend and she asked me what ailed me. I think I told her I was sick. I tried the theatre again, but the "curtain" was down, and is still, between me and the beauty of such things. I tried hard to hold fast to the pleasures of the world, but that which had been fun for me became trouble. I drifted along in trouble, all alone in the world, in Connecticut, six or seven

hundred miles from my Virginia people, about sixteen hundred miles from my Missouri people. One night as I was on my way to my work I was walking through the city cemetery (as I had been in the habit of for about ten months) a strange thought shocked me to a standstill: Here lie the dead; all of these were once alive and went about in this world having pleasure, having sorrow; some were bad, some were good, some were killed while fighting on battlefields, and in their act of killing were killed before they could repent, some died suddenly; but they are dead, no matter how bad they were even to death they surely died. I am living now, but I may die without warning. I am a sinner, but I am not very bad. O yes, I have done this, and I have not done that; I am a vile sinner, I am an outlaw. Can I repent? Am I too far gone to repent? How dare I call upon the Lord for forgiveness? I am too ashamed of myself. I seemed to be unable to say, Father, forgive me, it was better for me to say, Lord, will you have mercy on me, forgive me for what I have done? Then I resolved that I would do better and live right; I would not be spiteful any more, I would not get angry any more. I went on to my work feeling that I had surely repented just in time, and I had been in the office but a few minutes when an operator said something to me by wire that I did not like, and I swore at him. There went my resolution; I had never used such language before, neither have I since, but see the strength of my resolution; I resolved to do better, and I did worse. That was a long, bad night for me, for I saw where I was too short to reach heaven of myself. O how can it be? will God have pity on me? What have I ever done? What can I do to

cause him to pity me? Time rolled on, and I made up my mind that I was homesick and was tired of Connecticut, and that I would go where I would mingle with godly people. I could learn how to live a godly life; I thought I would go back to Virginia and commence a new life down there among good people, and I would get good, so I went to Virginia. It was springtime again, and I was with my people, but all was dark and dreary. I went to Arminian meetings, but was not comforted. I decided to fall in line for some more worldly pleasure, and shake off the gloom. I thought, The people here are not like they used to be, things are different, no comfort here, I will go to California, but stop at the World's Fair at St. Louis. So I bought a ticket for St. Louis and traveled along over the way with hope of pleasure, and as I crossed the Mississippi River at about 9 p. m. August 12th, 1904, over into St. Louis, I felt just as though awakened from a dream. I did not want to see the World's Fair, and amazed I stood in the union station at St. Louis with awful thoughts, such as, It is all nothing. What does St. Louis and all it contains amount to? It has no mercy for me, it does not know my feelings, and would not want to hear from me. I did not hunt for a hotel to lodge in until morning, but caught the first C. & A. train for Mexico, Mo. (fourteen miles from old Barea Church.) I visited my relatives a day or two, whom I had not seen for about eight years, which had seemed like a long time, but behold, it was all dark and gloomy to me within a few hours after I met them. I went to work as an operator on the C. & A. R. R., and Kansas was as near California as I went. I gave up railroading at Thompson, Mo., five or six miles west from Mexico, and

desired to do other kind of work, and went to Mexico and took up carpentering, and lived a hard life on account of poverty that winter. I fell in the company of a herd of professors of sanctification, and they tried to convert me. I tried to let them, and finally did give myself up to them to beg the Lord to save me. They told me I could not expect sanctification until I did my part, that I must change my way of living. Finally, when it was near Christmas, and I felt lonely and cast down, I thought, Well, if I could get married to a nice, good woman I might have a home on earth, but that is out of the question, as I have no nice clothes now, and no one knows me here. I cannot go in society, and I did pray to God to just let me have a wife. Then I thought, Why have I done this? Have I any faith in God? If I have, where did I get it? On Christmas eve I met a strange young lady, and became engaged to her New Year's day, and we were married the following 28th of March, in Mexico, not far from where I prayed for a wife, and if ever any man has been blessed with a good wife I am. Then we made a visit in May to New York city, and remained until the following October, when we went back to Missouri and settled in Hannibal, and until the next spring all was good enough, then the gloom came upon me so strong that I felt sure there was no way for me to escape, married or single, in the east or in the west, in the north or in the south, and that strange, solemn gloom hovered about me and cut me off from the world, O so dark, so dreary. In May, 1906, I went with a friend to Flint Hill to hear an Old School Baptist preacher (Elder Sutton). I went more to be moving around than anything else, and to have it to mention when I wrote a letter to

father and mother. I had been at Flint Hill to an association once with father and mother, in August, 1888, and now in 1906 I was going where I had been once when a child, and to see Elder Sutton, as I used to like him when I was a child. I enjoyed the meeting, for I saw a few I used to know, and some shook hands with me. (I felt like a sneak.) At the close of the meeting I went to "Mr." Sutton while he was still in the pulpit and told him I would like to have a talk with him, then I was ashamed of myself as soon as I spoke, but he appeared so pleasant, and asked me when and where. I then was too full to speak. I went back to Hannibal, trying to talk unconcernedly, but the gloom was great, and I was ashamed of all about me. The following July I was taken sick, and in August I was able to go visiting, and we went up in Monroe County to my wife's father's, about one and one-half miles from Barea (that same old place where I used to go in my childhood, in 1884, being about my first remembrance of it, as I have mentioned.) Well, I soon got tired of visiting, and decided that if there ever was a lonely neighborhood the Barea neighborhood was it. I accepted a position at rebuilding a house of my cousin's, within about a quarter of a mile from where I used to live, and eight or nine miles from Barea. I felt better, being animated by being at work again, and in the old neighborhood where I lived until I was almost thirteen years old, but my gloom came and went, and stayed with me most of the time. One evening in September I was on a roof nailing shingles, the day was nearly gone, the sun setting fairly, when I thought, O, something must be done; time is going and I am just as vile as I was before I made my first resolution in Connecticut,

over two years ago. I will join a church at the first opportunity; I will do my part, and then the Lord will surely do his; but as this ran through my mind it sounded wrong, I felt that it was not right to settle it that way. The Scriptures condemned me, and such doctrine, too, so my misery was great. My cousin came and asked me if I would go to meeting with him that night. I said yes, and off the roof I came. It was a protracted meeting (I believe I will call it a distracted meeting). I went with a vow that I would join, but O, they had work for me; I had to work my way to heaven, so there I was left again. Can you not see I felt like a tramp? I was too footsore to walk, so would have to lie down by the wayside and beg for help, or perish. On the following Friday I gave up my work to go over to see my wife (could not wait until Saturday p. m.) and Saturday morning I was angry with myself for losing a day's work when I needed money so much. O well, I thought, I am here now, I will go squirrel hunting, so I got all ready, and right after an early dinner I took gun and dogs, and had gone but a few steps when I did not want to hunt, as I was so lonesome. Then I thought of it being Saturday before the third Sunday, so decided to go on up to Barea, and if it was meeting day I would see some of father's old friends and tell them when I last heard from him, and then I could write and tell father and mother that I went to Barea. Well, now I am at a period that is marvelous to me. I was the second one there, and had not been there for about eighteen months, and only about three times in the last thirteen years, yet it was like going to an old place again, as I had been there many times when a child, and three or four times in the last

thirteen years, yet I felt strange this time, all things looked good but myself. The meetinghouse just the same, and now there comes one across a field that I recognized at a long distance, yonder is another. O there they come; there is Mr. Jimmy Dudley coming, and there is Mr. Sutton hitching his horse; he is the preacher, the man that I heard at Flint Hill last May. They came along by me and spoke to me. I went in and took a back seat (something I never did before), as I did not care to be in their way. They commenced singing a hymn I had heard there many times before, but it sounded loud this time, with a peculiar ring; another hymn, and the second one seemed to be with reference to me; the prayer seemed to take up my case, and the sermon was to me, about me, and I wondered why it was all for me, and how the members knew I was the sinner the sermon had reference to; and, brother, as the hymn was being sung, while the door of the church was opened for the reception of members, I went, blindly, and when I recovered my eyesight I was almost at the pulpit, and saw brother Sutton still singing, but with an outstretched hand to me. I am not able to further express it now. O who took my gloom? it had all left me; the great cloud that had hidden all brightness for more than two years was out of sight, the sun shone in its fullest light, the sky appeared to be not far off, the trees happy, the hills glad and great was my joy (a joy I never knew before). But I was not quite satisfied, I wanted to go down into the water, and it was that same pastor, Elder J. F. Sutton, whom I heard preach there in 1884, that baptized me the third Sunday in September, 1906. He died last fall.

I have tried once before to write my

experience, and omitted about my time at Flint Hill, Mo. This time I have mentioned it, but have not yet told it all. Excuse long letter.

Yours in love,

IRA FISHER.

MATTHEW V. 16.

"LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

These words (as well as all the words of the wonderful sermon on the mount) were addressed to the disciples only. To the worldly mind it would appear strange that the Savior should waste such valuable preaching upon a dozen men who were already possessors of the knowledge of the truth as it is in Jesus, while there were multitudes close at hand who would be lost if the gospel was not carried to them. Certainly it does look to such a mind that much of his labor in the ministry, at least, was in vain. To know the worth and power of Jesus' teaching we must know him as the truth and the life, as the Son of the living God, with the wisdom and humility to confess that he is come in our flesh. The light of the truth of God must shine in us before it can shine out from us. It is God that shineth in his people, and also God that shineth out of them. Thus it is declared, Out of Zion, the perfection of beauty, God hath shined. The Word, which was from the beginning, and which was God, is declared to be the life of the Father which is in the Son, and the life is the light of men. Surely then, it is Christ in you the hope of glory, which shines refulgent out of his holy temple which is set up in your heart. Jesus said, Ye are the light of the world; and it is also said of him, In him was life, and the life was the light of men. Death and darkness reigned in the world of Adam,

and in the posterity of Adam, because of sin. Jesus came into the world to redeem his bride (the church) which included all the Father had given him, and inasmuch as in him alone was life, and that life, which was life eternal, he gladly bestowed upon his dearly beloved, and while they were in the world they were not of the world, but, as Jesus said, Ye are the light of the world. Therefore the world is preserved until this day, and in it all things are working together for good to them who are "the light of the world," the church of the living God. In our literal earth there is no light in itself, it is all dense darkness, the natural sun, moon and stars give their light to the earth, and the earth is preserved because of them. Now, as Jesus has declared, Ye are the light of the world, and, A city that is set on a hill cannot be hid, so he commands them, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." By reason of the opposing forces of our carnal mind, which lust against the Spirit, we become confused concerning the good works to which we have been called of the Lord, and we lose sight of the fact that the children of our heavenly Father are scattered throughout all the world; so we forget to entertain strangers, not realizing that we might entertain angels unawares. Thus are our minds led away and enticed through the lusts of our flesh, and we have almost forgotten that the Lord is gracious, then the light of the life of Jesus illuminates our heart to the purifying of the heart and mind, and we joyfully remember that, Where sin abounds, grace doth much more abound. Then doth the Spirit convey our mind to the precious words of our text, and ere we are aware

our light is shining before men, although unconscious ourselves as to any good works that we are doing, but like the streams that flow down the mountain side, without any effort of their own. So we do not exercise the gift of grace which God hath given us, but grace exerciseth us, causing us to press toward the mark for the prize of the high calling of God in Christ Jesus. When in conversation, or otherwise, we extol the name of Jesus, and talk of his power and wondrous love, we cannot tell the kind of ground upon which the good seed has fallen, but God knows, for he has directed the words of our mouth, that they may redound to his glory and to the comfort of a precious soul, according to his pleasure. Eyes have been opened by faith to behold our good works, and hearts of understanding are enlightened to the beholding of the glory of God in the face of Jesus Christ, who is our life and our light. We are as clay in the hands of our spiritual Potter, and he mouldeth us into vessels that pleaseth him, whether they be unto honor or dishonor. Neither are we as brethren in the Lord independent of one another, being bound together and cemented into one bundle of love. In proportion as the Spirit of Christ worketh in us, so our light shineth. When Jesus tells you to "Let your light so shine before men," it will go on shining until the end of time with you, the lighted candle of God's grace will never be extinguished. But let us always remember the words of Jesus, that we are to let our light so shine "before men." We sometimes refrain from expressing the hope of our salvation, except in the presence of those with whom we have fellowship in the gospel, judging falsely that we may be speaking in vain, therefore casting our pearls

before swine. We cannot tell what are the workings of the heart with those with whom we converse, neither can the preacher search out the hidden secrets of the hearts of those who listen to the words of the gospel. When our hearts desire to exalt the Lord of life and glory then will we glorify our Father which is in heaven. May our lamps continue to be filled with the oil of grace, and our Father in heaven be glorified therewith.

B. F. COULTER.

PHILADELPHIA, Pa.

NORTH BERWICK, Maine, July 4, 1911.

TO WESLEY AND RUTH SPITLER—MY DEAR CHILDREN:—I should like to write you concerning Jesus Christ our Lord. He is altogether lovely, the head, the standard-bearer, the chiefest among ten thousand. No tongue can tell of his glories, and though we have tasted of his preciousness, no heart can speak of the refreshing sweetness of him who is the fountain of living waters. In that song of love, the sweet singer in Israel sings, "My heart is inditing [boileth or bubbleth] a good matter: I speak of the things which I have made touching the King; my tongue is the pen of a ready writer. Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee forever."—Psalms xlv. 1, 2. When the Spirit of truth glorifies Jesus in our hearts, when he takes of the things of Christ and shows them unto us (John xvi. 14), O to have Christ dwelling in our hearts by faith, to be rooted and grounded in love, with Christ in our souls the hope of glory, well may our hearts be warmed and burn within us, and the flames of love so stir us that the heart boileth and bubbleth up to sing the majesty, the grace, the surpassing loveli-

ness and immortal glories of him who hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever. Amen. Our utter worthlessness, vileness, destitution, which often we feel, humbling us in our own sight, makes so needful and blessed all of those glimpses given to us by the Holy Spirit of the person and eternal excellencies of our lovely Christ, the Incarnate Son of God. I now remember my youthful days, when my happy heart so often sang,

"His loveliness has won my heart,
Dear Jesus, let us never part;
I'll sound thy lovely name abroad,
My altogether lovely Lord."

I was then beginning to see, to know something of Jesus' preciousness. Since then, amidst trials, buffetings, in the rugged path, in drought and cold, and desolations, more and more intimacies I have had with Jesus, more and more his fullness I have seen, and of his fullness received. He filleth all in all; no need but he can fill it, no straits but he can deliver. Though we are straitened, he is never straitened, but he cometh to our relief, to our joy and salvation. O our Beloved is like a roe, or a young hart. He has ever the dew of immortal youth. Behold, he cometh leaping upon the mountains, skipping upon the hills, and he comes singing into our hearts with divine melody the praises of our Father and our God. "I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee."—Heb. ii. 12. "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing."—Zeph. iii. 17.

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

These changes are all fully described by the Holy Ghost in the holy Scriptures. I sometimes find my way hedged in, I am imprisoned, shut up, and cannot come forth, and a few times my feet have sunk in the deep mire, in the low dungeon. The dead in trespasses and sins know nothing of such things, the miry clay, the dark, vile dungeon of the heart's depravities is a place of sport and banqueting to them, but the chosen and called of God cry out, "O wretched man that I am! who shall deliver me from the body of this death?" But though in the lowest pit, in darkness and in the deeps we are laid, (Psalms lxxxviii. 6,) though our bed be made in hell, our God is there (Psalms cxxxix. 8,) and we are not forsaken of him, he moves us toward himself, our heart cries out after him to come to our help, to show us mercy, to forgive all our sins, to bring us forth to the light, to restore our souls again. "Out of the belly of hell, cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me."—Jonah ii. 2, 3. I have learned, and am still learning, that the ministrations of the Holy Ghost in the covenant of grace are all essential to our continuing steadfast in the faith, to walk by faith, and to fight the good fight of faith, laying hold of eternal life. Without the gracious operations of the Spirit we languish, our joy and blessedness flee away, our peace of mind is disturbed, the carnality of our nature breaks forth, gloom, deadness, a blight is spread over our pleasant land, and what formerly had freshness, sap and sweetness in it is all parched up, or mildewed, the very doc-

trine of Christ becomes to us just a mere cluster of bare theories, and our thoughts upon the gospel, and our reading of the Scriptures, we find to be to us in word only. Truly the excellency of the power is of God and not of us, and then when providences try us, when contrary things happen unto us, and peevishness and rebellion come forth from our vile hearts, hard thoughts of God and hardness of heart have possession of us, and where are there any signs that we are of God? Hardly sure can they be worse who have never heard his name. Not only do we have to suffer from the internal corruptions of our Adamic nature, but the powers of hell, the insinuations of the devil, the world, the cares and follies of our earthly life, all are against us, and have dreadful power over us, unless we are defended and carried through them, and made to triumph over them by the exceeding greatness of Jehovah's power to us, who believe according to the working of his mighty power. But though ever so low and carnal, though sunk in despondency, all is changed if Jesus shows his lovely face. "I sleep, but my heart waketh: it is the voice of my beloved that knocketh." O then our hearts are moved, then our stubbornness is dissolved, our peevishness is quieted and we loathe ourselves, our hearts are lowly and contrite, alternate sighs and desires move our souls, and we reach forth to embrace our dear Savior.

"A single smile from Jesus given
Will lift a drooping soul to heaven."

O, I know from many experiences, and from the testimony of the Scriptures, that no matter what our disabilities are, or the temptations and conflicts that may be upon us, that in all these things we are more than conquerors through Him that loved us, and in no other way can

the believer triumph and lift up his face with joy unto our God. It is so essential and so blessed to be looking unto Jesus, the author and finisher of our faith, to be considering him lest we become wearied and faint in our minds.

Truly the way and the fare of redeemed wayfaring men (Isaiah xxx. 5, 8,) are sacred mysteries. They are poor, base nothings, (1 Cor. i. 28,) vile, unworthy, corrupt, unprofitable. Thus time after time they are learning to abase all self-sufficiency, to stain all pride and creature gloryings, but he that glorieth let him glory in the Lord, and this innumerable times they do. They make their boast in the Lord, the humble hear thereof and are glad. God is the strength of Israel and his people are weakness, (2 Cor. xii. 9, 10,) therefore all our comings up out of the wilderness can only be in intimate companionship, by faith, with our dear Redeemer, leaning on our beloved. We lean upon his sacrifice for sin, upon his atoning, precious blood, and we so often have need that he tell us his name, Jehovah, our righteousness, (Jer. xxiii. 6,) and that as his name is, so is ours, for he hath betrothed us unto himself, he is married unto us, his everlasting love, his faithfulness, the blessed, comforting, immutable constancy of his love, and of all endearing relations and characters he sustains to his people are alluring indeed to poor, perishing worms of the earth, and happy are we to be found looking unto him, leaning upon him, leaning upon Jesus alone.

"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?"

Many times has my soul been in a dry, parched land; I have wandered amidst sin's desolations, my sinfulness so dense, so vile, so mean, and my heart hard, har-

dened through the deceitfulness of sin. Unbelief, an evil heart of unbelief, departing from the living God, how have I thus dishonored God, what a shame! Saith the Lord, "Have I been a wilderness unto Israel? a land of darkness?"—Jer. ii. 31. No, dear Lord, thou hast not. But my vileness is a cursed wilderness, unbelief, a hardened heart, the cares and vanities of my earthly life are a wilderness, the deceits, suggestions, fiery darts of Satan lay waste my pleasant land, everything except thyself, O lovely Son of God, thou incarnate Word, Redeemer, precious Lamb of God, is a wilderness. Sweet prospects, sweet birds, sweet flowers, all the delights of the sons of men, are vanity and desolation, and the quickened soul finds them all to be a waste howling wilderness. The flesh can be gratified, and thrive in the things that are pleasing to the five senses of the body. These senses are inlets and outlets of what pertains to earth and time, and to us poor, vile worms of what is earthly, sensual and devilish. Ah, our senses at times seem to be as open thoroughfares of all sinfulness, of the devil and all his hellish crew. In and out apparently unhindered all that is unlovely, unholy, all that is shameful. Ah, all that is unlike, contrary to thee, O Lord, my God, mine Holy One, tread with polluted feet my soul and make it all a wilderness, and here I sigh and pine and die, and I am moved by thy Spirit to piteous bleating, and I say, "I have gone astray like a lost sheep: seek thy servant; for I do not forget thy commandments."—Psalms cxix. 176. "A certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him."—Luke x. 33. So does Jesus our Savior come to us when we are ready to perish in the wilderness; we

have faint glimpses of him, thoughts of him, hope springs up, and we sigh and long for nearness of presence, for open intimacy, for unveiled loves, that we might call him our dear Savior. "O that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised."—Song viii. 1. O how sweet to live on Jesus, to lean upon his gracious, almighty arm; thus supported a poor sinner can tread the wilderness under his feet, and his kind words shall cheer us on our way, and cause us to cleave to him more and more. The word declares that he who hath begun a good work in us will perform it until the day of Jesus Christ. The changes, conflicts, temptations, pains and shame and griefs that are mingled with our blessedness in Christ Jesus will some day be over; they belong to our pilgrimage. In the better country, and the city to which we are journeying, there will be no sin, no curse, no death, neither sorrow nor crying, there shall be no night there; these former things are all passed away. O how blessed it will be to be forever with the Lord, immortal, incorruptible, conformed to the image of God's dear Son, O precious Christ, lovely Redeemer, almighty, everlasting Friend.

"We look and we long for thy glorious appearing,
Thy pleasure at home we more fully shall know;
Safe lodged in thy arm, all thy glory then sharing,
Nor leave thee forever; ah never, O no!

No more shall we mourn that thy face thou'rt
concealing,
No Satan, no sin, base intruders below,
But ever behold thee, fresh glories revealing,
Amen, Hallelujah! Come, Lord, even so."

The removal of Henry, my dear brother, from this world, has much exercised my mind; if I would call it sorrow it is sweetened that I drink it, saying, Father, thy will be done. He was a kind, good

man, who feared God, worshiped him in Spirit, rejoiced in Christ Jesus, and had no confidence in the flesh. All his family will greatly miss him, and your Uncle Charlie very much so. Our times are in the hands of the Lord, and I feel a rest of soul in this sacred truth.

I am wearied in writing and will close. May the Lord graciously watch over you and lead you in the way everlasting.

I am your loving father,

FREDERICK W. KEENE.

HOPEWELL, N. J., Jan. 1, 1912.

DEAR BRETHREN:—I feel this morning that I must write. We read, "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful."—Rev. xxi. 5. Now the thought comes to me, What shall I write? I know that our God sits upon the throne, and that he is the Prince of peace, and that he has said, Open thy mouth, and I will fill it. I am writing upon New Year's day. How will this new year end? This I do not know, and no other man knows, but God knows how it will end. The old year that has passed has been a new year to me in spiritual things, and I hope and pray that I may be led in the footprints of the flock another year, and many other years, if it be the Lord's will. I have enjoyed the truth as it has been preached among the Old School Baptists, and have been loath to leave the place at times. Dear brethren and sisters, please read hymn 541 in Beebe's collection, also read Revelation xvi. 3. It has been a pleasure to me the past few years to write upon God's word, or to try to write of what I see in it. I hope my brethren and sisters will bear with me, for I know I am prone to wander afar off from the truth. You who know me know

that I have been Satan's willing slave, and his most easy prey, and he is very near my elbow at all times; he does not like to let me go, but thanks be to God, who has all power in heaven and in earth, he has said, Do not take his life.

Now a few more thoughts with regard to Philippians ii. 12: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." This was addressed to God's people, and others do not understand it; the worldly cannot see, for they are blind to it. A little more than a year ago I was husking corn with another man, a Methodist, and he said, "I believe a man can work out his own salvation." I could only stop and look at him, and I felt, It is not worth while to talk to you. I thought, If I could do this I would go to work at once and try to do some good in my own strength. But I believe I have been brought to know the weakness of man, and believe with all my heart that I cannot work out my salvation, in the sense that man meant it. In Psalms iii. 8, we read, "Salvation belongeth unto the Lord: thy blessing is upon thy people." He gives this to his people only. They are called by grace; this is a blessing indeed. Paul said, "As ye have always obeyed." A child will try to obey his father if he loves him, but he must be taught of that father; and we must be brought down to know that God is God. In his presence I feel to obey; in his presence is melody, so that we can sing his praises before all men. There is also a response from heart to heart, a felt sympathy. I know this is true with my brethren and sisters in the church of God. But Paul added the words, "But

now much more in my absence." Job was left alone for a little while. "The Lord said unto Satan, Hast thou considered my servant Job?" But Satan said, Thou hast put a hedge about him. This is true with every child of God I believe, and they cannot go very far to work out this one salvation; the work all goes on within this hedge. We cannot see dark things in his absence, then our path is filled with thorns, and the tempter comes in through the breaks in the hedge and would take our life, but the Lord has said, Do not take away his life. Then working out our own salvation with fear and trembling, we know that it is God that worketh in us to will and to do of his own good pleasure. There are so many evil things that come into our minds that we are made to fear and tremble, and to ask, Am I his, or am I not? This often comes to my mind.

Now I have written what I believe, in my poor way, and hope that whoever shall read it may forgive all mistakes.

I inclose a letter from brother Morse, do with both letters as you deem best. I would love to hear from some one who may be miles away from any church.

Yours with love and fellowship,
 GEORGE M. CONNER.

MARGARETVILLE, N. Y., July 29, 1911.

GEORGE M. CONNER—DEAR BROTHER:—I have just read your letter over for the fourth time, and find it better than when I first read it, and it is better than the first one, and has given me a great deal of comfort. I am now almost seventy-eight years of age, and more than fifty-nine years of that time I have been with the Old School Baptists, and to-day I can say with the sweet singer of Israel, "One thing have I desired of the Lord, and that will I seek after; that I may

dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."—Psalms xxvii. 4. I wish I could describe the beauty there is in this passage. David no doubt was telling literally about national Israel, as the chosen people of God, as the house of the Lord, but spiritually he was talking about the gospel church on the earth, of which Israel was a type. So his words come down to and fit our day. You had this desire when you went to the church; you did not wish to join the church that you might thereby become a child of God, but because you were a child of God, and you believed that they were the children of God, and you wanted to be with your brethren and sisters. You felt satisfied that the church was the house of the Lord, and you wanted to dwell in it, but you doubted, or feared that you were not a child of God. But your desire overcame your fear, and you were made willing to let them judge, then you stood before the judgment-seat of Christ. Am I not right? You now wish to dwell in this house all the days of your life. Why? To behold the beauty of the Lord, and to inquire in his temple.

I will not attempt to describe the beauty of the Lord's house, for I cannot; it never has been described; many of the children of God have tried and have failed. Solomon tried and failed, but he came nearer than any I have ever read after. You have, no doubt, read it, but read it again in the fifth chapter of first Kings, beginning at the fifteenth verse, and on to the end of the chapter. Is it not beautiful? Neither have the children beheld all the beauty, nor will they while on earth, yet all of them have beheld more than they can tell, but they shall see him as he is, and be like him.

"And to inquire in his temple." The first inquiry that Saul of Tarsus made was, Who art thou, Lord? The Scriptures are filled with the inquiries of the children of God, and they are not made in idle curiosity either, but often with bitter groanings and tears. Can you imagine good old Job's feelings when he cried out in bitterness of soul, O that I knew where I might find him, that I might come even to his seat? But I will not speak of these bitter scenes, only to compare them with the bright ones. David said, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him for the help of his countenance."—Psalms xlii. 5. O what a help the countenance of the Lord is. One glance from the Sun of Righteousness drives all clouds away. In Song v. 1, 2, we have these words, "I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey: I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved: I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night." Is not this beautiful? But in the sixth verse there is trouble and inquiry: "I opened to my beloved; but my beloved had withdrawn himself, and was gone; my soul failed when he spake; I sought him, but I could not find him; I called him, but he gave me no answer." Then follows a description of bitter suffering in the seventh verse. Then in the eighth verse is a charge to the daughters of Jerusalem. Then in the ninth verse is an inquiry for a description of the be-

loved. The rest of this chapter then gives a description of him. When the child of God is in the presence of his King he is filled with wonder and amazement at his beauty and perfection. When his presence is withdrawn he is doubting and inquiring, but still he wants to dwell in his temple. David said, "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."

Well, I will stop writing. The theme is endless. Good-by, and may God bless you, is the prayer of a poor sinner, saved by grace, if saved at all,

JOHN A. MORSE.

LEESBURG, Va., May 13, 1912.

BRETHREN EDITORS:—Our two days meeting at Frying Pan has just closed, and we feel the Lord blessed us with a season of refreshing from his presence in our midst. Elders John McConnell and J. M. Feuton were with us, and ministered to the refreshing of our thirsty souls. At the close of our meeting on Sunday, three came before the church; one was received on confession of faith and two by experience, to be baptized at our next meeting.

Inclosed I am sending a letter written to me last winter by one who was received by us yesterday. At the time I received it I felt like sending it to you for publication, but withheld it until he should cast in his lot with us, so I now submit it to your better judgment for you to do with as you see fit. May the sustaining grace of God and the guidance of his Spirit be with you in all your labor.

Affectionately yours in gospel bonds,
H. H. LEFFERTS.

WASHINGTON, D. C., Jan. 27, 1912.

DEAR ELDER LEFFERTS:—I feel this

morning that I would like to write you a few lines. I am going to tell you of an ever increasing love I have had for you since our meeting, the first time I was privileged to see you, and also hear you preach. From then there has been a feeling of love toward you, and a constant desire to hear you preach again. I am glad to say that that desire was granted a short time afterward, when you spoke in the school-house at Robey's Station. (That was our first acquaintance.) Your text was, "It is not in man that walketh to direct his steps." The words of the text seemed to take root in me at the start, and as you went on speaking everything was clear to my understanding, and many times you would start a sentence and I could see the end long before you got to it. So plain indeed was your talk that there was a questioning going on within me: How is this man I have never known telling those things which I have wanted to know, something I had desired though I knew not what? As soon as you began talking I found food and drink; whatever my disease the remedy was being applied, and I have always felt that you were sent to me. Before this I had been hidden behind something, or at least cut off from the truth, that is, the truth of my condition before God. A few days after this I was enabled, I hope, to see the weakness of man. I just felt that no man living could be more sinful; lusting for the things of the flesh, nothing but evil thoughts, a vile and corrupt tongue, forever uttering lies and unclean language, ears that were open to all filthy expressions, stripped of all that is good, naked of all righteousness in the sight of God, with no place to hide, unable to get rid of all these bad things. O what a wretched condition was I in from day to day,

until the load became so heavy I could no longer carry it. I wanted to pray to the Lord for his mercy, but there was such a lump in my throat that I could not utter one word, yet there were groanings from within and tears bedimmed my eyes. How could I escape the wrath of God? "The wages of sin is death." I was nothing but sin, unable to help myself, wanting to ask God's mercy, but where was my strength? Then these words came to me:

*"What more can he say, than to you he has said,
You who unto Jesus for refuge have fled?
In every condition, in sickness, in health,
In poverty's vale, or abounding in wealth;
At home and abroad, on the land, on the sea,
As thy days may demand, shall thy strength ever be."*

While I cannot sing, or rarely ever try, those words brought relief to my troubled soul, and my silent tongue of a few minutes before repeated those words freely and joyfully a great many times. O what peace of mind, with the blessed assurance that my strength should ever be according to my every need. After this I would read the Bible when I returned from work in the evening, and in reading I found that I could understand more clearly the meaning of what I read, then I felt that I was receiving strength of understanding. A short time after this I went to hear Elder Rowe; he preached on walking in darkness, and the road I had been traveling was made plain to me. But a short time after this there came an unsatisfied feeling; there was something I desired, but knew not what, then something within me kept saying, "Go to Frying Pan," so on the second Sunday in last March I went, and your text, while I do not remember the chapter or verse, read thus: Her neck is like the tower of David, builded for an armory, and on her walls hung a thousand bucklers, the shields of mighty men. When

you read the text I could see nothing in it, though you had not talked long before I was enabled to see everything in it regarding the predestination of man and the perfection of the works of God. First, by the sin of man was the church cut off from God, though it is written, "What God has joined together, let no man put asunder." Thus it was intended from the beginning that Jesus Christ should come upon earth and take our sins in his body, that by his death he might destroy death, and by his resurrection bring the dead unto life, thus making the church which was dead unto God in sin, alive unto God in Jesus Christ. In my feeble understanding I was made to see during the sermon that in Christ ye are one body, yet many members. A body to be complete must contain all of its members. Then the church, which is the body of Jesus Christ, was made alive unto God when Christ arose from the dead, for all members of his body arose together; a complete work, finished forever.

Going back to the subject I first started with, our meeting at Frying Pan was one of much pleasure to me, not in the things of this world, but in the things of the kingdom of God. I was again privileged to attend the May meeting at Frying Pan, and was once more, as it seemed to me, at home, for the Old School Baptists are the people I love, and often I feel that I would like to sit down and listen to them talk for a whole day for the truth's sake; when we hear things that we ourselves can testify to, this we receive as the truth. I was blessed with the privilege of spending two weeks with my dear father last October, and with him attended the association at Bethlehem, and I received much comfort in what I heard, and the remarks you made at the close of the meeting seemed to me

to contain the strength of the whole meeting. When you said that the doctrine preached during the meeting was of the same faith that saved Jonah from the whale, also the Hebrew children from the fiery furnace, I felt that nothing save the same faith could save me. Since I heard you speak I have desired that faith, and would pray to the Lord to grant me that faith, yet there is a choking that prevents me from uttering a word, though the Spirit makes intercessions through groanings.

I told you about the dream I had, of a fearful storm blowing houses of modern build around as though they were chaff, and that there was an old, unsightly house near me, and I found that my youngest child was in that old house. I thought if the big houses I saw were blowing away there would be no chance for this one, so I ran in to get the child, and when I was inside and about to pick the baby up, something said to me, "Why fear you? the house of the Lord endureth forever."

I went to hear Elder Rowe preach on the third Sunday in this month; his text was in the first epistle of John, the last few verses of the second chapter and the first verse of the third chapter. "Behold, what manner of love," was the body of the text. He preached an excellent sermon, and I was able to hear most of it. That same night I had a dream which was sweet to me: I thought that I was being chased by the most desperate looking body of men I ever saw, and I was fleeing from them to my father's house, and on nearing the house, and almost given out, I discovered I was cut off by fire on all sides and the enemy at my back; seeing my condition to be hopeless I fell down face upon the ground, so I would not see my destruction when it

came. While lying there with the last hope gone, and with no one to help me, just at that moment the hand of some one took me by the arm and lifted me upon my feet; I turned and looked about me, but no one was in sight, not even my enemies or the fire, I was standing on safe ground and with nothing to fear. After I awoke it was interpreted to me this way: the enemies were the wicked and corrupt things of this world, and they were chasing me to destruction into this fire, but the hand of the Lord delivered me. Since then I am enabled to see when we are alone in this world, then we are not of the world, for we are separated from the things of the world. Since then I have, as I hope, a desire for the things not of this world, but of the world to come. We cannot serve two masters, for we will love the one and hate the other. We cannot serve God and mammon, for if we serve the Lord in spirit and in truth, and in this manner only can we serve him, then we cannot serve the world.

I have written more than I thought I would, yet I feel like writing more. May I ask your prayers, and may the Lord bless you with all the richness of his grace.

From the most miserable and sinful creature of creatures, yet hoping that I have a hope, with love to you and yours, I remain a lover of the truth,

K. C. SPINDLE.

SHELBYVILLE, Ky.

DEAR BRETHREN EDITORS:—I am inclosing this good letter from our dear, precious brother, Elder C. W. Bond, which I think will be read with interest and comfort by others, as it touched a tender chord in my heart, as the welling up of the water of life to a thirsty soul.

I do hope and pray the Lord will set before our brother an open door, that he may enjoy the blessed liberty of the gospel to his own soul in bearing it to others. I think I know the many besetments and trials by the way that he and all others must experience who are called as was Aaron. It is now fifty years the second Saturday in December last since I, a poor, ignorant, backward boy of eighteen, first attempted to speak publicly in my Master's name. It is a mystery to me yet that I ever began. I felt I was lacking in every qualification, having but few advantages of school at best in that day; I was compelled to give up school at the beginning of my seventeenth year, because of the heavy burden and exercise of my heart, so that I could not concentrate my thoughts upon my studies. I therefore left the little country school to go no more, but I sometimes hope and trust I was and am yet in the school of Christ, where he teaches his pupils the principles of holy love. While I have often felt the need of better school advantages, I must confess, the world by wisdom knows not God; knowledge of him and his divine power is only by revelation. Paul says he received it not of men, neither was he taught it, but by revelation. I have never learned how to preach or pray; I know full well I am just as dependent to-day as I was then, yet I feel sometimes there has been a broadening of thought in the knowledge of the truth, not by dint of study, but by the divine Teacher. "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts."—Isaiah xxviii. 9. It is a mystery that a poor mortal could ever preach the gospel, no greater miracle was ever

wrought. After about a year's exercise I made a complete failure, and after two years I remained silent, determined I would never open my mouth again, but the sorrows of death compassed me about, and the pains of hell gat hold upon me, so that after two long, wearisome years, in some mysterious way, unexpected, I was driven from every refuge and fortification to surrender and speak again in obedience, I trust, to my blessed Master. I was married in 1865, and soon afterward moved to Illinois, where I exercised my gift but little. On my return to Indiana, the old home, in 1868, the church took up the matter of my ordination, against my protest, and I was ordained in September of that year. My age in the ministry gives me no precedence or advantage over my younger brethren, whom I esteem for the truth's sake. In all those years I have been favored to live in the peace and fellowship of the church. In all my serving as pastor there never has been but one exclusion; no other charge has been brought against a member. I have no knowledge of any one of whom it has been my privilege to baptize walking disorderly or bringing reproach upon the blessed cause. I speak of this to the glory of God. I love to see a revival in the church, but I want it of the Lord; I love to see his dear children gathered into the fold, with believers enrolled, but I want to see them come bringing fruits meet for repentance. No humanly devised means of fleshly power or wisdom can add anything to the church. Upon this rock, said Jesus, I will build my church. The Lord added to the church, he does yet, and the fruit he gathers in is ripe, does not need the shaking of the boughs, the gentle moving of his Spirit is all that is needful, for he works in them both to

will and do, and O how precious is such ripe fruit when gathered in. Our churches here are in peace, fellowship abounds, but the dear Lord has seen fit to call from the church militant in the past year some of the dear ones with whom we have taken sweet counsel. We miss them in our meetings, but we cannot wish them back, knowing our loss is their gain. Soon we, too, must go the way of all living.

Dear brethren, these crude thoughts may not be of any general interest, and if in your judgment they are not, cast them aside, as I think too much of the fair pages of the SIGNS to be admitted to their hurt. May the Lord bless you with wisdom, as in the past, that the paper may maintain that high standard of excellence.

With love unfeigned to all the household of faith,
P. W. SAWIN.

BAKER, OREGON, Feb. 11, 1912.

ELDER P. W. SAWIN—DEAR BROTHER:—I received your letter several days ago, and was glad to hear from you again, although you related much unpleasant news concerning your physical condition during the last few months. The wonderful contrast of your spiritual strength during those times of physical weakness is something to be thankful for, and is doubtless a source of joy to your many brethren, as it is to me, and of untold value to yourself by way of the confirmation of your faith. I feel too small and too much absorbed in the things of this world to attempt to add to or comment on the beauties and joys of those precious seasons which the Lord so gently led you through, in which he raised you above worldly joys, affections, and even bodily pains, to rest so sweetly on his promises, and to be completely

reconciled to his will. I have never attained to such glorious blessings, although my faith assures me they are in store for me, and not for me only, but for all the chosen ones of God, whose lives are held in his hand, and from whom the real pains of death have been removed by the gift of eternal life. I have read where Bunyan's pilgrim came on his way to the Delectable Mountains and the land of Beulah, where everything had the most pleasant appearance, and the odors of heaven reached those blessed places, and the very gates of heaven could be seen at a distance. When I read your letter I felt that surely you had come to those blessed mountains and the land of Beulah, but like that pilgrim you could remain there only a short while, and must descend again into the low grounds of sorrow, where other trials and afflictions await you.

"How strange is the course that a christian must steer,

How perplexing the path he must tread;
The hope of his happiness rises from fear,
And his life he receives from the dead."

Our lives are often a mystery to us, and our trials often hard to understand, but we have been led in such a way, and have tasted so much of heavenly sweetness while enduring the hard and bitter things of this pilgrimage, that we can but press forward toward the mark of the high calling of our God, where our souls shall be satisfied. There is nothing in the world able to come between us and the full realization of the blessed hope He has given us. I have often felt that if my earthly services were not for the good of my family, in providing the necessities of life, I would gladly welcome the time for my earthly trials to end, in order to enter into full fruition of the hope of eternal life. I feel, however, that when God's time shall

come, be it soon or late, that it will be all right, and if it should please him to confirm me in the blessed assurance of spiritual life, as he has you, before entering the dark valley, I should feel blessed above all this world could ever give. I have some blessed seasons in experimental knowledge, but they are given in wisdom to prepare me for the trials of life, and I am always ready to give all praise for these to the Giver of every gift, and claim no merit of my own. I have lately been thrown much in the company of the "Freewill" religious people, and attended some of their meetings, where they were working so hard for the Lord and trying to save souls, &c. This sounds more foolish to me as I grow older and learn more of the depravity of the human heart. I once took delight in such things, and thought I was doing God's service by such works, but they are quite distasteful to me now. Those people call me selfish and narrow, and even suggest that I would have to occupy a corner of heaven, together with the very small number of others of this faith, while those generous and broad-spirited christians would enjoy the remaining portion of the regions of the blest. I was invited to preach once, and did so with the ability the Lord gave, and was surprised at the favorable comments aroused. I feel that the Lord has chosen ones among those organizations, and I have resolved to use every opportunity to find them by proclaiming the truth as he reveals it. At present I am teaching, and have but little spare time; for that reason your letter remained unanswered several days. We are all well. The two eldest children are in Baker high school, the next two are in the city graded school, the two youngest occupy the spare time of their mother and entertain her while all the

rest of us are away. My school will close in three weeks, the children will stop then and we all shall begin our farm work for the summer. May the Lord bless and spare you many days yet for the comfort of your family and the churches.

Yours in hope, C. W. BOND.

SOUTHAMPTON, Pa., March 22, 1912.

ELDER H. C. KER—DEAR BROTHER:—I am sending you a letter from sister McKinney, which I think will be good for many to read. I submit it to you.

Your brother in hope,
SILAS H. DURAND.

OTTAWA, Kans., March 17, 1912.

ELDER S. H. DURAND—DEAR BROTHER:—"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." This precious promise seems to be verified at times to me. The SIGNS came yesterday afternoon, and I read it nearly through the second time before going to bed. After reading your article twice, "The Song of Deborah and Barak," I got the Bible and read the narrative. I read it again this morning, and wish I could tell you all I think I see in your sermon. I hope I know something about these great heart searchings. This doing business in two places, the two homes, how often I have felt sorry for the ministers, and think if I only had the means I would see that many of them, at least, did not have to work to maintain their families. I have thought of the editors and publishers of the SIGNS, and of how much I would send them each year, so they need have no more financial worries, then the thought would quickly come that if God

wanted it to be that way he has all power to bring it to pass without any of my help. I am always wanting to change God's plans; I am a willful child, if one at all. How plain you make it to me: the flesh lusting against the Spirit, and the Spirit against the flesh. Again, when in that delightful company you describe, my heart responding to the searching power of the Spirit, as I hope, I dread to think I will soon be back among my worldly possessions, and at home in the body. How I dread the threatenings, shouting and tumult of the enemy, yet without it we could not know the peace of God which passeth understanding. I can say of a surety, It is the dear Lord alone who can bring us help. Yesterday while reading Elder Peter's article on the text, "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed," it all seemed plainer than ever before: the law and the promise. By the law I would be without hope. His promises can never fail. The promise may be long delayed, but cannot come too late. He described me so well I felt to rejoice, and said, "Bless the Lord, O my soul." His letters are all good to me. I love strong doctrine seasoned with grace. In my humble opinion we cannot ascribe too much honor, power and glory to God. I have more trouble over wanting to share the praise than I have in giving too much to him. Brother Dobson, of New York, in both his letters of late has caused my heart to throb and tears to flow. I think I know how much he enjoyed those precious seasons in his heart, and I am glad he was given to write of them. Sometimes when all goes well with us and we have plenty and to spare, we are prone to forget the scattered ones who feel to be away off in the desert lone

and bare; they feel so insignificant and unworthy, and often fear all this has come upon them because they have no right to the children's bread. I hope I have a few times, when all alone, felt as he expresses it, "Heaven has come down my soul to greet." Again, "When a witness tells what we have seen and felt we know he is a true witness." In other words, my heart goes out in love to them. Once, when fervently desiring to know that I loved the Savior, these words came with much comfort: If ye love him that is begotten, ye love him that begat. Ye believe in God, believe also in me. I think I know I believe in God, but I am fearful that I do not believe in the Savior as I should. You may have noticed in my writings I usually say "Lord." This has caused me much trouble for several years; in all my life I could never think of Jesus as a human being, to me he has always been God. In his suffering here upon earth I always think he could have prevented it had it been his will; to my mind, this was God's plan before the world was created. I would like to grieve for his suffering as some do, but I cannot; my heart seems like stone. One day last fall as I sat Bible in hand, grieving because I could not grieve, the words came in an instant, and with great power, Weep not for me, but weep for yourselves and your children. O now I could see the necessity for weeping, and my eyes were a fountain of tears. How dreadful the condition of those poor creatures who were crucifying the only One who could save them. I shudder at the words, His blood be upon us and our children. Words are inadequate to express what I saw that day. Dear brother, all that I can do is to beg God's mercy upon me and mine.

I have not written as I expected, and

hope you will forgive me if I have said anything that is not according to truth. I am always fearful I may say or do something to cause those I hope I love for the truth's sake to lose confidence in me, though often fearing I am not what I profess to be.

I now begin to fear that I have said things I should not in this letter; if I have I hope you will tell me. I feel sure sister Pultz will be much comforted by your letter. She is very dear to me.

With love to yourself and family, unworthily,
ANNA MCKINNEY.

HAVILAND, Kans., Dec. 26, 1911.

BELOVED EDITORS AND READERS:—
As I feel to be much benefited by your instructions and correspondence, let this be accepted as a token of my love for you, and a word of praise to Him who hath wrought this union of souls. "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Do we all understand who the gospel is preached to, and for what purpose? I feel sure that I do not fully understand this Scripture, but it is not to slay the living or to quicken or raise the dead, for the dead in this case are to be judged according to men in the flesh. The gospel condemns men in the flesh, and declares that "the flesh profiteth nothing," and that "it is the Spirit that quickeneth." Then the preaching of the gospel does not quicken the dead sinner, but rather judges him as already condemned. Christ came in the Spirit, but not to condemn the world; sin had long since cursed the world and all who walked in it. Then what effect did the gospel have upon the dead spoken of in this sixth verse of the fourth chapter of first

Peter, above quoted? Simply to judge them as they are: sinners in the flesh, and without the grace of God lost under the sentence of death, and the last part of this verse, "But live according to God in the spirit," shows to us that those addressed by the gospel are alive in the spirit and are to be strengthened and taught by the preaching of the gospel, so that they may walk according to the precepts of the gospel; they are taught as children of God. I mean by this that the gospel here spoken of is preached to persons who have "two nations of people" in them, one after the flesh and the other after the Spirit, so that when this complex person is troubled, as the mother of Jacob and Esau was, and the word of God is spoken to her or to him, it will be understood that the elder (or the flesh) shall serve the younger (or the spiritual man), that we now walk in newness of life, take up our cross daily and follow the meek and lowly Lamb. These are they who shall give account to him that is ready to judge the quick and the dead. Yes, he knows our flesh and our spirit, and is ready to judge all our parts, and we give account to him as to the way we serve with our body and with our spirit. But those in the flesh, without the Spirit of God, cannot receive the gospel message; not being made alive unto Christ, the gospel of peace is foolishness to them; they are now keeping their palace in peace, and their goods are not spoiled or divided, and "think it strange that ye run not with them to the same excess of riot, speaking evil of you." But the awakened soul feels that it has served long enough with that class, "when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries." They now, being weaned, the Ishmaelites mock. "Now we,

brethren, as Isaac was, are the children of promise."

Brother Chick, if this is a wrong use of the Scripture, do not give it your sanction by its publication.

E. G. WEBB.

Wise, Va., April 28, 1912.

DEAR KINDRED IN CHRIST:—I have been a reader of your good paper only a short time, but the more I read it the better I love it, and feel that I have ties all over the world. I am a poor, weak, unlearned soldier of the cross, and feel that I desire to converse with the beloved family of God, dear ones who write for the SIGNS, for it does seem to me that they are inspired of God, and come so close to my heart that it makes me hope we are all of the same family, and that I hope is the family of God's children; anyway there is something that seems to blend our lives together with a tender drawing that tells God's little ones they are all of the same family. O if I only knew that I were one of them. There are such good, spiritual people who write for the paper, I only wish I could be as well qualified to write as they. I have the greatest confidence that our people are not a criticizing people, and will surely overlook any mistake that is made through ignorance by the weak ones, so, my dear brethren and sisters, I crave your pardon for my attempt to write to entire strangers in the flesh, but as I hope, not in the Spirit. I am now sixty-six years old, and have been in the Primitive Baptist Church since I was fourteen, and have had a blessed hope in Jesus from my fourteenth year, and have been a Primitive Baptist in sentiment ever since I can remember. My father was a Baptist preacher, and I always thought the best of all of them. He was

called home eighteen years ago, and I have a hope that he is to-day where no sorrow ever comes, and where all is love, and where I know all of God's family will meet around the throne. We wonder how imperfect mortals can get through this wicked world and enter that glorious clime. O, my dear brethren and sisters who read this, I do so want to meet with you on this earth, and be permitted to clasp your hands in token of the love for our heavenly Father, who is watching over us and all we do. We know we cannot deceive him, and know that he knows our hearts and desires, and do hope he will pardon us for every wicked deed that attends every poor soul on this earth. None are perfect, all go astray.

Now, dear readers, I am an entire stranger to you all, but I hope you will pardon my imperfections and pray for me.

With love to all, yours in hope,
(MRS.) R. E. WHITAKER.

FEBRUARY 20, 1912.

DEAR BRETHREN EDITORS:—I am inclosing a letter, asking that it be published in the SIGNS if it meets your mind. I have known the writer for about thirty years as a meek, pure-minded woman. Until the last two years our acquaintance had been a purely business one, as she bought produce from our market wagon. She had one child, a son of more than ordinary mind, but he had a disease of the heart, so that he was never strong in body, and died at the age of eighteen, about three years ago. A little while before he died the mother became afflicted with inflammatory rheumatism, so she has had to sit in a chair or lie down ever since. When I saw her so afflicted I thought, Surely the consolations of the

gospel are to bind up the broken-hearted, and I felt a desire to write to her, which I did, using the words of James: Pure religion and undefiled before God and the Father, &c. I heard through some of her friends that she had enjoyed the letter, and since that time I have written whenever impressed to do so, not expecting any reply, for I did not suppose she could use a pen at all, and it must have been with much pain that the inclosed letter was written. I have not asked her consent, but think such evidence that the Lord of heaven still cares for his people belongs to the saints. I want our pastor and the brethren and sisters here to know about it, and I hope that some of the sisters, and Elder Chick, if he has anything to say to her, will write her a few words, that she may know that there is a God in Israel. She has never been among our people, and I doubt if she ever saw a Primitive Baptist minister.

Your brother,
A. E. RITTENHOUSE.

NEW CASTLE, Del.

MY DEAR FRIENDS:—I have been thinking of writing to you, but have not been able, as my fingers have been so stiff and sore. I hope you can read these few lines. I received a beautiful letter from your husband while he was in Florida; it came to me one evening just at the time when I was asking myself the question, Has God forgotten me? It seems sometimes that cares come more than my share, and for two days I just could not see my way. I tried to look to God, and when reading that verse in his letter the light broke into my soul. He wrote this verse (to me a promise):

"Again my Savior brought me aid,
And when he set me free,
Trust simply on my word, he said,
And leave the rest to me."

I looked and said, Trust, and leave the rest to me. That night when I laid my head on my pillow I had no care, all was peace, and then again that sweet message came to me when I could not see my way to the week's ending: "Mary hath chosen that better part." O why do I fret so? My boy would always say, "God will take care of you." If it were not for God I never could endure all.

Yours lovingly,

(MRS.) CORNELIA BACON.

DRAIN, Ore., March 15, 1912.

DEAR EDITORS:—The time has arrived for me to renew my subscription for our dear old paper, the SIGNS, and how I would like to tell of the many mercies I have received at the hand of our all-wise God, yet how doubtful and fearful have I been through this uneven journey of life. If I only could write like some, I would like to tell what I feel in my heart. Dear old sister Cummins, of Touchet, Wash., is a wonderful writer for one of her age. How much I do enjoy her writings. I never can tell the story of Jesus and his love as some do, but at times I feel that I know the gospel sound when I hear it. Many times, when my frail barque seems ready to sink, and I give up in despair, there is a view given me of Jesus at the helm. I know that none save a child of God has such a warfare to contend with, and this gives me courage to go on. They of the religious world think that they are all right, but the light has never shined in their hearts to reveal the sin and depravity that is there. Dear ones, we ought to take courage when we are in gross darkness, for there is no cloud so dark that our dear Savior cannot penetrate it. One of my dear granddaughters said to me once, Grandma, I doubt if I ever knew

what a christian experience is. Will I ever get to be satisfied that I have an interest in Christ's atoning blood? I told her that as old as I am I was never sure of that. I have had a hope over forty years, yet I am often in doubt as to the genuineness of it, and am often afraid that I have grasped at the shadow and missed the substance. I have often thought that of all the families of the earth my companion and I surely ought to be thankful, as nearly all of our children and their companions and one dear granddaughter are members of our church, and those who have never come in hold the same doctrine; they never oppose it, and seem to be glad to attend our church meetings. I have always felt to leave them all to the care of our heavenly Father. It is nothing that I have ever done, or could do, that has brought them to believe in Christ; it is all the work of the Lord, therefore I give to him all honor and praise. He has all power in heaven and in earth, and he works all things after the counsel of his own will. There are things that come up at times that make us wonder how all things work together for good to them that love God, but the results we see are for our good; though they seem grievous at the time, afterwards they yield the peaceable fruits of righteousness. I hope that the dear Lord will revive the cold and lukewarm condition of our churches everywhere, and I pray for the peace and prosperity of Zion.

Now please remember this poor worm of the dust. I ask an interest in all your prayers. I am a poor old sinner, and if saved at all it is all of the grace of God. Love and fellowship for all his dear saints.

S. MORNINGSTAR.

LOS ANGELES, Cal., Dec. 5, 1911.

DEAR EDITORS:—I sometimes feel that if I were able to do so I would be glad to speak often encouraging words to the editors and publishers of the SIGNS, but I am too weak. I have been a reader of the SIGNS for forty-six years, and I want to say for the encouragement of its editors and publishers, that so far as I have been able to judge, the principles set forth in it are just the same now as they were then.

Brethren editors, I must say a few words on another subject. I heard a man say, not long since, that the Catholics were the oldest church in the world, and he said that they have the right Bible and that our Bible is not the right one. Since that time I have been thinking that an editorial published in the SIGNS on this subject might be very interesting to such weak ones as myself.

The above is left for the consideration of the editors.

WM. A. GWALTNEY.

MCGLONE, Ky., Nov. 20, 1911.

DEAR BRETHREN AND SISTERS:—We have been reading the SIGNS OF THE TIMES over thirty years, and are glad to see it arrive at this office, for we find both old and new things which please us. We have a little church here numbering thirty-one members, which was organized or constituted with twelve members two years ago, and has now thirty-one. We are of the old Regular Baptist faith, and stand on the principles of the doctrine of Jesus Christ, and still hold to the doctrine that was handed down from our parents nearly one hundred years ago. We want Jesus for our guide, and he will lead us over all the new ways sought out. We have the true doctrine of our Savior

Jesus Christ preached to us by Elders James E. Stewart, John E. Thornbury and Hiram H. Wilcox, who are not afraid to declare the whole counsel of God.

MISSOURI WHITT.

CORRESPONDING LETTERS.

The Baltimore Association of Old School Baptists convened with the Ebenezer Church, Baltimore, Md., May 15th, 16th and 17th, 1912, to the associations and meetings with which we correspond sends christian greeting.

DEAR BRETHREN:—As we do not wish to deviate from a long established custom, but to follow in the footsteps of our forefathers, we address you by our annual epistle known as a Corresponding Letter. While the weather has been somewhat inclement, we have had a good attendance each day, and it seems good to us to meet together and sit under the droppings of the sanctuary and partake of the good things of our blessed Lord, which are handed out to us through his servants. We have been blessed to have a goodly number of ministering brethren present, who have come to us in the fullness of the gospel, bringing us good news and glad tidings from a far country. May God in his love and mercy grant us many more pleasant seasons of refreshing in the Lord. We appreciate your correspondence, and earnestly desire that our correspondence may be continued.

Our next session is to be held with the Black Rock Church, Baltimore Co., Md., May, 1912, when and where we hope to meet your messengers and receive your messages of love.

J. T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1912.

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.***JAMES IV. 15.**

"For that ye ought to say, If the Lord will, we shall live, and do this, or that."

There is nothing in the word of God that connects itself with our whole life on earth more than do these words, they cover every step from the cradle to the grave. Nothing that belongs to life here below is omitted from this truth, "Ye ought to say, If the Lord will." How important it is, therefore, that this admonition be remembered and considered. But, like most portions of the word, the scope and meaning of these words must be gathered from the connection; there is no other safe way of considering the Scriptures. The same rule is recognized among men with regard to all other writings. Men would not select one sentence from any law upon the statute book of a State, and seek to push forward its apparent meaning without regard to the general tenor of what is written there. Any of us would consider ourselves to be treated unfairly if that which we may have written should be thus treated. No one who has written very much will fail to remember that he has written sentences which, being isolated from their general connection, would lead to conclusions regarding his faith

which would be false and unjust, therefore we seek to read carefully what men have written, and from the whole tenor of their writings interpret each particular sentence; there is no other fair way. Failing to handle the Scriptures as we would do any other writing has led to all manner of false interpretations of them, and to foisting upon them a meaning altogether contrary to their teaching. It has been good that Old School Baptists have always protested against thus treating the word of God. It ought to be our sincere desire and prayer to God that we may ever be kept from following that fashion among many who call themselves ministers of the gospel, of treating a text of Scripture as a motto. Thus they often make the Scripture seem to bolster up that which is false, and contrary to its true design. The servants of God may fail to see the meaning of a text through failure to look carefully to the connection, but true ministers of the gospel will so reverence the Bible as the word of God that they will greatly desire to carefully search the word to see what its meaning really is. Because of all these things it seems to us well to look up the connecting verses before speaking especially of the text itself.

First, let us notice this: in the preceding verses James writes a rebuke to some of his brethren for one particular thing, "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." Then occur the words of the text, and in the verse following the text James continues the rebuke, saying, "But now ye rejoice in your boastings; all

such rejoicing is evil." Now let it be noticed that James does not rebuke his brethren for planning ahead as to what they will do; this he could not do, for all men do this, and cannot avoid it with regard to any and all the business of this life. He does not condemn his brethren for what they do say, but rather for what they do not say. They have not said in all this arranging of plans for the future, "If the Lord will;" that is, they have not acknowledged in their thoughts or words that they do not know what shall be, but that the Lord does know, and they have not confessed, either in thought or in word, that it is not theirs to control the future, but that all is under the control of the Lord. Man cannot know the future any further than the Lord has revealed it to him, and certainly he does not control either the things which have been revealed to him, or those not revealed. Men who forget this are rebuked in this language: "Ye ought to say, If the Lord will."

In the second place, there is no condemnation in this language for the endeavor to gain something of the wealth of this world. There is no censure anywhere in the word of God for the desire to accumulate a provision for the future, when old age or sickness may come; men are not to be sluggards, nor spendthrifts, nor wasters; industry and frugality are commended and commanded in the word of God. Professed followers of the blessed Lord who are of the first class, dishonor the holy cause which they have professed, but those who follow the second of these two opposites, honor the holy name by which they are called. Gain, sought after by oppressing the poor, or by chicanery or fraud, is condemned bitterly in the word of God, but gain, the result of honest toil or honest

dealing, is a crown of honor to him who possesses it. All men unite in ascribing honor and praise to that man who has gathered his estate by frugality and the work of his hands; they speak well of him while he lives, and when he has departed men will make mention of his upright, frugal life. Spending one's living extravagantly and wastefully is condemned before God, as well as dishonest gain or oppression of the needy, but the censure administered by the apostle was because those to whom he was writing had forgotten to consider the will of God in the matter.

In the third place, there is no condemnation here of the exercise of that principle in men which leads them to purpose or plan for the future. In the Scriptures, when this is referred to concerning the Creator, it is called predestination, foreordination, his eternal purpose, decree and determination. These words may have some shades of different meaning, or rather of application, but in substance they all mean the same thing. It is impossible that one should have an active, energetic mind without being a predestinarian, so far as his own life is concerned; only one who is utterly idiotic can be said to have no purpose, no predestination. That a man has or does purpose to engage in any business or work, either for the coming day or the coming years, belongs to his very nature, and is not censured by the inspired apostle. But we are taught here to remember that our purpose may fail, either through our want of stability of mind or want of strength. Our purpose may change because of some unexpected obstacle or event; our power is not sufficient to overcome the obstacle which we find in the way, but the purposes of Jehovah cannot change and neither can

they be overcome; our purposes may not be in accord with his purposes, and so our plans must fail. We do not know what shall be on the morrow; even our life may fail ere to-morrow's dawn; where then will be the purpose that we have gloried in? God knows just the day and the instant of time when we shall cease to live on earth; we do not know, and it is good that we do not, but God has appointed the end for each of us, and his appointment shall stand, therefore it is presumption in us to say, I will do this or that to-day or to-morrow. Let us rather say, We will do this or that if the Lord will. Let us always remember that our predestination may fail, but God's predestination never shall. We do not understand the apostle to teach here that it is required that we always say, when we make some plan for the future, "If the Lord will," but let this be the feeling in our heart, the attitude of our mind. It is saying, "If the Lord will" in substance and in spirit if we make some promise, and add to it, If I can do so, or, If providence favors, or some similar expression. For ourself we may perhaps be permitted to say that for many years this one thought has been constantly in our mind, viz., that all our plans and promises are vain if the Lord has not so willed, yet we do not often use the words, "If the Lord will." James here teaches not so much that we shall say this in our dealings with others, as that we shall say it to ourselves in our own heart. It is our state of mind before God and in his sight that he sets forth in these words, rather than what may be our words before men.

In the fourth place, if the spirit of these words be with us we shall not be found boasting of what we will do, or of what we have done. We shall remem-

ber that all our life in the past has been not as we purposed alone, but as God purposed. If there has been what men call success in our endeavors after a competence, we shall remember, as did Job in his affliction, that, after all, it is the Lord who has given, yea, we shall remember that if we have possessed more wisdom, more industry, more carefulness in our affairs than some of our neighbors, these things also have been to us the gifts of God, and that he has blessed these gifts with other added gifts, so that all, both the qualities of mind and body, which are ours, and the gain which we have made by exercising these qualities, are from the good hand of God. Thus remembering, we shall be humble before God, and not boastful over men, and so also we shall be given strength to look forward without boastfulness on the one hand and without fear on the other hand. We shall not look forward saying, To-morrow I will do this or that, as though we were our own keepers, and had authority over the various circumstances that surround us, but we shall look forward humbly and yet hopefully, knowing that after all the will of God will be done. How good it is to feel sure that his will is best always. Because of this one truth that the will of God in all his providence is supreme, and must and ought to be done, we are taught in the word of God to pray, as well as to purpose, saying, If it be thy will. The Spirit of the Master, if it dwells and reigns in us, will lead us to pray as he did in the garden, concerning all things with which we have to do. It is well when we pray for some temporal blessing, as well as when we plan to do things, to sum it all up as did the Master, with "Not my will, but thine, be done."

Fifth, nothing shows more clearly the

fallen, alienated state of man from God than this one thing, that our wills are so contrary by nature to God's will. We do not want his will, but ours, to be done. We are speaking now of providential things, things pertaining to this life. Therefore we are often rebellious, and often men deny the will of God in the providences of their lives, because there is rebellion in their hearts against these providences. They deny that these events are providences at all, and assert that God could have had nothing to do with them. This seems worse than the other. Rebellion against God does not seem to be as bad as to deny that God reigns. The one is rebellion against his decrees, the other is putting him altogether out of his own universe. The one is saying that he ought not to reign, while the other says that he does not reign. The one acknowledges that he is and that he has to do with the affairs of men, but the other denies his very existence, or says that if he exists he is not concerned with his creatures at all. Both arise out of the truth that men by nature do not like to retain God in their thoughts. Knowing this rebellion in the hearts of men against God, James urges this especially upon the remembrance of the children of God, that they always say, "If the Lord will." He urges this also upon them, because, remembering that all is, after all, as God wills, when disappointments shall come to our plans the disappointments will not be so hard to bear. Feeling these things, one may say, I have been disappointed, but God's will has been done, and it is better that his will should be done than mine. He makes no mistakes, while I am full of mistaken notions. Perhaps had my plans been accomplished evil would have grown out of it, but no evil can grow out

of the accomplishment of the will of God; I know that he is too wise to err, while he is too good to be unkind.

Sixth. In conclusion we will call attention for a moment to the word "will" in the text. It has more than the force of the word "permit," when it is here said, "If the Lord will." The word in the original Greek has the force of purpose. If God has purposed so, we shall live and do this or that. If the Lord now purposes this or that providential thing, it must be because from eternity he has purposed it, for there are no changes with him. There are no purposes which were once his that are now laid aside, and no purposes of his which have not been always his purposes. We are here taught to bow to an unchangeable God, who is in mercy, love, wisdom, truth, righteousness and decree, the same yesterday, to-day and forever. This is a gracious truth, full of unspeakable strength to the weak and the ignorant. Here is a stable rock which cannot be shaken; here is the shadow of a great Rock in a weary land. Our God is a rock; his work is perfect. How well the poet has written:

The steps that we take, and the station we fill,
Our Father determined and wrote in his will.

The words, "Ye ought to say, If the Lord will," in view of all this, bear not so much of rebuke as of consolation and strength to the weak and the ignorant, and this all the children of God feel themselves to be when led by the Spirit. C.

NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Old School Baptist meeting-house in Woburn, Mass., the fourth Sunday in June (23rd), at the usual hours. All who desire to attend are cordially invited to do so. L. B. FORD.

MELROSE HIGHLANDS, MASS.

CIRCULAR LETTERS.

(Written by Alvis S. Rowe.)

The Baltimore Old School Baptist Association, in session with the Ebenezer Church, Baltimore, Md., May 15th, 16th and 17th, 1912, to the churches composing the same.

DEAR BRETHREN AND SISTERS:—At this, the one hundred and nineteenth annual session of this Association, we desire to call your attention to Paul's exhortation to the Hebrews, Heb. x. 19–25. Here the apostle charges the brethren to hold fast the profession of their faith, and not forsake the assembling of themselves together, but exhort one another, and so much the more as they see the day of wavering, unfaithfulness and forsaking the assembly of the saints approaching. When we united with the church by experience and baptism there was an implied agreement on our part that we would attend all the meetings of the church, and if we love our dear Savior and the brethren as we should it is no burden to us to attend our meetings; on the other hand, it is a work of faith and a labor of love to do so, for we love to meet and associate with those we love. The apostle teaches that 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.) He teaches that we are members one of another, but all one in Christ, and he uses a natural body as an illustration of the spiritual body, which is the church. Now we know that when even one of the most insignificant members of our natural body fails to perform its regular function, office or duty, the whole body feels the effects of the failure and suffers more or less. Now one of the proper functions, duties or obligations of each member of the church

of God is to fill his or her seat in the meeting, and if he fails to do so he causes trouble in the body. While it is right for us to esteem others better than ourselves, it is the duty of each member, however small he may esteem himself, to fill his seat in the meetings, and thus maintain the unity and order of the body, and not disturb the peace of the church or burden the pastor by his absence, but encourage him by faithfulness in attending all the appointed duties of the church. Paul says, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that is unprofitable for you."—Heb. xiii. 17. Again, "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation."—Heb. xiii. 7. Again, "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves."—1 Thess. v. 12, 13. Again, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine."—1 Tim. v. 17. When we fail to meet our pastor as we should we do not honor him even with single honor. We should remember that as the days, weeks, months and years go by we are making our record for this life. Shall it be one of true devotion or one of unfaithfulness? There is some little peculiarity about each meeting we have—something done or said that will never be done or said again just in the same manner and under the same circumstances, and it may be that those present see the Lord, but you,

if you are not there, I fear will be like Thomas, ready to doubt it. We should respect our meeting days as days especially devoted to the public worship of the Lord, and should suffer no worldly interest whatever over which we have a legal right to control ourselves to prevent us from our duty in this particular. Let us take courage, for the fight will soon be over, the victory will soon be won, and while we are in duty's ways and faith is in exercise, instead of trying to find some excuse for staying at home, we can like David say, "I was glad when they said unto me, Let us go into the house of the Lord," and, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." And again, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."—Psalms cxxxvii. 5, 6.

Now, dear brethren and sisters, this Circular Letter is not written unto you because ye know not the truth, but because ye know it, therefore let us pray for strength to hold fast the profession of our faith without wavering.

J. T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

NO MORE LARGE HYMN BOOKS.

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

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OBITUARY NOTICES.

Jackson Bolyard was born near Meadowville, Barbour Co., W. Va. He departed this life June 4th, 1911, aged about 75 years. He was married to Miss Eliza Poling, April 30th, 1857, to which union were born four children, three daughters and one son, two of whom survive, his wife and two daughters having preceded him to the grave. He united with the Primitive Baptist Church at Little Bethel, March 5th, 1876, was ordained deacon October 4th, 1879, and remained true and loyal to his profession, faithfully discharging his duties as deacon until death called him home. He was faithful in attendance at his meetings, and it was seldom his seat was found vacant. Although we miss him much, we believe our loss is his eternal gain.

May the Lord bless and comfort all who mourn.

D. W. UPTON.

BELINGTON, W. Va.

Mary C. Hoagland, beloved wife of Henry A. Hoagland, passed away from earth on Sunday evening, April 21st, 1912, in the 69th year of her age, of heart trouble, complicated with other diseases, from which she had been suffering for the past five years. She was the daughter of Wesley and Lonisa Hunt, and was the last of that generation, five brothers and three sisters having preceded her to the great beyond, where the weary are at rest. One sister had been an invalid, and had resided with her the last few years, being a constant care. Mother gave her the best of care until she was called away, just one week before the day mother died. It had always been mother's wish that she might outlive Aunt Amanda, so she could care for her to the end. Only a few days before she was taken ill she said to my sister and me, "Will you promise to see to Amanda? for I am so miserable in health that I know I will go first." But surely God moves in a mysterious way, and he saw best to call our aunt first, but mother was too sick to be told of her death. Mother never made a public profession of religion, but always liked the preaching of the word whenever she was able to go. Of late years her hearing was so bad and her health so poor that she was kept at home, but she would spend hours reading her Bible and hymn-book and the SIGNS OF THE TIMES. She was a great sufferer, but was very patient. She would often say to us that she was tired of this world, and was not afraid to die, and she would pray for the dear Lord to come and take her home. She was called upon to lose a daughter, who died in her twenty-first year, which was a great blow to her, and just a little more than two years ago her only son was called home, which was another stroke that she could hardly bear, but she would say, "The Lord gave, and the Lord hath taken away."

Her funeral was held from her late residence with her son-in-law, George B. Hunt, and was largely attended. Elder F. A. Chick conducted the services, using for a text Psalms xxiv. 16-18; also two hymns were read which had been mother's favorites, and which were read to her upon her death bed. She left to mourn their loss, a dear, devoted husband and two daughters. We sadly miss her, but feel that our loss is her eternal gain, and that God knows best. The interment was at Hopewell, in the Old School Baptist Cemetery.

Her daughter,

CARRIE A. HUNT.

[We desire to add to the above obituary of this good woman that from many conversations with her in past years we have no doubt that in her heart dwelt the sovereign, reigning grace of God. A sense of unworthiness, such as the children of God alone feel, kept her from making an open profession in baptism. Like the dear daughter, we do not doubt that for her to die was gain. The family have the sympathy of all who know them.—C.]

MEETINGS.

THE Lord willing, the yearly meeting of the Old School Baptist Church of Canada will be held in the meetinghouse in the township of Euphemia, Lambton Co., Ontario, seven miles from Alvinston Station, beginning on Saturday before the third Sunday in June, 1912, and continuing two days. Brethren of our own faith are cordially invited to meet with us.

ARCHIBALD McALPINE, Clerk.

FIRST PRIMITIVE BAPTIST CHURCH, at Mineral Wells, Texas, holds meetings the fourth Sunday in each month, and Saturday night before, in the meetinghouse, on Star Well Ave., Kidwell Heights. All lovers of the truth are cordially invited to meet with us.

SALLIE E. HOWARD, Church Clerk.

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2:00 P. M.

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Little Flock Predestinarian Baptist Church of southern California meets every third Sunday at 2 p. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

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

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D. W. OWENS.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 80.

MIDDLETOWN, N. Y., JULY 1, 1912.

NO. 13.

CORRESPONDENCE.

GALION, Ohio, Jan. 21, 1912.

DEAR BRETHREN EDITORS:—Inclosed you will find a letter from Elder Newton Peters, which I would like to see in the SIGNS, if you see fit to publish it. Elder Peters and I have had many pleasant times together, and I know that the brethren with whom I am identified would be glad to hear from him, as we do not see much of him in the winter season.

Your brother,

GEO. L. WEAVER.

PORTLAND, Ind., Jan. 19, 1912.

DEAR BROTHER WEAVER:—I will write you some thoughts upon the sermon on the mount. Israel had been under the law of Moses for fifteen hundred years; they had learned that there was a routine of duties to be attended to from the time an Israelite was born until he died; first was circumcision, and the offering that must be made at such times; there was no rest, for there was a steady routine to go through to the end. The tenth part of the income and the firstlings of the flock must be dedicated to the Lord. The tribe of Levi was given no inheritance, only these offerings must be

brought to them; there was no recess. There could be no omission of those offerings and sacrifices; they must go on; that law knew no forgiveness and no mercy. “The soul that sinneth, it shall die.” “An eye for an eye, and a tooth for a tooth.” The amount of those sacrifices is wonderful to read of; hundreds and thousands of animals must be furnished, Israel must not cease to present them; thousands of fowls and beasts must be furnished by Israel. There was no rest, it was steady work, work, work, the law must be obeyed, the ten commandments must be kept, and transgression of them must be atoned for. The lash, the prison, and often death, was the demand of the law. But all at once that routine ceased. What was the cause that ended those fifteen hundred years of daily routine? There could be but one cause: the law and the prophets were until John, but since then the kingdom of heaven is preached, and Christ is the end of the law for righteousness to every one that believeth. The whole fifteen hundred years of legal works were typical of the great work which Jesus must accomplish. Those legal works could never make the comers thereunto perfect.

All those fifteen hundred years were before faith came. We were kept under the law; it was our schoolmaster unto Christ, but when Christ came and made the sacrifice, which all those fifteen hundred years of sacrifice typified, then the shadow had reached the substance and could shadow forth no longer. It had reached the Antitype, law was superseded by mercy, grace began to abound where sin had abounded. Christ in his sermon on the mount taught new things. He had inaugurated a new kingdom, and hence a new law and a new doctrine. The first of these was, "Blessed are the poor in spirit: for their's is the kingdom of heaven." The law was a stranger to such characters; the poor in spirit would have a poor show under the law, the old schoolmaster. The next great expression under the new kingdom was, "Blessed are they that mourn: for they shall be comforted." This rich and merciful truth was a stranger under the old covenant. Now all legal requirements had ceased. The new covenant makes no legal demands, but simply comforts those whom the legal covenant overlooked, and gives them rest from legal bondage. We have no further use for the schoolmaster. Jesus further said, "Blessed are the merciful: for they shall obtain mercy," and "Blessed are they which do hunger and thirst after righteousness." What a wonderful change! He took away the first that he might establish the second. Jesus told the people of the first covenant that the kingdom of heaven should be taken away from them and given to another people, and they should be cast into outer darkness. Still further, this new Teacher said, "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven." Thus we see the contrast be-

tween the old and the new, the first and the second; one was rendering legal service to the schoolmaster for a legal reward, while the other taught mercy and forgiveness, without legal service. One, as narrated in the gospel, had committed a crime against the law of Moses, which said she should die, but the new Teacher said, Let him who is without sin cast the first stone. The next thing he said was, Woman, where are thine accusers? She said, Lord, I have none. Jesus said, Neither do I condemn thee, go and sin no more. In other words, I forgive, but sin no more. The new Teacher did not uphold her sin, but forgave, and admonished her to do right. How different this new doctrine from the old. There was here no sacrifice demanded but the fruit of the lips. The new Teacher told his disciples that when men should persecute them and say all manner of evil against them falsely, they were to rejoice and be exceeding glad, for great should be their reward in heaven. Again, this new Teacher so far departs from the doctrine of the old or legal covenant that he said, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but [under the covenant of grace] I say unto you, That ye resist not evil." All former teachings and all former laws had taught "an eye for an eye, and a tooth for a tooth," but in this new covenant it shall not be so, now it is said, "Resist not evil." This spirit of non-resistance is not of this world, and it is contrary to all natural law. Jesus also said, If they smite you on the one cheek, turn the other also. Such a meek, non-resistant spirit can be found in none save the Lord's humble people; in fact, one must be wonderfully supplied with grace to meekly submit to such treatment, all our natural feelings would have to be curbed

by the meek and humble Spirit of grace. The Savior said to his own, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." This unnatural course was to be rewarded in the kingdom of heaven. They were to give all that men demanded of them in the world, and find their reward in another kingdom. The order of this new kingdom is so diverse and unnatural that none can comply with it save those of like spirit. This unnatural law and the requirements of the new kingdom cut off all opportunity for any one to try to excel or to boast over others, but it works the reverse of what any natural mind or law can even think; this is why the world fails to see the kingdom, it is in all things the reverse of nature. Another unnatural thing the new order of things demands is, to love our enemies. No other law or covenant had even hinted at such a thing, neither do "free agent" churches find place for such a thing. They boast a legal service for a legal reward, their laws make no such demand of them as to love their enemies, and to bless them which curse them, and pray for those who despitefully use them; this is so unnatural, and so foreign to all legality, that churches striving for pride and worldly show know nothing of it. They read these things, but the spirit of them they never get; if they did, it would so humble them before God that they never again could have confidence in man. The Savior said, If ye love only those who love you, even the publicans do the same. In this we only do what is natural. He also said, If we salute only them that salute us, the publicans do the same. In this we should be only natural, but the Savior intended that we should be more than natural, and follow the Spirit of grace, doing the works of the Spirit in all our dealings with men.

Now again he strikes hard at all false worshipers, by telling his disciples not to do their alms before men to be seen of them. How this hurts natural pride. We are not to sound a trumpet, as the hypocrites do, to be heard of men. Worldly praise is to be left out of all such things, if we find any reward in heaven. This strikes at the very root of pride, and can be complied with only by and in the Spirit of grace. Prayer also is to be in secret. The world is to get no advantage of God's humble people. We may be ever so awkward and unlearned in language naturally, and the world think that we make poor prayers, but the Savior said, Use not vain repetitions, neither stand in the synagogues, nor in the corners of the streets to be heard and seen of men. In all the Savior's teachings in the sermon on the mount he required that which leaves out all fleshly pride and boasting, he required that which emanates only from a meek, humble and contrite heart; he had cut off all occasion to the flesh, and required the fruit of the Spirit. He says, "For your Father knoweth what things ye have need of before ye ask him." The very first principles of the kingdom of grace cut off all worldly religion, and all pride and vanity, which modern churches are so fond of. They miss the all-sufficient substance of this new kingdom, because they have not been born of the Spirit, and thus cannot enter the kingdom and learn its first principles of grace. Another stroke which the Savior made against worldly religion was when he said of it, "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." How often in seeing worldly-minded professors going from their six days (perhaps dishonest) business, on Sunday morning displaying

rich clothing, and perhaps a Bible under their arm, and with a long, sad appearing face, it has seemed to me that thus they were putting on such a face to hide their week's business. But the Savior said to his disciples that when they should fast they were to anoint their heads, and wash their faces, that they might not appear unto men to fast, for he said the Father seeketh such to worship him as worship him in spirit and in truth. Hence we see all worldly religion set aside, and all manner of strife to excel each other is also put away.

Again the Savior gave a blow to wealthy church members, who have gotten much of this world's goods, and who build fine places of worship, and pay for a fine pew in which to sit in their fine clothing, when he said to his own, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven." How completely this divides between the wealthy worldly professor and God's humble poor; they are forbidden to seek the riches of this world, and to prove more and more the folly of it the Savior said, "For where your treasure is, there will your heart be also." He means by this, the heart is upon their worldly treasure, because they have much of it. To the young man who had much goods Jesus said, "How hardly shall they that have riches enter into the kingdom of God!" He said, "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God," yet many men are putting forth all their wit and energy to accumulate the very thing that makes it impossible to enter the kingdom of heaven. How strange this, yet it is no more strange than all other things of the

kingdom of heaven. Everything that pertains to this kingdom is the reverse of every natural thing, and the more of the love of the world we have the less we have of the love of heaven. Still another thing the Savior said that is the reverse of all natural things, when he told his disciples to take no thought for their life, what they should eat and drink, and wherewithal they should be clothed, for, said he, the life is more than meat, and the body more than raiment. Yet this is one thing that, seemingly above all others, church members look after, that is, what to eat and to drink and to wear. Here also again we see that the things of the kingdom are the reverse of all natural things. The disciples were told by the Savior not to do as the world does. We do not stop to consider the fowls of the air, as we are bidden to do. They sow not, neither do they reap, neither do they gather into barns, yet our heavenly Father feedeth them. We do not have as much trust in God as the birds of the air. We are told to consider the lilies of the field; they toil not, neither do they spin, yet Solomon in all his glory was not arrayed as one of these. We are commanded to seek first the kingdom of God and his righteousness, and are told that all natural things shall be added unto us. One other manifest truth presented by the Savior is, that the tree is known by its fruit. He said, A corrupt tree cannot bring forth good fruit, neither can a good tree bring forth corrupt fruit. We cannot gather grapes of thorns, nor figs of thistles. He that created the tree created the fruit in it at the same time, and so it can bring forth no other kind. If it be a grape it will never bear figs. One born of the Spirit will bear the fruit of the Spirit, and such fruit cannot be

manifested by any other. He that was born of the bondwoman was born after the flesh, and could only bring forth of its kind. The same is true of the children of promise.

NEWTON PETERS.

HEBREWS XI. 25.

"CHOOSING rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

While working with saw and hatchet I was thinking of some very dear friends, who I feel sure are inquiring the way to Zion and the rest which is within her gates, and thinking of their difficulties, and how to say a word of encouragement to them without infringing upon their rights of privacy, when the above Scripture was presented to my mind, and to those who are walking outside of the church, yet having an interest in the Lord's people, is this letter written, and should those who were in my mind fail to see it, I trust that others who are in like condition will find something in it that calls them by name. So far as Moses could see at the time, it was his own choice to no longer be counted an Egyptian, but Paul says it was by faith. Faith is the gift of God, and is the substance of things hoped for. We have no means of knowing when Moses' thoughts were first directed toward the Israelites, or whether he knew of his natural parentage or not; he knew that he was interested in this people and their welfare, the perishing pleasures of the Egyptian court did not satisfy his mind. It must not only have surprised those about him, but also have been a mystery to himself, that he should take so much interest in those poor laborers, when his worldly advantages were so much above theirs. Here is the mystery of the Spirit's work. Quietly in the mind

of the man or child, often in early life they are given an evidence that they have an interest in the Lord's people; they say nothing of this to any one, but that little hope that came quietly as the breath of life never entirely leaves them afterwards; such acts then as are prompted by this hope are by faith. Little evidences from time to time strengthen their faith, but their mind is apt to go back to their first impressions for support, as other evidences often seem to be brought about by natural circumstances, like Moses' life in the desert with his father-in-law's sheep. The purpose of the Lord in making him acquainted with both the Egyptian court and the country about Mount Horeb was not known to him until long afterwards; to him it was all a new and strange experience. The doubts, fears, hopes and joys are all new to every one who is led by the Spirit; they take an interest in the Lord's people; they dislike especially to hear of any contention among them, so that the world can find cause to reproach them; they enjoy entertaining ministers and listening to their conversation, but do not claim to have an interest in these things for themselves, because it is a new way they are traveling; choosing even the affliction and reproaches of the Lord's people, so far as they can see, yet they of themselves choose. The sorrows of this people have become their sorrows, and they rejoice in their joy, even their worldly neighbors have counted them with the Lord's people, but they themselves are in doubt. Why do they choose to suffer with an unpopular people, often spoken of as being slow and behind the times in which we live? Yet they feel every reproach, and rejoice in mind whenever they hear of their prosperity. That still small voice is speak-

ing to them that spoke to Abel, to Abraham, to Isaiah and to Jonah. Of Abel's case we do not know, but the others all doubted and wanted more evidence. This is a very old doctrine that faith is the gift of God; Paul's saying it does not make it so, he only bears witness to the fact. Faith is based upon just such evidences as these friends have to whom I am writing. A still small voice says, This is the doctrine of the Bible, this is the way the prophets were called; it is a new way; no man ever traveled that way but once, hence it is new to each one, yet it is the way described all through the Scriptures. Ask for the old paths, where is the good way (Jer. vi. 16). My travel commenced when I was four years old, if indeed I have been traveling the way of the Lord's people. Yesterday I read the experience of the dear pastor who baptized me, Elder Joseph L. Staton, and found that he dated his first thoughts on this subject when he was four or five years old, and the faith given him then was with him all the way through. He had trials and doubts, but with these he helped others who were doubting their interest. In his darkest times he helped others who were in the dark; he found evidences that the prophets and apostles were often in the dark and discouraged; sometimes they seemed to get evidence that satisfied them for a time, but they were soon inquiring the way. One thing is positive, one cannot have the blessed assurance of having done the Lord's bidding until he has done whatever that voice has directed his mind to do. I think we have evidence that John the Baptist had doubts of his calling when he said, "But he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is

he which baptizeth with the Holy Ghost." —John i. 33. He seems to give this as an assurance that had been given him of his calling by the Lord, and that he was indeed the voice of one crying in the wilderness of whom Isaiah had spoken. Who but those who have been baptized and received the witness that they have done the Lord's bidding can have any conception of what John felt when he received the assurance from heaven that he had indeed baptized the Savior of sinners, whom he had declared should come? The faith that makes my friends to whom I am writing choose to suffer affliction with the people of God, is the evidence of things that they hope for; that is that the mighty God, the everlasting Father, the Prince of Peace, has called them to know his voice and to do his will. It becomes them now to put their shoes from off their feet, for they are standing before the Lord. The shoes represent the way they have been walking and have planned to go in future; now they are to ask the Lord's will, and walk in his commands, which are the ways of peace. There is fruit they did not plant, and there are strong cities they did not build. ("Salvation will God appoint for walls and for bulwarks.") All these blessings of grace, mercy, truth and love flow in the land of milk and honey.

A. E. RITTENHOUSE.

FEBRUARY 5, 1912.

SOUTHAMPTON, Pa., May, 1912.

DEAR BROTHERS EDITORS:—The following extracts from letters written by our sister, the late Mrs. M. E. Carter, of Sumner, Wash., will be received with great interest I think by the readers of the SIGNS, many of whom hold her in very loving remembrance. Of one very

remarkable experience she has left what was to her but a partial record, but it is sufficient to awaken a hearty response in all those who really know the power of God unto salvation. It follows with some incidents connected with it.

Under date of Jan., 1911, she wrote: "Tell dear Elder Durand I do not know that I could write more of the manifestation the Lord gave a worm than I wrote to you. Just thereafter I wrote it out, telling all the thoughts that came to me while with the white-robed throng, and the scriptural answers of Christ, and inclosed and directed it, to be given to my daughter after my death. Two years afterward all we had went up in smoke, and I then thought it was not given me to tell, or it would not have been burned." Her account of her own marvelous rescue at that time from the burning building is worth recording. She says: "I was alone as B. [her son] worked at his trade in Seattle. I fought a big fight and carried much out of the house, but was at last caught where on one side was a wall of fire and all the other space was inclosed with pickets I could neither climb nor break. I went to a bare place and lay down, face downwards, to wait until I should burn, when there came a strong wind (a new thing here) and carried the heat and flames away from me, leaving me unharmed, but it burned up all I had carried out; my writings also. A neighbor passing took me to a shanty where he had a few things, and gave me matches to kindle a fire. I had thrown water to put out the fire, and I was thoroughly wet and chilled, so that I tried in vain to strike a match, my hand shook so. A great wave of bitterness swept over me, I thought I was the poor one of my father's children, and the Lord had taken all I had. But an answer came

with strength as if spoken, 'Whom the Lord loveth he chasteneth.' It steadied my nerves, and I lighted a match and kindled a fire, for what did all these trifles amount to if the Lord loved me? That was more than all the kingdoms of the world and the glory of them. Now, as usual, I have written of my unworthy self, but I desire to bear witness of this kindness to the unrighteous and the evil, and if this mercy reaches even unto me who then need despair? I scarcely know how I can inflict all these personal happenings in regard to the fire, but I could not tell of the wind that came so suddenly and strong, nor of the words given that steadied my nerves, without telling the circumstances that called them forth."

The "manifestation" she refers to in the above extract and which Elder Durand had suggested she should write out for publication, she describes in a letter dated November, 1910: "Twenty-three years ago I was here alone in the woods, my son coming home only on Saturday nights and going away again on Sunday; I was in great distress over the passage, 'Sin shall not have dominion over you,' (the rest of the passage being shut out from me.) I felt that sin did have dominion over me, and hope seemed to perish; I cannot put the distress into words. One night as I was kneeling at my bedside trying to pray, these words came, and with power that could make a world, 'Quickened together with Christ.' Instantly I was up in a place where they were all white and all alike, and, O joy unspeakable, I felt pure and clean. One close by me spoke, and said, 'There has been nothing against you since I arose from the dead. You are pure and holy as I am.' I never spoke, but he answered all my thoughts by Scripture quotations, and the full-

ness that was in the Scriptures as quoted is not possible to utter, neither is anything connected with the vision possible to utter as I felt and realized it. I was filled with love, and then came the thought, I pray every day for the salvation of my children; if I ask him now he will save them. But I found I had no desire at all, except that his will should be done with them and all else in earth as it is in heaven. I have told you this, for there is a place where you and I will ask no more. We shall be satisfied. I do not wish to tire you with it all, but I saw, a great way off, down below, my body that I had left. It was a gangrenous mass of corruption. As I looked he said, It will never be different until the resurrection. Then the thought came, You are not here to stay, and with the thought the feeling that I was moving away. He leaned over me and said, O so lovingly, 'Wherefore didst thou doubt?' He seemed to fill me to overflowing with love, and then I was back in that body again in the woods of Puget Sound, but the love abode with me many days. * * * * Afterward it seemed to me that sore trials must be in store for me and this was given to strengthen and prepare me, and what the world calls calamities did come, but greater is he that is for us than all the things that be against us, and the manifestation I have been writing of comforts me yet, for I think if he intended to banish me from his glorious presence he would not have shown me all these things. But the same strong desire for the one supreme good for my children remains. * * * * I have written of this manifestation to Elder Mayfield and to two other friends, and to each of my absent children. Perhaps you will think this enough to tell.

Paul's vision never comforted as much as his experience of no good thing in his flesh, his not being able to do the things he would, and his feeling himself to be the chief of sinners."

To those who were favored to be familiar with our sister's spiritual exercises it appeared that she had continual revelations such as might exalt one above measure, but one cannot read the little here given without being struck most by the deep humility of soul which was her most distinguishing characteristic, making her a follower of her Master indeed.

With love to the household of faith,
yours,

CLARICE E. DURAND.

CANADA, Ky., Jan. 5, 1912.

DEAR READERS:—Pardon me for again troubling you, but there is much on my mind I would like to write, if it be God's will, hoping that what may be written will be of comfort to some of God's afflicted and poor people, and his name be glorified. I hope my only aim in preaching or writing is the glory of our God and the comfort of Zion.

I have been on a three months visit among the Baptists of Kentucky and a part of Virginia and West Virginia, and have had some good meetings indeed, an abundant evidence of God's cheering presence, but there are some things that make my heart ache of which I desire to speak, especially the fact that there are some brethren who cannot endure sound doctrine, and are fighting it with all their might. I feel to bear with all those who cannot (for lack of light) comprehend the doctrine of predestination, or who cannot see just as I do, and the love and fellowship is not broken, but I cannot feel so well towards those who are so bitterly fighting the doctrine, saying that it makes

God the author of sin, that it is a dangerous doctrine, that it will drive away a congregation, that it will divide God's people, and even some will say, Yes, I believe the predestination of all things to be the doctrine of the Bible, but it is best not to preach it, for a church cannot prosper or build up where it is preached, that it kills the congregation, &c. Now what must we do? Must we modify the doctrine of God our Savior? Must we rob God, the Sovereign, of his power and glory, and give his glory unto man? Must we preach an untruth? Must we trim our garments to seek love in order to please the carnal mind of man? Is that the kind of material to build with? and would a church built of such material stand? I am glad to see a desire manifested in our preachers to see God's people come home, but I think that such a desire in some has been their ruin and an injury to the cause. All I can feel safe in saying to the "kids" by the shepherds' tent is, to wait upon the Lord, that we are passive in the hand of God and cannot move without him, that to everything there is a season, and a time to every purpose under heaven; there is a time in God's arrangement for each one to join the church that ever will join, and all the preachers in the world, with all their persuasion, cannot hurry the purpose of God, neither is there any power anywhere, whether in earth or hell, sufficient to hinder the purpose of God. It is God who works in us both to will and to do of his good pleasure. Solomon said that strength and honor are her (the bride's) clothing. O how wonderful to think of her clothing, which is the strength of her Husband and her King. She is also clothed with honor, hence she is in no wise in dishonor any more; she cannot be condemned; there

can be no more charge laid to her, for Jesus is her obedience, her righteousness and her redemption, therefore she is perfect in all things in Jesus. He does all things for his bride, and it is done well, there is nothing lacking, all things are working for her good; as the husk around the ear of corn, or the chaff around the precious wheat, all is for the protection of the grain, and yet is no part of the grain, but is very needful indeed for protection against the destroying insects and the fowls of the air, the chilling rains and the parching sun, and in this way the tender grain is kept safe and secure, and allowed to grow and remain together until the harvest, when the chaff is separated from the wheat, the husk is removed from the ear of corn, and in like manner I believe all things, yea, even this vast universe, all the creation of God, is as this chaff, this shuck, to God's children, and do indeed work together for their good and God's glory; they are safe and secure in Jesus, and nothing shall be able to separate us from the love of God, for his love is everlasting; yea, God is love. I can witness to the fact that churches may flourish under the preaching of the truth, as many of the churches of the Mates Creek Association, and elsewhere, are now in good condition, and especially the Big Creek Church of the Mates Creek Association; they are in a lively condition, and yet they have this same God-honoring doctrine preached to them; they love it and rejoice to hear it, for it honors their God, and that is why they love the doctrine, because they love God. My brethren, what is more comforting and cheering to the distressed than to be reminded that God is a precious Sovereign, that by him were all things created that are in heaven and in earth, visible or invisible, whether

they be thrones or dominions, principalities or powers, all things were created by him and for him, and he is before all things, and by him all things (the all things enumerated above) consist. (Col. i. 16, 17.) Indeed, he has told us that he has created the waster to destroy. How can any one believe that God is sovereign, that God is God, and beside him there is none other, and yet contend that things happen contrary to his will and purpose? He says, "My counsel shall stand, and I will do all my pleasure;" not just leave it to his creatures to work his will at their option, but he will do all his pleasure. I am sure he is the first and great cause of every effect, and every effect we see is but the evidence witnessing to or testifying of that great cause, who is God, the Sovereign of all things; and yet he cannot do wrong. What a poor conception of the Deity to impeach him with any injustice, or accuse him of wrong doing, for he is above all law, all force or power; indeed, he is the great Lawgiver. If God's counsel (purpose) shall stand, and if he will do all his pleasure, what can prevent it? Shall the thing formed reply against God, saying, Why hast thou made me thus? If all things are not fixed and certain how could anything be absolutely sure? To take from me the doctrine of absolute predestination of all things I would have no ground for hope, I would be without God in the world and have no hope for time or eternity; I could not hope to reap, even if I should sow the seed for a crop, for without his predestination all things would soon be consumed one of another until there would be but little left upon the face of the earth; but all power is of God, and the powers that be are ordained of God. One thing I feel sure of: this doctrine is sweet to me, and

I am desirous of earnestly contending for it while I live here in this world, and the time will soon come when we shall know the fullness of that which we only know in part now. O that I might see more and more of this precious truth; that I might be still and know that he is God.

Yours in hope,

G. B. BIRD.

NASHVILLE, Tennessee.

ELDER H. C. KER—BELOVED BROTHER IN THE LORD:—The time for my renewal for the SIGNS OF THE TIMES is here, and I hope I feel thankful to our heavenly Father for his great blessings all along the journey of my life, even down to old age. If spared to see the 13th of July I will enter my eightieth year. I have been reading the SIGNS for over fifty years, and find it holds to the same old doctrine: salvation by grace, not adulterated with man's wisdom. The true doctrine was revealed to the prophets and apostles to prophesy and preach; such promulgation man could proclaim only through the revealed will of God. Isaiah proclaimed, "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." So the Lord sends forth his true messengers to preach his everlasting gospel to the poor in spirit, comforting them regarding his goodness and mercy while in rebellion against his loving Son, who suffered, bled and died upon the cross for poor, dependent worms of the dust. I feel had it not been ordered in all things I could not have had such a change wrought in me, as my feelings are so different now from what they once were. God knowing my heart,

I love the true, faithful servants whom he calls to feed the flock in deed and in truth, also feel it good to be among the dear ones, join in singing praise to his wonderful name. We are dependent upon God to make straight in the desert a highway, and the Lord whom we seek shall suddenly come. O bless the Lord, this is the only way we can enter into the heavenly Jerusalem. The people I love are not popular in this world, but I trust I see they are standing firm and not wavering, teaching the revealed will of God; he is above all power. "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field." "Surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever." Dear brother, man is but nothing in estimation before God. Our God is a consuming fire, God is a jealous God. His children are forbidden to make an idol of anything. It was not his purpose that man should worship the beast of the field, as man is nothing more than a beast; all return to mother earth from whence they came. O Zion, that bringest good tidings, behold, the Lord will come with a strong hand and his arm shall rule for him. Behold, his reward is with him, his work before him, and he will come quickly to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city, for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie; but those in the city are written in the Lamb's book of life. Dear brother, this

is one of the many trials I am passing through. The greatest of all is, Is my name written in the blessed Lamb's book of life? We cannot know in this life, but hope for that we see not, and with patience wait for it. For the Spirit helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit maketh intercession for us. How consoling it is to be fed with the blessings of God's revealed word, given to his true and faithful servants. There is a reality in the religion of our Lord Jesus Christ, who hath measured the waters in the hollow of his hand, and meted out the heavens with a span, and comprehended the dust of the earth in a measure. Who hath directed the Spirit of the Lord, or, being his counselor, hath taught him? Or who shewed him the way of understanding? I will just emphasize a little here. Where are those who limit such a God as this, when it is plainly declared that all nations are as a drop of a bucket, and counted as the small dust of the balance? All are less than nothing, and vanity. He doeth according to his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand or say unto him. What doest thou? The great King Nebuchadnezzar felt in himself the greatness above all power, but there was a God who controlled all powers and brought the greatness of that king to naught, and he was made to eat grass with the beasts of the field. This shows to man that the most high God ruleth in the kingdom of men, and giveth to whom he will. So this is true: man has no will power, only as it pleases God to give; so it is not in man that walketh to direct his steps. With all the inventions of men they have never been able to save a soul from sin. All who limit our blessed God are in the

dark, and will have to be sifted as Peter was, then the great message of truth and justice and righteousness revealed will proclaim, "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing: he maketh the judges of the earth as vanity." They shall not be planted, will not take root, they will wither, as there is no life in them; they will be burned as stubble. Who then is like unto our God? Let us take heed lest we forget the covenant of the Lord, for the Lord God is a consuming fire. Let us lift up our eyes and behold who hath created these things; all are numbered. He is strong in power, and nothing faileth. As he is the everlasting God, the Creator of the ends of the earth, there is no searching of his understanding. He gives us strength, and the light of his countenance shines in the inner man to acknowledge his power, present and to come. We are taught to wait upon the Lord, that our strength be renewed. How wonderful and consoling it is while in the frame of mind to see by faith the glorious plan of salvation revealed to us poor sinners.

Dear brother Ker, after meditating upon the goodness of our gracious God my mind led me to write, though imperfect, what I hope the Lord has revealed to me. I know that without his loving arm I am forever lost. The SIGNS is a sweet messenger, and comforts me; I find it well established upon Bible truth. If you feel this is worthy of notice you can publish it, if not, it will be all right. May God bless you, my brother, in defence of truth as it is in Jesus.

Your brother, I hope,

O. B. HICKERSON.

JOHN XVI. 23.

"WHATSOEVER ye shall ask the Father in my name, he will give it you."

This morning, in my reflections over the past of my life since the day, I trust, that God gave me to hope that he, for his beloved Son's sake, had freely pardoned all my sins, this Scripture came so forcibly to my mind that I have taken my pen to write such thoughts as are in my mind; not that I expect to expound the text, or any other Scripture, to the understanding of any of the Lord's dear children; O no, for I am too ignorant, too weak and helpless a creature to expect to do that. Save God alone no one knows, or can know, what a poor, ignorant, weak creature I am better than I do. One thing I do know, that is, I am a poor, sinful old man, and am as dependent upon God for all I have, and am, as an infant babe in its mother's arms is dependent upon its mother for the natural food for the sustenance of natural life. There is not a living thing upon all the face of the earth that is not dependent upon the great Creator, God, for the very air, or element, adapted to the sustenance of its life, yes, even the tiny plant or blade that shoots forth from the ground year by year, and how much more are we, who are created, or made, in the image and likeness of our Creator, dependent upon him, not only for our natural life in this world, but for life in the world to come. While I feel to realize my dependence upon God for all things, at times I seem to be forgetful of it all, and am made to wonder why it is so. I call to mind days past and gone, when I could go to some secluded place, where no eye could see or ear hear save God alone, and there in the simplicity of heart of a little child before its earthly parent confess my shortcomings, my

weakness and inability to live as I ought to live, and there beg God to have mercy upon me. When I could realize his presence with me I could feel such sweetness of communion in my soul that like David I could say, "Bless the Lord, O my soul; and all that is within me, bless his holy name," but now, in my old age, such seasons of joy and rejoicing seem to be taken away; why, I do not know, unless when I try to ask of him that the spirit of prayer and true supplication be given me, I ask amiss, or else I ask without faith, and with wavering. I often address the saints of God as brethren in a precious hope and faith. When we can have that faith which is the gift of God, it is a precious faith indeed. It is only through faith, and in the name of Jesus, that we can approach God. Paul speaks more of faith than any other writer of the New Testament; he makes it the mainstay on which to build all our hope of a better life beyond this world of sin and sorrow. The Savior reproved his disciples for their little faith. His disciples were with him, witnessing the miracles he performed in healing the sick, giving sight to the blind and even raising the dead to life again. If they could behold those things, my dear brethren, and yet their faith be so little as to call forth reproof from the Master, is it any wonder that we almost lose sight of our faith when we are tried by the fiery trials of this life, when we can only know by the eye of faith what great things the Lord has done for us? O how needful for us at all times to pray the Lord to increase our faith, for without faith we cannot please God. We have no scriptural proof that the centurion witnessed any of the miracles which Jesus did, yet he no doubt had heard of them, and no doubt be-

lieved them, for his faith in Jesus was strong indeed, and Jesus said of him, "I have not found so great faith, no, not in Israel." Blessed indeed would we be if we had such faith, even as a grain of mustard seed.

I am making this too lengthy, so must stop.

I am, I trust, yours in faith and hope of the promises of God to his elect or chosen people in Christ Jesus our Lord,

J. H. YEOMAN.

LOVELAND, Colo., Dec. 18, 1911.

CORLISS, W. Va., April 14, 1912.

DEAR BRETHREN, AND EDITORS:—I feel unworthy to address you thus, for it seems to me that my sins are too great to claim kin with the household of faith, but once again my mind is stirred to write a few lines, feeling sure that if the almighty and all-wise God does not direct my mind in truth, I will not write to any benefit. I do not wish to be contentious, or use deceit in my writings. But come, let us reason together, saith the Lord; and now what has stirred my mind to write is the letter in the SIGNS of April 15th, 1912, written by brother F. W. Keene, although I feel unworthy to call him brother, for I have read several good letters from him. After I had been called, or hope I was, out of darkness into the marvelous light of truth, having labored twelve years trying to keep the law of Moses for righteousness, I saw my failure on every hand, then I was made to believe that Christ is the Savior of sinners, and he appeared most precious to me, saying, Cease from your own works and put your trust in me, for I have redeemed you from under the curse of the law. There was great rejoicing in me, praising God for his wonderful works to the children of men. I thought

that the Spirit of God would keep me from the natural sins which burdened me so much, seeing my condemnation by the law, but it was not long until I found that the Spirit of God would not keep me from the natural sins which I had tried by the law to keep from. O how I loathed myself because of these sins, but I could not get rid of them by work nor by prayer, and I was made to say, like Paul, "I know that in me, (that is, in my flesh,) dwelleth no good thing." Furthermore he said, "To will is present with me; but how to perform that which is good I find not." Again he said, "For the good that I would, I do not: but the evil which I would not, that I do." And all this is my condition now; the evil which I hate, that do I. Again Paul said, "If I do that I would not, it is no more I that do it, but sin that dwelleth in me." No, the Spirit did not do those evil things, but Paul in his flesh did them, according to his own words. I will add here, so do I. Now I am not worthy to compare my life with Paul's, but you know when Christ was talking to the Samaritan woman at the well, she said he told her all things that ever she did. So Paul, the apostle of Jesus Christ by the will of God, I hope, has told me all things that I ever did. I am a sinner, both by action and thought; that is, referring to the natural mind, or man, which is enmity against God, and is not subject to the law of God, neither indeed can be. So my flesh cannot be subject to the law of God. As it is written, In sin did my mother conceive me, and I was shapen in iniquity, and for this cause the sentence of death is upon me, and I must die, because of sin. Now, if I understand brother Keene in his letter, he seems to think that if we do the evil we are tempted to do and yet claim a hope

in Christ, then we are turning the grace of God into lasciviousness, and are an abomination in the sight of God, though I may be mistaken in this opinion. If this be turning the grace of God into lasciviousness, I am guilty of the crime, but I do not so understand that we by our natural sins can turn the grace of God into lasciviousness, for our flesh is not subject to the law of God, neither indeed can be. The apostle said we wrestle not against flesh and blood, but against spiritual wickedness in high places. The word "we" in this text has reference to the children of God, and the children of God know, as God has said before, The heart of man is evil, and that continually, therefore they wrestle not against flesh and blood, but against spiritual wickedness in high places, against false worship, idol gods, men who try to worship God with their own hands, as once I did, and, in short, I will say that when one among the Primitive Baptists begins to uphold the doctrine of law worship this is turning the grace of God into lasciviousness, and this false worship is an abomination in the sight of God, for there is no truth in it, for God's own arm brought salvation, and there was none to help him. We notice that in the beginning the Lord said, Let there be light, and there was light. Again it is said, He spake, and it was done; he commanded, and it stood fast. So the same God said by the mouth of Paul, Let not sin therefore reign in your mortal body, that we should obey it in the lusts thereof. To my mind the sin spoken of in the above text has reference to the worship of false gods, and the Spirit being in you you are not allowed to worship dumb idols, which cannot see, hear nor walk. No matter how well we hear or see or walk naturally, we are dumb to the things

that pertain to godliness until God gives us the spirit of knowledge, and when one has been given this spirit then the sin (false worship) is not let reign in his mortal body, for no man having the Spirit of God upholds false doctrines, but cries, Unclean, unclean. This is what he should cry, according to Isaiah, the prophet, and he hears a voice from behind saying, This is the way, walk ye in it. My only hope is Christ Jesus, the Savior of sinners.

If you deem this worthy of publication in the SIGNS you may use it, if not, all will be well with me.

A sinner saved by grace, if saved at all,

W. C. PENNINGTON.

McHENRY, Miss., Feb. 19, 1912.

DEAR BRETHREN EDITORS:—The SIGNS is all the preaching I have. We have no church of our faith and order here, so we are very lonely, especially if we miss getting a number. The SIGNS is as good as it was when I began to read it in 1880, if my memory serves me right. It sets forth the doctrine I love, and have loved ever since I received a hope in Christ, the doctrine of salvation by grace and grace alone, both for time and eternity, the predestination of all things, unconditional election and the final preservation of the saints in glory. We have plenty of the so-called preaching, but it is a do and live system, and that is no food for me. It pleases the world, for it is of the world, and the world loves its own and will follow it, but the little lambs of God cannot feed on anything save what comes from on high. They must be taught of God, and need no man to teach them, for they are taught by the great Teacher. God's children are humbled by the Spirit that dwells in them, they cannot humble

themselves. They must be led by the Spirit, for if they have not the Spirit they are none of his. Brethren, I ask an interest in your prayers. O may God reconcile us to all his providential dealings with us. May we feel to say, Thy will be done, not ours. The way of man is not in himself; it is not in man to direct his steps. A good man's steps are ordered of the Lord, who works all things after the counsel of his own will. None can say unto him, What doest thou? or stay his hand. He is God, and there is none like him. There is no salvation in any other, for there is no other name under heaven given whereby we must be saved. Then we should give him all the glory for our salvation for time and eternity, for it belongs to him and to none other. I met one man since I have been in this place who claimed to be an Old Baptist, but I soon found out that he was not one, but a conditionalist. We did not talk very long before he called me a "Beebeite." I told him God forbid that I should be the follower of any man, for I was not taught by man, but by the Holy Ghost, I hoped; so that ended our conversation on spiritual things. O if I only could find just a few I could talk with upon spiritual things I would certainly enjoy it. But there is One who has not forsaken me, One I can confide in and pour out my troubles before. I feel so little and so like nothing so much of my time that it makes me cry for mercy: Lord, save, I perish. God, be merciful to me, a sinner. When I would do good, evil is present with me, and how to perform that which is good I find not. Then by the grace of God I am what I am. May God bless the editors and publishers of the SIGNS OF THE TIMES, that they may continue to publish the truth as it is in Christ Jesus the Lord in the

future as they have in the past. May he bless his children also everywhere, is my feeble petition for Christ's sake.

Your little brother, in hope of eternal life through Christ our Lord,

J. M. WHITENTON.

PHILADELPHIA, Pa., May 18, 1912.

DEAR BROTHER KER:—Inclosed is a letter from sister Phebe Faulkner, and it is at your disposal. I was at the Baltimore Association and had a good meeting, and also good preaching. Many inquired after you, and had expected to see you with them. Hope you will be able to be at Wilmington and Southampton.

In best of bonds,

J. M. FENTON.

MARGARETVILLE, N. Y., May 6, 1912.

DEAR BROTHER AND SISTER:—I was glad to receive a letter from you. I was quite disappointed to-day in not being able to go to Roxbury to hear Elder Vail, but I know we must experience many disappointments and trials all along the pathway, but if our life is hid with Christ in God I ought not to murmur or complain, for naught can separate us from him, nor from that love which knows no bounds. O depths of mercy, can it be that Jesus shed his blood for me, I who am so vile and ungrateful, so weak and worthless? Many are cut down in youth, while my unprofitable life is spared for some unknown cause, yet known to our great Creator, who doeth all things well. My mind seems to be in a comfortable state most of the time, yet mourning my depravity and coldness. The first Sunday of last month I was permitted to go to Arena to attend our meeting, and after meeting was our communion, of which I had been anxious to partake, as it had been a long time since I had partaken; but I was seemingly so cold that

perhaps I ought not to have eaten with them, yet the Scripture says, Do it in remembrance of me. It does seem that I ought to have my mind stayed more on things eternal, on Jesus and his love. I am still hoping and trusting in God's mercy, that he will keep me to the end, be my guide, guardian and friend. Where must the weary sinner go, but to the sinner's Friend?

My sister and her husband had the pleasure of hearing Elder Vail, and I am glad the rest had the opportunity of hearing him if I could not. I shall hear just as many sermons as are designed for me to hear. The Lord is good, and has been good to me to enable me to hope in his mercy, better than all my fears; let us praise him for his goodness and mercy to the children of men, praise, love and adore him. I certainly should like to have you visit here, and would enjoy hearing you deliver the good tidings of peace on earth, good will to men, but if he is mine and I am his, what should I desire beside? I am not as often led into the green pastures as when I first believed, not basking in the sunshine of God's love as when I was baptized and received into the church; then Jesus all the day long was my joy and my song; then I could mount up on wings like eagles; it seemed as if my joy knew no bounds, but at times was almost lifted to the sky, and the world was put under my feet, and I was overwhelmed with the fullness of God; then I felt that my remnant of days I would spend in his praise, but now I am indifferent, yet I enjoy our meetings, our pastor's sermons, and others, when I have the pleasure of hearing them.

We are in usual health. Remember me in love to your mother and family.

Yours unworthily,

PHEBE J. FAULKNER.

DEER PARK, Wash., May 12, 1912.

DEAR BROTHER KER:—I herewith send you the experience of sister Mollie Burch, at the request of her husband, brother Davis Burch. Both are members of the Primitive Baptist Church at Bellingham, Wash., and are good, humble people, and love the doctrine of grace, and are readers of the SIGNS. I hope you will kindly give it space, for the benefit of their children. I am not a subscriber to your paper, but often see it on my travels among our people, and have often enjoyed perusing its pages.

Yours, I trust, in gospel bonds,

W. T. EATON.

BELLINGHAM, Wash., April 2, 1912.

DEAR ELDER EATON:—I have long desired to write you what I hope the Lord has done for me, but still I do not know that I ought to bother you, as I have so little to tell.

My parents were Methodists, and at the age of seventeen I united with them. I had been somewhat concerned about my future, and really did not feel just right when I joined, but thought I would have to appear so after joining, but I was afraid to go into the water to be baptized. There were five or six others who joined at the same time (during a protracted meeting), and as they were all going to be immersed, I thought I would, too. I got through with it all right, but my sister told me afterwards that she expected to see me faint all the while I was in the water. I had no more trouble until the fall of 1889, when I had a sick spell. I was not very ill, but felt I was going to die, and I knew I was a sinner, and would try to pray. I had been reading how different ones would say they tried to pray, but their prayers would not go higher than their heads, and I did not

see how they could tell, but I found out. My health improved though, and I got well. One day I went to the barn and was bringing some corncobs to the house (I had taken them from the feed-boxes into my apron), and when I got almost to the house I was singing, "Alas, and did my Savior bleed?" and as I sang the last two lines, "Here, Lord, I give myself away, 'tis all that I can do," it sounded as though a voice right at my ear said, "Thy sins are forgiven." I shook my head and looked around, expecting to see some one, but instead there was a bright light all around, and it seemed, and does yet, as though the sun had never shone brighter. I wanted to join the Old School Baptists, but my husband said I would have to be baptized again, and I really wanted to be, but was a little afraid, but in April, 1890, I united with Mount Hope Church, in Ellis Co., Kan., and was very anxious then to be baptized. I was very excited when I went to the water, but not at all afraid. Elder N. S. Burch baptized me, and when we started into the water I seemed to be walking on the water, and there was a bright light all around, and when we got out into the water the light appeared to hover right over me, and the loveliest vision. I cannot describe it, although I know what it looked like. I realized that he was about to put me under the water, and thought, O now he will put me under the water and spoil the vision, but it did not, for I still saw it plainly as I came up out of the water, and it seemed to glide along and follow me out of the water. For a long time everything seemed bright and happy, but doubts and fears came. The last two or three years have been so dark that I cannot even understand when I read either the Bible or the SIGNS, and I sometimes think it

may have been a delusion. I thought after I united with the church here I might feel different, but it is just the same. But I feel that the Lord has wonderfully blessed me, and if I know the desire of my heart, it is to thank and praise his holy name forever, and I want you to pray for me.

I will close now, hoping you will pardon me for taking the liberty of telling my troubles.

Yours unworthily,

(MRS.) MOLLIE BURCH.

TRYON, Nebraska.

DEAR EDITORS:—This is my first attempt to write for the SIGNS, our beloved medium of correspondence, and may God guide my mind in the way of truth, is my prayer, for nothing but truth will do us any good, either in this world or that which is to come. The Savior said, In the world ye shall have tribulation, but in me peace. How true we find his word; here heirs to grief and woe. O what a lot this is, but born again, O glorious hope, born to endless bliss. Dear kindred, we are pilgrims in a strange land, but we seek a country whose maker and builder is God; here we have losses, crosses and troubles on every hand, but if we be counted worthy to be among that happy throng which John saw, redeemed out of every nation, kindred and tongue under heaven, then all will be well in the end, and when we have done and suffered enough here we will hear the sweet call, Come up higher; then will it not be joyful when we see our blessed Savior and worship at his feet?

I find it quite a task to write, as I am sitting up in bed, on account of nervousness and inability to sleep. I have been afflicted that way all winter, and if I do not raise up when I awake, and either read, write or sew, I will get to trembling

all over, which is caused by poor circulation. My feet and ankles jerk and cramp so badly I have to get out of bed and walk around several times during the night, and have cramps in my neck and head badly at times; that, with curvature of the spine, a most painful sore on my body and a bad cough, make up my cup of suffering, which seems indeed full at times, but there is none of God's children who suffers more than their Savior, for he was a man of sorrow and acquainted with grief. He said, The cup that my Father hath given me, shall I not drink it? Then I do not want to complain, but I do want to be submissive to God's will in all things. Sometimes in those long, sleepless and painful nights it seems hard to endure, but when morning comes I feel better, and I am thankful it is no worse.

I will bring this letter to a close, for it is like the writer, very imperfect. My husband and myself are growing old; he is seventy-seven and I am seventy, so you see our race is almost run. We have raised a large family, eleven children; four of them have gone to their long home, and I hope and believe are at rest. I want to say to you, brethren editors, that we are very thankful to you for sending us the SIGNS OF THE TIMES; it is all the preaching we have out here in the sandhills of Nebraska, where we came to get a homestead. We have always been among the poor of the flock. My husband is a minister; he has been preaching over forty years, and has traveled a great deal in this western country trying to serve the churches to the best of his ability, but he is old now, and we are both feeble in body and mind, but are thankful that it is as well with us as it is. We are bent with age, and our steps are feeble, but our hearts are warm

with love to God and his children. We have to leave home for some months for me to be doctored, and as we do not want to be without the SIGNS to read would like to have you send it to Clarks, Neb., instead of Tryon, and we would be very thankful.

Now do with this as you think best, and all will be right.

From your little sister, I hope,
(MRS.) ISAAH WAGGONER.

LIGONIER, Ind., Dec. 14, 1911.

DEAR EDITORS:—Noticing my time expired with the last number, I thought it right and proper to remit my subscription, hence inclosed find two dollars for same. Could you furnish me six copies each of October 1st and December 1st, present volume? The October number contains the obituary of my wife and a Circular Letter by Elder Frederick W. Keene, which I think is a masterpiece, and I want to present them to some very dear friends. The December 1st number contains the obituary of Elder L. B. Hanover, of Delaware County, Ohio, with whom I was acquainted, and the funeral discourse of Isaac Thurston, by B. L. Nay, of Mediapolis, Iowa. There were many other articles in these numbers that were excellent; in fact every number of the SIGNS contains rich and wholesome reading for God's humble poor, and every number comes to me as a jewel, but these articles struck me so forcibly that it begat in me a desire to send these special numbers to some friends. If you have them, send with bill for same, and I will remit immediately. I have been a reader of the SIGNS ever since I was a lad, and read them to my father and mother, who took them probably forty years, and I have continued right along

since their death, and am now in my seventy-second year.

Wishing you a joyous Christmas and a happy new year, I am yours in hope,
ABRAM H. SMITH.

SAVANNAH, Mo., Dec. 8, 1911.

DEAR BRETHREN EDITORS:—I thought I must write you a few lines and send in a little remittance, as it has been due some time; I should have sent it sooner. I also want to tell you how much I appreciate reading the dear old SIGNS, and I do not know how I could get along without it, for it has been of much comfort to me. As I read the many good letters I see that it still advocates the same glorious doctrine it has maintained for so many years. I do love absolute predestination of all things, which is to my understanding the only doctrine that gives God all the glory.

I must close this poor letter; I only wanted to tell how I love the SIGNS. I have not been able to do any manual labor for about four years, being afflicted with rheumatism, but I feel that the Lord is with me in all my afflictions, and when my sufferings are over here I have a little hope, if my poor heart deceives me not, that he will receive me to himself in that blest abode where all is love and joy and peace, there with all the blood-washed throng to praise him forever and ever.

With love to you and all the household of faith, I remain unworthily, in humble hope,
J. M. MOFFITT.

STREET, Md., Dec. 25, 1911.

DEAR BRETHREN EDITORS:—Inclosed please find post-office money order for three dollars with directions. If I know my heart, I desire that the dear Lord may be your strength and give you an eye single to the glory of God in discern-

ing the matter or food that is put before the little ones of the flock to nourish and strengthen them. It is a serious thing to give poisonous food to an humble inquirer after God's truth. Know no man after the flesh in these holy and heavenly things. I love to listen to and read after those who stick to the Scriptures in the pulpit and out of the pulpit, with plain language easy to be understood. I once met a preacher, or he called himself such, who was double-tongued; since then I am very timid. The greatest blessing I can wish you is that the presence of God be with you, for in his presence is fullness of joy.

In christian love and fellowship, your sister, I hope,

HANNAH E. SCARBOROUGH.

CORRESPONDING LETTERS.

The churches and messengers composing the Delaware Old School Baptist Association, in session with the Wilmington Old School Baptist Church, Wilmington, Del., May 22nd, 23rd and 24th, 1912, to the churches and messengers with which we correspond sendeth greeting.

DEARLY BELOVED:—Your messengers have come to us once again, bringing with them the precious evidences of that zeal and fellowship that is born only by the indwelling of the Spirit of the gracious Master. The preaching has been sweet and with power, declaring one faith, one hope, one baptism and one Lord and Savior Jesus Christ, now and in the world without end.

Our next session is appointed to be held with the Cow Marsh Church, at Cow Marsh, Del., beginning on Wednesday after the third Sunday in May, 1913, when and where we hope to meet your

messengers and receive your correspondence again.

J. G. EUBANKS, Moderator.

P. M. SHERWOOD, Clerk.

The churches composing the Warwick Old School Baptist Association, in session with the Warwick Church, at Warwick, Orange Co., N. Y., June 5th, 6th and 7th, 1912, to the churches and associations with which we correspond sendeth greeting.

DEARLY BELOVED IN THE LORD:—

Once again it is our happy privilege to thus address you in the fellowship of gospel bonds. Your ministers and messengers have come to us in the comforting assurance of mutual faith, and the renewing of your messages of love has made our meeting a most profitable and enjoyable one. The gospel of the grace of God has been the theme of all the preaching, and we feel the association to have been a season of refreshing from the Lord. Unity of spirit in the bond of peace prevails in all our churches; surely the lines have fallen unto us in pleasant places.

Our next session is appointed to be held with the church at New Vernon, Sullivan Co., N. Y., beginning on Wednesday before the second Sunday in June, 1913, and continuing three days. At that time we hope to be again favored with the attendance of your ministers and messengers.

H. C. KER, Moderator.

JOHN MCCONNELL, Clerk.

NO MORE LARGE HYMN BOOKS.

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

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1912.

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

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

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

*All letters for this paper should be ad-
dressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***LUKE IX. 62.**

BROTHER P. E. Dahlstedt, of El Campo, Texas, writes us asking about the words of the Savior recorded in Luke ix. 62: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." He asks, Who is this man that is not fit for the kingdom of God?

First. This expression of the Savior does not stand alone in the word, the same thing is taught in many places throughout the Bible. In the Old Testament it is recorded that Lot's wife looked back, and was turned into a pillar of salt; so also the children of Israel looked back to Egypt, and longed for the leeks and onions and garlic of that land. Israel in all their history was ever looking back to the things of the world, and departing into idolatry, and all manner of transgression; in the end they were rejected, and cast out and destroyed as a nation, and so this chosen people proved that they were not fit for the kingdom of God. In the New Testament we read from the Savior's own testimony that except a man come after him, and hate his father, mother, brothers and sisters, and his own life also, he cannot be a follower of the Lord. It matters not

what a man's profession may be, if his heart still seeks after that which is of the world, even though it be the best things of the world, he is not and cannot be a real disciple of the Master. He whose heart runs after this world more than toward the kingdom of God cannot be a true follower; he is not fit or prepared for the kingdom of God. We also read of some who had followed the Savior, and who appeared to be in love with him and his teachings, who, when he had preached to them the true gospel, went back, saying, These are hard sayings, who can hear them? These were not fit for his kingdom. Others followed because they were fed by the loaves and fishes, but when they learned this, that his kingdom was not meat and drink, but righteousness and peace and joy in the Holy Ghost, they went no more with him. These evidently were not fit for the kingdom of God, and all these classes of people were not fit for this kingdom, because they had not been prepared by the divine Spirit; the things of the Spirit had not been revealed to them as they had to others.

Second. The language to which our brother calls our attention contains an illustration which will be plain to all who have ever followed a plow. In plowing one must not all the time be looking back; to draw a straight furrow one must be constantly looking ahead to the mark set up at the other end of the furrow; he must do this, else his furrow will not be workmanlike. Such an one will draw a furrow that will be constantly deviating either to the right hand or to the left. This is especially true of the first furrow across the field; but even after the first is drawn, he who would plow well must keep his attention upon his work; there may be stones, stumps or other obstacles

in the way, which he must see in time to avoid, else his furrow will be spoiled. No wise farmer would set a man to plow for him who was all the time looking back, and so failing to pay attention to his work. He who would plow well must have his mind upon his work. This is so with any other business in which men may engage, the heart and mind must be in the work, else there will be failure, and if this be not so in anything in which a man may engage, he is not fit for that thing. An engineer must keep his attention upon the track ahead of him; a helmsman must constantly regard the compass which marks his course; all this is so plainly true that it seems hardly needful to call attention to it.

Third. Now the Savior says that this is just as true of him who seeks the kingdom of God as it is of him who plows in the field. The occasion of these words demands our attention for a little space. In the four verses just preceding the text it is recorded that three different men had said, "I will follow thee," but not one of them was ready to be his disciple in the true sense of the word. The first of the three said, "Lord, I will follow thee whithersoever thou goest." But Jesus knew his heart, and saw that he, after all, had no true conception of what it would mean to be his disciple, and so he revealed the true spirit of this man by saying, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." This seems to have been enough, and we do not find that this man said, "I will follow thee," any more. There can be no doubt that he was one of those who looked for a visible kingdom which should have rewards of earthly ambition for all who should attach themselves to the Master's cause. But Jesus places before him the truth that he

who would be his disciple must give up all hope of earthly reward, and be content to be in the world as the Master was himself, with no place to rest his head. So in the olden time Naomi set before Orpah and Ruth the same considerations, and Orpah went back, but Ruth clave unto her; because Naomi could promise no home nor husband the one went back. But Ruth said, Thy people shall be my people, and thy God my God. Here was the secret of the difference between these two sisters-in-law; not this world, but the service of God, was the test between them. So Jesus tests this man, and we hear no more of him.

Fourth. The second of the three had not volunteered as had the first, but Jesus said unto him, "Follow me. But he said, Lord, suffer me first to go and bury my father." It seems to us that it does not necessarily mean that his father was already dead, but that rather he meant, I must care for my father while he lives, but when he is dead, and I have buried him, then I will go. But Jesus said, "Let the dead bury their dead; but go thou and preach the kingdom of God." Here, too, was a heart that was looking back. On the face of it there would seem to be good reason to ask that first he might care for his father. This was a sacred duty enjoined upon men in the Old Testament Scriptures, and in the law of Moses, and elsewhere Jesus himself had taught this duty, and enjoined it upon all to whom he spoke. But Jesus was himself the giver of the commandments, and now he commands that which is far more important than all the outward forms of the law, viz., to go forth and declare his reign, his kingdom, and it is sure that when his kingdom is come and his reign established in the hearts of men, no other obligation will be neglected. His reign in

the heart secures all righteousness in the life of all in whom his kingdom is set up. If the kingdom of God be in the heart there will be no neglect of fathers, or mothers, or children, or husbands, or wives, but rather a more earnest endeavor to fulfill these obligations, not as unto men, but as unto the Lord. It is evident that this second man did not realize what following Jesus meant, and so he was looking back, and he was not fit for the kingdom of heaven; that is, he had not received that preparation of heart which must be wrought ere one can follow him.

Fifth. Now the third man comes, and says, "Lord, I will follow thee; but let me first go bid them farewell which are at home at my house." This man also was looking back. Here, too, a sacred duty might be urged as his plea; surely family ties have some right to be regarded, he would be saying in his heart. But this very language showed that his heart was more with his earthly friends than with the blessed Savior. He was professing a willingness to put his hand to the plow, but, after all, things behind him were engrossing his attention. So long as this should be the case how crooked and imperfect would be the furrow which he should draw. This language does not mean that the common ties of our nature are not right, or that we are not to regard our families or friends with tenderness, or that we are not to treat them with a tender regard to their comfort and well-being. Jesus himself did not thus do; even on the cross he said to John, "Behold thy mother," and to his mother, "Behold thy son," and John knew what this meant, and took her to his own house as a son would his mother. But this man was, in his thoughts, putting these earthly ties over against the kingdom of God, and did not

have in mind the one important thing, viz., to do all to the glory of God, and in subservience to his cause. Paul said afterward, "Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God." These words then to which our brother has called attention refer not so much to some one particular act, or to the outward forms of a man's life in general, as they do to the whole spirit or motive that reigns within. Where is the chief desire, the prevailing motive? Is this world first, or is it the kingdom of God that is the one object in view? How heart-searching is the text and its connection. The text applies to any one, who, though he may make strong professions of zeal for the kingdom of God, still is, in heart and spirit, clinging to the things of this world and this life.

C.

LIFE INSURANCE.

OUR brother, Elder H. Ellison, of Arkansas, asks our mind about life insurance, as it is called. He says, Is there not quite a difference between life insurance and fire insurance? In reply we will say that both kinds of insurance seem to us to be purely a business matter, like putting money in a savings-bank, or in stocks or bonds, or in merchandise or in farming, or in any other investment. Fire insurance does not furnish any guarantee that one's buildings shall not be burned, but it does say that those who do not suffer loss in this way will help secure him whose buildings are burned from loss, on condition that they are also helped to bear their losses by this other man. It simply means that ten thousand or a hundred thousand men agree among themselves to help each other when any one among them suffers loss by fire. This is only a busi-

ness in which all these persons agree together for mutual help. So also life insurance does not say that we will secure any one against dying, but it is an agreement among a body of people that when one does die the rest will pay to his family a certain amount to help them in their day of adversity. To place one's money in a fire or life insurance company is only an investment, just like placing it in an annuity, or a savings bank. Certainly "A" has a right to agree with "B" that they will help each the family of the other if one of them should die, and what two men have a right to do, ten thousand have also a right to do. This is all there is to either fire or life insurance.

It is the feeling of many excellent brethren that to do this argues want of trust in God in matters of providence, but this we have not been able to see in this way, unless it argues want of trust in God to endeavor to accumulate some degree of wealth against old age, or as we sometimes say, "against a rainy day." There is, we are sure, too little trust in God in us all. We have had to deplore this in ourself much of our life. Many times we have looked forward with troubled mind to the future, wondering how the things we felt we needed would be provided for the coming year. We have realized that want of trust in the God of providence was the cause of all our anxiety, and have been ashamed often because of this, but still we do not see any more evidence of this lack of trust in those who insure their property against damage by fire or storm, or their lives against the time of death, for the benefit of their helpless wives and children, than we do in those who strive to accumulate some degree of wealth against the time of sickness, or of old age, or for a provision for their families against the

time when death shall claim them. It seems to us only one way among a thousand ways in which men make investments for the good of themselves and their families. Nowhere in the Bible is frugality, industry and care in putting away something for the future condemned. The spirit of greed and covetousness is condemned there, but the people of God are told not to be slothful in business, and he that provides not for his own household hath denied the faith, and is worse than an infidel. It is useless for any one to talk about trusting God when he is not careful to do the things which are commanded him of God. An industrious and frugal man may be fervent in spirit, or he may not be, but it is sure that a lazy man does not trust God, nor regard his commandment to labor to provide things honest in the sight of God and men, yet we all have need of watching unto prayer, lest we come to depend upon ourselves, and not in the Lord. It is ours to plant and water, and it is sure there will be no increase given unless we do these things, but, after all, when we have done these things it is God who gives the increase as seems good in his sight. To be frugal and saving, and to plan for the future, is in perfect keeping with the most simple and absolute faith and trust in God.

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 B. F. Coulter.)

The Delaware Association, in session with the church at Wilmington, Delaware, May 22nd, 23rd and 24th, 1912, to the several churches and associations with which we correspond, sendeth greeting.

DEARLY BELOVED IN THE LORD:—Our object in sending you this Circular Letter is twofold; first, because it is a long established custom; second, that we may acquaint you with our order, and the love and fellowship which we continue to entertain toward you. To follow after a custom or tradition is to acknowledge that we believe that we are treading in the right path. If we have a "Thus saith the Lord" for the attitude we assume in adhering to certain forms and actions we cannot stray very far from the path of rectitude and spiritual judgment. Jesus said to a certain scribe, who had answered him discreetly, "Thou art not far from the kingdom of God." The citizens of the kingdom of heaven speak a language which savors of the things of the kingdom. Aliens from the commonwealth of Israel know not the language of Canaan, neither do they know the King, nor are they partakers of the blessings and privileges which are bestowed upon the inhabitants thereof. If, then, we declare unto you those things "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life," then you who are of the seed royal will know that we are walking in the faith and order of the church of Christ. We remember with gladness of heart that Jesus said, A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another. We

believe we can truly testify that it has been the love of God that has kindled our hearts during the time since you last heard from us, and it is the same love that has brought us together on this occasion; were it not so we would not be walking together in harmony; two cannot walk together except they be agreed. The order of the church is observed when the love of God reigneth and ruleth in our hearts; this condition can only be demonstrated by those who have died to sin. The apostle sets forth this truth on this wise: "For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." This sets forth the actions and works of darkness in the one service, and the display of love in obedience in the other. God has provided all things for his church, both for the edification of his saints and for his own glory. He watcheth over his own heritage with unceasing vigilance, caring for each member of his flock. Thus he saith by the prophet, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." He hath also set apart his children in families for the convenience of worship, and the maintenance of order, and not because we differ in any respect one from the other in doctrine, or as witnesses of his truth. We recognize each other as

sister churches, or, in other words, as separate branches of the one church which is in Christ Jesus the Lord, and which is his body. Thus we address you, because we are one with you in heart and mind, having fellowship in the Spirit with you. Being therefore branches of the church, we may be compared to the branches of a tree, separate one from the other, yet bearing the same life, and receiving that life from the Fountain of life. We are sometimes asked our authority for holding associations, as the word is not to be found in the Bible. The word "associate" is found only twice in the Scriptures, and in both cases refers to wars and fightings and confusion in Israel. In all assemblies there must of necessity be a designation and identification in the object, order and decorum must be observed. We have no authority for calling a certain branch of the church the Salem Church, or the Ebenezer, &c. The seven churches in Asia were not designated, except the place of their location, and were addressed to the angel of the church in Smyrna, &c. Whether it be at regular appointments of the church or a regular appointment for an association at certain intervals, they are all embraced under the head of "assemblies," and in each case we act in obedience to the injunction of the apostle, who said, "Let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together," &c., and each name applied to the different appointments is for designation, identification and for the promotion of the object of the assembly. We are to remember at all times that the church of Christ is not an earthly institution (neither is it to be compared to them), but is that holy city which cometh down from above, and is guided and

directed by the faith of Christ (who is the head of the church), unto all good works. Our authority for all law and principle in the church, therefore, is the word of God, the spirit of which exercises the children to maintain its order, and to contend earnestly for the faith once delivered unto the saints, in which prayerful continuation we go not astray. May we continue to walk uprightly in the path of the just, which is as a shining light, that shineth more and more unto the perfect day.

J. G. EUBANKS, Moderator.

P. M. SHERWOOD, Clerk.

(Written by Elder H. C. Ker.)

The Warwick Old School Baptist Association, in session with the Warwick Church, Warwick, N. Y., June 5th, 6th and 7th, 1912, to the churches composing the same sends love in the Lord.

DEAR BRETHREN:—In this, our annual Circular Letter, we desire to stir up your pure minds by way of remembrance, and in so doing will call your attention to Eph. ii. 10: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Our Circular Letter is always intended as an expression of our faith in God and of the doctrine upon which we, as an association, are builded. It is written that Abraham's belief, or faith, in God was counted unto him for righteousness, and that this was not written for Abraham only, but for us also if we believe in him who raised up Christ from the dead. Hence we, Gentiles by nature, were embraced in the written statement of Abraham's faith, and through Christ the promised seed are Abraham's children, he being the father of the faithful. By the operation of the Spirit of God, and be-

cause of the power of faith, Paul wrote this most wonderful letter to the saints at Ephesus, declaring that he was an apostle of Jesus Christ by the will of God, thereby denouncing the idea of "free will" in the creature to love and serve God. Because of the greatness of the mercy of God, manifested through Jesus Christ, Paul exclaims in praise to God, saying, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." In this is expressed our faith and hope, and we again go on record as believing with all our hearts that all spiritual blessings, embracing every spiritual comfort and joy, were given us in Christ Jesus before the world began, and are ministered to us as our needs require, but never according to our works, even of obedience. If we in any sense merit the least blessing it cannot possibly be of grace. The children of God are blessed with all spiritual blessings in Christ, thus showing the wisdom and mercy of God. Wisdom in knowing what the children would need, both in diversity of gifts and the number of them, and mercy in so blessing them without works on their part. This being true, not one blessing will be omitted because of disobedience, nor one added because of obedience. God had perfect knowledge of his children before time began, hence knew they would sin in Adam as well as by personal transgression, and, therefore, not being in the least deceived in them, there will be no surplus of blessings on the one hand because of disobedience, nor scarcity on the other because of obedience, which thing would surely result in the absence of God's infinite foreknowledge. According as God the Father chose us in Christ before the foundation

of the world, that we should be holy and without blame before him in love, he hath quickened us who were dead in trespasses and sins, and hath raised us up together, both Jews and Gentiles, and made us sit together in heavenly places in Christ, that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus; for by grace are we saved. In this chapter, and particularly in our text, the apostle presents, through the work of Christ, the Jew and Gentile as one man. Hence the Jew who had expected and hoped for peace with God by the deeds of the law, and the Gentile who knew not God nor his law, but was an idolater, are now one in Christ, and if any man be in Christ he is a new creature—old things are passed away and all things are become new. "We are his workmanship." Wonderful, gracious work to create men and women, of Adam's race, in Christ Jesus. This one declaration is sufficient to establish us in our faith in God, in his power, in his grace, and in his doctrine of salvation. Whatever man, beast, bird or insect is created unto, that he or it will do, for out of that sphere he or it would be as much out of place as a fish out of water. The children of God were created in Christ Jesus unto good works, which God before ordained that we should walk in them. How readily we see that not only did he create us in Christ, but he ordained the good works. These are not good works for the creature, even the subject of grace, to perform, but to walk in, to abide in. These ordained good works of God embrace his eternal purpose in Christ unto the salvation of all the elect, and in that purpose are redemption, regeneration, justification, sanctification, effectual calling by grace and resurrection from the

dead. All of these good works were ordained or predestinated of God that his saints walk in them, believe in them, continue in them, hope in them, live in them and die in them. And the fact that we as an association are rooted and grounded in these good works of Christ our Lord, should encourage us to believe and hope that we are created in Him, and hence the workmanship of God.

Finally, brethren, farewell.

H. C. KER, Moderator.

JOHN MCCONNELL, Clerk.

MARRIAGES.

By Elder F. A. Chick, at his residence, Hopewell, N. J., Tuesday, May 7th, 1912, Lewis Blackwell and Miss Letha A. Shepherd, both of Hopewell, N. J.

By Elder J. B. Slanson, at the home of the bride, May 8th, 1912, Frank Stewart and Stella A. Mead, both of Vega, N. Y.

By the same, at the home of the bride's parents, in Halcott Center, Greene Co., N. Y., May 28th, 1912, Marshall Bouton and Ella C. Slanson, both of Halcott Center, N. Y.

OBITUARY NOTICES.

Mrs. Martha Frances Rixey died at her home, Rose Dale, Rixeyville, Va., June 15th, 1912, aged nearly 92 years. The larger part of her natural life was spent in lonely widowhood, her husband dying in early life, leaving one daughter, Mrs. Richard Lewis, who survives her mother, and who has herself been a widow for a number of years. Sister Rixey had made her home with Mrs. Lewis and her three daughters, in sight of the place where she was born, and where her early life was passed. She was particularly unfortunate in having many of her bones broken at different times, the most serious of which was a hip bone broken, probably twenty years ago, which crippled her a long time. I have not the dates, but after she had been going about for some time with the aid of crutch and cane she fell and broke the same hip again. Of course these misfortunes caused much suffering and privation, which she bore with the "patience of Job," as we sometimes remark. Surely it was the spirit which Job possessed which enabled her to endure the weary months and years allotted her in old age. I do not know what kind of temporal comforts Job may have had, but we know the advice his wife gave him, and I am sure the spirit

that dictated his reply was in the mind and heart of dear sister Rixey in her afflictions. Sister Rixey was surrounded by all the comforts that the loving hands of her daughter and grandchildren, with abundant means, could bestow. A week before her death she fell unconscious in her room and dislocated her other hip. Doctors were summoned, but it soon appeared that but little could be done except to make her as comfortable as possible. Consciousness returned occasionally, but much of the time she seemed to sleep, and in that condition, without suffering seemingly, she passed away. So another aged pilgrim is gathered to her fathers. Sister Rixey was naturally a woman of fine understanding, with a lovable, unselfish disposition; almighty grace sanctified these traits and gave to her family, the world and the church a sample of an upright, consistent christian. Grace kept her true to the profession of her faith, and the love of her God kept her true to his cause, not merely in word, but in deed and in truth. I think she was baptized by Elder Lock, in the fellowship of Godwine Church. She subsequently moved her membership to Broad Run, in Fauquier County, where she had been a faithful and highly esteemed member ever since. She lived a long distance from the place of meeting of the church, but was faithful to her obligations, showing abundantly the genuineness of her faith and love during the bitter trials of the church in the past few years. It is hard to give even a hint of the prominent points of a life of such length and usefulness as that of sister Rixey in so brief a notice as an obituary for the SIGNS should be. She had but little opportunity of late years of mingling with her brethren and of hearing the gospel she loved, none of her family being with her in the faith, but she continued rooted and grounded in that faith without wavering, doing good to all around her as much as in her lay, possessing a meek and humble spirit, that pearl above price. In the last years of her life she was often heard to express a longing for "home," that house not made with hands, eternal in the heavens. She leaves one daughter, four grandchildren, with numerous kindred and a multitude of friends, together with the little remnant of her brethren at Broad Run Church, to mourn their loss. May God have mercy upon the afflicted.

J. N. BADGER.

MANASSAS, Va., June 19, 1912.

Mary Jane Lynch died at the home of her daughter, Mrs. Chester Lane, near South Gilboa, N. Y., May 25th, 1912, in the 77th year of her age. Sister Lynch was received in the fellowship of the Second Old School Baptist Church of Roxbury over fifty years ago, and was baptized by Elder J. S. Hewitt. Her maiden name was Burrongs. She was married to Omar Lynch, Dec. 31st, 1861, and to that union were born five daughters, all of whom are still living.

Sister Lynch lived the most of her married life some distance from the meetings, and since we have had a personal acquaintance with her she had not been in good health, and was seldom able to attend the meetings. She was a woman of sterling qualities, of a meek and mild temperament, and was held in high esteem by all who knew her.

Her funeral was held from the home of her daughter, Mrs. Chester Lane, and was largely attended, conducted by the writer, who tried to speak words of comfort to the mourning friends with such ability as the Lord gave, using for a text Rev. i. 17, 18, after which her body was laid in the silent tomb, to await the second coming of Christ, who shall change these vile bodies and fashion them like unto his own glorious body. May the Lord comfort the mourning friends with that comfort which the world can neither give nor take away.

ALSO,

Harriett Vandenburg died at her home in Blooming Grove, N. Y., April 13th, 1912, in the 79th year of her age, after an illness of about two weeks. Sister Vandenburg was received in the fellowship of the Albany and Troy Church the fourth Sunday in July, 1899, being baptized by Elder D. M. Vail, and was a faithful and devoted member of the church. During the last few years she was not blessed with very good health, and finally was not able to attend the meetings on account of failing health. Sister Vandenburg's pathway through life was not a pleasant one, affliction being her companion for many years, which she bore without murmuring, feeling that all was well and desiring to be reconciled to the will of her heavenly Father.

The funeral was held from her late residence, conducted by the writer; burial was in Blooming Grove Cemetery.

J. B. SLAUSON.

Joshua M. Bethard was born May 27th, 1834, and called away from the church militant to the church triumphant April 19th, 1912, and was therefore in the 78th year of his age. He was twice married, first to Martha S. Adkins, and after her death to Mary J. Collins, who also preceded him in death. He leaves five daughters, all married, and a number of grandchildren and great-grandchildren. He is also survived by a twin sister and two brothers, together with the church at Forest Grove, of which he was one of the constituent members, faithful to the last. He was baptized at Indiantown by Elder Geo. W. Staton over forty years ago, and in 1886 was dismissed from there by letter with several others to constitute the church at Forest Grove. He spent most of his life within a few miles of, and finally died in the house where he was born, in Wicomico County, Md. May the Lord comfort the bereaved,

ALSO,

John C. Lecates, son of Perry D. and Peggy Lecates, was born Jan. 19th, 1862, and departed this life at Delmar, Del., March 19th, 1912, aged 50 years and 2 months. Brother Lecates was baptized in the fellowship of the Little Creek Old School Baptist Church, in Sussex County, Del., by the late Elder E. Rittenhouse, about twenty-five years ago, and continued a steadfast follower of the Lord Jesus until called away from earth to enter, as we hope, into the world of eternal glory. He had been in failing health for about two years, and finally, on the night before his death, suffered a stroke of paralysis, from which he never rallied, and passed away in about fifteen hours. He leaves a widow, to whom he had been married eighteen years, two children, three brothers and two sisters, besides the church and numerous other friends, to mourn, but our sorrow is not without hope; he sleeps in Jesus.

A. B. FRANCIS.

DELMAR, Del., June 10, 1912.

Mary Ellen Bavis, daughter of Peter and Nancy Borden, was born Jan. 20th, 1832, died June 4th, 1912, in her 81st year. "Aunt Ellen," as we all called her, was twice married, first to Coomer B. Martin, March 11th, 1852, who died forty-four years later, then to Elder Levi L. Bavis, Dec. 1st, 1901, who died April 6th, 1907. Two sisters survive her: Mrs. Sarah Darby, of Round Head, Ohio, and Mrs. Nancy Harness, of Jamestown, Ohio. In the summer of 1866 she professed a hope in her Savior, and was baptized in the fellowship of the Old School or Predestinarian Baptist Church called Caesars Creek, near Jamestown, Ohio, and died in the triumph of living faith. Sister Bavis, as long as her health would permit, was an active member of the church, and her home was always a home for her Baptist brethren, who will miss her. As a church we realize one of our active members is gone, one place is vacant; the community has lost a neighbor who was ever ready in sickness to lend a helping hand. Believing, however, that our loss is her gain, we bow in humble submission to the will of God, who doeth all things well. Sister Bavis made all arrangements for her funeral, requesting me to preach her funeral sermon, which I did to a large congregation of relatives and friends. May God comfort the dear ones who are left to mourn.

GEORGE L. WEAVER.

Philip Corneil Smith died at his residence in Ekfrid township, Ontario, Wednesday morning, March 13th, 1912, in his 60th year, after two months of suffering from paralysis. He was born in Caradoc township, Ontario, Jan. 26th, 1853, the son of William and Jane Ann Smith. He was married to Henrietta Switzer, June 20th, 1889, and to them was born one daughter, Jennie A., who is at home with her dear mother,

He leaves to mourn their loss, his dear companion and one daughter, Miss Jennie A., one brother, George, and many other relatives, who did all that loving hands could do for his comfort, but the time of his departure to leave this world of trouble and sorrow to be forever with the Lord had come. Although Corneil was not a member of the church, he had been exercised in his mind about twenty-five years, and was a regular attendant at our meetings for many years, and had no use for anything other than that which gives God all the glory. Often when we were visiting at his lovely home I have enjoyed listening to his exercises of mind, but he felt unworthy to go before the church. It was his great delight to talk of the Lord's power and the glories of his kingdom. We hope the dear Lord will comfort the mourning ones and sustain them by his grace.

Funeral services were held at his late residence Friday, March 15th, conducted by Elder J. M. Fenton, who spoke from Ephesians ii. to the comfort of many relatives and friends present. The interment was in the family plot in Longwood Cemetery.

Written by request. D. M. GILLIS.
MUIRKIRK, Ontario.

CHANGE OF ADDRESS.

WARWICK, N. Y., June 14, 1912.

DEAR EDITORS:—Please say to my correspondents through the SIGNS that my address is now Box 342, Warwick, Orange Co., N. Y., and oblige

GEORGE D. CONKLIN.

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

G. C. Jordan, Illinois, \$1.00.

M E E T I N G S .

THE Shiloh Old School Baptist Church, of Washington, D. C., holds their meetings on the third Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.
JOSHUA T. ROWE, Pastor.

FIRST PRIMITIVE BAPTIST CHURCH, at Mineral Wells, Texas, holds meetings the fourth Sunday in each month, and Saturday night before, in the meetinghouse, on Star Well Ave., Kidwell Heights. All lovers of the truth are cordially invited to meet with us.

SALLIE E. HOWARD, Church Clerk.

E B E N E Z E R O L D S C H O O L B A P T I S T C H U R C H , I N N E W Y O R K C I T Y .

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

11:00 A. M.

2:00 P. M.

To all who are seeking the truth, a cordial invitation is extended to meet with us.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m., in Kimmy Hall, No. 12 Third St., in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

Little Flock Predestinarian Baptist Church of southern California meets every third Sunday at 2 p. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

SPECIAL NOTICE.

(THIRTEENTH EDITION.)

The new edition of our Hymn and Tune Book, shape note, is now ready for distribution. The new edition of round note will be ready soon. Will those churches that are intending to get a supply in the near future kindly let us know as nearly as possible how many they will need, and which note? The price is 70 cents each, sent by mail postpaid, and six dollars per dozen, sent by express at cost of the purchaser. There will be sent with each book, upon request, without additional cost, a neat pamphlet of 30 pages, containing Rudiments of Music and graded lessons for use in singing classes, in connection with the H. and T. book. Send orders to Elder Silas H. Durand, Southampton, Pa.

ELDERS SILAS H. DURAND AND P. G. LESTER.

"Thoughts on Regeneration, the Spiritual Birth, the Christian Warfare and the Resurrection," is the title of a pamphlet of 58 pages, written by Elder H. B. Jones, of Winnsboro, Texas, and can be had of him for 25 cents per copy, five copies for \$1.00 or \$2.00 per dozen. Address, H. B. JONES, WINNSBORO, Texas, R. F. D. 6.

"SONGS IN THE NIGHT."

PRICE REDUCED.

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

All orders sent to me.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

THE APOSTOLIC CHURCH.

The ninth (the most important) chapter of my Church History revised and brought down to date. Scripture truth about the church, as stated by the greatest scholars of the world, and by the ablest Primitive Baptist ministers. Sixty closely printed octavo pages. The Church History, now out of print, was written and published to disseminate the truth, and was sold for two thousand dollars less than the cost, but through the kind appeals of Elders J. R. Respass, Wm. L. Beebe and P. D. Gold, in *The Gospel Messenger*, SIGNS OF THE TIMES and *Zion's Landmark*, this debt was paid by members and friends. The present volume, *The Apostolic Church*, will be sold at cost, or given to those wishing it and not able to buy it. Postpaid, ten cents a copy, or twelve copies for one dollar.

SYLVESTER HASSELL,

WILLIAMSTON, N. C.

THE EVERLASTING TASK FOR ARMINIANS.

By Elder William Gadsby, late of Manchester, England. Many thousands of these pamphlets have been scattered throughout England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to such a degree as to induce us to present to the public this edition which we will send (postage paid by us) to any post-office address in the United States or Canada at 5 cents per copy. Address,

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 80.

MIDDLETOWN, N. Y., JULY 15, 1912.

NO. 14.

CORRESPONDENCE.

THE ONLY WAY OF SALVATION.

“JESUS SAITH UNTO HIM, I AM THE WAY, AND THE TRUTH, AND THE LIFE: NO MAN COMETH UNTO THE FATHER, BUT BY ME.”—John xiv. 6.

DEAR BRETHREN:—I feel my inability, and take my pen with fear in attempting to write about such a subject as this, but my mind has been burdened with it for some time, and I feel that I must write such thoughts as the Lord may be pleased to present to my mind. There are many things which we should carefully examine in the consideration of the way, or plan, of salvation. We must consider what is not the way, as well as what is the way. The words which I have quoted are the words of the blessed Redeemer, just before he was betrayed into the hands of sinners to be nailed to the accursed tree. Even his disciples, who had been with him in all his journey in the flesh, did not know him in the true sense of the word. They knew him as the man Jesus, and felt that he had come to be king over the Jews, but any further than that they did not know him. They loved him, but they knew not why. He told them that they did not understand what he was telling them, but that

they would know hereafter. He would go away, but the Comforter, which is the Spirit of truth, should come, but he said, “If I go not away, the Comforter will not come.”

I wish to go back further than this, and say a few things as to what is not the way of salvation, but time and space would fail to tell the many things which might be said. We are told that God made man of the dust of the ground, in his own image, and that out of man he took a rib and made it a helpmeet for him, and that Adam called her woman, because she was taken out of man, and he said, She is “bone of my bones, and flesh of my flesh,” and for this cause “shall a man leave his father and his mother, and shall cleave unto his wife.” We read that God placed man in the garden, and commanded him, saying, Thou shalt eat of all the trees in the garden, but of the tree of the knowledge of good and evil thou shalt not eat, for in the day thou eatest thereof thou shalt surely die. We are also told that Adam was not deceived, but that the serpent beguiled Eve, and she gave to Adam, and he did eat. Thus they were a lively type of Christ and the church. Jesus partook of

flesh and blood for the sake of his bride. By one man's disobedience were many made sinners, so by the obedience of One many were made righteous.

But as we pass on we are told that God commanded Noah to build an ark, and have no record that Noah ever questioned the word of God regarding this matter, but built the ark according to God's direction, and when the flood came Noah and his family were saved in it. This, to my mind, is typical of the chosen family of God, chosen in Christ, and notwithstanding all the floods and storms and tempests which beat upon him while he was in the flesh, his church was safe, and none of them could possibly be lost. After the flood God commanded Noah to go forth and replenish the earth, and made a covenant with him that the earth should no more be destroyed with water, and he declared that he would set his bow in the cloud as a token that he remembered the covenant which he had made with Noah. The rainbow, as it is called, now brings gladness to the little child who does not understand its meaning as he looks upon it, and it brings gladness to them who understand also. This bow in the cloud is typical of that which is more important to the dear child of God; it is typical of the Sun of Righteousness shining forth in that dark and terrible cloud of the judgment of God against sin which overshadows us, when we feel that the floods will soon swallow us up. But when the fury of the storm is over, and we see the bow shining forth (the blessed Lord Jesus Christ), then we remember the covenant which God made, and with Noah rejoice once more. Yes, the little, weak and fainting ones, who feel themselves to be nothing and vanity, and that they know nothing of the Savior as they ought, and

that they are ignorant of the things which pertain to the kingdom of Christ, rejoice when they see the bow in the cloud. Then we read that the Lord called Abram, saying, Get thee up into a land that I will show thee. Did Abram say, No, I will not go? On the contrary, he arose and went into the land which he knew not. Now is not this the experience of all the children of God when called by grace? They arise and go into a land they know not of, for no man by nature has ever known anything about that land which the child of God is called to pass through. But the Scripture says that it was by faith that Abram left his own land, his own country and friends, and went into that strange land. Thus it is with all who are called by grace. What is the land that we leave? Do we have to load our goods on the train and take up our abode in some other State or country to go out of this land into the other? No, no; but when the Lord speaks in the language of our text, saying, "I am the way," we by faith do leave our own country (this state of sin) and all worldly pleasures. We are loosed from them as Peter and James and all the disciples were. They did not stop for anything, but immediately followed him. So we do not leave our occupations, but do leave all that we have before enjoyed, and seek to follow him. We may have been fond of games, such as card playing, dancing, and many other worldly amusements, or we may have been profane, but when the call by grace comes, and Jesus says to us, I am the way, follow me, we will be made willing to leave all these things behind. It may be that the same serpent that beguiled Eve will try to beguile us by saying, O, there is no harm in these things, or we may be almost tempted to

despair at times, and still go on, leaving these things behind. Like Abraham, we may feel at times that it is impossible for His promises to be fulfilled in us, but still we are not willing to go back in that land from which we have come. We become very impatient at times, feeling that the Lord has forgotten us, and that he will be gracious no more, but still he gives grace to help us in every time of need. God's promises to Abraham were fulfilled in his own time; the promised seed was given in a mysterious way. His dealings with his spiritual people are mysterious, too. Jacob deceived his father, Isaac, that he might receive the blessing; not knowing for what purpose he was doing it, but it was according to God's purpose that he should have the blessing. We read in the word of God, "The children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand." It was said to the mother, "The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." See how God makes choice of his people. They do not have to be at such an age that they may know good from evil, and choose whether they want Christ to save them or not, which is the doctrine of the Pharisee, and of all religious sects who set forth salvation by the works of the creature. O what a weak savior that cannot save a man unless the man will let him. Dear readers, if you were in a drowning condition, unconscious, and just ready to sink, and one should stand on the shore, saying, I will save you if you will just let me, would you be saved or drowned? This is the most absurd of ideas. I hope I thank God that I do not believe in such a salvation, or in such a savior. If I know my own heart, I be-

lieve in the God who is able to save to the uttermost, and who needs not the help of man in the salvation of sinners. Why were the Israelites led safely through the Red Sea, and the Egyptians drowned? Because God had chosen Israel as his people, in order that they should show forth his praise.

Now a few words about the law that was given to the children of Israel by Moses from Mount Sinai. It was given that the offense might abound. If there were no law in the State in which we live, there could be no transgression; we could kill, steal, or do anything else, and it would not be transgressing, because there would be no law to sin against. The children of Israel were just as corrupt before the law was given as they were afterward, but they were not sinning against the law, because the law had not been given them. But the law was given. What for? Was it that man should do what the law commanded and thereby obtain salvation or eternal redemption? No, not in the least, but that the offense might abound that they might know what sin was, and that the children of God in all ages might learn the important lesson that by the deeds of the law shall no flesh be justified. If righteousness could have come by the law, surely righteousness would have come that way. Not one or all of the burnt offerings or sacrifices offered under the old covenant could make the comers thereunto perfect, yet the sinner, when the Lord calls him and shows him his vile and corrupt nature, flees to the commandments of the law which were written on tables of stone first, and goes to work to obey and to cover his wickedness, but he makes just as miserable a failure as did Adam and Eve in the garden when they sewed fig leaves together.

Dear readers, did you ever resolve to keep any commandment of the law which you did not straightway break in thought, word or deed? I believe not. This is not the way of salvation. Perhaps you have not heard the gospel preached, and perhaps if you live where there are any Old School Baptists some one has told you that they are dangerous, because they preach that it matters not what a man does, if he is one of the chosen he will be saved anyway, and you think, Well, I will not go to hear them. Such as these will tell you, Just pray and go to the mourners' bench, or come forward and be confirmed, or come up and take the hand of the minister and be baptized in a pool of warm water, and then go on and help support the pastor and the missionary, and all charities, and all will be well with you. Perhaps one will join in with them, but pretty soon he will find that he is not in the right place, and that he is not in the Father's house; that he is only a boarder or a hireling, and that the food does not suit his appetite, and will begin to long for some food, and would fain eat of the husks that the swine do eat, but finds that he cannot even do that. He sees others eat their fill, but there is no food for him. Truly he will then say, This is not the way; this is not salvation, but starvation. These people all fill the place designed for them, for the Lord has said, There shall be false teachers, and they shall cry lo here, and lo there is Christ, and were it possible would deceive the very elect. Thanks be to God, this is not possible. Now after being brought to the point where you are starving, and there is no comfort in what they say, and neither in the law of ten commandments, what then? Then you will give up in despair, but just then you will be led to the

house of the Lord. Now for the first time in your life, in some peculiar manner you will hear the gospel proclaimed, and will be made to say with Jacob, "Surely the Lord is in this place." Then you will hear Christ saying, "I am the way, and the truth, and the life: no man cometh unto the Father but by me." Now you will say, Surely this is the only way of salvation. Jesus must needs go away that the Comforter might come; for it is said that without the shedding of blood there is no remission of sins. Therefore he came down to earth, was clothed with flesh, that he might fulfill the law for us. He was the only man that ever lived upon earth that did or could keep the law; he said, "I am not come to destroy, but to fulfill," and it was through the offering up of himself that he brought salvation to his people. He said, "I am the resurrection and the life." What more could he have said? In the beginning of this chapter he said, "Let not your heart be troubled: ye believe in God, believe also in me." He is the way; all other ways about which man talks are like chaff before the wind, but his words are true; he is indeed the only way of salvation to poor, dying sinners. He said, "I am the truth." We are told that his word is truth. Jesus is God with us, and all that he said is truth. And he is the life. What a comfort this is. We are told that this is life eternal, to know God and Jesus Christ, whom he sent; and he said, Because I live ye shall live also. Our lives are hid with Christ in God. None can come unto the Father but by him, therefore this is the very way of salvation, and there is no other way under heaven given among men whereby we must be saved.

Your brother,

JOHN L. HASTINGS.

DELMAR, Del., May 7, 1912.

RATCLIFF, Ky., Dec. 31, 1911.

MR. RUFUS KENDALL—DEAR FRIEND, AND I HOPE BROTHER IN CHRIST:—It has been in my heart for some time to write you, so I will now make the attempt, asking you to bear with me in the liberty I am taking. This portion of our dear and blessed Lord's word to his disciples is very sacred and sweet to me: "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."—Luke xi. 9, 10. I cannot hope to reach the depths of this thought; it is beyond the search of the philosopher, the scientist or the theologian, yet the charm of the subject is ever attractive and impressive, so that I am lost in wonder. There is nothing so important to us as the name of God, yet he is not in all our thoughts. In nature the Creator is but dimly conceived, as a far off personage, so little and so feeble that he is only feared as a mysterious and yet a dreadful being, whom some consider to be so inferior to themselves that they trust in themselves, and worship the creature more than the Creator; in their conceptions they do not know God, but if God ever once reveals one quickening ray of his omnipotence and glory to their gaze, their trembling souls will be so transported into reverence for him that no language of theirs can describe their change of estimation concerning him. In the chapter from which our subject is taken one of his disciples said unto him: "Lord, teach us to pray. * * * And he said unto them [that is, to his disciples], When ye pray, say, Our Father which art in heaven," &c. How can any but the children of God in truth call God their Father? If he is indeed

our Father, it is because our spiritual, immortal or eternal life was with and in him from everlasting, and because he hath of his own will begotten us by the word of his power, and we consequently born again, not of corruptible seed (as in our natural birth), but of incorruptible, by the word of God, which liveth and abideth forever. To such gave he power to become the sons of God, even to them that believe on his name, who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God; these are the children of God, and God is their Father, "for as many as are led by the Spirit of God, they are the sons of God."—Romans viii. 14. To be a son or child of God, and entitled to the blessed privilege of calling God Father, is to be begotten and born of God and have the Spirit of Christ, for if any man have not the Spirit of Christ he is none of his; he must possess the Spirit of Christ, and only by that Spirit, and through that Christ alone, can any man have access to God, for Jesus expressly says, No man can come unto the Father but by me. All of God's children are taught of him, and every one that is taught of God cometh to Christ. While no man cometh unto Christ except his Father which sent him draw him, and none that cometh to him is cast out, it seems to me that he was teaching only such to pray as are by the spiritual birth qualified to worship God in spirit and in truth, by praying with the spirit and with the understanding also, for God is a Spirit, and can only be approached in spirit through Jesus Christ our blessed Lord. We know not what to pray for as we ought, but the Spirit helpeth our infirmities and maketh intercession for us with groanings which cannot be uttered. This intercession is made according to the will of God. To such

as are born of God, and led by his holy Spirit, and are humble followers of the meek and lowly Jesus, is the distinguishing name or appellation, disciple of Christ, given in the Scriptures, for except we follow him we cannot be his disciples. He said, But then are ye my disciples indeed, if ye do whatsoever I command you. Are any so dull of understanding as to believe that these words can, without violence, be applied to those to whom he had said, Ye shall seek me and ye shall not find me; ye shall die in your sins, and where I am ye cannot come? It is Christ from heaven that speaks, it is the voice of him who called the world into being, who spake and it stood fast, commanded and it was done. There is power, majesty, grace and salvation in his words, for he said: "The words that I speak unto you, they are spirit, and they are life," and when his word goeth forth out of his mouth it shall not return unto him void. Now what does he here say to his disciples? "Ask, and it shall be given you." The disciple in asking virtually acknowledges his need of that for which he asks, and his whole dependence upon God to supply his need; he acknowledges that the name of "Father" is a hallowed name, expressive of divine or vital relationship, and that he has faith in his Father which is in heaven that he is able and willing to supply all that he is led by the spirit of prayer to ask for. Not all that our fleshly lust may desire or prompt us to ask for is pledged to us in this sacred text, as we sometimes ask amiss for things to consume upon our lusts, and we receive not. God in great mercy withholds from us such things as would be injurious to us; but what we are here taught by Christ to ask for in spirit and manner and form as expressed in the context, from the second

to the fifth verse of this chapter, is the spirit of that submission which says, Thy will be done, as in heaven so in earth, when looking to God day by day for daily supplies and spiritual support, and when cherishing the same spirit of forgiveness to our enemies that we ask God to bestow on us: "And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."—Mark xi. 25, 26. This last quoted Scripture may explain to us why many of our prayers (which are natural) are shut out, especially when we are desiring that God should crush our enemies and lavish his gifts upon us and our friends. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."—Matt. v. 44, 45. If God only forgives us as we forgive those who have done us wrong, how careful ought we to be to forgive. Do we mark iniquity against our neighbor, brother or fellow-being, and ask God to blot out our transgressions? If so, how vain are our prayers. Do we ask God to be merciful to our unrighteousness, and remember our iniquities no more? Then let us not seek revenge on those whom we deem our foes. The word and Spirit of God must teach us what to ask for, and how to ask, and in what spirit, and in what name to approach our heart-searching God, and thus directed we shall ask and God will hear, and we shall receive all that we ask, for the Spirit of truth and holiness will not lead us to pray for anything that God will withhold from them that walk uprightly.

“Seek, and ye shall find.” Seeking not only implies a desire to find a cherished treasure, but also such qualifications as blind and dead men do not possess. To seek is to look or search after something that is hidden, and in order to seek we must have life and sight; but until quickened by the Spirit we are both dead in sin and blind to everything of a spiritual nature. Except a man be born again he cannot see the kingdom of God, and that is the very first thing the children of God are commanded to seek for. “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”—Matt. vi. 33. All that we should seek is the kingdom of God and the righteousness of God. These we need, for under no other government can we be happy or at home, and in no other righteousness can we be holy and acceptable to God. But as the kingdom of God is spiritual, the natural man cannot see it, for it is spiritually discerned. In that holy and blessed kingdom we should be but aliens and strangers, unless qualified for fellow-citizenship with the saints by the righteousness of God in Christ. To seek to be popular in the religion of the world, seeking only our own glory and honor by the works of our righteousness, requires no new birth, no circumcision of the heart, for the world will love and recognize its own, but to seek successfully the kingdom over which our blessed Jesus presides, and the righteousness of God, without which we can in nowise be saved, requires that we shall be of God in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption.

“Knock, and it shall be opened unto you.” This familiar figure presents the prayers of the saints of God as knocking

at the door of mercy; as the weary traveler would gain admittance into the house to rest and have food and comfort, approaches the door and knocks for admittance, and as the child would come into his father's house and mingle with the children, and with them participate in the provision and comforts of the family, so the heaven-born child of God seeks the church of God and approaches the door of the sheepfold and knocks (he would not climb up some other way). This kind of knocking never fails to meet or receive the happy response, Come in, thou blessed of the Lord, why tarriest thou? Arise, and be baptized. Or if we apply this figure to our knocking at mercy's door, the result is certain, for God himself has promised to open the door to all such. This is attested by all the children of the house of God, for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. What child of God has ever been turned empty away when asking supplies at the throne of grace with the spirit and with the understanding and in the name of Jesus? Not even Jonah when in the belly of hell was unheard, his face turned toward Jerusalem, and when we knock at the door of mercy how consoling is the assurance in the text: To him that knocketh it shall be opened. The subject affords great consolation to the humble, tried and trembling children of God, who feel that they have nothing in their hands to bring as an oblation or offering to God to procure his favor, but are unworthy to pronounce his sacred name, hungry, thirsty, naked, destitute and helpless. Jesus bids them come approach his mercy-seat, come boldly to the throne of grace to ask mercy, and find grace to help in every time of need.

I have written what seems to me to be set forth in the text, and submit it to your careful consideration; that you find some comfort in it, and that God be honored and his name glorified, is my humble prayer. Give my regards to your wife and reserve a liberal share for yourself.

I am yours to serve in gospel bonds,
J. E. THORNBURY.

NORTH BERWICK, Me., Feb. 12, 1912.

DEAR BRETHREN IN CHRIST JESUS:—The following letter from our daughter, Ruth A. Spittler, which I send for publication in the SIGNS OF THE TIMES, speaks for itself.

FREDERICK W. KEENE.

CHICAGO, Ill., Feb. 13, 1912.

DEAR PAPA AND IRENE:—We expect to hear from you by to-morrow morning, and will hold this letter until then; however, since my dear little one is asleep I will begin writing; I cannot accomplish much when he is awake. We have been talking of our experiences in the past and the present, and afterwards sang together some hymns. We were singing, "O, Lord, how lovely is thy name," when the thought came to me, It is a wonderful thing to have Wesley here by my side, not only my beloved husband, but my brother. We share our joys and sorrows spiritually and naturally. It is wonderful, too, to be able to talk of God and sing of his goodness, to worship him; "no change of mind our Savior knows," how different from us! And yet Wesley and I, just we two, we are a church of God. Why do we pine because we cannot meet with others? "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." That command is to Wesley and me. I said

most of these things to Wesley. He instantly acquiesced and saw the beauty of the thought that we are a church of God. We have prayed and despaired, and prayed again for a "church" in Chicago. Cannot God use the two as well as the three gathered together in his name as the nucleus of a congregation devoted to his worship? Our hearts were so filled with the beauty of this belief and the felt presence of Christ that we agreed with each other to put apart Sunday mornings and afternoons to his worship, also Wednesday evenings. Whether or not others come we will try to worship the Lord in the spirit of holiness, not because we are so good, or so spiritual, but because we must have him. One thing we have truly desired of the Lord, that will we seek after: that we may dwell in the house of the Lord all the days of our life, to behold the beauty of our Lord and to inquire in his temple. In such a condition we can fear nothing, we can be anxious over nothing; though an host should encamp against us our hearts shall not fear; for in the time of trouble he shall hide us in his pavilion, in the secret of his tabernacle shall he hide us. He shall set us up upon a rock. Sacrifices of joy, praise unto the Lord, are these duties? Call them rather most blessed privileges. When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek, with joy and trembling adoration of his goodness in thus holding out the golden sceptre, for had we not permission to enter his presence are we not presumptuous as Queen Esther? Yet Jesus Christ has made the way open; he broke down the middle wall of partition, through him, the gate of the fold, we may enter in and find rest, and go out and find food. How do we come? Weary, sore, torn by wild beasts,

well-nigh spent, scarce able to crawl to the gate, bleating in a poor, sick way, with the burs and thorns and filth of this world wounding and vexing us. How graciously the tender Shepherd cleanses us, pours oil upon our wounded heads, prepares food for us! Did we indeed crawl to the gate? Did he not come out in the wilderness for us, there where we wandered, bereft of hope and comfort, unable to find the way back? How soon when within his fold again do we forget the despair and anguish of the barren weeks and months. How we sit infinitely low at Jesus' feet, leaning on him again. "Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies." We can be of good courage, can wait on the Lord, when he gives us the power, not otherwise. Perhaps it has been with us as with the two disciples who journeyed to Emmaus; they talked together of all the things which had happened, they did not understand them, and as they walked they were sad. Then the Lord himself, whose dear presence they so desired, drew near and went with them, but their eyes were holden that they should not know who he was. After their eyes had been opened and they realized who had been their companion, they said one to another, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

I was reading the other day in John, the seventeenth chapter in particular engaged my thoughts, especially the fourteenth to the eighteenth verses inclusive. "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." What is "thy word?" Surely it is found in Christ's own sermon on the mount. The beatitudes—what precious

assurances they are to the believer, what a source of contempt they are to the world. The commands in the latter part of the fifth chapter of Matthew, concerning the non-resisting of evil, the giving freely to him that asketh, the loving one's enemies—how contrary to the express teaching of the world, which still believes in an eye for an eye, a tooth for a tooth, whose wisdom dictates that one be prudent concerning the giving to him that asketh, which cannot love its enemies. Lay not up for yourselves treasures upon earth. I wonder how many, even of the children of God, are enabled to keep this word of God: Take no thought what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on. Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Sheer nonsense, says the world, such a doctrine would cause shiftlessness to reign everywhere; there would be no business, no commerce, no buying of land and houses, no savings-banks. Nonsense! God's word is not pleasant to the unregenerate, though they profess to love the Bible and to be "christians." "The world hath hated them." A brother dear in Christ was arguing one evening here that it was not necessary to shun what we term worldly men and women, and refuse their company and society, and to take advantage of the really good things they can do for us. Business success, social popularity, could never be gained by us if we were going to pursue this course. By our seeming to make ourselves appear religious we would bring the very cause of Christ into disrepute. The attitude of our people in general, for instance, toward harmless social gatherings, business associations, benevolent secret societies of the nonreligious kind, this atti-

tude had not been for their good, but had caused many well-wishers even to avoid their meetings and scoff at Old School Baptists. When I quoted, Come out from among them and be ye separate, and, The world hath hated them, he perceived a difference between the literal meaning of the words and their application to us. The world hates our doctrines, he maintained, it does not necessarily hate us. I replied that Christ's words read not thy doctrines, but them. Indeed, the world does hate our doctrines; it hates us, too, just inasmuch as we are enabled to fulfill those doctrines. True, business success and social popularity may never be ours, but what child of God lying low at Jesus' feet wants them? Does he not rather abhor the thought of such things influencing his conduct? Yet even by believers I am counted fanatical because I can but believe in the actuality of Christ's commands to us. It is true (I am the first to confess it) my life falls so far short of obeying these commands that it seems an act of hypocrisy to profess to believe in them and to follow them, yet before God I can say, Thou knowest all things; thou knowest that I would love thee, that I would be found perfect, walking in all thy commandments blameless. Wretched as is my life most of the time, I would not exchange the fierce striving and struggling against, as it seems, the very ocean of sin and worldliness I find about me and in me, for the dead indifference of some. I would rather cry out of the belly of hell to my God than be found in the palace of a king in company with those who do not fear God nor eschew evil.

"Compared with Christ, in all beside
No comeliness I see.
The one thing needful, dearest Lord,
Is to be one with thee."

I have been much drawn to Christ

since Sunday in a way that causes me to know that he is with me. Though to-morrow he should hide his lovely face, yet he has been with me and comforted me by the way.

I will close now, although I may add a postscript to-morrow when the expected letter arrives.

Your letters have come, and were most gladly read. Until a few days ago I have been very lonely since mamma went away; one evening when Wesley was working overtime I could not endure it, and telephoned him to come home, yet since the experience I have mentioned in this letter I have felt no loneliness. How can I if the Greater than Wesley is with me, Jesus Christ? I have begun reading the "memoir of Ebenezer Wilms-hurst," and have found much comfort in the account of his experiences, that of his conflict of soul concerning his place in God's house was especially refreshing. Wesley was saying last night that nothing so revived one who had been barren and indifferent as to go to meeting and hear some poor, trembling soul try to tell how Jesus had saved him, and given him the irresistible desire to be numbered among his visible church. That is true, and reading of this young man's experience brings back to me not only remembrance of my first exercises of soul, but the consciousness that Jesus is even more my Savior now, for do I not need him more? "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." I thought I had passed through some of the worst trials one could pass through and live before I was married, since then my way has been so hard, my warfare so hopeless, my chains so heavy, that what came before seems a trifle when I look back upon it. It has not been Wesley's

fault. Ah, no, no one but myself knows how tender, how loving he has been; my impatience and rebellion can be matched only by his patience and sweetness of soul. He has yearned and prayed for my happiness and deliverance from nervousness and bondage of soul with which I have been afflicted; he has constantly helped me in a thousand ways, as no other person could do. He, too, has been in bondage of soul, though not sick as I have been in nerves and mind, and we have spent nights weeping and praying together. Lately he has been saying that he could but feel that the trial I have been passing through was not one of my fault, nor his, but one of faith, that God might make us both chosen vessels, to glorify him, as we so passionately desired and prayed when we were united in marriage. From the first indeed our acquaintance was like that of no two people I ever met. The wonder of our meeting, the complete knitting of soul those first two days, all the subsequent events, have certainly shown that God purposed our union. We often expressed the thought in our long correspondence that we might, when married, more perfectly serve the living God, that natural pleasures might never be primary, always remembering by whom we had been brought to know each other. Have we not daily desired the constant presence of our Jesus? Have we not endeavored to worship him and serve him, to crucify our flesh and the lusts thereof, that he might dwell with us? And yet it has seemed as though we were outcasts, that our very efforts to live to him have brought upon us no reproach and enmity, and have not glorified his name either. That prayer of Wesley's that we might frequently pray together in sin-

cerity; after all, what can make one pray but need? But we did not dream of our prayers being answered in this way. We prayed that we might share His cross, and when it was reached out to us it lacerated our hands. O, I see now how it has been for our good, this trial of three years—three years of mutual love and mutual suffering!

“With mercy and with judgment
My web of time he wove;
And aye the dews of sorrow
Were lustered with his love.
I'll bless the hand that guided,
I'll bless the heart that planned,
When throned where glory dwelleth
In Emmanuel's land.”

Ah, “now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.”

“A little revival in our bondage,” that is all, I know. If we could always be thus happy in Jesus the earth would seem indeed an Eden, the flesh pleasant. Such is not our destiny; we must learn that we are but pilgrims and sojourners here, that this is not our country, but that we seek for a better, that is, an heavenly. O may the Lord continue to be gracious, that we may look upon his beauty, may adore his goodness, may desire his purity, may worship him altogether, knowing no other God, no other life. May he enable us to say, Our times be in thy hand. Whatever thou sendest, O teach us thy will. Let us be willing to be altogether abased, reproached and scorned for thy precious name's sake. Let me count nothing of any value but thy presence.

I must close. With love, my dear ones,
I am,

RUTH.

HAMPTON, Iowa, May 7, 1912.

DEAR BROTHER CHICK:—It has been a long time since I last wrote you. I have often thought of you, and all the brethren, and of the many good letters written and published in the SIGNS. I have enjoyed sweet comfort in reading them, especially the editorials; all have been good. It has been some time since I have written an article for publication, as there are so many who can write more ably than I. I am so dark in mind with regard to spiritual things I fear that I never knew anything about them. Dark clouds hover over me, and I scarcely see the light. I look back over my past life, since, I trust, the Lord called me by grace, unless I am a poor deceived mortal, and recall the crooked paths I have trodden, the sore trials through which I have been called to pass during the fifty-eight years since I professed a hope in Jesus and was received as a member in the Old School Baptist Church. For over forty years I have been trying to preach the unsearchable riches of Christ. At this late hour of my pilgrimage here in this tabernacle of clay I am still unable to see one good act I have ever done. I will soon be seventy-two years of age, and it is still true with me that sin is mixed with all I do. I have no righteousness of my own. "O is there any one like me?" "Am I his, or am I not?" Did you, dear brother, ever feel like this? Yet I do know that I have a love for my brethren that the world knows nothing about. I love God and his people, I love to meet with them and to hear them talk of the things of the kingdom. I do know there was a time when I had no love for them or for the kingdom of God; I never can forget the change that, as I sometimes hope, took place with me when the burden left me and caused me

to praise his holy name; everything in nature even seemed to be changed. I thought at that time I would always be praising him for his goodness to me, a poor sinner. But alas, soon I was made to doubt. I tried then with all the power I had to get the burden back, but I never did. I mourned over it and prayed over it for many weeks, and then my Jesus appeared again, and from that day to this hour I have sometimes been on Pisgah's mountain and sometimes down in the valley. This has been the way which I have trod.

Dear brother Chick, I will leave this for your judgment. Tell me, is it thus with you? I have passed through many sore trials since I wrote you last: my wife has been almost entirely blind for the last three years; there were cataracts on both her eyes. Last January she was operated upon, and it proved a success; she can now see very well again out of one eye, so she can do the housework. For more than a year she could not tell one person from another. I do feel thankful to God and render praise to him that she can see again. The doctor at first gave us but little hope. She is nearly seventy years of age. Now in writing to you I have described my darkness of mind in spiritual things, and will close this poor letter. I hope to hear from you soon, if this is worthy of an answer.

Will you please give your views through the SIGNS upon Solomon's Song, first chapter, eighth verse? What are the kids beside the shepherds' tents who are there to be fed? I have no light upon it.

Yours in love,

E. A. NORTON.

[IN reply to the request contained in this letter from brother Norton we will

simply call attention to the fact that under the law of Moses the clean animals numbered among them goats and kids, as well as sheep and lambs. Goats were commanded to be offered in sacrifice, as well as other clean animals. They were also clean for food, as well as sheep. Jewish shepherds possessed flocks of goats as well as of sheep. In Ezekiel xxxiv. the people of Israel are said to be composed of classes of men resembling great and strong goats, and tender lambs and sheep; some among them had waxed proud and rich, and had come to oppress others who were weaker, and the prophet compares the one to goats and the other to sheep, but both were Israelites. In the parable of the sheep and the goats, the Savior sets forth by one, those who are his own, and by the other, those who know him not, and whom he does not recognize as his, but this does not destroy the fact that under the ceremonial law both were clean animals. In the text to which our brother has called attention, the meaning would be just the same had the language read, Feed thy lambs beside the shepherds' tents, and it seems to us that the thought is for all who love the Bridegroom, and desire his presence, to abide by the places where the undershepherds care for the flock over which the Holy Ghost has made them overseers. Christ, the bridegroom of their souls, makes his presence manifest in his churches, where the word is preached and the ordinances of his house are administered. Whatever may be committed to our care under this chief Shepherd will be best cared for beside the tents of the undershepherds. It is through the administration of his word and of the ordinances of his house that we grow in grace and knowledge. The graces of the Spirit, and this knowledge

of him, are the kids that are to be fed by the tents of the shepherds. We suggest these brief thoughts in reply to brother Norton.—C.]

DUNNINGTON, Ark., May 5, 1912.

DEAR BRETHREN EDITORS:—I have been reading Elder Chick's reply to the request of brother Ward regarding Proverbs xxi. 9, and it is full of comfort for me. I have been wanting to write you ever since, but have felt that any one so little as I am should not attempt to write to others who are so able as you all seem to me to be; but I feel like writing any way, and cannot help it. When I get the SIGNS, I look through it for the editorials of Elder Gilbert Beebe of long ago. It seems to me that he was blessed with a double portion of God's Spirit.

Now as to the text or subject above mentioned, I will say that I do not wish to detract from what Elder Chick has said upon the subject, for his words are full of comfort to me, neither do I wish to criticise in the least, but I feel that the subject is not exhausted, neither will it be when I get through, but I want to say a few words upon this subject, as it is one of the first Scriptures that I ever had any knowledge of, if indeed I have any knowledge of them. "It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house." Why? Well, what of the brawling woman? She is contentious, fretful, ill-natured, quarrelsome, and wants to rule the house according to her deceitful nature; her love is only momentary. This is so much the case that the man, who is of a quiet disposition, is hampered, and eventually his joys in life are destroyed, and he becomes a slave. This is true in nature. Though she be in a wide house, and it matters not how wide the house

may be, he cannot escape this troublesome woman, and the man soon wants to be away in some lonely spot, even the corner of a housetop, away from the noise of this woman. It may be that she loves him, but she loves to have him around so she can feed her disposition, which is to crush out the life of peace and joy which he desires to have. But this is a figure of another woman which rode upon the scarlet colored beast; this woman appears to be living in comfort and ease, and is dressed very finely on first sight. She has many colors to suit all sorts of eyes except pure ones. Her views upon dress are broad enough to take in the whole world; she has a wide house, and plenty of room. You will hear this woman boasting of a doctrine broad enough to take in everything; the house is wide. I thought of caring for this woman once, but upon investigation I found that her dress had too many colors, so I thought, as did Solomon, that it was better to dwell in the wilderness than to dwell with a brawling woman in a wide house. Why is it better to dwell in the corner of a housetop? I dwelt there eighteen years nearly. Well, there must be a house built before there can be a corner to dwell in. "Every house is builded by some man; but he that built all things is God." "Howbeit the Most High dwelleth not in temples made with hands." "Except the Lord build the house, they labor in vain that build it." But why is it better to dwell in the corner of a housetop? Well, the stone that the builders rejected is become the head of the corner, the chief corner-stone. He is the head of the family. The head of the woman is the man, and the head of the man is Christ, so Christ has become the head of the corner. To dwell then in the corner of the housetop is to dwell

nearer the love of the Son of God, and it is better to dwell in his love, his mercy, his joy and his happiness, though he be in the corner of the housetop, than to dwell with a brawling woman in a wide house. I think that this Scripture applies to a child of God who has not united with the church. I may be wrong, but some of them are, I believe, captivated by this wide house. There are times when this woman cleans up and puts on this apparently nice dress, puts things in order, collects a lap full of green gourds, makes a mess of pottage and begins to eat. In this section they generally begin as soon as crops are laid by, and continue until cold weather. They get warmed up by this strange fire, and seem to be very religious, but there is no food for a child of God in it, yet some of them are there starving; they have been captivated. I have been through some of this. So when you question the authority of some of these practices they say you are too tight laced upon religious principles. So it is better to dwell in the corner of a housetop than with this brawling woman in a wide house, because we feel to be near the love and fellowship of the blessed Son of God. These same builders refused the blessed Jesus, and he became the head of the corner. If they refused him, they will refuse his people also. If then, we can find a body of people preaching and practicing the doctrine of God our Savior there will be rest, and if he be our Savior, it is evident that we need a Savior. God's people need a Savior, and they have one, too. "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." If we cannot find a body of people who preach and practice this doctrine we had

better dwell alone. This is so, because when we are alone in a wilderness, or in the corner of a housetop, we have the felt presence of the dear Redeemer. I have shed tears of joy at such times, when I thought I was the only one on earth who felt to be a great sinner in the sight of the holy and just God. Again I have been in these wide houses, when others would get drunk, as it seemed to me, upon the blood of the saints, and it was all as the brawling woman to me. I found no comfort there and no food for my soul; I was just starving, and without the faithful Shepherd I feel as though I should have died. Many of us have felt this way. One aged sister said to me last year that she thought she was all there was left. So Elijah felt, and they sought his life, but there were seven thousand even then who had not bowed the knee to Baal. Paul said, Even so now there is a remnant according to the election of grace.

But lest I weary you I will close. I have only offered these views, and have no desire to be wise above what is written, neither do I desire to be exalted, but rather abased, for I feel that this is the most appropriate place for me. Please cast the mantle of charity over this. May God bless you all.

Yours for the truth's sake,

WILLIAM H. EUBANKS.

SOUTHAMPTON, Pa., April 16, 1912.

DEAR BRETHREN:—I send you a letter from sister Annie L. McColl, who was baptized in the fellowship of this church two years ago. She was then about fourteen years old. Her mind seems to have been led much, for these two or three years, in the contemplation of the order and beauty of the church, and to have been filled with a longing

desire to meet with the brethren, and to sing and worship with them in the assembly of the saints. I think this letter will be of interest to the brethren.

Your brother in hope,

SILAS H. DURAND.

WINNIPEG, Manitoba, April 7, 1912.

ELDER SILAS H. DURAND, AND THE CHURCH AT SOUTHAMPTON—DEARLY BELOVED IN THE LORD:—It is Sunday evening, and I want to write just a few lines to let you know how much I have been thinking of you all lately, especially this afternoon. O how I wish I could be with you at our church meeting. It seems almost unbearable when I think of the many times you all meet together when I am not in your midst. To-day Mr. Smallbone, a member of the Strict Baptist Church, came over to see me, and I do feel thankful that the gracious Lord saw fit to have us meet together in his name. O how great are his mercies, that this wonderful privilege should be shown to me, the most unworthy of all his children, if indeed I have any part in him. I have been brought so low since I last saw you all, two long years ago, and have often wondered whether I have not deceived the church, and have been taken in by mistake. But I am thankful that my faith is being tried, and that I am led to see that in myself dwells no good thing, for the Lord has said that His strength is made perfect in weakness, and my one desire is to be kept at his feet in humility. I have often felt that my prayers are an abomination to the Lord, and the words die unuttered on my trembling lips. I am afraid to cry out to him in my troubles lest he in his anger should cast me off forever from him; but it gave me some comfort this afternoon when our dear brother said

that the prayers of the Savior were sure, and all his utterances were heard and answered by the God of all grace. O if I were one of those for whom he prayed (John xvii.) all would be well, but what am I that I should even dare hope for this great blessing? I am but a worm, and am not worthy to come into the presence of the least of his little ones. But O what would this life and all its vanities be to me if the fellowship of his dear children was withdrawn? Surely, "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." I think that the eighty-fourth Psalm is beautiful. O how my soul hungers for the preaching of the gospel, but I know that the will of the all-wise Jehovah is best, and I wish to be submissive to his will, and learn to kiss the rod, for how sweet it is to know that the Lord chastens those whom he loves. All my ways are in his hand, and I am thankful it is so, for without him I am nothing, and how far would I stray from the paths of righteousness.

O, how precious are the letters I receive from the dear ones in my home church! I only wish I could be more worthy of them, but I know that there is nothing in me to merit esteem, and it is only through him who is my righteousness.

This is a very worthless letter, so full of self, "that legal thing and base," but when I speak of the power of God and his mercy and righteousness it is so far above me that I am drowned in the depths of that great love which is beyond all human understanding. It is a wonder to me that I dare to address this letter to his dear children, but I do want you all to think of me, a sinner, who has strayed far from the strait and narrow

path leading to eternal life, and pray that I may be kept by his power, though I am far from the shelter of his holy sanctuary.

With dear love, in christian fellowship, I am, I hope, your most unworthy little sister,

ANNIE L. McCOLL.

P. S.—Now, dear pastor, if you do not think this is fit to be read at our church meeting, cast it aside, for I do not wish to intrude. I think this is the first attempt I have made to write to the church, and all I desire is to tell how much I think of you all meeting together in the name of our dear Redeemer, and pray that his blessing may rest upon you. I am far from the church I love, but I know that he can strengthen me to bear whatever trials he may cause me to pass through. I received your letter, and will try to answer soon, if the Lord wills.

A. L. M.

WAVERLY, Pa., May 14, 1912.

DEAR BRETHREN EDITORS:—The inclosed letter of sister Mertie Andrus is at your disposal, to publish or not. I feel that it would be of great encouragement to many poor doubting, fearing souls who read our family paper, the SIGNS. I have known her for nearly forty years, and can say that she is a good christian sister, and is highly esteemed by her brethren and sisters at Brookdale, Pa., and Otego, N. Y.

Yours as ever,

D. M. VAIL.

BINGHAMTON, N. Y., March 7, 1912.

ELDER D. M. VAIL—DEAR BROTHER:—I have been thinking for a long time of writing you and telling the little experience I have, if I have any. To commence with, my first remembrance of life came with the knowledge of death. In some way my oldest brother, John, next

older than I, got me to understand. I think I could not have been more than six or seven years old. I can remember no impression except living, and that I had to die. As I grew older I think I must have had a dread of death, for when playing with schoolmates suddenly I would think, I have got to die, and I would think, How willingly I would give up life if I only knew I would be happy after death. Time passed, and I must have been twelve or more years old, when often after retiring nights my pillow would be wet with my tears, and I would pray for a new heart: Dear Lord, give me a heart of flesh, and take away this heart of stone. I never remember of being in such agony as some tell of in their experiences, I only remember a dread of death, and praying. My father was gifted in prayer, and often I awoke in the night hearing him praying, and I would try hard to keep awake to hear all he would say, but would often fall asleep. I attended protracted meetings, and felt to rejoice when any of my young friends would make a start to get religion. I thought if I could only get religion, and not have to go through with all the formalities they did, how glad I would be. My father and mother were Old School Baptists, and very strong in their belief, but never tried to influence their children regarding religion. About this time an Old School Baptist preacher came to our house and preached in the place occasionally; his name was Elder Simson. How I loved and revered that old man. At night before retiring he would read a chapter and pray. I can see him now, with the Bible on his knee, explaining the Scriptures. It was like a sermon, and I think in a way I learned to love the word as he explained it; hungering or desire to lead a better life was always with me, and when I had a home of my own, and children given me to care for, I felt the need more than ever. My husband was a Methodist, and I thought, I must not in any way be the cause of his forgetting his duties as a church member, so I would get the Bible and encourage him to have family worship. This I continued to do for a long time, and finally the duty, if one, was dropped, but now more than ever I felt the need of a Savior. I finally came to the conclusion if I ever had an opportunity to talk with my father all alone I would do so. Not long after this my husband was away on business, to be gone all day; my father came about ten o'clock to spend the day with me. Now was my trial; I had promised myself I would talk with him, and I must fulfill that promise. I think we talked some two hours or more; he prayed before leaving, and in a way I felt relieved. I asked him if I ever became settled in my mind and wanted to join some denomination, had he any choice whether I joined the Methodists or Baptists. He thought a minute and then said, "I leave you in the hands of God, he will direct you." Then came my doubts and fears of an evidence. I had two dreams; in one I was alone in the fields, seemingly happy, for I always enjoyed nature, when suddenly everything, trees, ground and sky, were filled with the most beautiful light, bright as the sun. I thought, This must be the end of the world, and I not saved. I felt to give myself away, and all fear left me, and I awoke. Another time I dreamed I was at some house, not a meetinghouse, and there seemed to be

people kneeling by chairs, and my father among the rest, when suddenly father raised his head and asked me why I thought I had passed from death unto life? I quoted a text of Scripture, but cannot now remember the text, only I remember he seemed satisfied. At another time it came to me that for a long time I had not worried over my load of sin. I could not see that I was any better; what had become of it? I think I have always had a desire to live a christian life, but when I would do good, evil is always present, consequently my life has been a warfare. Naturally I have a happy, cheerful disposition, always trying to be pleasant in my family, and tried to influence my children to be morally good. I am naturally affectionate, and love my friends with a deep affection, and often think, Do I love the brethren and sisters in the church with a deeper love? I do think that love for them is deeper and more satisfying than friendship.

Now, brother Marvin, I have jotted down these little experiences to ask you if you can make out a christian experience from the reading of them. For a year or more prayer seems to have been denied me. I love to sing the songs of Zion, and read the Bible and the SIGNS, but do not remember as I wish I could, and am fearful I am not a child of grace. I wonder why I was taken into the church, but our dear Elder Bundy seemed to think I had a right to come, and he baptized me, and that brings to mind a feeling of happiness which came over me as I sank in the water; it was only for an instant, but it seemed to be perfect.

From a very weak sister, if one, to a beloved brother.

NANCY M. ANDRUS.

DRAIN, Oregon, Dec., 1911.

DEAR EDITORS:—I believe in the predestination and foreordination of God in all things, but there are some who take this doctrine as a cloak under which to hide, and others say they do not believe in works, and that the Lord will provide. I believe in works just as Paul taught good works. If a man has a good piece of land, and yet does not cultivate it, it will surely not produce grain; any one who wants returns will sow and cultivate that field, and will use the best seed he can obtain; he will not sow tares and weeds, by which I mean discord. After the transgression it was pronounced upon men that they should earn their bread in the sweat of their face. We must, with what ability our heavenly Father gives us, work; we must sow and water, yet the Lord gives the increase. It seems to me that the same rule will apply to our churches. Some will quote, "Except the Lord build the house, they labor in vain that build it." We know that this is a fact, but how do we know beforehand whether the Lord will bless our labors or not? Can we expect the Lord's house to be built up if we forsake the assembling of ourselves together? Can we expect to reap a good harvest if we sow all manner of discord? No, no church will prosper unless all are walking together; we know that grievous wolves will creep in. Satan goes about as a roaring lion, seeking whom he may devour, but we ought to go to our heavenly Father with all our troubles, he, and he alone, is able to save us from all of them. If we contract a debt our conscience tells us that we must pay it; we cannot sit down and say, The Lord will pay it. We must ourselves work to that end, still never losing sight of the Lord, for though we labor, we know that we must have his

blessing upon our labors. It is in him and through him that we look for strength and ability to provide a way for our escape from this debt.

I do not want to be understood to say that our eternal salvation depends upon our works; the works I am pointing out are commanded of the Lord, and are not intended to puff up the mortal mind, but these things humble us at the feet of our Savior. James says, "Shew me thy faith without thy works, and I will shew thee my faith by my works."

Now with regard to church difficulties, there are many mistakes made, as it seems to me. I look at it this way, but I do not want to assume authority in any sense. I am the least and the weakest of all, but still I will speak of the way I look at it. I do not think it right for any member, brother or sister, to think, "I" am the church. All ought to be considered in any matter that comes up, for all are one in Christ Jesus. As a general thing the younger look to the older, and in a sense this is right, and is commanded in the word of God, but still the younger ought to be heard from just as the older. Sometimes a broader view of matters is given to them than to the older ones, being taught in the same school of Christ. If anything comes up upon which all are not agreed, do not be hasty, but put it off, so as to give all time to study the matter, and perhaps when they come together again they will all be of one mind. Do not be hasty in anything that pertains to gospel order; many things come up and there are hasty words, either in writing or in speaking, and such words bring sorrow and trouble, which ought not to be.

In looking over this I almost shudder to think that a little, aged one such as I am should undertake to speak of such

things as I have here done, but the half has not been told, I have only touched the subject, yet it is of great importance to us all. If this should appear in print I hope you will all spread the mantle of charity over it. Just think of it as being a little aged sister's thoughts. We do not work for a reward, but we do obtain the answer of a good conscience before God and man. My prayer is for the peace and prosperity of Zion everywhere. Brethren, let us be careful not to offend one of God's little ones. Let us overcome evil with good; let us never be hasty. May the Lord be with us all, is my prayer. The SIGNS comes regularly to my dear aged companion and me. We are alone now, as our children are all married and have homes of their own. We get much good out of our family paper. May the Lord bless and prosper both editors and readers.

From a poor sinner, saved, if saved at all, by the grace of God.

S. MORNINGSTAR.

[We commend these solemn admonitions from the pen of our aged sister to all our readers. Faith and its fruit are both important to consider. The Lord gives living faith, and the proof of living faith is that it works in us by love, and as it works in us we work out its inward working. It is good to be admonished to these outward works, which are the fruit of faith. Paul exhorted his brethren at Corinth that they receive not the grace of God in vain. Natural men, who turn the grace of God into lasciviousness, say, If we are saved by grace, there is no need and no use of caring for the manner in which we live, and this very thing becomes a temptation, through the wiles of the devil, to God's own dear children. Hence the need of exhortation and warning and counsel from those who minister

in word and doctrine. Hence the apostles thought it meet to stir up the pure minds of the brethren to a remembrance of these things. Our sister has well said that works do not save us eternally, for this is of the Lord, but still there is a salvation while walking as the Lord has commanded, and in thus walking there is rest found to the soul.—C.]

REESE, Texas, May 8, 1912.

DEAR EDITORS:—Inclosed I send a good letter from Elder E. W. J. Adams, which I think you will like for the SIGNS OF THE TIMES.

With sincere love,

(MRS.) M. L. LILES.

PINELAND, Texas, March 5, 1912.

MR. M. L. LILES—DEAR BROTHER:—Your most excellent letter is just at hand, and contents noted; I surely enjoyed it. It is the truth, if I know anything about the truth, and sometimes when I go up to Jerusalem and stand in the temple and am made to declare the Lord's doings with his people I can say, I know that this is the truth as it is in Jesus. Then when I go away from the city and get down in the valley of Lodebar, and am crippled in both ankles, so that I cannot walk, and am compelled to wait for the King to send for me, I get very low indeed. But I have to wait until he sends for me; but "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run, and not be weary, and they shall walk, and not faint." You see there are several "shalls" in this promise, and they are all sure, and cannot fail, because God has made them. Yes, dear brother, I feel to know what it is to be bound with that girdle which no man has ever broken, and never will break, and no man can be

bound with that girdle only as the God of heaven puts it upon him, and then it is done forever. The man may try to break this girdle, but it stays with him, for God has given it to him, and placed it upon him, and when he is caused to go up to Jerusalem he knows no more what he will say than Abraham knew where he was going when the Lord told him to leave the land of his nativity and go to a land which should be shown him. Yes, the Lord said to him, Go, and he must go. This brings me to my experience of last Sunday. I went to my meeting at Jasper, and on Sunday morning all was so dark that I could feel it, but a song came into my mind. It was number 559 in Lloyd's collection, and we sang it in the spirit. I went into the stand, and the spirit of supplication was upon this poor old sinner, and the first verse of the twelfth chapter of Daniel came to me, and if ever I knew anything about the plan of salvation, I was then enabled to tell it. I have been suffering ever since with my throat, but this does not move me from duty. My time is all taken up. I am called to the care of three churches. Sometimes I do not know what to do, only as the Lord leads me, and my prayer is that he will give me the true spirit of reconciliation to His will.

I will close. When it is well with you remember me.

From your little brother in bonds,

E. W. J. ADAMS.

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EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1912.

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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ROMANS VIII. 28.

BROTHER C. S. BOND, of Philadelphia, Pa., recently called our special attention to the familiar words recorded in Romans viii. 28, and asked that we make some comments upon them. They read thus: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Perhaps no words are more familiar to the readers of the SIGNS than are these, and no words contain more that is calculated to confirm the hope and to encourage the tried and tempted people of God than do these words, and perhaps no words are more often referred to by those who preach the gospel. It seems impossible for us to say anything about them that has not been said a thousand times before in the hearing of all who may read what we shall write, yet these words are full of rich consolation still. Their sweetness has not been exhausted, though millions of believers have been drawing water out of this well of salvation ever since the language was written by the inspired apostle. If it shall be our privilege now, or at any future time, to find some refreshing stream flowing from this fountain, we shall be in company with all who

before us have done the same. By this cool spring we also shall sit down with Abraham, Isaac and Jacob in the kingdom of God. May this spring not be shut up or this fountain sealed as we contemplate these words now for a little season.

First. We desire to call special attention to the wording of the text. The language is positive: "We know," says the apostle. He doubtless means both himself and those to whom he was writing. He presents this truth not as a matter undecided, but as something well known and recognized among all who were called to be saints; he does not speak of it as a subject with regard to which he expected any objection to arise. It seems to have been reserved for a later day for men who are professed followers of the Lamb of God to claim that all things do not work together for good to the people of God. It has been argued that the apostle only meant to say that all the things of which he now proceeds to speak do thus work; that is, that foreknowledge, predestination, calling, justification and final glory, of which he speaks in the following verse, are all that the apostle intended to include in the phrase "all things," but there is no warrant for this in the language itself. He did not say, All these things that follow work for good, but "all things." The apostle by these words must be understood to take in all that is embraced in the chapter at least, and so the verse following would not be excluded by any means, while all other things named in this chapter, and in the whole epistle, such as tribulation, distress, persecution, famine, nakedness, peril or sword, must be included. It is sure that the apostle signified by this phrase "all things" not only the blessed work of redemption

through Christ, with all that is included in that redemption, but also all the providential circumstances of their lives, including tribulation, &c. There could have been no need that he should have said to his brethren that the foreknowledge and purpose of God should work for their good; this they would have been fully persuaded of before. But now for their strength and comfort the apostle declares that such things as tribulation, distresses and persecution also work, together with all these other things, for their good, and this assurance the afflicted brethren to whom he was now writing would especially need. This truth they had already known, but now they are reminded of it that they might not faint by the way.

Second. In the next place let us notice that the apostle uses the word "together." All things not only work for our good, but they work together. To the short sight of those to whom he was writing it might often have seemed as though there was no connection, or, at least, no harmony, in the providences of God with one another, or with his gracious work of redemption. It no doubt seemed to them often as though many of the events of their lives were working against them and to their harm, but the apostle reminds them of what faith had shown them, viz., that there was no division in the providences of God, but that all were tending to one end, viz., the glory of God and the good of his chosen. It is like the wheels of a watch, one wheel may seem, to one who looks for the first time upon its wheels and springs, to be moving in one direction while its mate moves in the opposite direction, and yet, after all, every wheel and spring under its skilled maker is only moving in its proper sphere of labor, and is working in full harmony

with every other wheel and spring to one common end, and He who has set the wheels of the universe in motion, and who sees all, does not see any opposition in the machinery, but that all is working to one end, and all working together, and this is infinitely more certain to be so with this glorious plan formed by the all-wise and almighty God than can be the case with any machine, no matter how carefully it may be made, proceeding from the hand of man, for the watchmaker does not go along with each watch that he makes, nor does he with his own hand continually move each cog and spring and wheel of the watch, which he may carry in his own hand, while our God, who loves his people, performs what he has purposed. He all the time has his hand upon every event, whether of joy or sorrow, of pleasure or pain, and moves on his affairs each moment. He has not wound up the universe, neither has he wound up that little portion of it where we live, and left it to go on until it runs down, while he sleeps, but he every moment moves on each event with unerring skill and with love to his own. How wonderful was that revelation to the faith of Job in his trials: He performeth the thing that he hath appointed for me, and how wonderful must have been the consolation such truth brought to his heart in the midst of his sore trials.

Third. Let us notice that the apostle does not say that all things work together for good to all men. But as the grace of God is discriminating, so Paul discriminates in this language: "To them that love God," and, more than this, he discriminates still further by saying, "To them who are the called according to his purpose." It would be going far beyond the testimony of the apostle here to undertake to say that this language is

true of all men. He who would handle the word of God honestly must leave these promises where the inspired apostle left them; they are to them who love God and who are his called servants. Also let it be marked that the apostle does not here say, To them that will love God, but to them that do love him, and this is not a distinction without a difference. To say all things work together for good to those who will love him might imply a condition: that is, if men will love God he will see that all things shall work for their good. But love could not be induced in any person in any such way. Love must be shed abroad in the heart, if it be there at all, by the Holy Spirit which is given unto men. The language of the text says just this, viz., that where that love is found, there God will cause that all shall be to their good. The same love that gave itself to dwell in their hearts will also see to it that all things shall conspire to bring good to that one. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Again, Paul said, "All things are yours," life, death, apostles, everything. It is also sure that nothing can work for good to them who do not love God. Those who do not love God are still dead in sin, and sin in them perverts even the good things of God. Thus we read of some who turn even the grace of God into lasciviousness, and that gospel which is the savor of life unto life in them that are saved, is the savor of death unto death unto them that are lost. The same sun that softens wax hardens clay. This is not due to any difference in the sun's heat, or in its shining, but solely to the difference in the substances upon which its heat falls. But we do not need to multiply words or reasons here, it is

enough that divine inspiration has limited this good to them that love God; and, negatively, it is sure that if there be any man concerning whom it is true that all things do not work for his good, it is manifest that he does not love God, and that he has not been called according to the purpose of God.

Fourth. Let us notice some Bible examples of this truth. How changeable was the life of Jacob. What a mixture of joy and sorrow, of fallings and revivings again, of departures in heart and life from the Lord, and of returnings again, is recorded of him in the Bible narratives. But as we read on carefully we see how all these things were needful in his life, and how they all at last made manifest the real faith that was in him, and how at last he was brought by all these changeable providences to rest in God, and how through all these storms and seasons of stress he came to a quiet old age and received the blessing of God in full measure, both in the things that were spiritual and the things that were temporal. Sometimes he said, as we often in our unbelief say, All these things are against me. But even this at the end humbled him before God, and brought him to know that faith itself must be the gift of God, and that without the constant presence of God that faith would not be sustained or increased. So also Joseph learned, through many wonderful providences, that even that which might appear contrary to him and to the promise of God was, after all, among the things needful to bring to pass that which God had promised. His brethren sinned, sinned in their envy against him, sinned when they sought to take his life, sinned when they sold him into Egypt, sinned when they brought a lie to his aged father, sinned in all their conduct towards him.

Potiphar's wife sinned against him when she told a falsehood about him, causing him to be cast into prison, yet all these things were needful links in the chain of events which brought out at last the fulfillment of the promise of God that he should rule over his brethren. It avails nothing to say that God could have brought all this about in some other way; it was not brought out in some other way, but in this one dark and devious way, dark and devious to Joseph, so that no doubt his faith was sorely tried during the long years of waiting, but it was one straight way in the all-seeing eye of the Lord. In these instances we have seen how providential things all work together for good, whether they be pleasant or grievous, and we may be sure that the things which were true of some of God's servants are also true of all his servants. In these narratives God has shown us samples, if we may be allowed to use that word, of his manner of dealing with all who love him. If all things worked together for good to Jacob and Joseph, his servants of old, we may be sure that he deals in like manner with all his servants, and if nothing really wrought harm to these men of faith, it is sure that nothing shall ever work harm to any of the faithful.

Fifth. The testimony of holy men of God in the former days is clear upon this one point: affliction is among the "all things" that work for good to them that love God. This was David's testimony: "Before I was afflicted I went astray; but now have I kept thy word." "It is good for me that I have been afflicted; that I might learn thy statutes." Surely these are the words of experience and faith. Paul said, "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." Paul said again, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Again, he testifies that "tribulation worketh patience," with all other good and heavenly graces.

Beside these divinely inspired testimonies of holy men of old we have unnumbered testimonies of humble-hearted children of God all around us. In former years we knew one to whom after years of happiness and prosperity there came multiplied adversities, a kind husband became a drunkard, and from affluence they were reduced to poverty; toward the last wasting disease came upon her. It was our privilege to know her and to baptize her in the fellowship of the church of God, and to visit her often during those years of affliction. Many, many times did she bear this testimony in our hearing: "In the days of my prosperity I did not remember God, but when adversity came, I was humbled before him and he heard my cry, and he has given me hope in his grace and salvation. My afflictions have been the greatest blessings of my life." This was the testimony of one. Millions of others have borne similar testimony. How wonderful that even our slips and falls are overruled again and again for our lasting good. So it was with Peter when he denied his Master, and how often looking back over our miserable failures, are we humbled before God. Thus even our falls are overruled to bring us to our haven of rest and safety. These things only illustrate the language of the text, they set forth examples where the language of the text is made clear. We do not speak of these things as confirming

the text as though it needed confirmation; it needs no confirmation, seeing that it is the word of God. Whether we ever see one instance where the text is borne out or not, humble faith will believe that it is all true. "We know," as said the apostle, that it is true. C.

ROMANS VIII. 31.

"WHAT shall we then say to these things? If God be for us, who can be against us?"

The above words have been in our mind at times during the past few days, yet no special load of thought has been presented by them. Sometimes we write because of impression, feeling that we have something to say, at the same time hoping some one may be helped thereby. Sometimes we write because requested to do so, then again from the standpoint of duty. This time seems more duty than anything else, because we have written very seldom during the present year.

In this most wonderful letter to the church at Rome the apostle presents the plain, simple, yet glorious truth of the gospel, and from a natural standpoint it would seem that all men might see and understand the plan of salvation, but from a spiritual standpoint we fully know that "the natural man receiveth not the things of the Spirit of God," even though they be presented in the most simple language. We have sometimes thought that in the doubts and fears of the children of God this fact is not fully appreciated. We all in nature's darkness were as blind to the truth of God as was Saul of Tarsus in his pharisaical zeal, verily believing he was doing God service. Could he in that condition of blindness to the simplicity of the gospel have written such a letter as the letter to the church at Rome? He could have created a world as easily. The preaching

of Jesus Christ and him crucified was more than distasteful to him; hope, faith and experimental teaching were foolishness to him, therefore he persecuted all who believed in Jesus and called upon his name. What wrought the miraculous change in that zealous Pharisee? Who enlightened him and caused him to believe Jesus to be the Christ? What wrought love in his heart for the people he once persecuted? Did the law of Moses open his blind eyes to behold the glory of God? Did any religious training he received at the feet of Gamaliel or elsewhere in nature enlighten him and cause him to preach Jesus of Nazareth, whom he had persecuted? Was there any persuasion on the part of the church that caused him to forsake his worldly prominence and become a despised follower of the meek and lowly Lamb of God? These questions can be answered fully by the one word, No. Then would it not seem a matter of inquiry among men as to what wrought the wonderful change in Saul of Tarsus that even afterward his name was called Paul, an apostle of Jesus Christ? Yet there seems but little interest in such things in the world, and when the simple story of Saul's conversion is told it has no more effect upon men who believe not than the story of Jesus had upon Saul of Tarsus. The appearing of Jesus in the manifestation of his power and Godhead wrought the complete change in Saul; it made of him a preacher of the gospel and an apostle of Jesus Christ. It made him love the people he once hated and serve them in things pertaining to God, even to the sacrifice of his own life. This shows the power of God in the conversion of men without the "aids" and "helps" so universally resorted to by those in nature's darkness.

In the letter to the church at Rome he tells them of his longing desire to see them, that he might impart unto them some spiritual gift, to the end that they might be established. How very different this from the work of Saul of Tarsus, who obtained authority from the powers at Jerusalem to take, bind and cast into prison all, both men and women, who called upon the name of Jesus! Just here the thought occurs that the child of God, though considered ignorant and far behind the times, is infinitely beyond the world in knowledge. He knows fully every idea of salvation by works as believed by the wise and prudent, and he has also the secret of the Lord, which makes him wise unto that salvation which is in Christ Jesus our Lord. Hence instead of the subject of grace being ignorant, and therefore an object of pity, those of this progressive age are the ones to be pitied, because of blindness to and ignorance of spiritual things.

We cannot even think of trying to enter into the great depths of our text and enumerate all "the things" therein embraced, but desire to call attention to at least a few things. In the preceding chapter the apostle gives an account of the life he lived in the flesh, serving with his flesh the law of sin and with his mind the law of God, and because of his inability to perform the things he would, said, "O wretched man that I am!" In the beginning of the eighth chapter he assured the brethren at Rome of the power of Jesus Christ to save sinners. So perfect is that work that there is now no condemnation to them that are in Christ. How careful he was to tell what the law could not do, it being weak through the flesh, lest some one might still have even a shadow of hope of life eternal through its deeds. The words of

our text seem to present a question of triumph, as it were, establishing forever the safety of God's people against every enemy in life and their victory over death and the grave through Christ the Lord.

On one occasion while Jesus was in the flesh, a certain woman was brought to him and accused of a sin which was unto death according to the law, and for such sin the law made no provision for escape, hence her life, the law and her accusers said, should pay for her sin. The accusers of the woman called the attention of Jesus to what Moses said: Such shall be stoned, but added, What sayest thou? He answered: "He that is without sin among you, let him first cast a stone at her." They all, "being convinced by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." This most beautifully illustrates what Paul means by the latter question of our text: "If God be for us, who can be against us?" The law could not put to death one whom Jesus came to seek and to save. All the enemies of that woman, who would gladly have stoned her to death, were themselves convinced of sin in their conscience, and no longer accused her. How wonderful, how gracious the question: "If God be for us, who can be against us?" This same blessed doctrine was presented by Balaam when he asked the king, referring to the Israelites, Who can curse that which the

Lord hath blessed? How often, even in this age of the world, the fearful in heart overcome enemies, obstacles and trying circumstances, all because the Lord is on their side. The Lord having known in his eternal purpose his people in Christ, calls them out of nature's darkness into his marvelous light unto the knowledge of himself and his Son Jesus Christ. He also justifies the called and glorifies the justified. These are a few of the things in which God is for us, and work together for the good of all who love him. We know of no better way to conclude this little effort than by quoting the last seven verses of this eighth chapter of Romans: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 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." K.

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EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

EXPERIENCE OF THE LATE ELDER GILBERT BEEBE.

"THIS is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners; of whom I am chief."

We are acquainted with an individual whose history we will give in the following words, viz.: He was (like all the race of which he is a member) conceived in sin and shapen in iniquity. He was born in the eastern part of the State of Connecticut. He was a religionist from his birth, yet an enemy to God and a stranger to grace during the first seven years of his natural life (for he was alive before the commandment came). He had at this period been taught to say his prayers, but had never been taught to pray; he had made some progress in the "Westminster Catechism," and, in short, as touching the religion of the Pharisees he excelled many of his equals. It would have terrified him exceedingly to have gone to sleep at night without counterbalancing all the sins of the day by a repetition of his forms of worship, but on all occasions when he had paid his vows he had peace offerings at home. Up to about this period of his life he was led to suppose that as touching the righteousness of the law he was blameless. We cannot describe to our readers the mortification and disappointment of this young lad when being suddenly arrested by an arrow from the quiver of the Lord he was summoned to stand at the dreadful bar of divine justice and give the reason (if any he had) why the tremendous sentence of the law of God should not be executed upon his guilty soul. Great was his consternation when he cast his eager glance around in search of those fancied treasures of personal holiness

which he had believed himself to be in possession of. Alas, his stronghold failed him in this very critical moment, he felt that he was ruined, but like Edom he said, I am impoverished, but I will return and build again my waste places. Great were his efforts, his labors, toils and pains to mend again that holy law which he had broken. He would have prayed, but he could no longer view the great, the dreadful God as a being that might be trifled with, or pacified by what he could do. He struggled, but the harder he struggled the deeper he seemed to be involved in an horrible pit and in miry clay; these exercises continued for many days and weeks. Sometimes he meditated a retreat from this awful, wretched state, but whither could he flee? If on the wings of the morning he flew to the uttermost sea, God was there, everywhere present, beholding the evil and the good; there could be no retreating from God, before whose flaming eyes all things are naked and open. At length the day seemed to arrive when the dreadful sentence of the inexorable law of God must be put in execution. Now blackness and darkness and tempests gathered round his frightened soul, hell yawned before him, justice stood with uplifted arm, and the flaming sword of vengeance was drawn from its scabbard and brandished over his guilty head; the books were brought, the archaccuser was also there, and what was to him more dreadful still than all, the piercing eye of God brought the black crimes of years to light, and what had been transacted in midnight darkness was now exposed upon the housetop. Chilled thus with horror, and pressed down to death with intense despair, remorse, guilt and keen anguish throbbing in his breast, tell us, dear reader, did he need an anxious bench, or knives, or lan-

nets, to secure his conviction? Or would it have comforted him to have been informed by some "Universalist" that there was no hell, when the very pains of hell had hold of him? As well might he be told when writhing on a bed of embers that there was no heat in fire. The spell of such delusion was now broken, the Spirit had moved upon the face of the great deep of his inmost soul, and although all had been without form, and void, yet God had said, Let there be light, and light broke in upon him, and in this light that heart which he had thought was a temple meet for the Holy Ghost to dwell in, was now manifestly the habitation of dragons, &c., the hold of every unclean and hateful bird. It was thus when in or about his eleventh year he went to a distant barn, under an impression like that expressed by the poet:

"I can but perish if I go,
I am resolved to try;
For if I stay away I know
I must forever die."

He fell upon his bended knees, but he could not pray; a rustling leaf, a turning straw, frightened his guilty soul and chained his speechless tongue; awful apprehensions and fearful forebodings pursued him back to his chamber, when despairing of mercy he threw himself upon a bed to die and meet his fiery doom. Worn out with labor and want of rest, nature sank beneath the load, he fell into a sleep. Unconscious of what passed while sleeping, he woke himself singing these words:

"How glorious is our heavenly King,
Who reigns above the sky;
How shall a child presume to sing
His dreadful majesty?"

He seemed indeed in a new world, his load of guilt and sin was gone, the love of God shed abroad in his heart.

"His tongue broke out in unknown strains,
And sang surprising grace."

OBITUARY NOTICES.

At the age of eleven years and four weeks, on the second Sunday in December, 1811, he was permitted to be buried with his precious Lord in baptism, in the river Thames, in the city of Norwich, Conn., by Elder John Sterry, who has since fallen asleep. After remaining eight years a member of the Baptist Church in Norwich, he removed his relation to the church in the city of New York, then under the pastoral care of that defender of the truth, Elder Jonathan Van Velsen, who also has fallen asleep. While a member of the Ebenezer Church, in New York, the subject of our narrative, when in his twentieth year, was licensed to preach the gospel. The peculiar circumstances of his call to the work of the ministry our present limits will not admit; let it suffice to say that being experimentally, he could not help being doctrinally a predestinarian. For more than fourteen years he has been lisping the name of Jesus with such ability as the Lord has been pleased to bestow, without any of the polish of Gamaliel's school, and although it has been his privilege to suffer some persecution, yet he has not resisted unto blood, striving against sin; he finds by every day's experience that he is a sinner yet, his nature is evil as ever it was. To will is present with him, but how to perform that which is good he finds not. He is still the chief of sinners, and if a saint, the least of all.

NEW VERNON, N. Y., April 30, 1834.

[THE above article is republished by request of his daughters.—ED.]

MARRIAGES.

By Elder J. M. Fenton, June 26th, 1912, at the home of the bride, Emily Holcombe Larison, of Lambertville, N. J., and Miss Helen Merta Kugler, of Frenchtown, N. J.

George E. Gainer departed this life at his home near Meadowville, Barbour Co., W. Va., Jan. 28th, 1912. He was born near Moutrose, Randolph Co., W. Va., Sept. 1st, 1844; was united in marriage with Mary J. Harris, Nov. 16th, 1865. That union was blessed with twelve children, five sons and seven daughters, all living and grown and all married at the time of the father's death except two, a son and a daughter, the son having married since. He had suffered for years from some chronic disease that was very weakening to both mind and body, and which even the most skilled physicians could not understand. Many times he had seemed very near death's door, but his last sickness was not thought to be fatal until a few days before the end came. He united with the Primitive Baptist Church at Little Bethel, October 6th, 1888, and served a number of years in the ministry, having the care of several different churches during that time. He was at one time pastor of two or three churches in Pennsylvania. It was in one of these (Meadow Run) that trouble came up, and through some church disorder he became disconnected with the church, which was a great affliction to him, and one to which he could never be fully reconciled. Several attempts were made to restore him, but it seemed as though it could not be done satisfactorily. He felt to be discarded and forsaken by brethren and friends, yet he never departed from the faith, but remained firm in the doctrine of salvation by grace, and it was remarked by a dear friend and brother after his death that he believed he would have suffered death at the stake rather than yield to any other doctrine. He was well versed in the Scriptures, and loved to dwell upon the things contained therein, that being his chief desire as long as consciousness remained. He is survived by his wife and children, nineteen grandchildren, two brothers and three sisters.

After a short funeral service at his home by Elder J. B. Cross, Jan. 29th, his remains were taken to Leading Creek Baptist meetinghouse at Moutrose, where a large congregation of relatives and friends had assembled, and after a brief discourse by Elder J. W. Linn, from John iii. 16, his body was laid to rest in the adjoining cemetery to await the resurrection morn. Although we miss him very much, we sorrow not as those who have no hope, for we believe his spirit is resting in his dear Savior in whom he trusted.

ALSO,

Mrs. Martha Harris, relict of the late Job E. Harris, was born in Randolph County, (then Va., Aug. 10th, 1825, was married July 10th, 1850, and died May 14th, 1912, at her home in Barbour County, W. Va., where she was maintained by her son, Capt. Floyd W. Harris, of Aldie, Va. She was the fourth

child of Benjamin and Elizabeth Morrison, her father having emigrated from Ireland when thirteen years old. "Aunt Martha," as she was called, had been in feeble health for some time, but was slowly recovering, and on the morning of May 5th walked out and was sitting on the porch, when suddenly about 11 o'clock her daughter, Mrs. America Chenoweth, who lived with her and whose constant care she was, found her standing in the hallway in a very dazed condition, wholly unconscious of all her surroundings, in which state of mind she remained until death, refusing to take nourishment of any kind for nine days. She had been a worthy member of Little Bethel Primitive Baptist Church for upwards of forty-five years, and was a faithful attendant at her meetings as long as she was able. She loved the company of God's dear people, and her door was always hospitably open to her brethren and friends. She enjoyed reading the SIGNS, and her Bible was her constant companion. Left a widow by the death of her husband Jan. 3rd, 1872, which was caused by felling a tree, she had a hard struggle, yet she met it bravely. Having a strong constitution, and being very ambitious, she managed to educate her children, her son, of whom she justly felt proud, having won distinction in military life, not only at home, but in foreign countries. God in his wisdom saw fit to send another affliction upon this dear woman. In January, 1901, she fell on the frozen ground, dislocating her hip, which rendered her unable to walk ever after, save by a chair or with crutches. This was a sore trial for her, and though she earnestly prayed and longed for death to release her, she desired to be submissive to the will of the Master. Her survivors are four daughters and one son (one son having died when a child), a stepson, one sister, eighteen grandchildren and seventeen great-grandchildren. In her death we realize the loss of a kind and loving mother, a loyal member of the church and a good neighbor, but she finished her course, fought a good fight and kept the faith, and henceforth is a crown of righteousness laid up for her. May He who alone is able, bless and comfort all the bereaved ones, and enable them to feel that for her to die is gain.

Funeral services were held in the meetinghouse near her home May 15th, in the presence of a large audience. Preaching by her pastor, Elder J. B. Cross, from Isaiah xl. 1, 2, as requested by her, after which her body was laid beside her husband to rest or sleep that blessed sleep from which none ever wake to weep.

(MRS.) F. W. GAINER.

BELINGTON, W. Va.

Rachel Jane Cook Walters was born in Dearborn County, Ind., May 3rd, 1839, moved with her parents, Thomas and Lear Cook, to Adair County, Mo., in October, 1856. She was married to Lewis Walters

August 9th, 1857. To that union were born sixteen children, of whom ten are living, six boys and four girls, the other six dying when quite young. She joined Spring Creek Church of Regular Predestinarian Baptists at its regular July meeting in 1868, and was baptized by the pastor, Elder John Collins. Her husband was ordained deacon of said church at its regular meeting in August, 1873, which is one of the most important offices in the church, and has been filled by him to the entire satisfaction of the whole church. Her death occurred May 2nd, 1912. She lacked one day of being 73 years old.

The writer conducted the funeral service the next day at their home, and tried to speak some words of comfort to the sorrowing family and brothers and sisters, neighbors and friends, then we laid all that was mortal of sister Walters in the Walters Cemetery, about two miles from her home, there to await the resurrection morn, when the Savior she had worshiped so truly and so long will come the second time without sin unto salvation to take his ransomed people home. She will be raised an incorruptible body to meet her Lord and Master and see him as he is and be like him. The children have lost a kind and indulgent mother, the aged husband has lost a kind, loving, devoted and christian wife, the church has lost one of its truest and most faithful members (her seat was never vacant unless something more than common caused it), the neighborhood has lost a good and kind neighbor, one whose influence was always on the side of right, honesty, truth and virtue. She had no compromise to make with the religious world, but stood steadfast, always contending for the faith once delivered unto the saints, and would have nothing to do with the unfruitful works of darkness, but was always ready to reprove them. Sister Walters had been afflicted for several years, and grow steadily worse; she had not been able to attend her meetings for six or eight months, but bore her affliction with christian patience, seldom complaining, until death released her from her suffering. While we keenly feel our loss, we have a strong hope that our loss is her eternal gain.

ISAAC CAPPS.

APPOINTMENTS.

ELDER F. A. Chick expects to fill appointments in the Covenanted Baptist Church of Canada as follows: Tuesday night after the fourth Sunday in July, in London; Wednesday night in St. Thomas; in Duart Thursday night; in Aldboro on Friday, at such time as the friends there may arrange; Dunwich, Saturday and first Sunday in August; Ekfrid, first Monday in August, as may be arranged; Lobo, on Tuesday, as may be arranged; also Brantford, Wednesday night.

DUNCAN McALPINE, 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. 80. MIDDLETOWN, N. Y., AUGUST 1, 1912. NO. 15.

CORRESPONDENCE.

JESUS.

TURN to any page in the Bible, and if the Spirit of the Lord God is upon you, you will find the subject which has impressed me on this occasion. Before ever the mountains were brought forth, and the valleys bowed in humble obedience to the mandate of their Creator, the God of heaven and earth, and before the sons of the morning sang the praises of the God of their salvation, Jesus was in the bosom of the Father. He was unto him as an holy thing, equal with him in all power and glory and majesty and love. Wondrous love existed eternally in the wondrous Godhead, consisting of three which bear record in heaven, the Father, the Word (which is Jesus) and the Holy Ghost, for these three are one. In the midst of eternal brightness and glory the church of God was chosen in Jesus, her Lord, her King, her Husband and her exceeding great reward. As the sun excels in glory the mellow light of the moon, so in the ancients of eternity the love of Jesus for his darling bride outshone all minor glory that should appear on the yet uncreated earth—a love unclouded,

pure and holy, everlasting and eternal. In the unsearchable and unfathomable depths of the riches of the grace of God was stored and preserved by the Father the inheritance which should afterward be revealed in time for Jesus and his bride. There came forth from the infinite mind holy and unrevocable decrees, commandments of love and mercy, all of which were to be fulfilled in time in the person of Jesus Christ for the salvation of sinners. It was the pleasure of the Father and in his wise purpose that the bride of Jesus should be secretly formed in the lowest parts of the earth, and to be manifested as a creature of time, to become a transgressor of the holy law of God through the lusts of the flesh. In the beginning God created the heaven and the earth, and when he said, “Let there be light,” the wheels of time began making their unceasing rounds, beauty and harmony appeared before the mighty word, chaos and confusion fled from his presence, for, “The Spirit of God moved upon the face of the waters.” He stood and measured the earth, the everlasting mountains were scattered, the perpetual hills did bow. “Thou didst cleave the earth with rivers. The mountains saw

thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high." Thus in the beginning of time "was the Word [Jesus], 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. In him was life; and the life was the light of men." Upon the sixth day man appeared, a created human being, male and female created he them. This was the first Adam, the type of Christ and his church in one, as God had elected. Thus we note in embryo the first step in the progress of time which should be developed and fulfilled in Jesus our Head, to the glory of God our Father. The created man was of the earth, therefore earthy; every element of the earth combined to make up the creature man, called Adam, and every characteristic of every living thing that God had made has been manifested in the man in all ages of time. God touched the man, and while he slept he removed from his side a rib (representing the whole body of the man), which shape of the rib is like unto the rainbow, a beautiful emblem of the covenant of God's grace. "And he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man." Behold now the great and wondrous mystery presented to our view: the man and the woman separate one from the other, yet one flesh. "And Adam said, This is now bone of my bones, and flesh of my flesh." Inasmuch then as every element of the earth was inherent in the creature of earth, and the characteristics of every living thing a secret part of him, when the test came in the commandment he was found wanting, for the heaven (God) was higher than the earth, which was the handiwork of God, and the earth was devoid of the righteousness of God which is in Christ Jesus our Lord. Then when the temptation came the man was deficient in strength to resist, and all his fleshly characteristics leaped into lively exercise and gladly yielded to the desirable temptation placed before them; so she died who was tempted. Thus "every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Through this channel the woman must travel all the days of her life in the flesh. But glorious things of thee are spoken, Zion, city of our God. The man Adam was not deceived, but entered into the transgression for the sake of his wife, whom he loved, therefore when the church was swallowed up of sin, and had died, according to the decree of God, Jesus, the precious Bridegroom, though not deceived, entered into the pestilential chamber of his bride, becoming amenable to the law and under condemnation of death. However, before he (Jesus) appeared in the world in the likeness of sinful flesh, he constantly watched over her in the secret parts of the earth, and his Spirit was with her, leading her in a sure way to the place which he had prepared for her. The carnal mind in its imaginative wanderings places God in the heavens and separate from the earth, but faith beholds him everywhere, and follows his footsteps in the sea and in all secret places. He brought her out of the place of her nativity, causing her to wander she knew not whither, but by faith she was directed in the right way. She must needs go down into Egypt, to remain there four

hundred years, to be heavily burdened and then delivered by the hand of the ever watchful and omnipotent God, and then sent into the terrible wilderness to be tried, but found incapable by reason of the weakness of the flesh to walk in obedience to the commandments of their ever faithful leader. Forty years they wandered, but Jesus their Lord was with them through all the years, a pillar of cloud by day and a pillar of fire by night. In the archives of the chambers of God's building of mercy were secured precious promises to the inconstant bride, all of which were to be fulfilled, not in her, but in Jesus for her. "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." After she had been delivered from the wilderness, and had passed over Jordan into the promised land, she was still subjected to many vicissitudes, from days of brightness to fitful, feverish nights, from joy and gladness to sorrow and weeping, but after the long night under the law, the occupation of Canaan, the rule of judges, the reign of kings, the captivity in Babylon, the restoration of Jerusalem, the scattering of Israel and the loss of the nation, there remained wonderful things and terrible in righteousness to be made manifest, that the bride should be led by her precious Husband before the Father's glory in garments of pure linen, which is the righteousness of the saints. In the days of Herod, the tetrarch of Galilee, certain men rich in faith and wise unto salvation, being guided by a star (the light of men) to Bethlehem in Judea, found him who was born King of the Jews. At a certain time heaven and earth came together, bringing to pass a most wonderful mystery. The virgin

Mary (the earth) was overshadowed by the Holy Ghost (heaven), which resulted in the birth of the holy child Jesus, to whom the wise men were guided by the star, fulfilling the prophecy of ancient times: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." The shepherds while watching their flock by night on the hills of Judea were given the glad tidings by the angels of heaven, saying, "For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." Unlike the monarchs of the world, Jesus was born King, after the order of Melchizedek, he is King forever, having neither beginning of days nor end of life; he is King of kings and Lord of lords. "And when they [the wise men] were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." While all worlds were his, and the cattle upon a thousand hills, yet he was of lowly birth, born in a stable and cradled in a manger; there was no room for him in the inn, neither was there room for him in the world. The world hated him, because he was not of this world. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God." The earth was filled with his glory, but the earth perceived it not, yet they that believed on his name beheld it by faith, and rejoiced with exceeding joy.

The name "Jesus," what does it not signify to the church, his beloved? It

embraces every attribute of holiness, every reality of righteousness, his Deity, his omnipotence, his perfection, and all that his many names imply, and all that our hearts acknowledge him to be. His name shall be called Wonderful, The mighty God, &c. He is Wonderful, his might and power prevail in heaven and in earth, the only name that can reach poor sinners' needs. "For there is none other name under heaven given among men, whereby we must be saved." He made himself of no reputation, yet he arose above all principalities and powers to the highest attainment of glory, honor, majesty and dominion. All worlds have uttered praises and all created things have glorified his name by acting in obedience to the law under which he has placed them, and "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." His goings forth are from the rivers to the ends of the earth, and from everlasting to everlasting. "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." The apostle John closed the record of his gospel by saying, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen."

B. F. COULTER.

PHILADELPHIA, Pa.

DELAWARE, Ohio, June 13, 1912.

DEAR EDITORS:—I inclose two letters from Elder C. E. Jackson, which I think will interest the readers of the SIGNS. I have his consent to send them to you.

L. E. STEPHENS.

GALION, Ohio, Feb. 28, 1912.

DEAR BROTHER STEPHENS:—As I have been in the house with the grippe since my return from Pleasant Hill, and have been thinking of you and of the good visit I had with you on my way to the train, and remember your request to write to you upon the subject of the "snuffers" that were used in the Lord's house in the wilderness, and although I feel too ignorant and unskilled in the word of the Lord to expect to say anything that will prove to be of interest and instruction to you, or to any of the Lord's people, yet I have a desire somehow to comply with your request, so will give such thoughts as may occur to me. The "snuffers" were used for the trimming of the lamps in the house of the Lord, and the reason why the lights were to be trimmed was that they might shine forth more brightly, giving a pure light. The apostle has said, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." I will leave the type and speak of the antitype. We know that the only light which the children of God have is the Spirit, and I believe, dear brother, that this light is often dimmed, being clouded by the flesh and by the things of this world to the extent that sometimes it seems almost extinct. Then our great High Priest takes the snuffers and trims the light. Then when he has taken our doubts and fears away, and has given us faith and grace to believe the law and the prophets, and to see the Lord high and lifted up, and ourselves as we truly are, and so causes us to give honor and glory to him, then the light shines forth in resplendent glory, and we say, Not unto us, not unto us, but unto thy name give honor and glory. We see that in the type the snuffers were always kept handy, because

they were needed often; so in the antitype, or new covenant, we often go into by and forbidden paths, and the lamp of the Lord in us burns dim, and the snuffers must again be brought into use. My dear brother, it looks to me that the snuffers are nothing less than chastisements from the Lord. Paul says, Whom the Lord loveth he chasteneth. Again, he says, "If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." So we see that the Lord chastises none but his sons, or as we might say, those in whom he has seen fit to place his light. These chastisements are not used to make the light, but to cause the light to shine more brightly. Job said, When he hath tried me I shall come forth as gold. It is so with all the Lord's people, when they are tried their glorying in the flesh, and in the world, and in the things of the world, is snuffed out and hidden in the snuffers. There is a place prepared in these utensils to hide the burned pieces of the wick and keep them out of sight, so with the children of God, when they have been tried in the fire all their own works and goodness and all the chaff and stubble are burned and hidden away in the snuffers from the eyes of the congregation, and they come forth bright and clear as gold, and then the light shines forth in all its splendor, and they give thanks unto him who giveth them the victory through our Lord Jesus Christ. O, dear brother, how few and far apart are these seasons, and how often I think that the light in me must be darkness. How low my light burns, but thanks be to God, if the light has ever been kindled in a poor sinner it will never go out; it will be trimmed and kept alive by our great High Priest, for he has said, I have loved thee with an everlasting love, therefore with loving-kindness have I

drawn thee. Again, I will never leave nor forsake thee. Still again, Where he hath begun a good work in us, he will perform it unto the day of Jesus Christ. Dear brother, we can rest assured of this, and say with the apostle, Nevertheless the foundation standeth sure, having this seal, The Lord knoweth them that are his.

But I will now close.

I am, as ever, your unworthy brother,
C. E. JACKSON.

GALION, Ohio, March 5, 1912.

DEAR BROTHER STEPHENS:—Your good and comforting letter received, and I wish I could write one as good in answer. You speak of my letter being good; it did not seem so to me, but seemed so empty after I had written it that I had a mind not to send it. I felt, and feel sure yet, that you had more light and knowledge of the Scripture than I had or can expect to have. When I see how little knowledge I really have of the Scriptures I fear that perhaps I do not know the true meaning of any of them, so I fear to speak of these wonderful things. But, then again, we know that the truth cannot be searched out, nor understood by natural minds, but must be given by revelation, or, in other words, if any one speaks or writes the truth concerning any portion of the Scripture it must be by revelation. There are but two ways of writing: one the truth, the other error; one is by the power of God, the other by the wisdom of the world.

In my weakness I will now try to comply with your request and leave you to judge the result. You refer to Solomon's Song, chapter one, verses five and six, and I will give such thoughts as occur to me regarding this Scripture. It reads, "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look

not upon me, because I am black, because the sun hath looked upon me." In the fourth verse it is said, "Draw me, we will run after thee. The king hath brought me into his chambers: we will be glad and rejoice in thee; we will remember thy love more than wine: the upright love thee." It looks to me that this verse is the key, or gives the reason why the bride says, "I am black." We all, like the bride in the text, have to say, "Look not upon me, because I am black, because the sun hath looked upon me." This is how she is made to know that she is black. We can look to our own experience, how were we made to see and know that we were black? Was it not because the sun had looked upon us? Before this took place we were not black in our own eyes, but thought that we were all right before God, and that we could do many things pleasing to him, but when the sun had looked upon us and we saw the Lord high and lifted up, we saw that we were black, then we were made to cry with the old prophet, Woe is me, for I am undone. We find that in the fourth verse it is said, He hath brought me into his chambers. Is not this quite different from the way in which the religious world talks about the matter? Instead of saying the King brought me into his chambers, they say, He hath made a way possible for me to bring myself into his chambers, and now I have done it, I am somebody, I pay tithes of all that I possess. These do not feel black, but that they are whole, and that they can rejoice in the works of their own hands. But, on the other hand, all of those whom the King has brought into his chambers and blessed with a glimpse of the Sun of Righteousness, see that they are black; they are full of wounds, and bruises, and putrefying sores, from the head to the soles of their feet, there is no sound-

ness in them; these cry, like the poor publican, "God be merciful to me a sinner." And like Paul, they cry, Who shall deliver me from the body of this death? In the fifth verse the bride declares, "I am black, but comely." Returning to the fourth verse, we see that the bride said, He "hath brought me into his chambers: we will be glad and rejoice in thee." Here we see that all the rejoicing is in the King, there is no longer any trust in the flesh, or in the works of men; it is as John heard, Thanks be to him who has washed us from our sins in his own blood. We read, "We will remember thy love more than wine." The apostle also said, Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Can any one ever forget the love of God shed abroad in his heart by the Holy Ghost? He says, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee. Again, it is said, We love him because he first loved us. It is therefore the love of God for his children, or church, that causes her to love him, and his church is comely, not in themselves, but in and through their King. Paul says that our Lord was made sin for us, who knew no sin, that we might be made the righteousness of God in him; and, When Christ, who is our life, shall appear, then shall we also appear with him in glory. The Lord looking down through Christ, their King, beholds his church as being comely, having no spot, wrinkle or any such thing. They are holy and without blame before him in love; they are his body, the fullness of him that filleth all in all. He is their life, their light, their glory, their all in all. He beholds his bride as a chosen generation, a royal priesthood, a peculiar people, that they should show forth the praises of him

who hath called them out of darkness into his marvelous light. He 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. Thus we see that the comeliness is through him and in him. He is the blessed and only Potentate, the King of kings and the Lord of lords; he is the One altogether lovely. He is the chiefest among ten thousand, the King of Zion. He is the Head of his church, and she is the body, and all are members one of another; they are completely joined together in One. The Savior said, I in them, and thou in me. Here is the complete union of the King and his church, they are flesh of his flesh and bone of his bones. He gives to this church eternal life. He sanctifies, purifies and glorifies her. "What shall we then say to these things? If God be for us, who can be against us?" The foundation of the church stands sure, having this seal, The Lord knoweth them that are his. The gates of hell shall not prevail against her, nothing can separate her from his love. Nothing, says Paul, shall ever be able to separate us from the love of God, which is in Christ Jesus our Lord. Thanks be unto God for his unspeakable gift.

Now, dear brother, it seems to me I have said little that can be of comfort to you; I have hardly touched the Scripture which you desired me to write about. I am so black and ignorant and foolish that it does not seem possible I am numbered among those whom the King has brought into his chambers; if so, I am the least and blackest of all. Write to me again soon.

I remain your brother in hope,

C. E. JACKSON.

"THE LITTLE ONES."

THESE words are found in Zechariah xiii. 7, the closing words of one of the most awe-inspiring verses of the Old Testament. God had commanded the sword to awake against his Shepherd, and to smite him, then the sheep should be scattered: "and I will turn mine hand upon the little ones." I believe that all these scattered sheep are "little ones," in the sense of being helpless, especially when the Shepherd was smitten by God's sword of justice, though the words may apply more directly to the little lambs of the fold. It is presumed that every sheepfold contains lambs as well as full grown sheep. I shall try to speak about these little ones who trust in the Lord as embracing all saints on earth, to whom the promises of God flow freely in a most gracious way, and who are kept "little" in the hollow of his hand. They are very rich indeed, but boasting is excluded, and they cannot grow big over their great wealth, for that wealth is hid from mortal sight, but it is theirs as sure as the Shepherd lives; it is secured to them in him and foretasted by them through faith and hope. These little ones have received riches, the riches of God's mercy and grace; they have received "an earnest" of their inheritance unto the praise of his glory. An earnest of anything is something real of the substance referred to, a pledge that remains. These "little ones" most surely have been once enlightened, and they "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;" how then can we say that they are not rich? Poor indeed in worldly religion (self-righteousness), but rich in faith, and heirs of the kingdom which is above all kingdoms.

The most that I wanted to say in writing to-day was about "these little ones" whom Jesus speaks of in Matthew xviii. There is a subject connected with these little ones spoken of in the tenth verse which I have never been able to hear my brethren speak of. I have thought very much about it for half a century, but do not feel able to make the subject any plainer than the reading of the verse mentioned, and I might try to enlarge its meaning and fail to impress the reader with the importance of this Scripture. Jesus says that, "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." These little ones are very important and valuable in the sight of the Master; do not despise them, no, not one that trusts in Jesus. Jesus says they are of more value than many sparrows. He says they are of great importance, too, and rich. How rich! An independent line of communication from earth to heaven is theirs. Is this assuming too much for these little ones? Not at all. Listen to the King: "That in heaven their angels do always behold the face of my Father which is in heaven." O you little ones who are doubting your standing in the Son, can you realize that you, poor souls, have angels that are now beholding the face of your heavenly Father in heaven? Can it be a real fact that every quickened heir of that incorruptible inheritance is a "little one"—has an angel in heaven? It must be a real fact, because Jesus hath spoken it. Some might say that the heaven referred to meant the church on earth, or heavenly places. This would not destroy the meaning of the words, for "these little ones" are known in the church, for the Lord's body,

the church, is composed exclusively of "the little ones" who trust in Jesus. However, I am simple enough to extend the meaning of the words beyond the clouds and the remotest invisible stars, into the heaven of glory, where the Father is. The phrase, "their angels," is significant of power granted to "these little ones." As the meaning of angel is messenger, or messenger of God, we might understand better by using the word messenger. No man has ever explained to my understanding what an angel really is; I feel safe in saying that no man can do it. However faulty our understanding on the subject, it does not put aside the fact that angels exist, not as some men would paint them, as having human forms, feathery wings and heavenly faces, but as spiritual beings; natural eyes cannot behold them, unless the Lord opens the eyes as in days of old. There are many places in Scripture where it is said that the Lord sent his angel, or angels, to visit the sons of men. In some places it speaks of them as having bodily forms, but we must bear in mind that these angels "appeared" unto certain persons, and not unto the world. Unto those who received the visits of the angels their forms were superior human beings. When Jesus came into the world God said, "And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." God did not say at any time to any of these angels, Sit on my right hand until I make thy foes thy footstool, but they are all messengers, or all ministering spirits, sent forth to minister for them who shall be heirs of salvation. These spirits are sent forth unto the heirs, and unto none others, for there can be no mistake made by these ministering spirits. They do

not go about trying to win souls, wooing and beseeching, and sometimes failing in their efforts to convert sinners, and because sinners have power to resist the angel of God, but "the angel of the Lord encampeth round about them that fear him, and delivereth them." The effectiveness of the power of God through his holy messengers, or angels, is attested to by David, and he would say, O taste, and see that the Lord is good. In his prayer to the Lord against his enemies he says, "Let them be as chaff before the wind: and let the angel of the Lord chase them. * * * And let the angel of the Lord persecute them."

In hope of immortality,

J. F. BEEMAN.

TIAWAH, Okla., June 23, 1912.

NASHVILLE, Tenn., January, 1912.

DEAR BRETHREN:—I have been meditating upon the goodness of God to such a poor worm of the dust as I feel myself to be. I am prone to go astray, and feel that I am not worthy to claim a name among the saints, whom I so dearly love for the truth's sake, and, believing in that truth which I trust it hath pleased God to reveal to me, I am trying as much as in me is to glorify him in giving to him all the praise. I feel that in my flesh dwells no good thing. There is nothing good in the fleshly man as such. The prophet, from the indwelling of the Spirit of God, said, It is not in man that walketh to direct his steps. There is no perfection in man; he has sought out many inventions by which to carry out his purposes and desires, but the Lord will direct his steps in the way which he will have him go; he will make his people willing in the day of his power. I hope that it was the Lord who gave me a will to glorify and praise his holy name

for deliverance from sin and death. As he hath all power in heaven and in earth, why should we not give him all the praise? There is no power above him. I feel to trust that he has given me a good hope, and to believe that there is no other power able to give us rest in the Lord. This rest he has prepared for them that love him. O may we be permitted to enter into this rest. But O my unworthiness and nothingness; I often fear I am nothing but a deceiver, and that I have not experienced the fellowship of the sufferings of the blessed Son of God. I sometimes feel to praise his holy name, but the question is, Is it for the love I have for his cause? I believe there is no other way in which we can be saved, except through the blood of the everlasting covenant. I hope that having been brought down to the dust I have come to believe that through him alone I must be saved. "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." Only in his name can we rejoice, for we are counted as nothing, after the flesh, in his sight. The natural man cannot do anything that will be pleasing to God. The prophet hath said that all our righteousnesses are as filthy rags before God. If saved at all, it must be through the imputed righteousness of Christ; in no other way can men be accepted.

In reading the SIGNS for January 1st I found a communication written by our beloved brother, Lester Dodson; he is a stranger to me in the flesh, but I hope not in the Spirit. It is the fruit of the Spirit that God has given him the gift of utterance, which I greatly enjoyed in his letter to you, brother Ker; it reminded me of one received from him while he

was in Richmond, Va., which, coming from one whom I never knew, was very consoling. We are admonished to speak often one to another, and seeing a letter from him in one of our papers, which seemed to me good, and which was read by me with a feeling of love, and as we saw eye to eye and seemed to speak the same things, I wrote to him in token of my belief that we possessed the same faith and love. I trust that the Lord has delivered us and given us both the new song, even praise to his name; I hope we both know the truth. He showed by his letter that the Lord had been with him, and that in that school he had been taught. This will stand the test when all else fails; this is that rock which cannot be moved by any conditions and inventions of men. I was glad to see the dear brother's name in the SIGNS, and your discourse, which he indorsed, I believe was good and sound doctrine. None but the poor in spirit can have a will to receive and accept the teachings of the gospel of our Lord Jesus Christ, which gives to God all the praise in heaven and upon earth; this doctrine does not limit the Lord of glory. His letter to you was a feast of fat things, like the one which he had formerly written me. It appears from the heading of his letter that he has left Richmond and is now living in New York. He is a good brother, and I would be glad to see other communications from him in the SIGNS. I also would be glad, if it be God's will, for you, brother Ker, to visit us. I love to read your editorials in the SIGNS, as I believe the doctrine you set forth in them.

This cold season of the year I have been meditating upon the mercies of God, and my mind has been pointed toward that heavenly Jerusalem above, where I trust, through the mercy of

God and through the suffering of the blessed Lamb, to abide in the place which he has prepared for this poor worm of the dust. I am living through the mercy of God, waiting the time when he shall call me hence to be with his redeemed ones at his right hand and around his throne, singing forever the praise of redeeming love. May God in his mercy bless you, that you may be long spared to wield the sword of the Lord and of Gideon, is my prayer. Pray for me when it is well with you.

Your brother in tribulations,

O. B. HICKERSON.

ESPERANCE, N. Y., May 29, 1912.

DEAR ELDER CHICK:—I will take the liberty of writing a few lines to you, and inclosing a letter that I received from a dear brother some years ago. I think there may be some yet alive to whom his words may sound familiar, for though it was written to me, he loved all who believed in our Redeemer, and his works do follow him. I often feel thankful when reading your editorials that God has given you the pen of a ready writer, to open the Scriptures to the comfort of the people of God. I could not tell what they have been to me.

Your sister,

A. E. TUCKER.

SIDNEY, March 21, 1897.

MRS. A. E. TUCKER—DEAR SISTER:—Your very kind and good letter was duly received, and read with interest, profit and satisfaction, for it seemed to carry with it that same spirit of grace and thankfulness to the God of heaven for divine favors which has marked all the communications which I have received from you since our first acquaintance in Schoharie to this time, either by word or letter. You have seemed a little more

willing than some others to let your light shine, and to speak of or write to the praise, honor and glory of God, who has evidently and graciously called you out of darkness into his marvelous light, so in these things your letters have been a comfort, help and support to me. I have no religious company here except one or two aged widows who live in this village. I think that you never get lukewarm; indeed, I never saw you when you seemed to be dull and uninterested. My health has not been good the past winter, and I have not heard anything good and life-like in the way of the gospel for a long time. I read the SIGNS, and find great comfort in the writings of brethren and sisters and all who love our dear Lord. My wife has gone with a Methodist woman to a meeting, so I have it all quiet and peaceful here alone. I cannot endure to hear falsehood proclaimed as the truth of God, such as saying that the Lord offers to save men and women on condition that they repent and give their hearts to him. There is certainly no fear of God before their eyes. We have had quite recently here in Sidney a band of so-called salvationists, who would get right down in the streets to sing and pray, but they seemed to tire themselves out, and left the town, and that, too, much for the better of the town. It seems very strange to me that intelligent people will stand about and even go after such a rabble. I feel very glad at times that the Lord knows them that are his, and that notwithstanding all the delusions and false doctrines noised abroad he will save them ultimately in unfading glory. This is my hope, and, my dear sister, I confidently hope as much for you, saying with the good poet:

“Yes, I to the end shall endure,
As sure as the earnest is given;

More happy, but not more secure,
The glorified spirits in heaven.”

So let us praise him for all his mercies past, and humbly sue for more.

I think you spoke in your letter of knowing what subjects I delighted most to write and talk about, and you were right, for in my loneliness I can only think. Pray for me that I may have in my own family such company as you know I desire, if it be the will of infinite goodness, and is not too much for me to humbly ask. I congratulate you, my dear sister, that you have for your daily companion one of the Lord's chosen ones. Thus the Lord has, as I suppose, been better to you than your fears. Once it was not so with you.

I have written you hurriedly and poorly, but please accept it as it is intended, if it is not entirely satisfactory. You will please give my best regards to brother Tucker, while I assure you that it would be my happiness to meet you both, once more at least, before we go home.

Yours in love and fellowship,

JAMES BUNDY.

WOODSTOCK, Ontario.

DEAR BROTHER KER:—Inclosed find two dollars for the SIGNS for the coming year. I am a little behind with my subscription, but I suppose if you do not have any one more delinquent you will not be much out, though I usually try to be on time, and I have been in business enough to know how worrisome and vexatious it is to have money due and not paid, and to have to wait months and sometimes years for it, and often not get it at all. It seems sad to think that those who profess to love the doctrine the SIGNS advocates, and the name of Jesus, can be so careless, for I cannot help thinking much of it is from carelessness,

and then all at once I think of myself, and say and feel, You better not say a word. O yes, I know I am all wrong, and but for the grace of God should sink down to destruction. Surely of all who have ever had a hope in the mercy of God I am the most unworthy and undeserving, and yet so prone to find fault with others because they do not come up to my ideal of what a christian or subject of grace should be. How inconsistent I am, and how little I live according to the rule of the Master, who said, Judge not, that ye be not judged, and often do I think of what he said: With what judgment ye judge ye shall be judged, and I lay my head down in sorrow and feel, No wonder that I am afflicted and cast down, for I know I am prone to judge harshly, and I dare not use the prayer that Jesus taught his disciples: Forgive us our sins, as we forgive them that trespass against us. Neither can I say, "Thy will be done" in us, for I know it is but seldom, if I ever have that spirit. When we come to look right into the teaching of the Scripture it cuts close and roots up every atom of self-righteousness, or at least I know it does in me, and I hope I feel a little as Ruth did when she said to Boaz, How is it you take knowledge of me, seeing I am a stranger? O yes, I often feel that I am a stranger to everything good; yes, in fact a stranger to the Lord's people, and yet when I get with them and talk with them I feel like Ruth did, that nothing but death can part us, and I hope even that cannot do it, for if I have a hope at all it lies beyond the grave, beyond the confines of time, for everything in this world is only vanity, all subject to change, for I am not in one mind but a few minutes or hours. I may have a little comfort, a little hope or a little joy for a moment, but almost before

I can realize it it is gone, and it is the same with worldly joy or pleasure, we cannot keep it, try as we may, and no doubt it is wisely ordered, but it is hard for us to think or feel so, for we are constantly striving after something that we think will satisfy us, and perhaps we may reach the object striven for only to find it a disappointment. The children of God are told not to lay up their treasure here below, where moth and rust doth corrupt, but I find myself daily and hourly doing so, and forgetting all about the treasure that moth and rust cannot corrupt. Whether it means the heaven below or above does not matter, we know it means to set our affections on spiritual things and meditate on them is the great object to have in view. But I am not able to do these things, and I often think that these things are told us to show how far short we come; and as a line stretched over a crooked thing shows exactly how crooked it is, so these exhortations, or commands, show us all our crookedness and shortcomings, and I must acknowledge that the line of gospel truth shows me up the most destitute of any good of all God's creatures; but it does not matter how bad we are, the all-important question is, Do we want to be better? Do we feel the need of holiness? Do we want Jesus, and want him to come to us with healing mercies, to say to us, I am thy salvation? I have thought considerable lately about when Jesus was on earth that no one ever came to him to be healed and he turned them away; not one case have I noticed, and it has given me some comfort, for it seems it is not how bad or how good one is, but do you feel your need of Jesus? Do you feel you need his love, his mercy, his forgiveness, and above all, his justifying righteousness? O I do feel I need something

more than mere forgiveness, for that would leave me a sinner still. I want to be free from sins, and have them all washed away. I read that the great multitude that stood before the Lamb in Revelation were clothed in white, and they were without fault before the throne, and that is what I want, but how can such a great miracle be wrought on and in me? I cannot understand, but I hope a few times in my life I have known what it was, but O how few and short the seasons when I felt my sins were all gone, washed away.

But I have written enough, and will stop. I was glad Elder Francis wrote as he did in the last SIGNS; he made things very clear to me. Jonah and David and many others of God's people did sin wilfully, and it is on record for our learning and instruction. I was glad to see young sister Keene's letter in the SIGNS, too. I have always read after sister Ruth, her sister, with profit and comfort. We are both well, and hope to see you soon, if the Lord wills. Both of us send love to you.

Unworthily your brother, if one at all,
R. SCATES.

CANNON, Del., Dec. 3, 1911.

DEAR ELDER FENTON:—As I promised to write you a letter I will make another attempt. I have written one letter to you before, but did not send it, for the reason I thought there was nothing in it of interest. I have read your letter in the SIGNS for December 1st, and think it good. If I could write like that I would not hesitate about writing. I often wish, in fact it is my constant desire, that I might be given the tongue of the learned, that I might know how to speak a word in season to him who is weary, for if there are any people in this world I love

they are the Old Baptists, whose hearts the Lord hath touched. Such characters do truly repent of their sins, and they are the ones to be comforted. When we see one whose mind is burdened because of sin, how we want to tell that one about Jesus and his love; we want to tell him about the words of Jesus, as recorded in his sermon on the mount: "Blessed are they that mourn: for they shall be comforted." You will notice I have been using the word "we," perhaps I am beside myself. I often feel this way, as I am nothing, and less than nothing, and vanity, but it does seem to me that there is a feeling of brotherly love for one who is cast down because of sin.

My mind seems to be upon the words of Jesus which I before mentioned: "Blessed are they that mourn: for they shall be comforted." The words of Jesus are beautiful, because they can be depended upon. Jesus always spoke the truth; there was no guile found in him; even Pilate said he had done no evil; I find no fault in him, he declared, and yet he was crucified, suffered, bled and died, but the Scripture must be fulfilled. To think about these things naturally it seems terrible that a man who was innocent, had done no wrong, should be mocked, spit upon, hissed and subjected to torture, but it was the will of the Father, and his ways are just and his counsels wise. Jesus suffered and died for the sins of his people, and was buried in Joseph's new tomb, but he arose triumphant over death, hell and the grave, and ascended on high; he led captivity captive, and gave gifts unto men. All these things did the lowly Jesus do, and many other things; the half has never been told, nor ever will be under the sun. When we are enabled to view Jesus as the way, the truth and the life, how our

hearts burn within us, we want our tongues to be loosed that we may ascribe everlasting praise to him who was, and is and is to come. Such a being is Jesus. "Blessed are they that mourn: for they shall be comforted." In these words of Jesus we notice a distinction is made, he says "they that mourn;" now it is evident that all men do not mourn. We have all heard men use profane language, and they seem to delight in it, and the reason for this is the fact that they know not God; they know not what they do. Such are in the hand of their Creator, and if they are ever to know him it is known to God only. But to those who mourn on account of their sins I desire to speak, I want to tell them that Jesus came not to call the righteous, but sinners to repentance; that he says the whole need not a physician, but they that are sick. Is any one mourning because of sin and unbelief? Have the sins of this one risen up before him like mountains, as it were? Has every idle word come back to you that you spoke even years ago? If so, let me tell you that the same voice which spake unto Saul of Tarsus has spoken to you and made you to see what manner of man you are, the Spirit of Christ is within you teaching you to love righteousness and to hate iniquity; this is the cause of your trouble. Perhaps your troubles have grown quite severe, perhaps you feel that you cannot bear up under this burden; let me tell you about the suffering of Jesus when he was put to death upon the cross, he was suffering for you, my brother, and it is declared in the Scriptures that it is given you in behalf of Christ not only to believe on him, but also to suffer for his sake. If there were nothing else to consider, this would be a sad picture indeed, but let us notice that when Jesus fulfilled

the Scriptures, when he declared it was finished, and gave up the ghost, and was buried, and arose again the third day, according to the Scriptures, it means that he had accomplished the salvation of his people, and in his own time he makes this fact known to them for whom he died, and as he arose from the grave a conqueror, so shall his people be raised triumphant in him. All hope of salvation is hinged upon the resurrection of Jesus Christ from the dead, for it is so declared in the Scriptures.

Perhaps I have made this letter long enough. Excuse all mistakes.

I remain yours in hope,

A. T. BENSON.

LUKE VII. 9.

"I SAY unto you, I have not found so great faith, no, not in Israel."

If guided by the Spirit of Christ, and the Comforter takes of the things of Jesus and shows them to us, then there is comfort in meeting together and in speaking of the precious truth of the gospel of the grace of God. I would not knowingly deceive a single man, woman or child in any part of the habited earth, white, black, or of any other color, with regard to their eternal salvation. The mist and blackness of darkness is reserved for teachers, and all those who handle the word of God deceitfully, whereby they lie in wait to deceive the simple. The words of Jesus are fitly spoken. He never spake a word in vain in all the questions that he asked individuals as he journeyed through Palestine teaching and preaching the gospel to the poor. He did not ask that he might gain knowledge, for he knew all things, but he asked that the ones spoken to might express what was in their minds, and this was for the comfort of all who have been given

the hearing ear, and to taste that the Lord is gracious, and that he hath mercy upon all them that fear him from generation to generation. This centurian, a Roman officer, was blessed with great faith, even that faith of which Jesus is the author, for it is said that in his name shall the Gentiles trust, and although this centurian did not feel worthy to come to Jesus, or for Jesus to come under his roof, yet as he was a man also set in authority, and had the right to say to one, Go, and to another, Come, and to his servant, Do this, and they all did as he commanded, the faith that was in him recognized in Jesus the Son of God, the King with all power, and that he had authority over all the Father's house, and over all things. The Son abides forever, and he had only to speak the word and the servant of the centurian, who was dear to him, would be immediately healed. This faith which Jesus gives his people, and which is the fruit of the Spirit, teaches us that without the Word was not anything made that was made, and that by him do all things consist. All was spoken into existence by the word of his power, and for his glory were all things made, and this glory he will not give to another, nor his praise to graven images. With his almighty power he stretched out the heavens as a curtain, and as a tent to dwell in; he comprehended the dust of the earth in a measure, and measured the waters in the hollow of his hand, and weighed the mountains in scales, and the hills in the balance, and taketh up the isles as a very little thing. This faith takes hold upon the fact that Jesus is King of kings and Lord of lords. He spake, and it was done; he commanded, and it stood fast; he shntteth, and no man openeth, and he opens, and no man shuts. He is the Alpha and the Omega, the first and the last. He hath declared the end from the beginning; that is, in the beginning, or ever the earth was, he decreed what the end shall be. He said that with sacrifice and offering he was not well pleased. "Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." This Savior had power to lay down his life, and he had power to take it again. "This commandment," he said, "have I received of my Father." When one drew his sword against the rabble and officers who came by night to take Jesus, he said, Put up thy sword. I could pray to my Father and presently he would send me more than twelve legions of angels. This would be power sufficient to destroy every living creature from off the face of the earth. But then, he said, how could this Scripture be fulfilled? for this cause came I unto this hour. Ought not Christ to have suffered and to enter into his glory? "The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes." He said, "Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." When Jesus gave his life a ransom for his people, being nailed to the tree of the cross, bearing their sins away, being made a curse for them, and exclaimed with his last expiring breath, "It is finished," he forever delivered and secured the eternal salvation of all the elect included in the covenant of grace. All the gifts and graces now freely bestowed upon his people without money and without price are for his church, which is his body; his bride; he clothes her with the garments of salvation and with the robe of righteousness. They all are

perfect and complete in him, but we have the sentence of death in ourselves, that we should not trust in ourselves, our trust is in the Lord for life and salvation. In the Lord Jehovah is everlasting strength, and though we have lain among the pots, yet we shall be as the dove with wings covered with silver and her feathers with yellow gold.

Dear brethren, do with this as you deem best.

Yours in hope,

WM. F. SLOAN.

LEXINGTON, Ky., April, 1912.

CONESVILLE, N. Y., May, 1912.

DEAR EDITORS:—I feel that I can call you dear friends, but whether I have a right to call you brethren is the question. God knows whether I should trouble you with my letters or not, but I have long held you in sweet fellowship. But in this have I not transcended my right? Yet as I am alone, and have read your exposition of Hebrews x. 26, 27, together with that of Elder Mayfield, I feel to write. I do not wish to controvert what either of you have said, for I feel as the Lord declared by Jeremiah: "It is not in man that walketh to direct his steps." I will say, "Correct me, but with judgment; not in thine anger, lest thou bring me to nothing." This forenoon I thought of the sweet influences of the Pleiades, or of the Spirit of God. Hymns 485 and 229 were graciously given to me. One said, He that is down need fear no fall, and he that is poor need fear no pride, but he that is weak shall ever have our God to be his guide. While all this is so, yet how can I tell what spirit actuates me to write? In the courts witnesses are often wanted to testify to the truth, truth that can benefit either party. I cannot say that of myself, but as the

man said to Joshua, Nay, but as the captain of the host of the Lord am I now come. That was witnessing to the truth. I will sketch some of the dealings which I thought were of the Lord with me, and how I was led. As I was so averse to the teachings of the Lord I rebelled with all my might. I had thought that I had passed from death unto life, because I loved the brethren, yet I remained outside of the church until I was sorely wrought upon. I looked for comfort, and I united with the church, which I thought was obeying the Lord's command. Well, about three years after, some spirit said to me, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." The next day, while sowing barley, I felt such a love that it seemed I must fall down and kiss the ground. After awhile these words came to me, Isaiah xxxiii. 19: "Thou shalt not see a fierce people; a people of deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand." This caused me much thought. Then awhile after these words came: "Comfort ye, comfort ye my people, saith your God." Now the thought came, Why should I be so misled, and why should I feel so rebellious? Was it to show me what spirit I was of? Was it to show whether I would obey the Lord or no? At times I would awake from my sleep declaring the word of the Lord with all the zeal possible, and, as I thought, in the love of it. Could this be to show me where my thoughts were? I know that the Lord looks on the heart. None of the sons of Jesse were accepted save David. I was aware that I had no gift, and so fought these feelings with all my might, and prevailed. But no man can be so foolish as I was and not suffer. Ahab in his foolishness and re-

bellion was killed, but I remained to see my weakness. I thought that I was made to feel the judgments of God upon me. I had Abraham's temptation, and felt that I must take my life. I threw my clothes aside to do so, and then fell back. I thought there was a candlestick on the stand by my bed, and a dipped candle in it, and as often as one was burned out another was put in its place. This continued for years; then it was put under the bed for a few times. For years this has not been. I thought that I could not endure to be so small a light, and would not be. Then again, I thought that the Lord had impressed upon me that he would take away my wife, that he might be feared. Then I thought that I would obey, but, like Ahimaaz, I had no message. I want to say it is a fearful thing to fall into the hands of the living God. May no mortal ever know what I suffered on two occasions. I had no hope and no friend in heaven or in earth, and I could not as much as cry, My God, why hast thou forsaken me? But this did not last long before I thought there was forgiveness. So I still remain, and the adversary is destroyed, and I have hope that soon I shall be where the dear Lord is, if not altogether deceived. If I am, he is guiltless, and I feel that there is forgiveness with the Lord.

I have written you, feeling that I knew something about the adversary, and that I might enlighten you somewhat by that which I have passed through, but I have come far short. I have suffered in mind and in property, yet I thought that I could not yield, even if he had given me a message, yet he gave me a will to accept what he gave, and a will to give it away. This has caused me much grief, but I trust that the Lord has delivered me out of it all. I feel sure that he will

not deny his loved ones. If I live to see my eightieth birthday I hope to write you again. Let me be what I may, a sinner saved or lost, I do like to read the editorials and the communications of others as well. I hope you will pardon this letter. May the Lord guide and keep you in all your tribulations. The saints to the end shall endure, as sure as the earnest is given.

Your brother,

D. S. ELLIOTT.

SILVERTON, Texas, July 7, 1912.

DEAR BRETHREN EDITORS:—The time for renewing my subscription for the SIGNS is a little past, and I would have renewed sooner, but felt I would like to write a few lines to the loved ones scattered over the land, especially to those whom I know personally who read our much loved paper, the SIGNS OF THE TIMES, and to those who contribute to its pages. I will here ask the question that Elder John McConnell once asked Elder B. F. Coulter, viz., "Do you know what it is to feel impressed to write to one, and yet be destitute of anything to write, and if in the attempt to write there occurs the thought, how cold, unfeeling and lifeless the expression of it appears as you write it?" I think the answer to that question (yes) would be sufficient to explain to all my correspondents among the saints of God why I have not written to each one in answer to their good letters to me. I feel ashamed to write so often of my nothingness. I would rather tell of some glorious season that I had just passed through, where love abounded, where brethren met together filled with the Spirit, making melody in their hearts, singing hymns and spiritual songs; but alas, I have no such good news to impart, can only tell that I long for such a sea-

son. I long to be carried to his banquet-house, where his banner over me is love, where his fruit will be sweet to my taste. I want to meet with brethren where Christ abounds, for, as brother Peters says in his most excellent article on "Charity," in a recent issue of the SIGNS, when all the members of a church possess charity there will be a happy meeting, a warm shaking of hands and a manifestation of love. I am sorry to say there is a kind of lukewarmness among the churches, at least over our part of the land, they seem to be neither cold nor hot. I feel that what was written to the church at Laodicea is applicable to the churches in a number of places that I know: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Ah, what a wretched condition truly. When we are brought to realize that we are in that awful condition there will be a shaking of dry bones in the valley; may God in his goodness hasten the day.

I wish to say that the June 1st, 1912, number of the SIGNS was worth to me the year's subscription. I enjoyed every article it contained, especially the letters of brethren White, Vail and Peters, and sister Wright. I was glad to know that she had the pleasure of visiting her home church once more and had such an enjoyable time.

Brethren editors, I hope you have met dear sister Wortham (a niece of Elder James True), who moved from Ft. Worth, Texas, to Glenside, N. Y., last year. She is indeed a lovely sister and a devout

follower of the Savior; there is no one who loves the cause more than she and who delights more to meet with the saints at all times; she is truly a mother in Israel. How much I did wish to be with you all at your association this year, but found it impossible to attend; maybe the Lord will open the way for me again.

Now I must stop, for I find what I have written seems cold and lifeless. Were it not that able ministers of the gospel write of their cold, barren feeling and spiritual blindness I would despair. Pray for me that my faith may hold to the end.

Yours in tribulation,

LYDIA C. RAY.

DRESDEN, Ont., Feb. 7, 1912.

DEAR EDITORS:—As it is about time to renew my subscription, I thought I would write a few lines to thank the dear friends for their good letters in the SIGNS. How often I am blinded with tears while reading them, they are so comforting and encouraging, as they write as I feel. I am a poor, weak worm of the dust, wholly depending upon the Lord for my salvation. In my past life I thought, Surely if we ask the Lord, pray to him to forgive our sins, he will, but we must do our part, but now I leave my case with the Lord, and my prayer is, Lord, save or I perish. I have passed through severe trials, and feel crushed with grief, but they seem to wean me from the world.

Yours in sorrow,

(MRS.) THOMAS LEATHERDALE.

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 1, 1912.

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.***GENESIS L. 20.**

"But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."

Similar expressions in the word are numerous. In Genesis xlv. 5, we read as follows: "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life." In verse eight we read, "So now it was not you that sent me hither, but God." In Acts ii. 23, we read as follows: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." In Acts iii. 18, we read again, "But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." In Acts iv. 27, 28, we read again as follows: "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." All these Scriptures, and others, many of them, are in full harmony of statement with the text named at the beginning of this article.

First we desire to say a few things in general regarding all these Scriptures, and then we desire to speak especially of some things that belong to the text in Genesis. In all these Scriptures the events spoken of with reference to Joseph, first, and to Christ afterwards, are said to be according to the purpose of God. Such words are used as these, "God meant it," "God did send me before you," "Delivered by the determinate counsel and foreknowledge of God." The things that God shewed by the prophets concerning Jesus he hath fulfilled: "To do whatsoever thy hand and thy counsel determined before to be done." This language cannot be restricted to anything less than this conclusion, viz., that each and every event, each and every step connected with the whole history of Joseph, and the whole of the betrayal and crucifixion of the blessed Lord, was foreordained of God, and that the things which he had foreordained he performed. This conclusion cannot be avoided if this language quoted from the Scriptures is believed. It is saying with Job, when he spoke of his trials, He performeth the thing that he hath appointed for me. In the next place, these same things were grievous sins on the part of those who did them. It is said, "Ye thought evil against me," "Ye sold me hither," "By wicked hands have crucified and slain" the Lord; The rulers conspired together against the Lord. Man's purpose was to do evil, God's purpose in the same things was to work good. For instance, the Lord purposed that Joseph should be sold as a slave, and taken down into Egypt, and then imprisoned, and his purpose was a righteous one; it was not evil in him to determine this humiliation and suffering for Joseph, but his brethren in their purpose to sell him meant only to carry out their anger

against him and seek his destruction. God appointed that some of his saints should be burned at the stake, or killed by being thrown to lions. This was not evil in him, for he has a right to take away the life which he has given in any way that seems good to him, but all this was most grievous sin in those who thus afflicted his saints. They meant not good, but evil, but God makes their evil spirit to fulfill his purpose of love and mercy for the good of all his people, and for his own glory. These are some of the general lessons taught in these and other Scriptures.

Second. The brethren of Joseph did not reply to these words of Joseph, quoted from the text, and from the forty-fifth chapter of Genesis, by saying, How then can we be condemned, seeing that we have only done just what God meant to be done, and what was needful to be done in order to save much people alive? No, they felt their sin, and they confessed their sin; they besought the forgiveness of their brother, and confessed that he had a perfect right to be angry with them and to punish them. They did not seek to take shelter from condemnation under the predestination of God, or to plead that in his predestination was full justification for their guilt. So it is written of those who crucified the dear Redeemer, They shall look upon him whom they have pierced, and shall mourn for him; that is, on account of him. Although Jesus had said to Peter several hours beforehand, that before the dawn of the coming day he should deny him, so that from that time on it could not be but that Peter should deny him, unless indeed the Savior's words were untrue (which God forbid any of us should even imagine), yet when Peter had done this, and the Lord had turned and looked upon him, he went out

and wept bitterly. Peter looked at his sinful heart, his vainglory, and then thought of his grievous fall. Joseph's brethren looked at their envious hearts, at their anger without cause against their brother, and at the evil things which they had done, and those who shall look upon the dear Redeemer whom they have pierced, also shall look at their cruel tempers, and their angry opposition to the blessed Master, and so all these shall not seek to excuse their sins, but shall confess them, and not one of them will say, I could not help it, and therefore am not to blame. Carnal minds will seek to make the will of God their excuse for their sins, and thus turn even his grace into lasciviousness, but it will not be so with any who really love him and hate their sin.

Third. Let us notice now the declaration of Joseph, "But God meant it unto good." The special good named in the text is "to save much people alive." The things written of Joseph, and the circumstances of his life, were all literally true, and in the narrative we see how his father and his father's family were preserved from death in the famine through the fact that Joseph in Egypt had in the seven years of plenty stored away corn sufficient not only for the Egyptians themselves, but also sufficient to sell to others in the region round about, who were also suffering from the wide extended famine. This was the temporal good which resulted from the hatred of his brethren, and from their selling him into bondage; it all resulted in good to Joseph himself, to his household and to the Egyptians, and his faith embraced the fact that all the way in which he had traveled had been the purpose of God as well as the result. He had been led forth by the right way, that he might go to this city of habitation. The wrath of these, his brethren, had

worked for good to him, to them and to many others, and to the glory of God, and in them that portion of wrath which would not have wrought to this end had been restrained. They could not kill him, and he could not be returned to his father, as Simeon had thought to do, and the anger of Potiphar's wife was restrained, that he should not be put to death. All the way along in this narrative we see the wrath of man held in bonds by the unseen hand of God, so that they did the will of God, even when they had no thought of the will of God in their minds at all. How many times has it been true that because men did not know God's will they fulfilled his will. (See Acts xiii. 27.) How wonderful it is that in infinite wisdom even the wickedness of men is brought into subjection and made to subserve the purposes of God.

Fourth. Not only in a providential sense did all this work good for Joseph, but still more it is true that the Lord meant good in all these ups and downs of Joseph's life in their results upon his inward spiritual life. In him was fulfilled the words of David: "It is good for me that I have been afflicted; that I might learn thy statutes." All the way in which Joseph was led to the fulfillment of God's promises to him taught him that it was not for wisdom or goodness in himself that these temporal blessings were bestowed upon him. Being convinced that the purpose of God had wrought out all these mercies, though it was by the hand of his envious and vengeful brethren, he could forgive them, and treat them with kindness, and as brothers indeed, and both humility and forgiveness would grow out of the faith expressed in the words of the text: Ye indeed thought to do evil, but God meant it for good. Seeing the hand of God in all these persecutions and

afflictions, there would also arise in the heart of Joseph the grace of submission and reconciliation. Though these evils are the work of wicked and envious men, though imprisonment and deprivation be hard to bear, though dealt with most unjustly again and again, yet the knowledge of this truth that God had a good meaning in it would keep his lips silent from murmuring, and his heart would be held back from repining. He could say, It is the Lord, let him do what seemeth to him good. The sheep are just as confident and safe when their Shepherd leads them through the dark valley and the shadow of death as when he makes them to lie down in green pastures and to feed by the still waters; nothing can befall one of the Lord's dear ones to harm them; beside, those who are seeking the harm of the righteous are fighting against God, and when a child of God can remember this he will feel that his case is far better than that of his enemy. Paul and Silas in prison were far more blessed than he who shut them up there. It was theirs to sing a song higher than all the songs of mirth and revelry, because the theme of their song was of things that could not perish.

Fifth. In conclusion, the thought is in our mind that when we sin it is against God, and against God only; this David felt and confessed. He had deeply wronged his chief captain and his wife, and this he knew, but with him when Nathan the prophet came to him with the word of the Lord, convincing him of his evil doing, all else was forgotten in his heart save this one thing: his sin against God. He had committed a crime indeed against right and justice in his treatment of his faithful captain and Bathsheba, but what was that to the one thing that was now forced upon his mind, viz., that

this crime against them was also sin against God? He who is wronged is far better off than he who inflicts the wrong. The kind and watchful Father can make up to those who suffer wrong more than they have lost, but who shall make up to the wrongdoer what he has lost by his sin? All this, too, would be in the mind of Joseph, and so there would be great pity in his heart toward his brethren who had in their wrong against him created a grievous sin against God. Coming to feel the truth of these reflections, the saints of God in all ages when under bitter persecution have been enabled to forgive and to pray for those who despitefully used them and evil entreated them. Such a spirit is blessed indeed, and they in whom it dwells are blessed indeed, and when under these trials one is brought into such a state of mind how plainly it appears that while men intended evil in what they have done, God meant it for good. Again and again does our sovereign Lord bring good to us and praise to himself through the wrath of men, therefore we ought to bless him for the good, and pity and pray for those who intended the evil. C.

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EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

FORGIVENESS.

WHY did the inspired servant of the Lord say, Heb. xii. 24, that the blood of sprinkling speaketh better things than that of Abel? The voice of Abel's blood cried unto the Lord from the ground, and called forth vengeance upon the head of Cain. (Gen. iv. 10-12.) The punishment of Cain was a righteous retribution from the hand of God for the unprovoked murder of his innocent brother, according to the spirit of that law which requires even-handed justice, an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot and life for life. But in the execution of strict justice upon transgressors there can be no mercy, no forgiveness; he that despised Moses' law died without mercy, and every transgression received a just recompense of reward. But the blood of Christ was shed for the remission of sins, and speaks of peace, pardon and salvation. What an amazing exemplification of the peace-speaking excellency of the blood of the Lamb was given when the great Redeemer drained the last drop from his sacred heart for his most bitter and malicious foes, and while the purple torrent gushed from his pierced side, his temples, hands and feet, he cried, Father, forgive them, for they know not what they do. Christians, can you see in this an example worthy of imitation? Did Jesus cry, Forgive, and leave his children at liberty to call for vengeance upon their supposed or real enemies?

"Led as a lamb to meet the sword,
He bowed beneath the stroke;
Not one revengeful, angry word
The dear Redeemer spoke.

O may his meekness be my guide,
The pattern I pursue;
How can I bear revenge or pride,
With Jesus in my view?"

Can we possess the Spirit of Christ and still desire the destruction of those we deem our foes? Let us all remember that as many as are led by the Spirit of God, they are the sons of God; but if any man have not the Spirit of Christ, he is none of his. Whatever may be our standing in society, whatever our religious profession, whatever our creed, our works, our recognition by those who profess godliness, we are forbidden access to the throne of grace if we do not from our heart forgive those who have trespassed against us. Solemn, momentous thought! Those who are taught of Christ to pray must say, "Forgive us our debts, as we forgive our debtors." "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. vi. 12, 14, 15. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Gal. vi. 7. Do we really mean what we say when we ask our God to forgive us as we forgive our debtors, or those who have offended us, or do we presume that our God will fail to note the malediction of our hearts and lips against others? We have heard men professing godliness, almost in the same breath pray for the destruction of their real or fancied enemies, and for their own forgiveness. Do not such believe God will allow us to mock him? If conscious in my heart that I am a rebel and a traitor to my God, and confess to him that I deserve his awful wrath, can I consistently with the admonitions of his holy word give my voice, my vote or my influence for retribution and wrath against those whom I deem rebels or traitors, and then ask God to forgive me only as I forgive them? Should our

God only forgive us as we forgive others, what would become of us? It is not strange to hear those whose mouths are full of cursing and bitterness, and whose feet are swift to shed blood, before whose eyes there is no fear of God, imprecating the thunderbolts of wrath upon those whom they dislike; devils may be expected to rage, for the devil was a murderer from the beginning, and those who are led by the spirit of Satan, or of the world, may belch forth the malice of the wicked one, but what can be more terribly astounding than to hear from the lips of those who pray God to forgive their own transgressions, the denunciations of wrath against their fellow-men? We admit there are ministers of justice in the civil government of states and nations divinely authorized to bear the sword, and to be a terror to evil doers, and to maintain the peace and safety of the righteous, but they belong to the department of state, not church, and even their authority is limited; if they transcend their bounds God will judge them, for his throne and authority are far above all principalities, powers, thrones and dominions. But where shall we find authority, from the precepts of Christ, from the examples of our Lord or his apostles or primitive saints, for christians to avenge themselves, or give their voice for vengeance? In the language of Pope should they not rather say:

"Let not this bold, this erring hand,
Presume God's bolts to throw,
And deal damnation round the land
To each I deem his foe?"

Vengeance is mine, I will repay, is the language in which God speaks to us, and he commands us to love our enemies, and to do good to them who despitefully use and persecute us, and he forbids that we should render evil to any man, whether friend or foe, saint or sinner. We are as

christians commanded to follow peace with all men, and holiness, without which no man shall see the Lord, and as much as in us lies to do good unto all men, especially to those who are of the household of faith. We are as strictly commanded to lay aside all malice and all guile and hypocrisy and envies and evil speaking, as we are forbidden to curse and swear, lie or cheat, commit murder or any other crime, and we are told that if we take the sword we shall perish by the sword, and he that is angry with his brother is a murderer, and we know that no murderer hath eternal life abiding in him. When the disciples saw their Lord treated with scorn, feeling indignant they asked if they might call for fire from heaven to consume the offenders. Though they did not propose themselves to execute the vengeance, but to call on God to send down the fire, Jesus rebuked them, and said they knew not what manner of spirit prompted their indignation. When for what seemed to be the most palpable provocation Peter smote the servant of the high priest, he was reproved and commanded to put up his sword. Indeed, all the precepts, instructions, reproofs, admonitions and examples of our Lord and his holy apostles were brought to bear upon this very point; forgiveness, meekness, patience, long-suffering, gentleness and benevolence, and the spirit and temper of christianity is fully expressed in the hymn which resounded in the plains of Judah from angel voices: "Glory to God in the highest, and on earth peace, good will toward men." In strongest contrast with which the dragon's voice of cruelty, malice, wrath and carnage marks the hell-born spirit of antichrist in every age, from Cain down to the last effort of the man of sin in the final gathering of the

armies of Gog and Magog to assault for the last time the church of the living God. (Rev. xx. 8, 9.) "Woe unto them! for they have gone in the way of Cain." —Jude 11. But, "Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also." "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for [mark, not prey upon] them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others?

do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." Such are the instructions which were given by our Lord Jesus Christ to his disciples on the mount, and he says, Then are ye my disciples indeed, if ye do whatsoever I command you. If ye love me, keep my commandments. "And whosoever doth not bear his cross, and come after me, cannot be my disciple."—Luke xiv. 27. "And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels."—Mark viii. 34-38. If there ever was a time when these admonitions were specially required to be held forth to the children of God and solemnly considered, it is at the present time. It is in these last days in which many shall depart from the faith, giving heed to seducing spirits and doctrines of devils; in these days, in which the most powerful influences are brought to bear upon the Lord's people to lure them from the pathway of holiness and cause them to indorse the murderous spirit and madness of the sons of Belial. While all the synagogues of Satan are belching forth their most violent appeals for blood, and lashing the worst passions of men to deeds of cruelty, how important it is that

God's dear children should watch and be sober. The elements of nature are now melting with fervent heat, the day of trial of our faith has come upon us, the line of discrimination between the carnal hypocrites and true disciples of our Lord is being manifestly drawn. May our God save us in this hour of temptation, deliver us from evil and enable us to show forth his meek, gentle, lamblike spirit, forgiving one another even as God for Christ's sake has forgiven us. The day of the Lord is surely at hand, it shall come upon this wicked generation as a thief, but ye, brethren, are children of the light and of the day, let not the day of the Lord come upon you as a thief.

MIDDLETOWN, N. Y., July 1, 1865.

CIRCULAR LETTERS.

(Prepared by Elder J. M. Fenton.)

Circular Letter from the Delaware River Association to the churches composing the same.

DEARLY BELOVED IN THE LORD:—The subject under consideration will be Associations. The first appearance of such a body we find recorded in Hassell's Church History, mentioning the Philadelphia Association in 1707. The Kehukee Association was formed in 1765, with seven churches, and is still in existence. On page 662, Hassell's History, is recorded as follows: "Before these churches were organized into an associate body they held yearly meetings, wherein matters of consequence were discussed and determined." In their articles of faith the Kehukee Association says: "We believe that every church is independent in matters of discipline, and that associations, councils and conferences of several ministers or churches are not to impose on churches the keeping, holding or

maintaining any principle or practice contrary to the churches' judgment." "Much discussion arose as to the power of associations over churches, which resulted in an understanding to leave the churches their entire independence, and permitting the association (which is but a collection of churches) to act as an advisory council only."—Hassell's History, page 702. Continuing, it further says: "Should the churches ever allow the associations, or any body of men formed by their combination, to dictate to them against their consent, it has ever been held that their liberties in such case will have passed away, and they become no longer churches of Christ, but tools of tyrants." "A church of Christ has ever been considered, by genuine Baptists, the highest ecclesiastical power on earth."—Hassell's History, page 702. Thus is seen clearly set forth by the Lord's servants in their day where the association as a body composed of several churches of the same faith and order were to occupy. We do not understand that the associations acting as an advisory council implied that their advice was to church or churches, but only to embrace associational relationship. Associations receive church letters and observe the writing of circular letters and corresponding letters; should it be expedient for the association to withdraw correspondence from any church or association, it does not imply that there is any barrier for the servants of God to labor among the Lord's people from whom the association has withdrawn correspondence. There is no headship to the church but Christ; he is "the head over all things to the church, which is his body."—Eph. i. 22, 23. We "grow up into him in all things, which is the head, even Christ."—Eph. iv. 15. "Christ is the head of the church: and he is savior

of the body."—Eph. v. 23. "And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell."—Col. i. 17-19. "And ye are complete in him, which is the head of all principality and power."—Col. ii. 10. It would seem that the apostle, by the guidance of the Holy Spirit, was instructing the church in all ages by the above Scripture, that we fall not away to seek instruction or guidance from any power, principality, assembly, council or body as over the church of our Lord and Savior Jesus Christ. This would not imply that any church would seek independence from other churches, for the love of God would constrain them to seek the love and fellowship of sister churches, and their advice and counsel if necessary. The assembling of yourselves together for the worship of God is by command of the apostle, and we desire to see the same observed. The assembly of the saints we believe has ever been observed since the Savior set up his kingdom in the earth, and all that was necessary in the observance of that worship was given by our Lord and Savior and by his apostles in the New Testament. Therefore we regard the associations as a creation of the churches, and subject to the churches, and not the churches subject to the association.

S. H. DURAND, Moderator.
WILLIAM HOBENSACK, Clerk.

NOTICE.

PROVIDENCE permitting, we expect preaching in the Old School Baptist meetinghouse in Woburn third Sunday in August (18th), by our pastor, Elder H. C. Ker. All lovers of truth are cordially invited to meet with us.

L. B. FORD.

MELROSE HIGHLANDS, MASS.

CORRESPONDING LETTERS.

The Delaware River Old School Baptist Association, convened with the church at Southampton, Bucks County, Pa., May 29th, 30th and 31st, 1912, to the associations and meetings with which we correspond, sends greeting in the Lord.

DEAR BRETHREN:—It is our privilege to write you at this another session of our association. We are glad to report that our meeting has been pleasant and harmonious; not a discordant sound has been heard. Your ministers have come to us preaching Jesus Christ and him crucified as the only name given under heaven among men whereby ye must be saved, he who hath loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father.

Our next session is appointed to be held with the First Hopewell Church, at Hopewell, Mercer Co., N. J., on Wednesday, Thursday and Friday before the first Sunday in June, 1913, when and where we hope to again meet and greet your messengers.

S. H. DURAND, Moderator.
WILLIAM HOBENSACK, Clerk.

CHANGE OF ADDRESS.

LOS ANGELES, Cal., July 7, 1912.

DEAR EDITORS:—I have to ask you to again change the SIGNS, from Cadiff, Colo., to 334 East 61st Street, Los Angeles, Cal. I am here with my daughter, on account of my poor health, and if I continue to improve as I have I surely will spend my few remaining days on earth here. I have learned of a little church of our faith in this city near me, and will hunt them up as soon as I feel able in body to do so.

I am yours in hope,

J. H. YEOMAN.

OBITUARY NOTICES.

My wife, **Clarice E. Durand**, departed this life Tuesday, July 2nd, 1912, at our home in Southampton, Pa. Her maiden name was Clarice E. Pusey. She was born in Maryland, March 2nd, 1846. She was baptized by Elder Wm. Grafton in the fellowship of the Old School Baptist Church at Harford the first Sunday in July, 1871. We were married in the Old School Baptist meetinghouse in Baltimore, July 5th, 1882, by Elder Wm. Grafton, assisted by Elder F. A. Chick. I cannot command language to tell of her worth and excellence in every relation in life, according to the estimate of all who knew her. One of the purest of women, most unselfish, most thoughtful of others, yet having a very low estimate of herself, and could not easily allude to any helpful thing she had done for another. She could hardly be persuaded to let anything she had written be published; she could not think her thoughts were of sufficient value for that. The sweet hymn which was published in the SIGNS of June 1st lay in my drawer two years before she consented to its publication. The chastening of the Lord, of which she speaks in it, had killed her to everything pertaining to the world, without in the slightest degree making her harsh or unsympathetic towards those who had not been led so deeply, and from her seemingly boundless store of love and wisdom she gave freely to all, of whatever creed or class, yet never robbing her own. Her health failed about twenty years ago; at times she was very ill. She was enabled to spend some time in Florida and other parts of the south, receiving some benefit. About seven years ago tubercular trouble was added to her bronchial disease, and from that time she had taken special treatment for that. She was very faithful and persistent in the treatment, feeling that it was her duty to do all she could for her health on account of her children, though having for herself a peculiar disregard for life. Her last serious illness began in July, a year ago, and heart trouble had been very distressing during most of the time since then. She valued highly the privileges of the church and of the meetings. It was a great affliction to her that she was not able to be at the meetings for about a year. On the second Sunday in June she was at our church meeting, and again at the communion season on Sunday. This was surprising to herself, as to all. It had been her longing desire that she might be once more at the preaching and sit down at the communion table. She felt it no injury to her, but an especial dispensation in her favor. She failed steadily from that time, and suffered greatly from difficulty in breathing. She feared that she might complain, but did not. Very sweetly she bore the great suffering, and was clearly waiting on the Lord. She was in very great distress of soul during the early part of her

illness in the fall, but during the last few weeks she felt a sweet relief. She was almost afraid there was something wrong with her that she could feel such an unruffled peace and quietude of mind. The Scripture found in 1 John i. 9, was now of special comfort to her. She said she had many blissful moments from it, especially from the closing words: "And cleanse us from all unrighteousness." Sin was so terrible a thing in her view that the cleansing of one from it seemed almost impossible. Her wonder and solemn joy were unspeakable when she felt that she was cleansed from all unrighteousness. For many weeks we had much conversation on the exercises of mind concerning prayer. Her mind was led deeply in the Scriptures, but she was as one feeling her way along timidly. One day these words came to her with power: "God was in Christ reconciling the world unto himself," and she said, "It takes the infinite power of the eternal God to make the atoning sacrifice of Christ effectual." Less than an hour before her departure she looked clearly at me and said, "I would welcome the summons any moment," and when the call came we rejoiced with her that after so great suffering she was now at rest.

A few words from what she wrote for the SIGNS at the time of her mother's death is the language of our hearts now: "But when we turn to the darkened household, and realize the indescribable vacancy pervading everywhere, and the awful blankness in the future, where is the hand that can roll back the terrible waves of sorrow that rush in upon the soul, and say to the surging waves, 'Peace, be still?' Will calm, patient resignation like hers some time come, and strength to tread life's journey cheerfully to its close? Surely only the omnipotent Hand can supply the needed grace."

The funeral was held at her home on our thirtieth wedding day. Elders Chick and Lefferts spoke greatly to the comfort of those present, and Elder Coulter spoke sweetly in prayer. Beside myself, two daughters survive her, the elder, Mrs. Gilbert B. McColl, living in Winnipeg, Manitoba, the younger, Mildred Durand, at the home.

SILAS H. DURAND.

SOUTHAMPTON, Pa., July 11, 1912.

SISTER Sarah E. Bowyer Hammond was born Jan. 22nd, 1847, in Anderson County, Ky., and died April 27th, 1912, aged 65 years, 3 months and 5 days. Her father was Wm. E. Bowyer, who was born August 8th, 1819, and died Feb. 7th, 1887, he being a son of Henry Bowyer, an emigrant from old Virginia. Her mother was Sarah Ann Tinsley, and was born June 8th, 1824, and died Feb. 4th, 1847, she being the daughter of Archibald Tinsley, who also was of old Virginia stock. It will be seen from the foregoing that sister Hammond was left motherless when an infant, and consequently had to be cared for and

brought up by kind and loving relatives, but being of a lovable and loving disposition, she soon won the hearts of those who had the charge of her, and grew into childhood in favor with all with whom she came in contact. The writer, being a country school-teacher, had sister Hammond as a pupil in the year 1860, when she was about the age of twelve years, and a lovelier or sweeter dispositioned pupil than she it was never my lot to instruct, and it has been my good privilege to know much of her all along since that time. She was united in marriage to Joseph Hammond, Oct. 19th, 1865. Joseph Hammond, her husband, was born Feb. 17th, 1842. To that union were born twelve children, four of whom died in childhood and infancy. Eight survive her, namely: Eliza Ann Hammond Yount, born Sept. 11th, 1866; Sarah Bell Hammond Jamison, born July 23rd, 1868; Mary Dell Hammond Cox, born Oct. 4th, 1870; Nancy C. Hammond Carlton, born Feb. 29th, 1874; William H. Hammond, born June 14th, 1876; Josie Ora Hammond Ritter, born July 21st, 1878; John Taylor Hammond, born August 12th, 1885, and Richard C. Hammond, born April 20th, 1893. The names of the four who preceded her to the great beyond are: Estella N. Hammond, born May 15th, 1880, died Jan. 16th, 1882; Baby was born April 5th, 1883, and died April 6th, 1883; Melerah Catharine Hammond was born June 30th, 1888, died Sept. 14th, 1895, and Louisa Frances Hammond, born August 23rd, 1890, and died Sept. 19th, 1895. Sister Hammond's foreparents on both sides were Baptists, chiefly of the Old or Primitive order. She stood aloof from all church connection until being persuaded in her own mind that the Old School Baptists were right, then she came and presented herself to the old Beech Creek Church, and was joyfully received, and baptized by Elder P. W. Sawin in the year 1900, after which she soon realized that she had gotten home to her people at last, and from then to the day of her death she manifested that zeal in the cause of her Lord and Master which is according to knowledge, so much so indeed that she seemed to lose sight of worldly things. The writer often witnessed how joyful she would become while listening to the precious truths of the gospel proclaimed by the called and tried servants of God. I now call to mind the last time it was my privilege to be with and enjoy the dear sister's company. It was the first Saturday and Sunday in last September; she with her husband and eldest daughter attended the meeting at Mt. Pleasant, Pleasureville, Ky., which was indeed a meeting never to be forgotten by any believer who was present. Yes, she as well as all of us had such a feast that she never ceased talking about it until the day of her death. Her husband and daughter, though not members with us, seemed also filled to overflowing with the preaching and worship, and we pray God they may each come out

and openly take the yoke of Jesus as did the wife and mother, and learn of Jesus as she did and find rest to their souls. Sister Hammond's death was very sudden, and therefore unexpected. She spoke to her husband about getting up to prepare breakfast, and turned partly over in bed, and her husband heard a gurgling sound in her breathing and asked what was the matter, and receiving no answer became alarmed, but she was dead in about twenty minutes.

We failed to trace Mr. Hammond's genealogy in referring to him as the husband of sister Hammond. He was born and raised principally a close neighbor to his wife, of worthy parentage. His mother's maiden name was Taylor. He is a firm believer in the doctrine of the Old Baptists, being a great friend and helper to the cause. His is now a lonely life, being bereft of his loving wife. May God's goodness, mercy and grace sustain him and all the children in this sore trial through which they are called to pass. Sister Hammond was a kind and loving mother, a loving wife, an obliging neighbor, a true and faithful christian, and died leaving an example worthy in every respect of our imitation. She died leaving behind a saddened husband, eight sorrowing children, thirty-two grandchildren, three great-grandchildren and a host of neighbors and friends, together with the church, to mourn their loss, but we sorrow not as others who have no hope, for we believe our loss is her eternal gain.

Funeral services were conducted by her pastor, Elder P. W. Sawin, at old Beech Creek; interment in the old churchyard. W. T. RITTER.

ALSO,

Martishie Burk Hammond was born Dec. 26th, 1888, and died Jan. 31st, 1912, at the home of her husband, William H. Hammond, son of sister Sarah E. Bowyer Hammond and Joseph Hammond, near Waddy, Shelby Co., Ky. Martishie was not a member of the Primitive Baptist Church, but loved her God and gave glory to him. She was a beloved woman, and many are the friends who mourn their loss, which is her eternal gain. May God comfort the husband, and strengthen him to say, Dear Lord, thy will be done. Born to them was a baby girl, whom God called home about a year before the mother. The body returns to the earth from which it came, and the spirit to God who gave it.

It falls to our lot to chronicle the death of **Miss Elizabeth H. Boggs**, who for many years had been prominently known among almost all our eastern Baptists as a member of the First Hopewell Church, at Hopewell, N. J. She died at the home of her niece, in Trenton, N. J., May 31st, 1912, from the infirmities incident to old age. She was the last surviving child of Elder John Boggs, who from 1807 to 1847 was pastor of the First Hopewell Church. She

was born at the parsonage farm at Hopewell, Feb. 2nd, 1827, and was the tenth of eleven children. Her life, from the age of sixteen years until a few years before her death, had been spent in teaching. She taught in the vicinity of Hopewell for several years, and in the early fifties she opened a select private school at Haddonfield, N. J. She afterwards became principal of a leading public school in Washington, D. C., where she remained until 1866. From 1866 to 1890 she was principal of a young ladies' seminary in Hopewell, and there are many in different parts of the country who became her pupils and who still remember her with love and gratitude for her interest in them as her scholars and for her helpful kindness to them. In 1890 she removed to Colorado, and then to Raton, N. M., where she taught until her labors ceased with the encroaching feebleness of old age. About a month before her death she came east, and was cared for at the home of Mrs. Wesley Vandyke, her niece, until the end came. Many of her old friends came there to see her once more. It seemed good to all that it was her privilege to spend the last days of her life among the scenes of her childhood and mature years. Her body was brought to Hopewell on Monday after her death, and lay in state at the Old School Baptist meeting-house from noon until the time of her funeral, at 2 p. m., and very many of her old time friends availed themselves of the opportunity to once more gaze upon the features of one whom they had known in former years and whom they had esteemed as a friend.

The funeral service was conducted by the pastor of the church, after which her remains were laid away in the cemetery adjoining to await the resurrection at the last day.

The above items were furnished us by her nephew, Dr. John Garrison, of Hopewell, N. J. He, with the great niece in Trenton, at whose home she died, and some nephews and nieces in the west, are all that remain of the once large family, but very many will remember her as one who had filled a large place in their lives. Her home had been with Elder G. M. Fetter, the husband of her niece, for many years. His home is now broken up, and he will long miss a faithful friend. She became a member of the First Hopewell Church in the early fifties, while Elder Philander Hartwell was pastor of the church, and there never was a time when she was not interested in the cause of the blessed Savior in all the years since then. She was given clear views of the truth of salvation by grace, and never wavered from the doctrine which gives to God all the glory of salvation. She was a good hearer of preaching, and a friend to those who preached the gospel. She lived in the faith of the Lord Jesus Christ, and died in that faith. When living in New Mexico she was dismissed from Hopewell Church to become a mem-

ber of the little church that at one time was organized in Raton. It had been her intention to restore her membership to this church, but she had never done so, owing to circumstances which had caused delay. Her memory will long remain with her old time friends and brethren in Christ, but we rejoice in the full assurance that for her to live was Christ and to die was gain. C.

Mrs. Lucy Ella Pulsifer, of Whitefield, Maine, beloved wife of Mr. Frank Pulsifer, departed this life to be with Christ June 28th, 1912. Our sister united with the church of Christ at Whitefield and was baptized by Elder Hiram Campbell, June 25th, 1874. "From her earliest recollection she always felt a condemnation in her conscience for any little act she considered wrong, and was always thoughtful and serious in regard to the subject of religion. As a child she would sit and listen to christian people as they conversed on their experience, and as they would tell of their evidences of God's salvation she would wonder what an evidence meant. When she was about twenty-two years of age there was a revival in the neighborhood under an Advent preacher, and during that time God made her to see herself a great sinner, and she was in deep distress for several days, after which she was brought forth to the light of Christ's gospel with great rejoicing that her sins were forgiven. Soon after this she went with her first husband to King's Mills, intending to go to the New School Baptist meeting, but across the way the Old School Baptists were assembled in a schoolhouse, and her husband persuaded her after they arrived there to go into the Old School Baptist meeting, and from that time until the day of her death they were her people. She was received by the church for baptism May 24th, 1874. She was a devoted christian, and if only a few words were spoken on the subject her countenance would brighten and her eyes fill with tears, and she was always eager to catch a word from some outsider whereby she might have some hope for them. The love and tender feeling which she always manifested were a comfort to those who knew and loved her in the gospel. As the years went by she grew firmer and saw more clearly how God saves his people. She was dearly loved by us all, and was always present at our little gatherings when possible, and her testimony of her hope in Jesus was always given in a voice full of love to the dear Savior and to his people. But she is gone from us. It was best for her to depart to be with Christ. Hers were years of suffering and pain. I have never known any one who suffered so many years and endured greater pain at times than she, but comfort and strength were given so that she could sing praises and run with patience the race set before her." Thus our sister, Mrs. Nellie Palmer, has written of her, all of which

from my knowledge of her I know to be so. Her last season of acute suffering was of only a few days duration. The Lord has taken her away from the evil to come. Her husband and her daughter, Mrs. Paul King, and grandchildren and other relatives also will truly mourn their loss in her removal from them. She was a good wife and mother and a precious sister in Christ Jesus.

At her funeral the writer preached from the words: "But God will redeem my soul from the power of the grave: for he shall receive me."—Psalms xlix. 15.

FREDERICK W. KEENE.

F. M. Bozeman, my brother, died at his son's home, near Sylvester, Ga., April 8th, 1912. He was born Sept. 30th, 1848, in old Stewart Co., Ga., (now Webster) and was married to Miss M. L. Huckaby, April 10th, 1867, who died Dec. 20th, 1903. To that union were born fourteen children, nine boys and five girls, of whom ten are living, six boys and four girls. About 1880 my brother and his wife joined the Primitive Baptist Church at old Macedonia, Terrell Co., Ga., and were consistent members, and to the day of their death adorned the doctrine they professed. They were baptized by Elder W. T. Everett. My sister writes that brother's eldest son, T. A. Bozeman, is a Primitive Baptist preacher. I will say to the bereft children, Weep not for your parents. I know from experience it is hard to give them up, but we have a hope that our loss is their eternal gain.

JOSEPH H. BOZEMAN.

TEHUACANA, Texas.

APPOINTMENTS.

ELDER F. A. Chick expects to fill appointments in the Covenanted Baptist Church of Canada as follows: Tuesday night after the fourth Sunday in July; in London; Wednesday night in St. Thomas; in Duart Thursday night; in Aldboro on Friday, at such time as the friends there may arrange; Dunwich, Saturday and first Sunday in August; Ekfrid, first Monday in August, as may be arranged; Lobo, on Tuesday, as may be arranged; also Brantford, Wednesday night.

DUNCAN McALPINE, Clerk.

MEETINGS.

THE Otego Old School Baptist Church has appointed meeting to be held Saturday afternoon, August 10th, and Sunday, August 11th, instead of the first Sunday. Our friends are invited to meet with us. Our pastor, Elder D. M. Vail, and Elder J. M. Fenton are expected to attend the little meeting.

Done in behalf of the church.

S. C. F. GUERNSEY, Clerk.

A YEARLY meeting is appointed to be held with the Rock Springs Church, Pa., commencing on Saturday before the fourth Sunday in August (24th and 25th), 1912, at 2 o'clock p. m. Those coming from Philadelphia will leave there Saturday, on the Philadelphia, Wilmington and Baltimore R. R., at 7:20 a. m. for Perryville. Those coming from Baltimore will leave union depot at 8 a. m. on the same road for Perryville. Change cars for Conowingo, where all will be met. A general invitation is extended to those who love to be with us. If it is possible, any expecting to come to this meeting please notify Miss Annie E. Jenkins, Peters Creek, Lancaster Co., Pa., Route 1, or Edward Dawson, Rising Sun, Md.

J. G. EUBANKS, Pastor.
C. J. ROWLAND, Clerk.

THE Albany and Troy Church will meet the fourth Sunday in each month at No. 2 Second St., Monument Square, Troy, N. Y.

J. B. SLAUSON, Pastor.

THE Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the third Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.

JOSHUA T. ROWE, Pastor.

FIRST PRIMITIVE BAPTIST CHURCH, at Mineral Wells, Texas, holds meetings the fourth Sunday in each month, and Saturday night before, in the meetinghouse, on Star Well Ave., Kidwell Heights. All lovers of the truth are cordially invited to meet with us.

SALLIE E. HOWARD, Church Clerk.

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

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 80. MIDDLETOWN, N. Y., AUGUST 15, 1912. NO. 16.

CORRESPONDENCE.

WALKER, Oregon, Nov. 16, 1911.

DEAR BRETHREN EDITORS:—I very much enjoy the soul-reviving food that comes to us from the pens of precious brethren through the columns of the SIGNS. It is written that He shall feed his flock like a shepherd, and gather the lambs in his arms. His ways of mercy are so many and varied that we have great reason to praise his adorable name. I am such a poor, weak, sinful mortal that I cannot come to the throne of grace at all with any other plea than, “God be merciful to me a sinner.” I have not ability without his amazing grace to speak, or even think, a good thought. I have need of the living God, who has numbered the hairs of our head. I believe I know that every man in his best estate is altogether vanity. All nations before him are as nothing, and they are counted before him as less than nothing and vanity.

But how shall I my Savior set forth?
How shall I his beauties declare?
O how shall I speak of his worth—
Of what his chief dignities are?

His angels can never express,
Nor saints who sit near his throne,
How rich are his treasures of grace;
No, this is a mystery untold.

He laid all his grandeur aside,
And dwelt in a cottage of clay;
Poor sinners he loved till he died
To wash their pollutions away.

There have been volumes upon volumes written in his praise, and his beloved have spent hours, days, months and years trying to speak of his worth, of his love and mercy and justice, of his care for his saints, and of his excellence and perfections. “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!” Since it has pleased him to make man with a mind that knows things only by comparison, it has also pleased him to make all things else so as to be comprehended or measured by comparison. The beautiful light of day is compared with the extreme darkness of night, also the lesser lights, the moon and the stars, which all borrow their glory from the sun. But the darkest and most deplorable thing is the human heart, which is declared to be deceitful above all things and desperately wicked, and it is asked, Who can know it? All men are under sin, and there is none righteous, “none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have

used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known." This is the benighted condition of the helpless creature man, and yet he is ever boastful and proud, and so long as he does not know God he is thankful that he is not like other men, and is proud of the many good deeds which he has done in the flesh. But how all this is changed when the true light shines in our hearts, then there is no longer anything to boast of, and the creature appears in the true light. Now he learns that the creature is dependent for life, breath, will, strength and everything. Then he learns that there is nothing to plead but mercy, his cry is, "God be merciful to me a sinner." There have been many fig leaf aprons made (which may seem as aprons unto men) by fasting and doing many good works, but the light of the knowledge of the truth is too piercing, and it lays bare the lying heart, then we are weighed in the balance and found wanting. "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. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." O, dear reader, this of all contrasts is the greatest: the depravity of the human heart and life, and the perfect holiness of our God and his adorable Son. The heavens are so far away; we can calculate the number of millions of miles, but our finite minds cannot grasp even the distance to the stars, yet God says, As the heavens are above the earth, so are my ways above your ways, and my thoughts above your thoughts. One of the filthy leaves of self-righteousness under which man ever tries to take cover is the humanly devised charge which was made against Isaiah's and Paul's arguments: If God has foreordained all things, why does he find fault? To the poor weakling who has been in the all-searching light, and thus has found out his dark, helpless condition, and his need of the God of purpose and power, and who has felt the sweetness of his tender compassion, and of his unmerited grace, this doctrine is as good news from a far country, and as cold water to a thirsty soul. How good to know that there is a God who is without variableness or the shadow of turning. He says, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Have not we poor creatures, who have never been able to merit anything save eternal punishment from the God of perfection and love, great cause to thank him for the blessed consolation contained in his own undisputable words in the sermon on the mount, recorded in Matthew, fifth, sixth and seventh chapters? There we are assured of God's knowledge of the things of which we have need, and then of his unlimited ability to provide of his love and of his care even for the sparrow and the lily of the field. He said, They sow not, neither do they reap, or gather into barns, and yet our heavenly Father feedeth them. And, The lily toils not, neither does it spin, and yet even Solomon in all his glory was not arrayed like one of them. O may we have abiding faith to trust him. It is said that he sits as a refiner of silver, and we may need many sore chastenings and many afflictions to burn up the dross, but every chastisement is in love, he will be with us in all our troubles. Paul endured shipwreck, was

stoned nigh unto death, was in perils from robbers and from false brethren, and was in bonds, but his faith in God only shone forth brighter. He said in Galatians, The life I now live in the flesh, I live by the faith of the Son of God; and in the beginning of the following chapter he sharply rebuked the Galatian brethren for their lack of faith in God, saying, O foolish Galatians, who hath bewitched you, that ye should not obey the truth? Again he reminds them of Jesus and his sufferings. If we are trusting in ourselves, or in anything save the Lord, for our salvation, even in time, which is, after all, but a part of eternity, let us again read Matthew vi., and notice that there the Savior is enumerating earthly blessings. Therefore he said, Take no thought what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on. Have you, my readers, ever seriously considered the expression of David: I once was young, but now I am old, yet have I not seen the righteous forsaken, nor his seed begging bread? Then let us trust him, or else receive his plain and severe rebuke. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep." I do not understand all this to teach that an able-bodied man shall sit down and wait for the manna to fall in his plate; the will is all of God. The birds, whom the heavenly Father feeds, have the will to eat so long as it pleases him, and when the length of days appointed them ends, the will or the supply fails them. It is good indeed to find on nearly every page of his blessed word promises of his love and care for his beloved lambs. There

is absolutely nothing left for the creature to boast of. In the ancients of eternity He comprehended all their need, and so Paul could well say, For we know that all things work together for good to them who love him. There are no exceptions, and the reason is that he works all things after the counsel of his own will. Cursed is man that trusteth in man, or maketh flesh his arm. Does he not need afflictions to sift out such chaff, to burn up such dross? Paul had no confidence in the flesh. Job said, Though he slay me, yet will I trust in him. This kind of faith does not, as some slanderously say, beget a disposition to act the hypocrite, or to excuse our sin behind the doctrine of God's unalterable decrees. This would be hypocrisy in the extreme. Rather this doctrine causes us with Paul to mourn because of sin; it begets a desire to see Jesus and be like him; it causes anguish to know that while the will is present with us, how to perform that which is good we find not; it leads to the praise of God for the gift of his dear Son, and yet to crying out, "O wretched man that I am! who shall deliver me from the body of this death?" While faith dwells in man it begets deep anguish when he finds all manner of evil in his heart. It was so with Peter when with cursing and swearing he denied his Master. It is written that when the dear Redeemer turned and looked upon him he went out and wept bitterly. He had seen the Savior's power wrought in the miracles which he had performed, and his wisdom in refuting the contempt of his adversaries, and the raising up of the dead by his word, and he had voluntarily pledged himself to stand by the Savior, though all others should forsake him, but Jesus, knowing what was in man, had told him that he should deny him. O brethren,

may we lose all confidence in the flesh, and praise God only for his wonderful works to the children of men. Not only are our days numbered, but also every circumstance relating to our days is also numbered. But some one says, This makes man to be nothing. To this I say, Amen. All nations are less than nothing. One may say, This is before regeneration, but David says that man in his best estate is altogether vanity. Even the Savior did not boast of any goodness. "Why callest thou me good? There is none good but one, that is, God." Let us see how many times temporal salvation is ascribed to God. Noah and Lot, Abraham, Isaac and Jacob, the blessings of a temporal nature in all these instances were from the Lord in more ways than I can number. Elijah no doubt labored with his hands for food and raiment, but his life, food and raiment were no less secure when he drank of the brook and the ravens fed him; nor was his life and food less secure when he went to the home of the poor widow and lived from the handful of meal and the little oil in the cruse. Nor again was he less secure when he cried, They have digged down thy altars, and stoned thy prophets, and I am left alone, and they seek my life. But the Lord answered him, I have reserved to myself seven thousand men who have not bowed the knee to Baal. All these were blessings belonging in time. The purposes of God never fail. It was so with Joseph; in his case the wickedness of man wrought the will of God, which was a righteous will. So likewise our sinful acts, and the act of our first parents in the garden, emphasize the frailty of humanity, and show how unlike our Creator we are. Our Savior being nailed to the tree caused him untold agony, and it brings to our repenting

hearts constant sorrow, and at the same time brings us to faith in him, because of his triumphant release from the pains of death, and gives power to his precious words, Because I live, ye shall live also. For the joy that was set before him he endured the cross, despising the shame, and is forever set down on the right hand of the throne of God. The subject is endless, and I am entirely unequal to it. But again we see his handiwork in taking Israel by the hand and leading them out of Egypt from Pharaoh's galling yoke, who, being the leader of bondage, was without doubt a type of Satan, who holds all men in the bondage of sin. But the word of the Lord to Pharaoh was, Even for this same purpose have I raised thee up, that I might show forth my power in thee, and that my name might be declared in all the earth. Is it inconsistent to believe with Paul that all things work together for good? Shall we charge God with unrighteousness because he has been pleased to make in us a vast contrast with his perfect holiness? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? O that we might have the faith of Job to trust him, even though he slay us. We believe that when the earthly house of our tabernacle is dissolved we have a building of God, an house not made with hands, eternal in the heavens. The Hebrew children had this faith, and trusted in him in the face of the whole world that stood in opposition to them. Stephen had this faith, and boldly spoke the truth, and then prayed for his enemies, even in death, and at the same moment received the blessed desire of his life, and saw Jesus at the right hand of the throne of God. This poor tempest-tossed soul has often found its expression in the hymn beginning, "How firm a foundation, ye

saints of the Lord," &c. Let us praise him by whom and for whom all things are and were created. May his everlasting arms be underneath us, and may he guide us to the glory of his adorable name.

Your unworthy brother in hope, as I trust,

G. O. WALKER.

PORT JEFFERSON, N. Y., Dec. 20, 1911.

DEAR EDITORS:—I am sending you letters from Elder Chick, which are much esteemed by me, and I think the readers of the SIGNS will enjoy them also. Regards to you all.

From the least of the flock,
SARAH A. NORTON.

HOPEWELL, N. J., Dec. 3, 1910.

MRS. W. G. NORTON—DEAR FRIEND AND SISTER:—I have just now been reading again your last letter to me, and have enjoyed its thoughts fully as much as at the first. You speak of questionings and doubtings and fearings, and I trust that I can understand you through having the same conflicts of mind. I recall that once my father said to me, "Is it right to doubt whether we are christians or not? Is it not a sin against God to doubt?" I could understand why he asked that question. There had grown up among those who were his companions a tendency to be always speaking of the dark side of things, and seldom, if ever, about the cheerful hope of the believer. He had come in his feelings to be dissatisfied with so much of gloomy speaking one to another, and this had brought up the serious question in his mind whether it was right to be always looking upon the dark side of things. In other words, while it is true that we are vile, and in us, that is, in our flesh, dwells no good

thing, and we cannot esteem ourselves too little, yet is it not also true that we are now the sons of God, through the new birth, and if so, heirs to a heavenly inheritance, of which we shall not fail to come into possession at the end, and while we always sorrow because we are such great sinners, ought we not to rejoice always because we have such a great Savior? If we do err now, and sometimes look in vain for evidences that we are truly followers of the meek and lowly Lamb of God, yet does it not still remain most blessedly true that he sees us and pities us, even when we do not see him? One side of the matter will bring sorrowing, but the other at the same time ought to bring gladness and rejoicing. What depths of shame and woe are wrapped up in that word "sinner," but what heights of glory and of joy are wrapped up in that other expression, "Saved by grace." Your letter had in its pages both of these confessions; first, that we are sinners all unworthy, and second, that in our blessed Lord Jesus Christ is our hope and ground for rejoicing. It seems to me that it was upon this ground that the apostle could say, As sorrowful, and yet always rejoicing. The sorrow is like the surface of the ocean in a storm, but the rejoicing is like the depths underneath, where no storm is felt, but calmness and peace forever. The joy of the believer is not like the froth and spume that rise to the surface, but like the untroubled waters beneath. We see the froth and spume, and watch the rolling waves, and almost think there is no rest anywhere, but still we shall find, as we have found, that after all, the great deeps of God's work within are not troubled, there is an undercurrent of gladness in the most troubled hours to the believer. It is well to

speak of that always, even when we feel constrained to utter, like Job, words of complaining. Trust in God is the ground of all true peace, and the God in whom we trust knows no variableness nor shadow of turning. Even when we sleep, or when we are troubled greatly, it is still true that Jesus is with us. He that keepeth Israel neither slumbers nor sleeps. I think that I am glad of this with a gladness that abides always. I am not always as full of the consciousness of this gladness as I am at times, but I think as I look back over my life that the joy of the Lord has been with me ever since I first believed. My failures and sins have often obscured my vision of this gladness, but still the Lord has not left me to utterly perish. Sometimes I hear his voice and see his face, and then I know that he has been always with me, after all. I would be glad could I write of all that your letter contained, as my hope has been strengthened in the reading of it, and I feel some degree of gladness as I am writing. The blessed Lord is all and in all. May you and I realize more and more of this one truth. We are all in our usual health just now. Remember me to your sisters, your husband and to the Terrys when you see them. I remember them all with pleasure. I should like to sit down with you and Mr. Norton and have a good talk about the things which I hope we all love.

I remain your brother in the hope of the gospel,
F. A. CHICK.

HOPEWELL, N. J., March 4, 1911.

MRS. SARAH A. NORTON—DEAR SISTER IN CHRIST:—It has been good to read your letter again this morning, as I have just now done, and I feel like writing to you once more. Your last letter seemed

to me somehow especially good. My thoughts often run in this way, if I can express them. It is good to read the doctrine of the word of God; it is good to hear it proclaimed in any way, even when my own heart does not seem alive to it as I could wish. At such times I am sure that it is true, and that some souls are being built up in the most holy faith as it is proclaimed, even though I seem at the time measurably shut out; and this is good to believe. But how blessed indeed to not only hear, but to hear as one who now knows and feels that it is to himself that the word is being spoken, and that it comes as a cool breeze to a fevered brow, or as bread to the hungry and water to the thirsty. I sometimes know that a meal prepared and set upon the table is made up of excellent viands indeed when I am not hungry at all; and sometimes I have been sick, and all food was filled with loathing to me, yet my reason and the memory of former hungry days gave me full assurance that the food was in itself good, though to me it was not good just at that time. I hear preaching, read letters and read the Scriptures themselves sometimes when I am not hungry, and feel to be sick, as it were, and while I know that all I read is good, yet I cannot enjoy it for myself. The fault is not in the word, but in me. But O how good when the spirit is refreshed by the words of inspiration, when the Lord opens the heart to attend to the things spoken, as he did the heart of Lydia in the former time. I am daily reminded that I need not only the word of the Lord, but also the Spirit that can apply the word, the Spirit that takes the things of Christ and reveals them to me. We need not only to see that Canaan is full of milk and wine, but we want to drink our fill of that strengthening milk and comforting wine. Not

the food afar off, or even near at hand, but the food eaten is our strength and consolation, and our blessed Jesus always breaks the bread after he has blessed it. I think that he blessed the bread in your letter, and then broke it for me. It has been good to me this morning, and my faith and hope are strengthened in reading it; Christ is all and in all. How much we need to remember this. But he is all and in all, whether we remember it or not. How good that is! Our hope is not that we remember him, but that he remembers us. It is not that we see the blood, but that he sees it. But it is good to have that faith which assures us that he does see the blood. Our safety is in the sprinkled blood, and can be in nothing else. It is said of old Christmas Evans, two hundred years ago a noted Welsh preacher, and a Baptist, that on one occasion a young man had preached in his presence, and after the sermon the young preacher desired to know what Christmas Evans thought of the sermon, and after a little said so to him. Well, said Mr. Evans, I saw but one thing wanting in it. Indeed, said the young man, what was that? I very carefully prepared it, and thought I got into it all that was in the text. Well, said Mr. Evans, there was one thing lacking. Again the young man said, What was that? Why, there was no Christ in it. But I could see no place in that Scripture to introduce the name of Christ. Young man, said Mr. Evans, hereafter if you ever find any text of Scripture in which Christ has no place, search over hill and vale until you do find him, and bring him in. I feel that way, and I want to preach that way. Your letter was filled with that all-prevailing name, and that name you know is always as ointment poured out. The sweet savor of it always fills the house of

the Lord, and how pleasant are the courts of God on earth because of that name. To him is given a name that is above every name, and all who are convinced of sin, and of righteousness and judgment, do make mention that he alone is exalted. This does not mean a mere repetition of the name of Christ, but that our whole testimony is, as it were, seasoned with it. That name must be the very spirit of what we say, if indeed it be in harmony with truth.

Some few Sundays ago I was kept from getting down to my appointment here, and it was the first time I have been hindered from being in my place by sickness for fifteen years. I was not, as we say, heart-sick, and not in bed, but had a local trouble that confined me at home. That Sunday while sitting here and thinking of the brethren assembled together and conducting the service in my absence, I could but feel that the mercy of the Lord toward me had been wonderful all these years. I remembered also that in the forty-six years of my ministry I had been hindered from filling my regular appointments by sickness not more than ten or a dozen times in all. I could think of nothing else than the mercy of God which endureth forever. I was much humbled, and yet made glad, if you can understand what I mean by putting both states of feeling together. All the week following that state of mind remained, and the next Sunday I could speak of no other subject in the meeting, and read as the text the first verse of the eighty-ninth Psalm. It is all mercy. Mercy that we have life and comfort in providence, and infinite mercy that the gospel is ours to believe, and that it is ours to testify of it, and mercy that secures our title to eternal bliss. Sometimes we are led to think of one blessing and sometimes of another,

but they all come under the head of mercy.

Well, time fails, and I must soon close this letter. If the manner of my writing is poor and weak, it is sure that the theme of which I write is worthy of all praise. I hope that it may be blessed to you and Mr. Norton, and if any others shall see it to them also. I desire to once more visit you all, and think it would do me good to have another talk together in the family circle about the things that do not perish. We have not been very well part of the winter; that is, I mean that some one of the family has been ailing almost all the time, but we all seem better now. Remember me to you sisters and their families, and to the Terrys. I hold them all in kind remembrance. Write whenever you feel to do so; a letter is always welcome.

I remain your brother in the hope of the gospel,

F. A. CHICK.

FALLS CITY, Texas, April 12, 1912.

DEAR BRETHREN EDITORS:—I have just read an article in the SIGNS for April 15th, written by sister M. E. Bentley, the subject of which has for some time been on my mind, and, if the Lord will, I will write a few thoughts regarding it, not because I think I can do better than our dear sister, but because it is in my mind to write. I do not desire in the least to commend my poor, unworthy self, and when I do make the attempt to write I feel that you will do what is right in the selection of articles suitable for our dear paper, and if what I write is not such as becomes sound doctrine it ought to be cast into the waste-basket. Sister Bentley asked, "Is it right for church members to visit theatres, shows, or any such places of worldly amusement?" I will

reply, I do not believe that the saints have any business in such places, yet I do not wish to dictate to our brethren as to what they must do, but I think that exhortation on that line is not out of place. The apostle Paul to the Ephesians said, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." Attending any or all these places of amusement most times places us in company with a profane class of people. I do not mean that all people who go to such places are profane, but we are most likely to meet with such wicked people, whereas we ought to feel as though we should enjoy ourselves much better if we were at home or at our meetings. I have known brethren in some localities to allow card parties, society gatherings and such like in their homes, all of which I cannot love. While there may be no real harm in such gatherings, yet I have no love for anything of the kind, and I do not think that our brethren ought to mix with anything of the kind. A godly walk and conversation become the saints of the Lord. I am a sinner, and have been so plainly shown that I am, that I have been made to hate the hateful ways of sin and to have no love for the things of the world. All the amusements of the world that I once loved I now hate, and I have been made to turn my back upon them, as David said, Psalms lvi. 13: "For thou hast delivered my soul from death; wilt thou not deliver my feet from falling, that I may walk before the Lord in the light of the living?" We all often find ourselves doing the things that we would not, and the things that we would do we do not. Here is our daily trouble, yet it is no more we that sin, but sin that dwelleth in us. Sometimes we will think or speak something that we would not

could we at all times guard our thoughts, but the Spirit of grace is all that can deliver us from these things. Dear brethren and sisters, let us try to think of these things, and leave off the things that are so gratifying to the flesh. If we be dead with Christ, and yet living in the world, why are we subject to ordinances? Touch not, taste not, handle not. There are many admonitions in the Scriptures to which we would do well to take heed. All of them were written for our learning; they were not written to the world, but to the church. The church is the only body to whom the commandments and ordinances were given, and the whole duty of man is to fear the Lord. I believe that the experience of God's children is like that of David when he said, "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." This shows the strength of their Leader. O that thou wouldest lead me! Hold thou me up! This is the daily cry of the poor child of God, for he has been made to see himself as he is, and that man at his best estate is altogether vanity, but the work of the Lord is perfect; when the Lord begins a work in the hearts of his children he perfects it. Paul said, "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." The sinner has never begun anything that the Lord may finish it, for his best estate is vanity, and his works cannot commend him to the favor of God, for the Lord has loved his children from everlasting. Paul said, "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: among whom also we all had our conversation in time past in the lust of the flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." The above language shows us our state before regeneration, and then it shows us how we were brought from nature to grace. In the time past we all had our conversation in the world, to the full satisfaction of our lusts and the pride of the eyes. We then delighted in the companionship of the things of the world, and the spirit of disobedience did work to the entire satisfaction of our desires. We all had our natural love for the things of the world, but when God in his unbounded mercy began the work of grace in our hearts we were killed to the love of the vain and perishable things of the world, and our desires were turned from such things, and we caused to hate them, though in time past we loved them. The grace of God, of which I have spoken, never causes a child of God to want to follow after the things of the world, but after the things of God. I, for one, do not have a desire any more to visit any kind of gathering where nothing may be expected but worldly amusements. I think it is an occurrence that very seldom takes place for an Old School or Primitive Baptist to find any comfort except where the saints

meet and talk of the glory of the kingdom. We all feel that it is a great mercy that we have been given hope through grace and have come to love the things of the kingdom, and to rest in the love of God and be brought to the feet of the dear Savior. While in a state of nature we had no desire for mercy, or, in other words, we did not feel our great need of it. We then were rich, but when we were given to see ourselves as we really were, we saw our depraved state, and found out how poor we were. Then hope was given us in the great mercy of God, and this hope we have as an anchor of the soul; in this is great comfort. Paul said that this anchor (hope) is both sure and steadfast, and enters into that which is within the veil, whither the forerunner is for us entered, even Jesus. When we are given to view this fact we can take courage. Now, brethren and sisters, let us lay aside all these things which are not convenient, and let our light so shine before men, not that we may have praise of men, but that they may see our good works, and glorify our Father which is in heaven. Partaking of the pleasures of the world is not letting our light shine before men. Paul said, By the grace of God I am what I am. That is, if we have a godly walk and conversation, this shows forth the work of grace in our hearts, and so Paul could say, By the grace of God I am what I am. This is what grace in the heart does; it takes away our minds from vain and perishable things of the world, and causes us to follow after the things that are above, or that are spiritual. While in a state of nature we do not have any desire after the things that are spiritual, but after natural things, and when under the influence of grace we shall have no desire to partake of the

things of the flesh. God alone can kill us to the love of natural things. O brethren, let us remember how we were brought up out of the mire, and how our goings were established. Look back to the time when all was dark, and we thought surely that the Lord would never think of us. Let us look back and view the road that we have traveled, then can we see that the Lord has been gracious to us indeed. He has caused us to love him, because he first loved us. I have been looking back to the day when I first knew anything of his mercy. Thanks be to him for the little hope that I sometimes think I have. I trust that some time in the future I will meet him in peace, then shall I be fully satisfied; then shall I rest in his glorious abode. Is not this your hope? I believe it is most assuredly so. Then, my brethren, walk worthy of this vocation wherewith ye are called. This is a holy calling, not according to your works, but according to His own purpose and grace, which was given us in Christ Jesus before the foundation of the world, but which is manifested in this last time. This hope sustains us in our lone pilgrimage on earth.

I have made this letter longer than I ought, but it is written in love, and with a good spirit, I hope. If there be anything amiss, please correct, and cast the mantle of charity over my imperfections and think of me when it is well with you.

I am yours in much affliction,

J. B. BOWDEN.

OAK LANE, PHILADELPHIA, Pa., June 30, 1912.

DEAR BRETHREN:—I inclose the following two letters from Aunt Mary Hart and Mr. Fetter for the SIGNS. I think they will be appreciated by many.

Your sister in hope,

MARY HILL TERRY.

HOPEWELL, N. J., Feb. 23, 1908.

DEARLY BELOVED SISTER:—Just now as I opened my Bible the words that met my eyes were, O Lord, our God. The word "our" was what made me stop and think. Is such a poor, sinful worm permitted to hope? If not, how could I love the people and the doctrine everywhere ridiculed and everywhere spoken against? It is wonderful to me. The same doctrine is preached at Second Hopewell. I think of the trials the church passed through at the time that Elder Suydam left us. Our additions have been few and far between, but He who never slumbers nor sleeps has not forgotten us, and in loving-kindness he has sent us undershepherds to look after us. Our number is small. Elder Chick still fills his appointments, but the hearers are few. I feel while trying to write to you that if you were here we could do much better talking, but we might meet and part and not a word be said of Him who knoweth our frame, and even our thoughts. I feel that the principles of the lion and the ox dwell in me, and I hope that I am given sometimes to know that a little child leads them.

We have met with a great loss in the death of Helen Ege. She was always at Harborton, and did not withhold her purse from us. She never made a profession, but always stood aloof from all the isms which surrounded her. Mary, did you not think that Elder Keene's letter on the refining pot was good? Also many others. Elder Coulter's letters are good; they tell very plainly that he has come to know that no flesh can glory before the Lord. Your Uncle James tried to make me understand the difference in his views from others. I always told him that he was too deep for me to take it all in. But one thing I know: if Christ

is in us the hope of glory, his promise is that where he is, there we shall be also. I feel to earnestly desire that those who profess to be risen with him may show by their daily walk and life that they have been with him, and that they be not entangled with the do and live system. I have now arrived at an age long past that which is allotted to men, and according to age I shall soon go hence, to that bourne from which no traveler ever returns. It is a great comfort to me in my declining years to know that I have done my duty to my grandchildren. I thought when my daughter was taken that I could not do without her, but I could not even wish her back; I know that she has been taken from the sorrow to come and from all care and pain. In all my troubles she was a faithful friend. I was glad to see the editorial from Elder Chick upon Sunday Schools; it was to the point.

I am very weary. Good-by.

Your sister, MARY F. HART.

PHILADELPHIA, Pa., May 26, 1912.

MY DEAR FRIENDS FRANK AND MARY:—How does your garden grow? According to the course of natural events the winter is over and gone, spring has returned once more, the warm sunshine comes down from above, and an occasional shower from the same source to moisten the earth, in order that vegetation may once more start to grow, that these poor, frail bodies of ours may receive food for sustenance. We till the soil, plant the seed, then watch for the tiny, tender plant to spring up; but our labor is not yet done, after the plant comes up it needs our care and attention; we must keep the soil loose around it, tear and pull away the weeds, or else the plant will be choked out or smothered to

death and all our labor be in vain. This is according to or in regard to the natural garden. But how about the spiritual garden? The same work that I have alluded to in the natural garden must be done in the spiritual garden. But by whom is it done? Is it done by such poor, vile, finite mortals as I? Am I able to do a single stroke that will accomplish any good? I answer, No, most emphatically no. It must be done by a far higher power than I possess: the great God of heaven, the great Ruler of the universe. But alas, how often do we think we can, and must get into the garden to hoe and dig and plant seed; yea, we do dig, hoe and plant seed, and watch for the plant to come up, and when it does come up we work around it and nurture it and are proud of it, but by and by the Lord tears it up and throws it into the fire and destroys it; it turns out to be a noxious weed; we do not know it at the time, but learn it later by sad experience, then how humiliating, and I might say also how ignorant we are; we do not know what we need, we may know what we want, but the question is, do we need it? The Lord alone knows what we need, and when we need it, and he does give to us poor, sinful mortals (for such we are indeed) what we need when he sees we need it, and not until then, and he knows when we need it, although we think at times it is a long time coming, and we become fretful and murmur because we think it is so long in coming, and when the blessing does come it is entirely different from what we wanted and what we were expecting, yet it is all right, it turns out to be just what we needed, although we may not think so at the time. But He never makes a mistake, his ways are always right, his ways are as much higher than our ways

as the heavens are above the earth, and when he sees fit to reveal these facts to us and makes us to realize that his ways are always right and ours are wrong, how humiliated we feel and become; then are we ready to praise and adore him for his goodness and kindness toward us, and this makes us realize our nothingness; yea, we feel less than nothing, although our poor, finite minds cannot conceive of anything less than nothing; the spiritual mind only can discern such state of existence, and the question often arises with me, Do I understand it? I have so many doubts and fears that I am afraid I do not. I am satisfied that very little of the time I do understand it, and even then it is as through a glass darkly. If I did understand these things as I would like to I would not want things different so much of the time. What a great blessing is a contented mind; are we ever happier than when we have a contented mind, when we are satisfied with our surroundings? But alas, how seldom is this the case with me, I am continually wanting something that I have not. My dear friends, do you have such troubles? If you have you can sympathize with me; if you have not, I fear I am alone in this vile wilderness world; in fact, I must acknowledge that I feel as if out of the billion and a half of people supposed to inhabit this globe, there is not a single one just like me. I think if I should find one just like me it would be a little consolation to me, but I could not help but look upon such an one with pity, as they certainly would deserve it. The question frequently arises with me, Why am I so much of the time finding fault, and dissatisfied, always looking on the dark side of everything? Why do I not look upon the bright side sometimes? There is a bright side. If I would but

stop and think and meditate for a moment, and recall the numerous rich blessing the good Lord has bestowed upon me, and is continually showering upon me daily, I would be much happier than I am, but as I said, I am almost constantly looking upon the dark side of everything. Why is it so? I will tell you: I am not my own keeper, I cannot control my own thoughts, I cannot think one good thought unless the God of heaven directs it. What a poor, finite mortal I am! Is it any wonder then at times we feel less than nothing? My prayer is that I may be reconciled to his holy will, yet I know I cannot be, only as at times it is his good will and pleasure to so lead me, then am I happy in him. We must know he is able to accomplish that which he pleases. When we look out into the broad universe and consider the numerous bodies or planets passing through space (which to our finite minds has no bounds), we are instantly lost, we cannot comprehend how they are put or kept in motion; they each have their course to travel, their bounds are fixed, the same as ours, by the great God of heaven, the Ruler of the entire universe; some may go their rounds in a few days, while others may require centuries for aught we know, yet as I said, the bounds of each are fixed, and so are ours, and we cannot pass beyond them; our course is fixed for us, and we must go the full course, let it be long or short, rough or smooth, and at times we think it is very rough, but it is all for our good, though we may not be able to see it at the time, but we are made to realize it at the proper time. If we had sunshine all the time we would get tired of it, we would not appreciate it; it is for our good that we have severe storms now and then, so that we may appreciate the sun-

shine when it comes. You know that holy writ informs us that we shall have tribulations, consequently it is necessary for us to have those tribulations which are placed in our pathway through life, that we may more fully appreciate the many good things which are in store for us. It is not natural for us to desire these troubles and afflictions that beset our pathway, but the great God does not place one too many in our way, not one stroke of affliction but what he gives us sufficient grace to endure it. O what a blessing! Should we not be thankful that things are fixed as they are? O, is not this a blessed theme to meditate upon? The tears unbidden start and flow with indescribable joy while meditating upon this boundless subject. If our carnal mind had full sway in the arrangement of these things where would we land? It is a hard question to answer; I guess we would land about where the "Titanic" landed, at the bottom of the sea, or probably worse. One thing I know, I am not as thankful as I should be that these matters are fixed as they are; I am all the time wanting things different from what they are; all the time wanting that which I have not, and am never satisfied with my surroundings. Notwithstanding I am greatly blessed every day of my life, yet I will forget these blessings which are so freely bestowed upon me. I know that I am a poor, miserable wretch, and sometimes wonder what I was put upon this earth for, I cannot see what use I am to myself or any one of my fellow-mortals. This reminds me of the remark that Elder Purington made at the funeral of my sister (as I suppose you know my parents had five children, and I was the only one left then); he said I was spared for some wise purpose, but I am now past three-

score and ten years, the allotted time for man, yet I fail to see the wise purpose for which I have been spared; there is no good in me that I can see, or any good that I have accomplished. It appears as if I grow worse instead of better every day; I grow a greater sinner every day of my life.

My dear friends, I fear I am making this poor letter too long; I have already written much more than I intended when I began; I am afraid I will weary your patience if I continue. I have written just as the thoughts came to me, I doubt very much if you will find any pleasure or comfort in reading it. If, however, you should come across anything that agrees with your own experience it may afford both you and me a little consolation. I hope you will spread the mantle of charity over this epistle of love and make all due allowance for mistakes, as I have written rather hastily and rather carelessly. Please remember me when you approach the throne of grace, is the desire of your unworthy friend. May God bless you both through the remaining days you are allowed to stay upon God's footstool. C. S. FETTER.

ROMULUS, Oklahoma.

DEAR BRETHREN EDITORS:—Again I feel like writing you, but whether I am impressed by the Spirit or by the flesh is hard for me to tell. It seems as though most of my time is spent in the valley of darkness. I feel many times as though all I have felt is but a delusion of the mind, that I have grasped the shadow and missed the substance. I feel sometimes that I have no good hope, yet it would be a fearful thing to be entirely without hope and without God in the world. Dear ones, do you, the children of God, get into this condition? There are two classes in

the world; by nature all are alike, and I get so cast down sometimes that I fear this is all that belongs to me. Grace makes all the difference there is between the two classes of men. I would like to call back the burden of my sins that seemed so hard to bear, and then feel the sweet deliverance that did come. My mind goes back to those days when it seemed I first knew the Lord. The burden is gone, but still doubts and fears I do daily pass through. I have many cares and trials, and I come far short of living up to what becomes a christian life; there is not one bit of fruit to be seen, as it appears to me, sin is mixed with all I do.

Dear brethren, I hope you will not think I have forgotten you. Many times I think of you and the kindness you have shown me, and if I had the pen of a ready writer I would write you many times more than I do. It is not given me to write as others do, and I would rather read after others than crowd out better things from the SIGNS with my poorly written letters, yet low as I feel to be in the valley, my love is just as strong for the people of God and for the doctrine of God as ever it was; if not deceived, my love for the dear ones is stronger than words can tell. Sometimes it seems that my greatest evidence is this: "We know that we have passed from death unto life, because we love the brethren." There was a time when I did not have this love. When I first loved the Old School Baptists, and was made to feel that they were the people of God, I was at my step-grandfather's home. I had always fought against their doctrine until then. A preacher, with his wife, was visiting there, and after supper they engaged in singing, and sung until very late at night. I helped them sing until I became tired. I did not realize those sweet old songs at

the time in spirit and truth. I went to bed and shortly fell asleep, while they still sang, but after awhile the sweet singing awoke me. They were singing, "On Jordan's stormy banks I stand," and the chorus was, "Zion's ship is the gospel ship, the only ship that sails." I could not tell how long they sang before I was awake, but that was the sweetest song I ever heard in my life. It did not seem like human beings singing, but seemed to me like ten thousand angels. I never enjoyed singing as well in all my life before. Then it seemed that I had a different love for the Primitive Baptists. All the week following wherever I went I could still hear that sweet singing. It was not very long after this before I united with the church, and it is a lovely home to me, the dearest place on earth, yet I do not feel worthy of being allowed such blessed privileges. I sometimes feel that if they could only see me as I see myself, surely they could not have fellowship for me. I know they could live without me, but I could not live without them. Dear brethren, if I were financially able I would visit your country, just to see the dear ones and hear you preach, but I am sure that this will never be in this life. It seems that instead of times being better, they grow worse and worse. It seems almost impossible for me to make a living here any more. I think every year, perhaps this coming fall it will be better. Last year was almost a complete failure in this part of the country. People are all in bad shape financially, and one can hardly realize how hard it is unless they have had some experience along this line. The winter has been hard, and there is no work to be gotten, but I do feel thankful that things are no worse than they are. I will just say that you had better stop sending me the SIGNS,

as it looks like a matter of impossibility for me to pay for it, and this worries me. Sometimes I cry over it to think I cannot get money to send. I do not see how I can give it up. You have been kind to me in sending it as you have done. The editorials are worth many times the price of the paper; but I do not want to complain of my lot in life, for I believe it is all the will of the Lord. If it is his will, we shall always be poor, but if this be not his will, it will be otherwise.

But I had better close this poorly written letter, hoping that you will overlook all mistakes. I pray that you may continue to feed the flock in the future as you have in the past, and may the Lord give you grace according to your need, and bestow upon you a happy and prosperous year.

I remain a sinner saved by grace,
(MRS.) ELLA DAVIS.

CHRIST JESUS THE LORD.

My mind has from time to time been brought to meditate upon the titles given the Lord and Savior, and of their use by the apostles and the Savior himself. By faith we view him as the fulfillment of all types and shadows of the legal dispensation, and the fulfillment of the law and prophets in the end of the world (legal world), and the embodiment of the gospel, our all and in all before God for us. He is our Advocate, Counsellor, Intercessor, High Priest, Atonement, Mediator, Lawgiver, Redeemer and Justifier, and yet we find he is all these things in one person. The elect of God are what they are by him, through him, in him, and in no other way can they approach unto God except in his name. Jesus was made of a woman, made under the law, to redeem his people from their sins. In this character he was separate from sin-

ners, holy, harmless and undefiled; he was without fault or blemish, and was the only sacrifice acceptable unto God; all other sacrifices were but types that pointed to the one offering made by the Savior. "Sacrifice and offering thou wouldest not, but a body hast thou prepared me," for it is not possible that the blood of bulls and of goats should take away sins. "Wherefore, when he [Jesus] cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure: then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." Thus it is seen that Jesus as the Lamb of God was the acceptable offering unto God, and did accomplish a complete atonement for the sins of his elect. When Simeon came into the temple and saw the child Jesus, "then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." So every one chosen of God sees Jesus as their salvation, and as he was a helpless babe, so all are as little children helpless before God to save themselves, but see Jesus as their salvation. The name Jesus means Savior. "And thou shalt call his name Jesus: for he shall save his people from their sins." It is the power of the Highest in the child Jesus that is the salvation of his people. Simeon felt this in his own soul, and blessed God. As the power of the Highest overshadowed the virgin Mary, so the power of God overshadows his people, and they are kept by the power of God through faith unto salvation, ready to be revealed in the last time. "These are they which were not defiled with women; for they are virgins.

These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb."—Rev. xiv. 4. So we find the chosen of God are what they are through the Lord Jesus Christ. As Christ he was the anointed of God. Aaron was a type of Christ. When Moses was commanded to anoint Aaron his brother for the priestly office, Aaron stood in his holy office for every one of the twelve tribes of Israel, and for them only. So Christ was anointed of God, and stands before God as the High Priest and Intercessor for every one chosen in him before the foundation of the world. The anointing oil was poured upon Aaron's head, and ran upon his beard and went down to the skirts of his garments. (Psalms cxxxiii. 2.) This anointing shows the anointing of the head and body. So the church was anointed of God in the Lord Jesus Christ, anointed with the precious love of God, for Jesus, when praying, said, "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." God loves the chosen in Christ as he loved his Son. This anointing is also wisdom, for he is made unto us wisdom, righteousness, sanctification and redemption. Christ is the head of the church in all things, and may we ever remember that the church is his body, and no headship but Christ regarded as over the body, and the members are what they are by the anointing of God by and through our Lord and Savior Jesus Christ. The apostle says, joint-heirs with Christ; this implies that our inheritance cannot be mortgaged, wasted or sold. Joint-heirship means equal heirship, and each heir must be consulted regarding its disposal, showing

how impossible for an heir of salvation to part with his eternal inheritance. Furthermore, their life is hid with Christ in God; yea, how secure, for the powers of hell shall not prevail against it. Christ was anointed of God with power to lay down his life, by reason of the demands of divine justice, and to take it again. This he did for every one given him in covenant love and mercy before the foundation of the world, and so his life is manifested in us when we lay down our lives for the brethren. Paul has wonderfully testified to this in his labor and life; he counted all things but dung and dross that he might win Christ. Christ died to save his people from their sins, and bore their sins in his own body upon the tree. As Aaron wore the breastplate upon his heart before the Lord continually, with the names of the twelve tribes of Israel thereon, and also upon the ephods upon his shoulders, with six tribes upon each stone in the ephod, so Jesus has every member written in the Lamb's book of life, which is his heart, and also upon his shoulder, the place of power, and saves them by his power because he loves them. "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." As Lord of lords he sits upon his throne, ruling and reigning in the army of heaven and among the inhabitants of the earth, and none can say to him, What doest thou? The prophet spoke of him saying, "Behold, a king shall reign in righteousness, and princes (apostles) shall rule in judgment;" and his people have no other king or lord. So as Christ he was eternally with God, as Jesus he is our Savior, and as Lord he is King over his chosen.

Respectfully submitted.

J. M. FENTON.

PHILADELPHIA, Pa.

ATWATER, Ill., April 28, 1912.

DEAR BRETHREN EDITORS:—Will you please publish this young sister's experience? I have watched her through those years she speaks of, and I have never known any one to make so hard a fight against duty; the Lord finished his work.

NANNIE SMITH.

CARLINVILLE, Ill., Feb. 6, 1912.

DEAR SISTER:—I received your letter, which I was glad to get, and to know that what I have done is all right with you. I am happy in my new home, but one thing I greatly fear is that I am not worthy of occupying a place among these dear people, but, dear sister, it is the work of the Lord that I am there to-day, and not anything that I have done, because I tried every way to find a place in this gay world to get away from the church, but it had been constantly with me for eight long years. I would go with friends to other meetings, but never liked them, they never did me any good. I am sorry to say that I have even gone to dances, trying to forget it and cast it aside, but the sweet thought would come to me sometimes when I was there, but going home, thinking of where I had been would hurt the most. Mother and father did not want me to go, but I would try every way to hide my feelings from them. A year ago last Christmas was the first time I ever said anything to mamma about it, I had waited seven years, and I never told papa until I was down sick. All during the services on Saturday I was afraid I would have to leave the church again, clinging to the thought that things would be a little brighter, feeling that if I went I would deceive the dear people, but when brother Conlee made a short talk, after Elder Bartlett had preached a good sermon, I could not,

I believe, have gone away without doing my duty, something that had troubled me all through my sickness. I hope that the Lord will guide me in the strait and narrow way. I will not be baptized until it is warmer, on account of my health, I think about May. It seems a long time to wait, but time will quickly fly. I am not very well this morning, have a very bad cold, but hope you are well.

I will close, hoping to see you soon.

With love, your sister in hope,

WANETA ALLEN.

RALEIGH, N. C., July 7, 1912.

DEAR BROTHER CHICK:—Since your visit to Raleigh proved to be such a comfort to us, it is indeed gratifying to know that it was a pleasure to you. Mrs. Aycock and I often speak of your stay with us, and of your good sermons. Last week I thought of the one you preached from this text: "Ye are they which have continued with me," and I thought it would apply very well to many of God's servants to-day. I can recall some who have continued with Christ all through the journey, and when temptations came, instead of going away, they have said, Lord, to whom shall we go? I can wish for myself no greater reward for living if when the end comes it can be said of me, She continued with Him. Then I would be sure of the kingdom appointed by the Father, to eat and drink with him at his table. I have had some sweet thoughts about the little birds for the past few weeks; I hear each bird singing only one song. All these years that same song has been sung, and no other. Why? Because God only taught the one to each bird. Suppose the nightingale could speak to the thrush, and ask, Why do you not sing my song? If he could reply he would quickly answer, I do not

know it. To us there is but one song given: "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks." Suppose some one should ask us why we did not sing with the multitude the song of works. We would say in our hearts, We do not know such a song. With us it would be only a lamentation of works, but a song (if only one, and that sung in the closet with no one but God to hear) of free grace.

While thinking about God's ministers, and their humble walk, it occurred to me that they were prepared to preach to others by first learning themselves. How are they taught? In the school of experience. They are to teach only what they have seen and felt. Do they tell us that God quenches the violence of fire? If so, they must have felt the violence of the fire in their bodies burning up all the dross of fleshly desires. If one should come telling us that there was a chance for the fire to be quenched, he would only preach to those who had never been nearer the flames than he had. Suppose one professing to preach had told Daniel that there was a chance for the lions' jaws to be locked; I think he would have said, Go preach that to those who are in no immediate danger of lions, but as for me, I want a certainty. There are two classes of preachers, as well as hearers. The mother of the child will not have it divided, the other woman is satisfied with sharing only a part. It takes the blood of Jesus, all of it, unmixed with the blood of animals, to cleanse one soul. I love to think of a power that actually comes to me when in the horrible pit of sin and unbelief and takes my feet out and puts them upon a solid rock, giving me a new song of deliverance.

When God delivers me from myself no one can harm me. My enemies are all within.

Come and see us again; surely God sent you this time to bind up the broken-hearted. My sister in her sore bereavement would gladly welcome you at any time.

Trusting that you may be spared many years to speak comfortably to Jerusalem, I am most sincerely yours,
PATTIE WOODARD ANDERSON.

FOWLERTON, Texas, April 23, 1912.

DEAR BRETHREN EDITORS:—Inclosed find two dollars, which you will please place to my credit. As long as I can read or hear reading I want the SIGNS OF THE TIMES.

I had to leave Kentucky on account of poor health, and have come to southwest Texas in hope of regaining my health, that I may be able again to publicly contend for the faith once delivered unto the saints, which is the sweetest work mortal man may be blessed to perform. There is no pleasure found on earth to excel the pleasure of meeting with brethren and sisters in church capacity and realize the Lord of glory among us, the fairest among ten thousand and the One altogether lovely. Then we feel as the poet did when he exclaimed:

“Reach down, reach down thine arm of grace,
 And cause us to ascend
 Where congregations ne'er break up,
 And sabbaths never end.”

But O the deep sorrow that fills my heart because of my isolation from the brethren. I can say with the psalmist, I have found trouble and sorrow, but have hope that the good Lord will take care of me and my family in the future as he has done in the past. I know that all things work together for good to them that love God, but the puzzling question with me

has been and is to this hour, Do I love the Lord or no? Am I his, or am I not? O that I could live a different life to that which I do. O that my life could be devoted to the cause of our Savior. O that the servants of God to-day might go out and continue in prayer all night, as our Savior did, for the welfare of Israel, for we behold her scattered upon the hills and mountains and down in the valleys, as sheep without a shepherd. May the hearts of the poor servants of God yearn after the little ones. O were it possible for all of God's children, both great and small, far and near, to engage in prayer day and night for the restoration of Israel, that we all could come together as one man, seeing eye to eye and speaking the same thing. Let us all pray to the Lord that we may be enabled to pray fervently and effectually.

Yours in hope of immortality,
L. D. HOSKINS.

DUNCAN, Okla., April 13, 1912.

DEAR BRETHREN EDITORS:—As I have to write on business, my mind is impressed to write to the readers of the SIGNS, and has been for some time, but feeling my weakness as I do, and craving the love and sympathy of my brethren as I do, I fear that it may be only a selfish motive after all, but I want to write and tell you all of the death of my dear son, January 30th last, and crave the prayers of God's people everywhere, that I may be strengthened to bear all that is put upon me. O how I long to say, “Thy will be done,” but it seems very hard to say it in spirit and in truth. How very true it is that without Him we can do nothing, not even bear the trials of life. My dear son, John Ellis, was forty years of age; he had married, and there seemed a bright prospect before him, but his wife

had left him some four years before, and the separation from his wife and child wrecked his life and mind forever. He had been most deeply devoted to them, so much so that he seemed to have nothing left to live for afterwards. His health gave way, and his mind was fast giving way, and we were greatly troubled and called a physician, who gave us some encouragement; but the day before my son died he was the most troubled person I ever saw; he read his Bible and prayed and talked all day. He said to me, There is something going to happen, for my coffin has been before me all day. I tried to encourage him, but I could plainly see that here was something the world could not see, and O what could I understand? It was not for me to see. When he had read his Bible and prayed as usual that night he retired to bed. Between two and three o'clock the next morning he arose and took his gun. I asked him where he was going. He said, There is something after the chickens. I begged him not to go, but he said that he could see, and went on. In a few minutes he came back into another room, and just as he came in the gun was discharged. We can never know whether it was an accident, or whether his mind was so far gone that he did not realize what he was doing. But O what an awful hour! None but God can know, no tongue can tell and no heart can forget. I have always believed in the purpose of God in all things. I thought of our afflicted and aged brother Vail when his son was killed by the cars, and thought, Why, O why is this? It is something hard to understand, but the dear Lord knows, and I do not know. My dear son had lived a devoted christian life for some two years, and so I have hope for him beyond the grave. Brethren,

pray for us, and if you think well publish this.

Your little sister in affliction,
(MRS.) S. E. ELLIS.

DAYTON, Wash., Dec. 20, 1911.

DEAR EDITORS:—As my time has about expired, I will send in my little mite for another year. I was hoping I could send another name or two, but have failed. I let them read our paper whenever I can, as it contains such beautiful letters, experiences and editorials; indeed it is meat and drink to our poor, hungry souls to read such letters, they sink deep down in our hearts. My husband and I are always anxious to see the next number come so we can have another feast, for I assure you it is a grand feast to us old people to sit and read these long winter evenings, it fills our poor hearts to overflowing, and we feel to thank and praise our blessed Savior for his kindness to us poor worms of the dust. He has blessed us with so many rich blessings we know not how to thank him as we ought, as we are such weak mortals, but he knows our weakness better than we can know it ourselves. May we live the remainder of our days near the cross, trusting in our ever-blessed Savior for grace to sustain us through this life. We pray that God's rich blessings may rest upon the dear editors and publishers, and those who write such comforting letters. May his grace guide us all through this world, and through the dark valley of the shadow of death, then we shall give him all praise, honor and glory through all eternity. Blessed thought!

This is not for publication, for I am too poor a scribe for that, but to let you know how we appreciate the SIGNS, the editors, the publishers and the brethren and sisters.

(MRS.) W. R. SAVAGE.

E D I T O R I A L .

M I D D L E T O W N , N . Y . , A U G U S T 1 5 , 1 9 1 2 .

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**E D I T O R S :**

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.***MISSIONARY SOCIETIES OPPOSED.**

SISTER Grace V. Smith, who now resides at Arbela, Missouri, asks that we give through the SIGNS some of the reasons why we stand opposed to the modern Missionary efforts, and this we feel like trying to do as clearly and briefly as we can. Our sister has herself named some of the reasons which have weight with ourself. She says, first, that reports from the various fields show that the gospel is not comprehended where the religion of popular churches is taught. Many engage in it for purely mercenary purposes. The vices of so-called christian nations do the heathen much harm, and usually go hand in hand with the religious teaching sent them. Our sister adds to this these words, "But still there is the command, Go ye into all the world and preach the gospel to every creature. What does that mean?"

First. In reply to the above request we desire to quote from the Minutes of the Black Rock Convention of 1832 so much of the address issued by the brethren assembled there at that time as relates to the mission question; this will present the matter much better than we could ourself do. They say, "We will now call attention to the subject of missions. Pre-

vious to stating our objections to the mission plan, we will meet some of the false charges brought against us relative to this subject by a simple and unequivocal declaration that we do regard as being of the first importance the command given of Christ primarily to his apostles, and through them to his ministers of every age, to go into all the world and preach the gospel to every creature, and we do feel an earnest desire to be found acting in obedience thereunto as the providence of God directs our way and opens a door of utterance for us. We also believe it to be the duty of individuals and churches to contribute according to their abilities for the support, not only of their pastors, but also of those who go preaching the gospel of Christ among the destitute, but we at the same time contend that we have no right to depart from the order which the Master has himself seen fit to lay down relative to the ministration of the word. We therefore cannot fellowship the plans for spreading the gospel generally adopted at this day, under the name of Missions, because we consider those plans throughout a subversion of the order marked out in the New Testament." They further say, "In reference to the medium by which the gospel minister is to be sent forth to labor in the field, that agreeable to the prophecy going before, that out Zion should go forth the law, and the word of the Lord from Jerusalem, the Lord has manifestly established the order that his ministers should be sent forth by the churches, but the mission plan is to send them forth by a Missionary Society. The gospel society, or church, is to be composed of baptized believers, the poor is placed on an equal footing with the rich, and money is of no consequence, with regard to membership or to church privileges. Not so with mission societies,

they are so organized that the unregenerate, the enemies of the cross of Christ, have equal privileges as to membership, &c., with the people of God, and money is the principal consideration. A certain sum entitles to membership, a larger sum to life membership, and a still larger to a directorate, &c., so that their constitutions, contrary to the direction of James, are partial, saying to the rich man, Sit thou here, and to the poor, Sit thou there. In Christ's kingdom all his subjects are sons, and have equal rights and an equal voice, as well in calling persons to the ministry as in other things, but the Mission administration is all lodged in the hands of a few, who are distinguished from the rest by great swelling titles, as Presidents, Vice-presidents, &c. Again, each gospel church acts as the independent kingdom of Christ in calling and sending forth its members into the ministry; very different from this is the mission order. The mission community is so arranged that from the little Mite Society on to the State Conventions, and from them on to the Triennial convention and General Board, there is formed a general amalgamation, and a concentration of power in the hands of a dozen dignitaries, who, with some exceptions, have the control of all the funds designed for supporting ministers among the destitute at home or abroad, and the sovereign authority to designate who from among the professed ministers of Christ shall be supported from these funds, and also to assign them their field of labor; yea, also the authority to appoint females, and schoolmasters, and printers, and farmers, as such to be solemnly set apart by prayer and the imposition of hands as missionaries of the cross, and to be supported by these funds, whereas in ancient times the preachers of the

gospel were set apart and sent forth by the Holy Ghost." (Acts xiii. 1-4.) This address goes on still further to say, "Regarding the support of the ministry, the gospel order is to extend support to them who preach the gospel, but the mission plan is to hire persons to preach. The gospel order is not to prefer one before another, and to do nothing by partiality, but the Mission Boards exclude all from a participation in the benefits of the funds who do not come under their direction and own their authority, however regularly they may have been set apart, according to the order of the gospel, to the work of the ministry, and however zealously they may be laboring to preach the gospel to the destitute; and what is more, these boards, by their auxiliaries and agents, so scour every hole and corner to scrape up money for their funds that the people think they have nothing left to give to a preacher who may come among them alone upon the authority of Christ and by the fellowship of the church. Formerly not only did preachers think themselves bound to devote a part of their time to traveling and preaching among the destitute, but the people also among whom they came dispensing the word of life felt themselves bound to contribute something to meet their expenses. These were days when christian affection flowed freely, then the hearts of the preachers flowed out to the people, and the affections of the people were manifested toward the preachers who visited them. There was then more preaching among the people at large, according to the number of Baptists, than has ever been since the rage of missions commenced. How different things are now from what they were in those days. Now, generally speaking, persons who are novices in the gospel, however learned they may be in the sciences, have taken

the field in the place of those who having been taught in the school of Christ were capacitated to minister consolation to God's afflicted people. The Missionary, instead of going into such neighborhoods as Christ's ministers used to visit, where they would be most likely to have an opportunity of ministering food to the poor of the flock, seeks the more populous villages and towns, where he can attract the most attention and do the most to promote the cause of missions and other popular institutions. His leading motive, judging from his movements, is not love of souls, but love of fame. Hence his anxiety to have something to publish of what he has done, and hence his anxiety to constitute churches, even taking disaffected, disorderly, and, as has sometimes been the case, excluded persons to form a church in the absence of better material, and the people instead of glowing with affection for the preacher as such, feel burdened by the whole system of modern mendicancy, but have not resolution to shake off their oppression, because it is represented as being so deistical to withhold and so popular to give." They further say, "Brethren, we cheerfully acknowledge that there have been some honorable exceptions to the character that we have here drawn of the modern Missionary, and some societies have existed under the name of Mission Societies which were in some important points exceptions from the above drawn sketch, but on a general scale we believe that we have given a correct view of the mission plans and operations, and of the effects which have resulted from them, and our hearts really sicken at the state of things. How then can we forbear to express our disapprobation of the system that has produced it?"

Thus we have quoted all that our fathers in 1832 said in the address sent forth from

the convention at Black Rock. Nothing, as it appears to us, could be more plain or convincing than the above, and in what further we may here write we do not hope to improve upon this address, still there are a few suggestions we desire to make. It will be noticed that the above address does not at all object to the duty of preaching the gospel everywhere that Providence opens the door; on the contrary, it is in full sympathy with this obligation. The objection is to the man-made organization of the Missionary Society. For the preaching of the gospel everywhere there is full scriptural support, but there is not the slightest approval of any such organization as the Missionary Society for the advancement of this work. On the contrary, the whole spirit of the Scriptures is against it, as is so well set forth in the above address.

In the next place, it is not the object of any modern missionary society, so far as we know, that the gospel should be preached among the heathen, or anywhere else; Arminianism, and not the gospel of grace, is intended to be advantaged by the use of all such efforts in these days. No one who knows that salvation is by sovereign grace could therefore support this movement now; such as bring not the gospel are not to be bidden Godspeed. Still further, there is but one society authorized for the use of the people of God, or for the advantage of any religiously, in the New Testament Scriptures, and that is the church itself. The church is in itself all that any or all other societies claim to be for good to the people of God. To reject this and to place dependence upon other societies, which Christ and the apostles did not authorize, is to accuse the great Author of our religion with having failed to foresee or provide all that is needful for his

cause down to the end of time. It may be that in many cases the church of Christ here and there has failed to do that which is enjoined upon her by her Lord, but that does not excuse the formation of societies which the Lord has not authorized to supply what is lacking in his church. Rather, let those who see these failures strive to warn and rebuke and stir up the pure minds of the people of God to a remembrance of their obligations as the church of God called to holiness and to all obedience to the commands of her Lord. The whole narrative of the spreading of the gospel news in the gospels is opposed to the spirit of all such societies. Jesus sent forth his disciples, first the twelve, and on another occasion the seventy, and these were told not to take purse or script with them; that is, they were not to go depending upon provision made beforehand for their support. They were told to go thus, and when they had returned from one such journey and Jesus had asked them, Lacked ye anything? they said with solemn exultation, No, Lord, even the devils were subject unto us through thy word. Not men, but the Lord, was their trust, and the Lord has always shown himself the best provider for his servants wherever he may send them. Still further, they were told by their Master that whenever they should enter into a house they should say, Peace be to this house. If the Son of Peace were in that house there they should abide, but if not, they were to depart, and it was the same with any city into which they should enter. They were not to undertake to force unwelcome news upon any house or city, but if the word was not welcome there, they were to depart. How different this is from the modern Missionary spirit which would seek to impose unwelcome notions

and ideas upon other people. The spirit of the commission given to the disciples of the Lord was then, and is yet, that they shall preach Christ, the Son of Peace, wherever they may go, but if there be none in a place prepared of the Lord to welcome the joyful sound they are to go on their way until they find some whose hearts are prepared to hear and to understand. The Spirit led apostles and early disciples to the places where he had much people, and the Spirit will always do this. If the Lord has not much people in any place the word will not abide there; if the Son of Peace be not in any place, the word will not find a response there; then let the servant of God go on, under the guidance of the Spirit, until the Lord brings him to the house of his Master's brethren, there let him abide, for the word will find a glad reception there.

In conclusion, we would say that the preaching of the word never has been intended to quicken sinners dead in sin into divine life, but it is intended by it to search out those who are living. Modern Missionary work is to save souls, not to find them out. It is also intended to add to the number of the elect of God, not to instruct and save from darkness and error those who have received the Spirit in their hearts. The true gospel searches out the living, and they will from the heart respond to it and gladly receive it.

We leave these reflections with our sister and all our readers. 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.

JAMES V. 8.

DEAR ELDER KER:—Please give your views through the SIGNS on the Scripture found in the latter part of James v. 8: "For the coming of the Lord draweth nigh," and oblige
J. C. NELSON.

SHARPSBURG, Ky., April 20, 1912.

We would be pleased to grant the request of our brother Nelson if we could feel equal to it. Such Scriptures are not seen and understood alike by some of the very best of brethren, but that seems no just reason for ill feeling between them, nor is it any reason why one should withhold such as he has when asked to give his view of such a text. In John xiv. the Savior said to his disciples that if he went away and prepared a place for them he would come again, and in John xvi. he said, "But I will see you again, and your heart shall rejoice." Now while some fully believe that these expressions refer to the end of time, when Jesus shall come to receive his ransomed children home, and others just as fully believe that these promises have long since been fulfilled, whoever may be right, or whether both are wrong, it does not destroy the truth that Jesus did come again after his resurrection from the dead, and in bodily form and with audible voice greet his disciples, saying, "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." Nor does it destroy the truth of the coming of Jesus in the person of the Holy Ghost on the day of Pentecost, which filled the place, giving tongues to the apostles, causing them to utter dark sayings which had been secret from the foundation of the world. This same Spirit pricked men in the heart on that day, causing them to repent and be baptized in the name of Jesus Christ. Nor does it destroy the truth that Jesus comes now in the quickening of every dead sinner

into divine life, thus building his church upon the rock. On the other hand, it does not destroy the truth that at last in some glorious way "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise" incorruptible and all meet the Lord in the air and so ever be with the Lord. Therefore, since all fully believe the whole truth as mentioned above, why should there be dispute if one should not present the exact view of a text that another holds?

Now with regard to the text under consideration, it does not seem to us that James had what is generally accepted as the second coming of Christ in mind when he wrote the words: "The coming of the Lord draweth nigh." If he meant by the term "draweth nigh" what any one of us would mean in using it: a few days or months or years at most, surely he must have been sadly mistaken, for two thousand years have about passed since then, and we have no assurance that he will come in the next two thousand or even in the next two million years, yet we all believe he will come as stated above. While one day with the Lord is as a thousand years, and a thousand years are as one day, it was not so with James the apostle, therefore we conclude that he meant by the term "draweth nigh" a short time.

In the verses preceding our text are severe rebukes to the rich who had accumulated wealth by defrauding their servants and by other unjust means. James also prophesied concerning the misery that should come upon them for their wickedness, but in the first part of the eighth verse he exhorted the faithful, many of whom no doubt had been defrauded by the rich, to be patient and

establish their hearts, giving as a reason, "The coming of the Lord draweth nigh." Two classes are here presented: the rich, unjust and dishonest ones, and the just, honest and faithful ones, and each class would be rewarded according to their works at the coming of the Lord. Misery and woe should be visited upon the one class and blessedness upon the other.

At the time James wrote this epistle the coming of Jesus in power with "all nations against Jerusalem to battle," (Zech. xiv. 2,) when the city should be taken, and also the fulfillment of the declarations of Jesus himself, as recorded in Matthew xxiv., was not far distant. At the time of that great work of destroying the city of Jerusalem, together with all the temple contained, the faithful were saved from death, Jesus having commanded them to "flee to the mountains," while thousands of others were killed in the battle. Jesus did come at that time, not in bodily form, but in power and might, conquering the enemies of his church and gospel. It seems to us that James meant to say to the afflicted and oppressed, Be patient, endure oppression, be faithful, establish your hearts, for you shall receive your reward when the Lord comes to destroy your enemies and deliver you from their cruelty and bondage.

These are such thoughts as we have on the subject, and we submit them, hoping that our brother may find in them something that may in some way lead to a satisfactory solution of the text. K.

NO MORE LARGE HYMN BOOKS.

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

2 JOHN 4.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I would like if either or both of you would write on the following: "I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father."—2 John 4.

THE HINDERMOST.

The above request, from some one in Ontario, was forwarded to us by Elder Chick, asking that we write on the subject. In so doing we hope that what we write may be as the oracles of God.

This second letter of John is addressed by the elder to the elect lady and her children, whom he loved in the truth, and he also assured them that they were loved by all who knew the truth. Such assurance is most helpful to weary, doubting pilgrims. It helps them to hope the love of God has really been shed abroad in their hearts by the Holy Ghost. It helps them to crucify the flesh, subduing the passions and lusts thereof. The letter seems to have been written by John after he had visited the church at Jerusalem and when he was visiting the brethren in another part of the country. How striking it is that all the apostles in their letters reminded the saints of the things said when with them, and of the blessed liberty of the gospel of Christ. Never did they suggest anything new regarding either doctrine or practice, but ever exhorted the churches to continue in the love of God, his doctrine and the order of his house. How perfectly satisfied the apostles were with the goodness of the Lord's house, and how good it is for the churches of Jesus Christ now to abide in their doctrine and fellowship. To depart therefrom means disaster.

A special thing worthy of consideration is presented in the beginning of this letter: he told the elect lady and her children that they were loved "for the truth's sake," and by those who knew the

truth. This is a very peculiar reason for loving, and also it is a very peculiar love. We understand that by the word "truth" the apostle meant the doctrine of God in all its perfection. This "truth" Jesus came into the world to bear witness unto. (John xviii. 37.) In this truth is the secret of God, and all who have it are bound together with the sacred tie. It is never that one child of God loves another because of natural charms or characteristics; this would be altogether natural, but all who know the truth love for the truth's sake. In this love there is no such thing known as sex, "there is neither male nor female." It is the purest, strongest and strangest of all love. Some have been troubled because they loved, as they thought, one more than another; this could not be in the love of the truth, nor for the truth's sake. There are no degrees in the love of God nor in that love of the truth for the truth's sake. It is true, however, that one may feel that one is nearer to him than another, but it cannot be really so in the Spirit. When one feels that he or she loves one of the household of faith more than another, by careful study of the matter it will invariably be found that there is more congeniality naturally between the two than there is between that one and some others. We are both sorry and ashamed to say that in days past we have known some very comfortably situated financially who seemed to regard only such members of Zion as were likewise situated. Then again some who stood well socially did not regard those except of the same rank. Is not this absolutely carnal and contrary to the "truth" of God? Surely it should not be tolerated in the Lord's house. Paul said, "Do nothing by partiality." "Be not high-minded, but fear." James said, "Let

the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low." Again James condemned such things when he told the brethren that when a man well dressed, with a gold ring on his hand, would come in, some would say, "Sit thou here in a good place;" but to the poor they would say, "Stand thou there, or sit here under my footstool." We fear that there is such a thing as riches being a curse in the church of God.

The elect lady was not some special individual with a family of children around her, but the Jewish church at Jerusalem was intended by the term, elect lady. The children of her "elect sister" who sent greeting were no doubt some of those among the Gentiles who had been translated into the kingdom of God's dear Son. Both Jews and Gentiles are "elect," hence salvation is of God, he having had mercy upon all.

We will now try to show in a figure why John felt to rejoice because he found of the children of the elect lady walking in the truth. When a family of children are grown up to manhood and womanhood and leave home to enter upon the storms and breakers of business life, with thousands of temptations surrounding them, and when many men and women are falling into the ways of vice and sin every day, what could more rejoice the heart of a loving father when visiting his children, and also when hearing from them, more than to know they were walking honestly and uprightly and soberly before men, having the confidence of all who know them? On the other hand, what could grieve fond parents more than to know their children were living in sin, disgracing themselves and bringing blots upon the good name of father and mother? John, the apostle of Jesus

Christ, as a father of children in the gospel longed after them with holy desire for their prosperity in the kingdom of God; hence when he found them "walking in the truth" he rejoiced because of their steadfastness, patience and charity. On the other hand, nothing so grieved the apostles as when those who professed Jesus Christ departed from the faith of the gospel. In this day and age of the world nothing gives a faithful pastor more joy and comfort than to see those of the churches of his care walking in the truth, rooted and grounded in the doctrine of Christ. Nor does anything grieve him so much as to know that they are walking after the flesh, denying the God that bought them.

The "new commandment" we have received from the Father is that we love one another. This commandment is not given as the commandments were under the law, written upon tables of stone, but it is put in the heart. "Ye are taught of God to love one another." This is the way the commandment comes, "and this is love, that we walk after his commandments." Even so let it be. K.

EXTRA COPIES OF THE SIGNS OF THE TIMES.

Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we will supply these free of charge.

NOTICE.

PROVIDENCE permitting, we expect preaching in the Old School Baptist meetinghouse in Woburn third Sunday in August (18th), by our pastor, Elder H. C. Ker. All lovers of truth are cordially invited to meet with us.

L. B. FORD.

MELROSE HIGHLANDS, Mass.

MARRIAGES.

By Elder Silas H. Durand, July 6th, 1912, at Southampton, Pa., Samuel D. Cornell, of Newtown, Pa., and Mrs. Anna Eliza Knight, of Huntington Valley.

By Elder H. H. Lefferts, at the Inn, Leesburg, Va., August 7th, 1912, Miss Mary Virginia Byrne, of Arcola, Va., and Mr. Jacob Ernest Vetter.

OBITUARY NOTICES.

Flora Black Macfarlane departed this life at Rochester, Mich., July 14th, 1912. She was born April 22nd, 1847, in Yarmouth, Ontario, and was married to J. M. Macfarlane March 31st, 1875. She was baptized by Elder William Pollard in the fellowship of the Covenanted Baptist Church of Canada, in June, 1897. To those acquainted with her I need not try to describe her sweet and lovely character, but it is pleasant to speak of her attractive and endearing qualities manifested in all the relations in life, as the dear sister, the affectionate daughter, the reliable friend and the devoted, faithful, tenderly loved and loving wife. As a member of the church she was dearly loved and held in high esteem by the brethren and sisters. She prized highly the privileges of the church, and loved to meet in the assembly of the saints whenever she could, to hear the gospel preached and to talk with those who were exercised upon spiritual things. I met this dear sister often at the meeting of the church, and both her and Mr. Macfarlane at their home and at my home, and I am thankful to be able to say that the memory of our visits is fragrant of spiritual things. I deeply sympathize with our dear friend in his great and sad bereavement. His sorrow is great, but I believe he knows by experience the only Source of true and lasting comfort. May comfort from that holy Source come to him, and to the two surviving sisters and many relatives and friends.

By request I was present on the occasion of the funeral, which was from the house of Mrs. James Black, in St. Thomas, July 17th, 1912. I read the twenty-third Psalm, a favorite Psalm of hers, and spoke briefly and in weakness of the things contained in the first verse. I also read hymn No. 784 (Beebe's collection), which they often sang together; it begins, "Ye pilgrims of Zion and chosen of God."

SILAS H. DURAND.

SOUTHAMPTON, Pa., July 23, 1912.

Elder John Wriley was born near Springfield, Ill., Sept. 29th, 1827, and came to Adams County and was united in marriage to Lucinda Harris in the year 1849. To that union were born seven children, five sons and two daughters. The daughters are Savannah and Nancy Ellen, the sons are William and Elijah,

John F., I. A. and S. H., and of these there are three surviving. Elder Wriley in early life received a hope in the blessed Redeemer, and offered himself to Bear Creek Church for membership, and was received and was baptized by Elder Jacob Castleberry. He soon manifested a gift to speak in public, and was licensed by the church to preach, and was afterwards ordained to the full work of the gospel ministry, and was considered one of the pioneer preachers of this country. He was associated with Elders Vanmeter, Dark, Cotrell, Castleberry and Warren, who have all gone to their reward. Elder Wriley knew something of the hardships of those early days. He had gone through heat and cold, sunshine and rain, to feed the church of God which Christ purchased with his own blood. During those years, through industry and toil, together with his faithful companion, they got them a comfortable home and reared their family and educated them, and they grew up to be honorable men and women. He of late years had lived in Bowen, near the old home, where he spent his last days. He had been a constant reader of the SIGNS for many years, and believed and preached the doctrine set forth by it through all those years. A little more than one year ago he had a light stroke of paralysis, from which he never entirely recovered, but continued to fail until May 15th, 1912, when surrounded by his wife, one son and friends, his imprisoned spirit took its flight to the God who gave it. His age was 84 years, 8 months and 24 days. He leaves his aged widow, three sons and eleven grandchildren to mourn their loss.

On the 17th we bore his body to Pisgah, near the old home, and the writer spoke from Job xiv. 14: "If a man die, shall he live again?" and there we laid him to rest. May the Lord be with sister Wriley in her great bereavement. L. E. FRAZEE.

Orpah L. Reitze, beloved wife of Mr. Ed. T. Reitze, and only daughter of sister Agnes Ballard, died in Kingston, N. Y., July 1st, 1912, aged 26 years. Her decease was due to drowning while bathing, and occurred upon the first day of the customary vacation of the family. Her late home was in Newark, N. J. She was married eight years ago, and is survived by her husband and two daughters, besides father and mother and two brothers of her immediate family. She was a loving, devoted wife and mother, a kind and faithful friend, and this bereavement is a grievous loss to all who knew her. May the God of all grace and comfort sustain and console all the afflicted and sorrowing.

The funeral took place July 3rd, from the home of her aunt, Mrs. Post, in Kingston, and was attended by many relatives and friends. Services were conducted by the writer; interment in the Kingston

cemetery. Mrs. Reitze was well known to the Old School Baptists in association with her mother, who is a member of the New York church, as a friend and helper in furthering the interests of that people.

ALSO,

Phoebe Ann Fredericks died July 31st, 1912, at Spring Valley, Rockland Co., N. Y., after long ill health, aged 74 years. She was the wife of Mr. George Fredericks, a well known and highly respected citizen. Mrs. Fredericks was a lover of the truth, and while she never united with the church of her choice, she was strong in the faith contended for by the Old School Baptists, and requested the service of the writer for her funeral. The funeral took place from her late residence, and final service was held at the Reformed meetinghouse in Spring Valley, opposite the cemetery in which she was buried. The surviving husband and children have not only the sympathy of the whole community in which she lived, but also that of every one she came in contact with, for she was universally beloved.

JOHN MCCONNELL.

George Weld, of Ingleside, Stenben Co., N. Y., died Sunday, July 28th, 1912. He had been ailing for two years or more with liver trouble, and suffered greatly at times. He was about 60 years old, and was born, lived and died on the same farm that his father owned. He leaves to mourn his absence his dear wife, a daughter by his first wife, who died several years ago, three brothers, two sisters and many relatives and friends. He was baptized, I think, by Elder A. St. John about forty years ago, uniting with what was called the Rikers Hollow Old School Baptist Church, and was a consistent, orderly member until called away by death. He was a lover of sound Bible doctrine, and greatly interested in the welfare of all his brethren. He will be greatly missed by his sad, lonely companion, daughter, brothers and sisters, and by his brethren, but he has gone to his home in heaven, which is to be like his Savior and Redeemer. May the dear Lord give great grace to all who need it.

The writer spoke at the funeral, which was held at his home Wednesday, the 31st, to a large congregation; burial at North Cohecton, N. Y.

D. M. VAIL.

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

Mrs. K. Schade, N. Y., \$1.00; O. F. Ballard, N. Y., \$1.00,

MEETINGS.

A YEARLY meeting is appointed to be held with the Rock Springs Church, Pa., commencing on Saturday before the fourth Sunday in August (24th and 25th), 1912, at 2 o'clock p. m. Those coming from Philadelphia will leave there Saturday, on the Philadelphia, Wilmington and Baltimore R. R., at 7:20 a. m. for Perryville. Those coming from Baltimore will leave union depot at 8 a. m. on the same road for Perryville. Change cars for Conowingo, where all will be met. A general invitation is extended to those who love to be with us. If it is possible, any expecting to come to this meeting please notify Miss Annie E. Jenkins, Peters Creek, Lancaster Co., Pa., Route 1, or Edward Dawson, Rising Sun, Md.

J. G. EUBANKS, Pastor.

C. J. ROWLAND, Clerk.

THE Hazel Creek Association of Regular Predestinarian Baptists will hold their fifty-eighth annual session with Providence Church, near Plano, Appanoose Co., Iowa, beginning Wednesday after the fourth Sunday in August, 1912, and continuing three days (August 28th, 29th and 30th). We extend an invitation to all, and a special invitation to those of our faith and order.

ISAAC CAPPS, Moderator.

H. C. CATB, Clerk.

THE Maine Conference will assemble, the Lord willing, with the Old School Baptist Church at North Berwick, York Co., Maine, on August 30th, 31st and Sept. 1st, 1912. We shall gladly welcome any who love our Lord Jesus Christ in sincerity to assemble with us.

FREDERICK W. KEENE.

THE Lord willing, the Maine Old School Baptist Association will convene with the South Gardiner Church, at South Gardiner, Maine, Friday, Saturday and Sunday, Sept. 6th, 7th and 8th, 1912. All lovers of the truth are cordially invited, especially ministering brethren.

GEO. R. TEDFORD.

THE Lord willing, the Clovesville Old School Baptist Church will hold their yearly meeting the second Saturday and Sunday in September (14th and 15th), 1912. A cordial invitation is extended to all lovers of the truth as it is in Jesus to meet with us, especially brethren of the ministry of our faith and order. Trains will be met at Fleischmanns station Saturday, the day of the meeting.

O. F. BALLARD, Church Clerk.

THE Licking Association of Primitive Baptists will convene, the Lord willing, with Goshen Church, Anderson Co., Ky., on Friday, Sept. 13th, 1912, and continue three days. Those coming via Lexington or Louisville will buy tickets over the Louisville Southern to McBrayer, where they will be met Thursday at 6:40 p. m. and 10:10 Friday a. m. All friends

and lovers of gospel truth are cordially invited. We hope to have a refreshing season from the Lord.

By order of the church.

P. W. SAWIN.

THE Roxbury Old School Baptist Association will be held, the Lord willing, with the Second Church of Roxbury, N. Y., on Wednesday and Thursday following the the third Sunday in September, (18th and 19th), 1912, commencing at 10:30 a. m. on Wednesday. We heartily invite all lovers of the truth to meet with us. Come one and all, our homes and our hearts are open to receive you. Those coming via Kingston will stop at Halcottville, and those via Oneonta will stop at Roxbury. Trains will be met Tuesday p. m. at each place.

J. B. SLAUSON.

THE Ebenezer Church in Baltimore, Md., will hold an all day meeting Sept. 29th (fifth Sunday). All who would like to meet with us are cordially invited to do so. We expect Elder B. F. Coulter, of Philadelphia, Pa., to be present.

ALVIS S. ROWE, Clerk.

THE Albany and Troy Church will meet the fourth Sunday in each month at No. 2 Second St., Monument Square, Troy, N. Y.

J. B. SLAUSON, Pastor.

THE Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the third Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.

JOSHUA T. ROWE, Pastor.

FIRST PRIMITIVE BAPTIST CHURCH, at Mineral Wells, Texas, holds meetings the fourth Sunday in each month, and Saturday night before, in the meetinghouse, on Star Well Ave., Kidwell Heights. All lovers of the truth are cordially invited to meet with us.

SALLIE E. HOWARD, Church Clerk.

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2:00 P. M.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 80. MIDDLETOWN, N. Y., SEPTEMBER 1, 1912. NO. 17.

CORRESPONDENCE.

ROMANS XI. 34, 35.

“For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again?”

How strange that we try to do something for Him, or do something to gain favor of him who hath freely given us all things, and whose we are, ourselves not being our own for any time, but continually in the hand of the Lord to do with us as he sees fit, leading us about in the wilderness and instructing us, and keeping us as the apple of his eye. We are weak and yet strong, for our sufficiency is of the Lord, so we are only strong when he strengthens us, and not able at any time to offer suggestions or counsel, or to give anything to him, for the earth is the Lord's, and the fullness thereof, and all flesh is grass, and our good works shall perish, for the Spirit of the Lord bloweth upon them, but the word of the Lord endureth forever; praise his holy name. Once a gentleman told my brother-in-law and me that he hoped we were prepared to meet the Lord. My brother-in-law, not feeling to have any talk about

the matter, told him he guessed it was all right, but I, not willing to let him off so easy, asked him what was necessary for this preparation. He replied, “Choose you this day whom ye will serve.” I asked him if he knew where that was, and who said it. He said he did not. I told him it was Joshua's language to the Israelites, and to quote it more fully it said: “If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.” He replied, “Well, you must give your heart to the Lord.” I told him I did not know what the Lord wanted with it, for the heart is deceitful above all things, and desperately wicked. He barely waited for me to finish, when he said, “Young man, I want no foolishness,” and left us without another word. The heart of man, even if it were his own to give, could not be acceptable to the Lord, who is so pure he cannot look on iniquity. Being so deceitful and desperately wicked, of course when such an exhortation is given by any one, make up your mind

that the exhorter has never seen his heart in the light of the living God, who is the true Light, which searches all things, even the hidden things. When the great searching takes place, and reveals the hidden evils of our heart, we do not want it, for it shows us what we are by nature. As the Lord has all things, and all things are of him, and by him all things consist, we see plainly that we are in his hand, to do of his good pleasure, and it is a great blessing when one is aroused to the sensibility of his own helpless and sinful condition, that he is in the hand of an all-wise and all-powerful God, who deals justly, and rules in equity, and is not biased by any power, for the powers that be are ordained of him. He is also merciful to our unrighteousness, pardoning our sins and remembering them against us no more forever. For this God who has shined in the depths of our wicked hearts will never leave nor forsake the one he has revealed himself to, and where he has begun a good work he will perform it until the day of Jesus Christ, and this grief and anguish and mourning on account of sin is a sweet-smelling savor to him, for it is by his power that this groaning is wrung out of our unwilling heart. No man repents of himself, for the way of the Spirit and righteousness does not suit the natural man; ye must be born again or ye cannot see the kingdom of heaven, and we are born again, born of the Spirit, not of the will of man, nor of the will of the flesh, but of God, or we could never know we are sinners, for the dead realize not their dead state, neither does the unborn child cry for food and ease, but as soon as born it cries for the things of this life, but the heaven-born soul cries for things from above, for he is born from above, and the wild pleasures of this life have

become nauseating to him and he cries for the bread of life, which is the body of Christ, for he says, If ye eat not of my body and drink not of my blood ye have no life in you. Nature does not desire Christ, or to be like him, for none know what it is to be conformed to the image of Christ except he who suffers as he suffered; that is the only way to partake of his flesh and blood. The Jews did not understand him then, neither does the unborn child understand or care, but mocks as did the Jews. The desire to walk in the way of light and life is an evidence of the work of grace, for nature shrinks from these things; the flesh is enmity against God, and always will be, and none but those of the Spirit of Christ love God or righteousness, therefore a realizing sense of our own weakness and inability to do as we would is an evidence, for man of himself and by himself and in his natural state thinks he has some strength, and that there are many things he can do that are acceptable to God, such as his way of keeping the Sabbath, going to church every Sunday, almost regardless of the life he leads the other six days. Even if one were able to keep the whole law of God he deserves no credit, for necessarily he would have to receive all his desire and strength and knowledge from God. Man by himself, what is he? Yet they claim to do great things for the Lord, and can do as they please, either live in sin or repent and serve God and their services be acceptable, and that they will receive a reward for so doing, and that man can do just as he pleases; but to quote from a woman in a letter she had written just previous to being murdered: "We think we are free because at times we act as we please, forgetting that God gives us the please and that every act of our being is only

the result of a dictated plan." This is the truth, and the unborn child, spiritually, thinks he is doing as he pleases, and can do as he pleases, but he is only acting out the things that were ordained that he should do, and he is not aware of the power that controls him, but thinks he possesses a power of his own. Blind and unlearned are they who teach man's ability to reform himself and live right, and thereby gain admittance at the pearly gate and be acceptable. When the light shines in on us it shows us our own depraved condition, which is terrible, our very throats being an open sepulchre, a habitation of the dead, and corruption fills our beings, for we are dead in trespasses and sin, and with knowledge of our sins comes a knowledge of a holy law broken, for sin is a violation of the law. "When the commandment came, sin revived, and I died;" and, I had not known sin, except by the law. Paul was alive, born again, when he learned this; it was after the light shone about him while on his way to Damascus to do what he in his natural mind thought was service to God and acceptable to him. After this time Paul knew his weakness and inability to perform the things he would; he says, When I would do good, evil is present with me, and the good that I would I do not; and that which he would not do, that he did; so are all who are born of the Spirit. "O wretched man that I am! who shall deliver me from the body of this death?" Weak and sinful we see ourselves to be, our only hope being in the finished work of our gracious Redeemer, and that God will have mercy through him upon us and save us for his sake, who came to seek and to save that which was lost. Now that we have passed through these things we learn that all things are the Lord's. The earth is the Lord's, and the fullness thereof, and we know that we cannot give anything to God except he gives it to us first; we cannot even pray except he gives us the spirit of prayer and a knowledge of our needy condition; he indites the prayer and also answers. He only can teach us to pray as we ought, and except he does instruct us we ask amiss, for we have not known his mind, therefore we cannot pray as we ought, for all things are according to a plan framed and formed by himself, and executed by himself, man having no part in it except as God sees fit to exercise him. It is blasphemy for men to say they can do of themselves, or can know or see what to do and how to do, for we every one must follow the path marked out for us, and no man can look on the Lord's face and live, but we are permitted to see his back parts. We can at times see where he has been, but can in no way see ahead of him where his next step will be. O how ignorant is man until the Father through the Son does illumine our way and show us our weakness. No one knows his mind, nor has any been his counsellor. O how wicked to presume that we may attempt to dictate to the God of heaven, and expect him to recognize such, for his course is unalterable, according to a dictated plan formed by himself, and is dictated by him alone, and in him is no shadow of turning, the same yesterday and to-day and forever. O no, no change in him, not forgetting to whom he has promised mercy, and casting them aside the next day, but his work is from everlasting to everlasting, the salvation bestowed on men is everlasting and eternal, always returning in mercy and loving-kindness. He is the Father of the fatherless, an ever-present help in time of trouble, a

shelter in the time of storm, remembering our iniquities against us no more forever, and spares us as a father spares his own son that serveth him. O how great to think of, that such mercy or loving-kindness is for such rebellious mortals, who are continually sinning, for our nature is so that we still sin, yet we mourn on account of sin, for with those who are born of the Spirit sin has become exceeding sinful, and we loathe it as leprosy, for it is an incurable disease, except by the blood of Christ, which cleanseth from all sin and makes us whiter than snow, and presents us to the Father holy and acceptable, without blame before him in love, and not one atom of praise can we claim for the great work. It is wonderful, and far above our natural minds; nature's mind cannot conceive the things of the Spirit, nor know of the indwelling sin which is ours by inheritance from Adam. Righteousness is also ours by inheritance from the second Adam, Jesus Christ. Adam was created, or formed, a natural man, and violated the law given him, sinking his unborn race in sin and shame. But do not censure Adam, for he was only laying the foundation for salvation by grace, for salvation was never designed to come by the law. Adam's fall proved the inability of man, that salvation by grace might be established. Future and eternal salvation was never promised to man for keeping the law; the law demands perfect obedience and no reward. The wages of sin is death, but the gift of God is eternal life. No man can come unto me except the Father that sent me draw him. So different from man's idea. Except a man be born of God he has no desire to serve him, and no man ever took any part in bringing himself into this natural life; he took no part and knew nothing of his

conception, but was conceived and born without ever having known his parents' will, or giving them counsel whatever. Now after the children are born and grown up, some of them attempt to counsel their parents, but well regulated families will not allow it, and the Lord takes counsel with none of his children. He certainly did not get any advice from man about the creation, for man was the last thing formed, therefore no honor belongs to man. The heaven-born soul needs and receives food, but he cannot tell where it comes from, nor can he get it at will, nor does he know when he will receive it. We may expect to receive nourishment at a time of meeting for public worship, and we go, but go away empty, and some other time a few broken words from some one very unexpectedly fills our whole being, and we are fed and built up. So we do not know the mind of the Lord even after we are made partakers of spiritual things, yet he pities us as a father pities his own children. We love our children and give them good things. If our child asks us for bread do we give it a stone? or if it asks us for a fish do we give it a serpent? If we know how to discern what is good for our children, how much more so does our Father know what we need. If our child asks us for something poisonous we will not give it, for we know it is wrong for the child to have such things. Then will not the Father also withhold poisonous things from us, even though in our ignorance we desire them? We cannot compare his attributes to ours; there is nothing we can liken him to, for no man hath seen him at any time. No man knoweth the Father, except the Son, and he to whom the Son will reveal him. Man has nothing to give the Lord; a broken and contrite heart only is accept-

able. None will or can break their own heart, but God alone must break it and cause him to pray out of a broken and contrite heart. When man renders this service is any recompense due him? No. The Lord gave him the prayer, therefore it is only returning to the Giver of every good and perfect gift. He first gives us, and receives at our hands the things which are his. People are chosen by him for special purposes, some preachers, teachers, evangelists, prophets and so on; no man can make himself any one of these. Isaiah could not have been Paul, neither could Paul be Daniel. No man can preach the gospel, except by divine gift; none can prophesy, except the spirit of prophecy be given them. What reward is due you then if you are a prophet or a preacher? None; you are only doing what the Lord designed you should do. Men of old spake as they were moved by the Holy Ghost. Ezekiel did not give the whole prophecy concerning the valley of dry bones at once, but prophesied in part, as the Lord instructed him, not knowing the mind of the Lord concerning the matter. Isaiah was told to cry, but what shall I cry? was his question. Cry all flesh is grass. He did not know what to say until it was told him, neither does a servant know what to do until bidden by the Master. These are called gifts, and are gifts from God to the church; it does not belong to the individual himself, but to the church, and is for the upbuilding of Zion, which is a city God hath prepared for a dwelling-place for himself. These gifts come out from God, and return to him for his pleasure and glory, man having no room to boast and glory by saying he did such and such a thing for the Lord or the church. Man only does as he is bidden to do because there is an overruling

power that compels strict obedience. Man cannot do one thing God has not appointed for him, neither can he fail to do anything that God has ordained he should do. That is just how obedient the servants of God are. No flesh shall glory in his presence, but all glory and honor shall be ascribed to him to whom all honor and glory belong; so none give to the Lord that it should be recompensed to him again; though we were able to devote our whole time to the work of the Lord, it would be nothing more than reasonable and right, and no reward could possibly be due us for it. From my earliest remembrance I knew that salvation was by grace, that it was not by anything I could do that I might be a child of promise. Looking back now over my past life I cannot recall any time when I was not a firm believer of predestination and election. While I did not know it by those terms, yet I now know that I always believed it from early childhood. I was taught it not of man, for none can teach these things except the Lord. But I can remember when I wished that there was no such thing as predestination or election, for I thought had it not been that way there would have been some hope for me, who at that time was without hope and without God in the world, having fully realized my inability to do anything meritorious whatever, and if I could have been persuaded that man could save his own soul, and by his labors save the souls of others, I would have worked day and night until death claimed me; I could never have stopped while I lived; Saul of Tarsus could not have excelled me in my labors. But I could not believe that doctrine, however hard I tried. But to fear God and keep his commandments is the whole duty of man. It is man's duty to serve

God, and He is not responsible to man to carefully keep an account of man's good acts and reward him for all good done; how absurd to think such a thing. Were the black slaves here freed because they rendered perfect duty and obedience to their masters? Were the Israelites released from bondage to Pharaoh because they faithfully served him? Was he under obligation to them? No; there is no reward due any servant, for servants are required to render obedient service to their master. Our duty is, if we have been born again, to serve God and keep his commandments, not to inherit eternal life, but because we are born of God and have a heavenly desire to do right. We are wayward enough, and are not without sin, our feet are swift to shed blood, and our throats are open sepulchers, so if we are what some claim for man, able of ourselves to turn from sin and make the first start so God could do his part, that is, that Christ's work might be effectual, if this be the way, we all are mightily to blame for not doing it; but this is not the way, be not deceived and led about by persons of fine appearance, and by fair speeches, for if it were possible they would deceive the very elect. I feel safe in making these declarations, for I know what I speak, having been taught these things in long, tedious and painful lessons, and the God of heaven, who knows my frame, has revealed these things to me, that I might know the truth concerning the matter. Even if I know these things, what have I to glory in except the blood of Christ? for of man none doeth good, no, not one, they have all gone out of the way and become unprofitable. "For God hath concluded them all in unbelief, that he might have mercy upon all."—Romans xi. 32. See what a deplorable condition man is in anyway; "helpless" fails to fully convey

the meaning, but God is merciful to our unbelief, and longsuffering to usward, not willing that any should perish, but that all should come to repentance. He is found of them that sought him not, for he visits whom he will, and divides a house, placing some members of a family at enmity against each other because of him who died that we might live, giving sight to some, withholding it from others. Christ said, I thank thee, Father, that thou hast hid these things from the wise and prudent and revealed them unto babes. He cleansed ten lepers, giving power to one of the ten to return and shout praises to God, while the other nine were not heard from, yet those who are born again will seek better things, and will hate the ways of the flesh and love right, and hate anything that maketh a lie. There is a prayer in the secret depths of his heart that he may be kept unto righteousness, and be conformed more and more to the image of the dear Son of God, who gave his life that wicked, vile sinners might go free and come in and inherit with him, who knew no sin, but was made to bear our sins in his own body on the tree. O precious name, how sweet it sounds in the believer's ear. No man having seen the beauties of light desires darkness, for the darkness has become unbearable. We are now the children of light, and it doth not yet appear what we shall be, but we know that when He appears we shall see him as he is and be like him. We cry now for more light, and more light shows us more and more what we are by nature, which causes more grief, for we have been made to hate sin. The more He reveals himself to us the more of his beauty and strength we see, and the more of our vileness and weakness we see, realizing more fully that not unto us, but unto his name be praise, honor and glory.

Our hope is in Christ, it cannot fail, and it is through great tribulation that we enter into the kingdom. Christ rejoiced in Spirit, but was a man of sorrows and acquainted with grief. To be conformed to his image is to suffer for his sake, and to be tempted, for he suffered greater than any, and was tempted in all points like as we, yet without sin, bearing our sins, and having power to lay down his life and to take it again, no man taking his life from him, laying it down himself, paying the penalty attached to the law for the violation thereof. He is the door of the sheepfold; he that entereth by the door shall go in and out and find pasture, but he that climbeth up any other way the same is a thief and a robber. Also he says he is the good Shepherd, and a shepherd goes before his sheep; he calls them and they know his voice. O yes, a lost sheep in the wilderness will follow the shepherd, so glad to be found. We are weak, helpless sinners, who cannot pray except the Lord gives us the spirit of prayer. I at one time in my short experience found myself so weak and helpless that I could not pray. Is that true poverty? Naked, starving, helpless, and could not ask for help. O God, have mercy on a poor sinner who hopes he trusts in thee for all things, who has power to give me rest from all my labors and trouble. "Who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, that it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

May the Lord, if it is his will, bless this to the comfort of his poor children.

Your unworthy brother in the hope of perfection in Christ,

F. SELBY FISHER.

WORDS REMEMBERED.

DURING the last two or three days that my dear wife, Clarice, was with us she could speak only with great difficulty on account of shortness of breath, yet many precious words concerning her spiritual exercises fell from her lips, which I would like to recall. I will repeat a few of them. She could sometimes speak easily and distinctly for a sentence or two, then her voice would fall to a whisper and she would utter a sentence slowly, word by word.

"I thought it could not be possible for one to sin so much while lying on a sick bed. I am not thinking of daily transgressions, or of sins against people even in thought, but I am thinking of sins against the Lord; I am thinking of how infinitely holy he is, and I so vile, and yet I dare to rush into his holy presence with my little, trifling affairs, and to claim his attention to my poor, selfish thoughts. I fear at times that it must be presumption in me, and irreverence."

"'And cleanses us from all unrighteousness.' What a wonderful thing that is, to be cleansed, to be made absolutely free from sin, to become pure and clean and holy. Infinite power and grace only could accomplish such a wonder. 'God was in Christ, reconciling the world unto himself.' It took nothing less than the infinite power of the eternal God to make the sacrifice of Christ effectual, to make reconciliation for sin, to cleanse a sinner from all sin and make him pure and holy. I have often been driven away from the Lord by the thought of his infinite power and greatness, and the feeling of my own great sinfulness, yet I have been rebuked for that feeling; I have known that what I truly wanted was to go nearer to him, not away from him."

"The friends are just as good and kind

as they can be. I know that I do not possess the good qualities which they think they have seen in me, but they minister to what they think I possess. I am so unworthy, but their acts of kindness are given me in the name of a disciple, and so I suppose I may take them."

"When one gets so very weak physically as I am it is impossible to make any exertion to say anything. We can think of the pleasant intercourse we have had in the past, but we cannot talk it over now. We must be content to remember the conversations we have had."

"When I was talking this morning I was not thinking of the things I had done, but of the things I had not done. I know the brethren think I have done the good things they speak of, but they must be mistaken. I cannot see any good thing in me, and it seems as though I must have been hypocritical to make them think so."

I said, "Is it not sweet and lovely to think how all your many friends feel that you have been good and kind, and have given many a cup of cold water to thirsty souls? You have to take the testimony of those who have received the cup at your hands. Those who give the cup may forget it, but the one to whom it is given never will." "Yes," she replied, tenderly and with much feeling, "I suppose I may take the testimony of the dear brethren; they have seen my desire, and have recognized that which I desired to do." To our daughter, Mildred, she said, "I do not know what I would have done if it had not been for the words in 1 John i. 9: 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' It has stayed with me, and I want you to know that I have had many blissful moments from that passage of Scripture."

I have never known one more keenly sensitive to sin, nor one more impressed with the solemn truth that all sin is against God. "Against thee, thee only, have I sinned." Her view of the infinite holiness of God, and of all the attributes of his character, was wonderful, and this seemed to show her by contrast the terrible nature of sin. How carefully and jealously she scanned and scrutinized everything that was presented to her mind as an evidence of an experience of grace. She feared to take anything as in her favor, unless it was clearly given to her through the dear Savior. She was dear to me beyond expression as my loving, faithful and devoted wife. I think I may truthfully say she was infinitely more dear to me, and I to her, as "heirs together of the grace of [spiritual] life."

I will now send with this and ask to have printed in the SIGNS an article written by her some time within the past two or three years. It shows a deep exercise of mind, and an ability to express it, which not many of us possess.

SILAS H. DURAND.

SOUTHAMPTON, Pa., July 30, 1912.

AN EXPERIENCE OF THE DEPTHS.

MR. DURAND has asked me to write out my experience of "the depths" that on a certain occasion I had tried to tell him of, but I am sure I shall not be able to give full expression to the intensity of the feelings that accompanied it.

I cannot remember details of time, nor just what preceded this acute distress, but I think it was a rather long period of gloom and depression, of which I have had many, as well as many other times of special sensibility of my sinful condition and of my personal transgressions. At the time above referred to, which was about two years ago, perhaps, there

seemed to be a special revelation to me of what my life had always been. I could not only not see one good act, but it seemed to me that every point of contact between it and any other had been but to soil and to injure. There are no words that can fully express the measure of my condemnation. I thought of forgiveness, but I could not bear the thought. It seemed I could not respect a God who would pardon sin like mine. I had the feeling that even though the Lord could or should forgive me I could not forgive myself. I thought of my life, compared with others, and knew I had not done the things that people call wrong, but there was not a ray of comfort in the thought, rather an aggravation. Also I knew all that I then saw was the truth. I almost feared a time when I should be comforted, and not look upon myself as I did then. I knew beyond question that God's holy light was shining upon my life, and that it discovered only what was there. I knew, and still know, nothing was exaggerated in the least degree, although I have had to thank the Lord many times that he does mercifully hide the truth from our eyes the greater part of the time, or else we would die. My mind without any effort of my will to direct it went back to Adam and his transgression at the first, but instead of charging my woeful condition up to him, I seemed to fully share with him the enormity of his sin. Then I could see the whole human race in just the same wretched plight as myself, but this companionship but added to the dreadful condition. It would have been a relief to have pointed out one innocent human being. It would have been a joy just to think of some one who was sinless. But the whole wide waste of iniquity filling the earth seemed too much for endurance,

and something like a cry to the Lord to restrain his hand lest I die went up from my heart. I recall that this was in the night. I think perhaps it was the following night that the words, "Against thee, thee only have I sinned," were on my mind with power. I seemed to go over all the ground again, and to see that all the sins against myself, against all that were dear to me, against every rule of right conduct, were chargeable alone to him in some way that I cannot explain, but as these were truths that were shown me, I think it must be that I dimly perceived the mediatorial office of Christ in this. Then the absolute and righteous decrees of God were presented to my mind, and I was shown that not one circumstance, good or bad, in all time had been contrary to God's will; that in some way perfectly comprehensible to him, but totally inscrutable to us, the presence of evil in the world was to be accounted for, and then I was rebuked for my pity for all who had ever known me or felt my influence. I was shown that my children had just such a mother as infinite wisdom designed they should have, that my husband had just such a wife, the church had in me just such a blight and hindrance as it somehow seemed good to Him it should have. It was all taken out of my hands, and I was rebuked for my presumption in believing the responsibility was mine. Now it would seem I ought to feel like shouting from the top of the mountain because I had been relieved of this terrible yoke which neither we nor our fathers were able to bear. Perhaps I did, but it was not in the way that I have supposed others to mean when they have so expressed what they felt. With me it was a sense of being "feeble and sore broken," "all my bones out of joint," and a desire to

walk softly before the Lord all the days of my life. Again, however, a year ago perhaps, I gathered strength to cherish a spirit of irreconciliation to the will of the Lord in a particular thing, so that his heavy hand must once more be laid upon me, but by an application of the words, "All thy works shall praise thee," I was laid low in the dust of submission again, and since then I have felt that my work is done. I have the same interest in all that my hands find to do, and as much inclination to go on doing, but I have not since felt that the work of my hands is mine. I may yet rise to unsuspected heights of presumption, from which I shall have to be brought low; it is practically certain I shall, may even now, unconsciously, be doing so. My only comfort is that neither my presumption nor another's can stand before the presence of our righteous Judge.

CLARICE E. DURAND.

WALKER, Ore., July 31, 1912.

DEAR EDITORS AND READERS:—I am inclosing two good letters, one from sister Mary Beaman and the other from sister Emily Tucker. I have enjoyed them very much and would like to share them with the other brethren, if you have space to publish them.

I have been requested by Elder B. S. Pate, and others, to write the evidence on which I base my hope, so, if the Lord wills, I will try to do so now. Sister Emily was nineteen years old last November, I was seventeen the same month and sister Mary has stated her age in her letter. I never thought much about spiritual things until after I was thirteen years of age. In September, 1908, I went to the hop-yard with my uncle and aunt. Of course there was a great deal of drinking, dancing and such things, and as I did not take part in them I thought

myself much better than the other young people. One night as I lay thinking of this, suddenly all my sins arose like mountains before me, and I saw myself the blackest, vilest creature on earth. As I lay crying, and hardly daring to think, the sweet, comforting words, "Thy will be done," came to me and all my burden was gone, and I felt like praising God forever. I was very happy for a few days, and then that dark cloud of doubt, which overshadows our lives so much, entered my mind. It had all happened so quickly that I thought it must be a dream from Satan to deceive me. I went on this way, sometimes in the light, but more often in darkness, until our meeting time in July, 1910. Before we went to the meeting on Sunday father asked me if I wanted to join the church. I was very much surprised, for I had never said anything about my feelings to any one. I did not say anything, except that I was too wicked, but the next day I tried to tell him of my past travels. On Tuesday we had a little meeting at Grandfather Walker's, of which Elder Pate, who was then visiting us, was chosen moderator. I had firmly resolved not to offer myself to the church, but when the door was opened I could not stay away. The next month I, with four others, was baptized by my uncle, Elder Morningstar. I was very, very happy when, as they were singing, "O how happy are they who their Savior obey," he led me from that peaceful water. I thought I would never sin again, but found that I still had my old nature to contend with. I doubt much of the time that I have the grace of God in my sinful heart.

"So, by experience, I do know,
There's nothing good that I can do;
I cannot satisfy the law,
Nor hope nor comfort from it draw.

My nature is so prone to sin,
Which makes my duty so unclean,
That when I count up all the cost,
If not free grace, then I am lost."

Unworthily yours,

ICIE D. WALKER.

FOREST GROVE, Ore., July 12, 1912.

MY DEAR SISTER:—I surely enjoyed your letter very much, but do not feel worthy of getting such good letters. It does seem that there is a close relationship between those who feel they have received a hope of a place where there will be no sickness or sorrow. Though we are strangers in the flesh it does not seem like it. I was glad you wrote me some of the travel from nature to grace on which your hope is based. I will try to tell you some of the travels which the evidence of my hope is based upon. When we first moved to Oregon, in March, 1909, I began going to the invited neighborhood dances, but I never attended a public dance. Before I had attended them a year I began to tire of them, they were not a pleasure to me as they had been before. In October, 1910, I went to a place to work, and they were very religious, seemingly, regular Arminians, and very pharisaical. After I had been there some time I began to think I could say I was saved, too, and became as pharisaical as they, and felt it a great duty to do all I could to get others to "accept Christ" before they were lost in eternity. O how little did I know of God's power and abounding grace. It is a terrible feeling to think some of your dear friends may die and sink to the bottomless pit on account of your neglect in getting them to accept Christ. It reminds me of the passage of Scripture in Matthew xxiii. 15: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to

make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves." I have learned since to believe according to the Scriptures in Ephesians 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." And in Ephesians ii. 8, 9: "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," and other Scriptures just as true. I was very glad when they talked of constituting a church, for I felt I would be much happier if I could follow my Savior in baptism, and have a home in the church. I did not think I would join at the first meeting, but it seemed there was a voice kept saying to me, If you do not you will regret it. After preaching Sunday night, when the opportunity was given, and they sang, "I am a stranger here below," it seemed that the hymn expressed my feelings better than I could myself. I went forward and offered myself to the church. I could not say much, but was received for baptism, and on Monday after the January meeting we all went in sleighs to brother Berry's, as the baptizing was at his place, had short services at the house, then went to the water. It was snowing. Elder Turnidge offered a beautiful prayer, then they sang, "O how happy are they who their Savior obey," while Elder Wilson led me into the water. I was so happy it seemed to me that every one there was happy. We returned to the house, and some sang the sweet songs of praise to God, while others got dinner ready. Last Sunday, and Saturday before, was

our meeting time, and Elder I. A. Moore, who has lately moved here from the east, Elder Pate, Elder Turnidge and Elder Fisher, from Texas, were all present, and we had a good meeting. After preaching Saturday, when the opportunity was given, Elder I. A. Moore and his wife, Mary Moore, joined by letter, and my two sisters, Clara and Rachel, came forward and were received for baptism, and at four o'clock Saturday afternoon we met at the creek, where Clara and Rachel were baptized by Elder Pate.

I have read and reread your letter, and would like very much to meet you and the rest of your people. We all enjoyed your father's and brother's visit with us here.

You ask me to give my age; I was nineteen the 25th of last December.

You will surely get tired before you read all of this; I did not intend to write so much. Write when convenient.

Your sister, I hope,

MARY BEAMAN.

BROWNSVILLE, Ore., June 10, 1912.

DEAR BROTHER AND SISTERS:—I expect you will think it strange for me to write before you have hardly reached home, but some way I wanted to tell you how I felt, and as I did not do so, am going to write a few lines. I certainly have enjoyed the meeting very much, and am still enjoying it. I do not know where to begin, but on Friday before the Sunday that I joined, Elder Pate preached a good sermon, and that evening I was in the bedroom lying down, and felt that my sins were so great that the burden was more than I could bear, and began to cry for mercy, saying, Lord, have mercy on me, a sinner. I felt that I was the greatest sinner that ever lived. But that burden left me, and I sang, "Yes,

when this flesh and heart shall fail," &c. I sang it over and over again, and it seemed as though it kept getting sweeter each time. I thought, How can it be that I am one of his chosen? But it seemed as though it were so. My heart was full of love, but I cannot half express how I felt. We went to meeting the next Sunday, and Elder Pate preached just what I wanted to hear, and when he got through I almost went up to the front, for it seemed as though I could not wait any longer; I felt they were the children of God, and I wanted to be with them. The love and joy that filled my heart I cannot tell. I thought it was my duty to tell them some of my feelings, but I was so full of love I could not say anything. Elder Williams asked me a few questions, and I was received. I was afraid they would not receive me, but they did; if they had not I do not know what I would have done, for I had no other place to go. I waited until the Saturday before the third Sunday in October, then was baptized. The next meeting was in November, and I could not get there, and that made me think I was deceived and had deceived all the brethren I so much loved. I got one of the papers and tried to read, but I could not read, or sing anything to get a bit of comfort. This lasted for about two weeks, and one night father got his SIGNS and read an experience to us, and it seemed as though that was just what I wanted to hear; it had this expression in it: "And with lovingkindness have I drawn thee," and it seemed that I had been drawn by loving-kindness.

I expect you will get tired of reading this, so I will close. I cannot express my feelings as I would like to. Excuse this poor letter.

"O to meet again in heaven,
What a blessing it will be;
There with all our sins forgiven,
And from death forever free."

Your unworthy sister,

EMILY TUCKER.

WHEELING, W. Va., July 10, 1912.

DEAR BRETHREN EDITORS:—I am inclosing a letter from Elder McClanahan which seems very good to me. This dear, humble servant of the Lord visited me about a month ago, and I can never describe how very precious his company was to me. His whole mind seems to be taken up with heavenly things, and I felt that his presence made our house a heavenly place. I enjoyed every moment of his stay, and dreaded to see the time pass by so swiftly.

Unworthily your sister in hope,

FLORENCE PULTZ.

LANHAM, W. Va., July 4, 1912.

MRS. FLORENCE PULTZ—DEAR SISTER:—I feel to write you a few lines, that you may know I found my wife and daughter well on my return home, for which I am thankful to the Giver and Preserver of life. This seven days visit among the brethren and sisters who compose the Maple Creek Church, at Charleroi, Pa., including the day I was at your pleasant home in Wheeling, was very pleasant indeed. A portion of the time I was at the home of my only son, in Bellaire, Ohio, enjoying the prattling of three little granddaughters. O how near our hearts are our grandchildren! May God bless them and keep them from all harm. The unscriptural institutions are many that are set up by designing men for the purpose of captivating the young and simple and leading them astray, for the purpose of making merchandise of them.

When I took my pen I felt to write

something on the resurrection. It is a lovely subject; in fact, it is the hope of the saints that they have a part in the first resurrection, and that on such the second death hath no power. I am aware of the fact that there are some who do not believe there will be any resurrection of the dead, but let us read the words of Jesus in John v. 25: "Verily, verily, [double note of attention] I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Now this clearly demonstrates his power to quicken dead sinners to life; those who were dead in trespasses and sin. He was now about his Father's work, and was manifesting his power in bringing to life poor sinners who were dead to the knowledge of the truth. If the doctrine of the resurrection is not clearly taught in Paul's writing to the brethren at Corinth, I am wonderfully in the dark: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."—1 Cor. xv. 12-18. Again in the twentieth verse: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" Also John v. 28, 29; "Marvel not at this; for the

hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation." This testimony of Paul before Felix the governor, on the resurrection, agrees with the above: "But this I confess unto thee, That after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves allow, that there shall be a resurrection of the dead, both of the just and unjust." Now with such wonderful testimony of the resurrection of the dead, how dare we apply all of this to the bringing of dead sinners from nature's night to the glorious light and liberty of the gospel? Would not the unjust be embraced in this holy operation, since He is the resurrection of both the just and the unjust? If the resurrection simply means to bring to life dead sinners, by the operation of God's Holy Spirit, which leads and guides in the way of all truth, would not the unjust be led into all truth, since Jesus is the resurrection of both the just and the unjust? Let us quote from 1 Thess. iv. 15-17: "We which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." This surely is proof to me that mortals shall put on immortality. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he

that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." This mortal must put on immortality. We are exhorted to comfort one another with the precious promises of deliverance from the bondage of corruption. Also there shall be a time for the gathering together of the saints from all parts of the earth when time shall be no longer; no more century or dispensation.

Yours in hope of the resurrection,

J. W. McCLANAHAN.

JEREMIAH X. 23.

"O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."

Being in poor health this winter, I could not rest well or sleep last night, so I arose from my bed about the hour of midnight, when the above declaration of the prophet came into my mind. I feel like writing some of my thoughts about the text, not that I feel I have any special light upon it, but it brings to my mind an incident which I personally knew when I was a young man, which incident then, and does yet, prove to me the truth of the declaration of the old prophet. I knew two men, brothers, who were riding along the road on their way home, when a thunder storm overtook them, and they took shelter in an old blacksmith shop. In the shop was a blacksmith's forge, a few feet from it stood the running-gear of a farm wagon; one of them took a seat on the forge, the other stood at the rear of the wagon, and were talking with each other while waiting for the storm to pass over. The one sitting on the forge got up from his seat, the one standing at the wagon stepped away and seated himself upon the forge, while his brother stepped to the exact place or spot he had stood; a bolt of light-

ning killed him instantly. There are some readers of the SIGNS who (if living) can call to mind the truthfulness of my statement of this incident. Now is it too much for one to say that these two men took just so many steps in life, so as to bring the one to the exact place where his life was taken away, while the other's life was spared? I think not. What does Job say concerning this? "Doth not he see my ways, and count all my steps?"—Job xxxi. 4. If our God doeth his will in the army of heaven and among the inhabitants of earth, if the rise and fall of kingdoms, nations and peoples are under the watchful care of his all-seeing eye, is it too much for me to say that the life and destiny of individual men are also in his hand? May I not say with the wise man, "The lot is cast into the lap; but the whole disposing thereof is of the Lord"? We sometimes say things "happened so," but there is no such thing as happenings with our God; all things are fixed and sure with him, everything in the universe in which we live tells us this truth. If we view the star-decked heavens, it declares his handiwork; the millions of planets each moving in its fixed orbit, all declare his wisdom, power and glory.

J. H. YEOMAN.

LOVELAND, Colo.

WILMER, Ark., Jan. 6, 1912.

DEAR BRETHREN:—In renewing my subscription to the SIGNS I wish to say, in the language of the psalmist, The Lord is great, and greatly to be praised for his wonderful works, and for his goodness and glory. Only a day or two before Christmas I was riding on the train, coming from Monticello to Wilmer, and overheard a conversation between two men, one a stranger to me, and the other,

one of my neighbors. He had been lauding the Methodist workers, and other missionaries, for the great work they were doing, and had done, in sending the gospel to foreign lands in order to save the heathen. This stranger asked him if they had not been preaching in this kind of a way for hundreds of years to the people, and if they were not still crying for more money and men, in order to save the world for Christ, and thus far had completely failed to save anybody? And he said, "Do you not know that all this cry is falsehood absolute and indivisible?" Yes, it is impossible to turn around at this day at any crossroad, at any turn in the road, in the public schools even, at the universities, at a social gathering of any kind, without finding some Arminian pleader, ready and willing and thoroughly equipped with human learning, polished with ignorance, filled with egotism, striving to lead the people, even the children, yours as well as mine, away from and against the truth. Even women in these days are so steeped in folly and false religion as to allow themselves to indulge in lodges of various kinds and colors, all under the cloak of religion (of course,) and to go around, even in the dark hours of the night, having also the impudence to have the Bible in their lodges, making prayers to their god. Shame upon such deeds as these. I do not believe that any women who do such things have any true religion about them. I have long since come to the conclusion that, as Sir Isaac Newton said, we might as well try to roll back the curtains of the universe as try to keep the devil from doing his work. Or as Alexander Stephens said, we might as easily stop the ebb and flow of the tide as to stop the influx of false religion. We might as well try to tear the lovely Pleiades from the skies

as to endeavor to stop the missionary effort in foreign lands. But, speaking from a missionary standpoint, I believe that the almond-eyed Chinaman from the land of the Orient should send missionaries to this enlightened land of America, especially to Wilmer, if it could be done. But the idea of the puny arm of flesh sending the gospel (the power of God) to any land or clime at any time is too preposterous to believe. It is so absurd, so irreligious, so unscriptural, so unfounded in truth, that no man or woman who has a spark of true christianity about them can believe it, yet the world and the devil gloat over and applaud this enterprising missionary work by both men and women. But I have not told the worst feature of this business yet, the kind that goes down into the deep recesses of the heart, and that hurts so that we cry out in anguish of soul, O Lord, how long will darkness cover the earth, and gross darkness the people? I went, not long ago, to an Old School Baptist meeting; I heard well, and was somewhat strengthened at first, but just before the preacher was through he said, the absolute predestination of all things no man could live up to, nor practice it. He said it was heresy. To make a long story short, I will say that cold chills ran all over me, and I was completely upset to think that an Old School Baptist would deny this doctrine, which is all my desire, my experience and my hope beyond this world. Take this away from me and you have removed every vestige of my hope for life and salvation which is centered in the great "I AM." Take this away from me, the predestination of all things, and what else is there in the Bible to rely upon? Nothing at all. Take this away from me, and what have I to hope for beyond the cold, silent grave? Take this away, and what is the

hope of heaven worth? Nothing at all. How glad I am that the SIGNS stands firm in proclaiming this glorious doctrine, the predestination of all things. How comforting it is to the believer.

Your brother,

C. G. IRWIN.

ODEON, Ark., Dec. 24, 1911.

DEAR EDITORS:—My poor, drooping spirit was greatly revived on the 22nd inst. by the coming of the SIGNS. I was agreeably surprised, as I had written you to discontinue it, and expected it to be done, as I had not paid for the preceding volume, as I was short of money, and had been shut up in darkness for two or three weeks, and bowed down with a hard, unbelieving, sinful and desperately wicked heart. I had been made to wonder whether any of the humble poor of the flock was ever plagued with so sinful a nature and deceitful a heart as mine. I had felt all manner of sinful thoughts, of doubts and of fears, of unbelief and distrust in our beloved Jesus, and was brought low in my feelings, so low that I almost doubted being born again, or having any hope in the adorable, loving and holy God. Such was my condition for some days before receiving the SIGNS for Dec. 15th, but when it came to hand and I began to read the communication of brother Ford, and then turned and read the editorial from Elder Chick, the darkness was soon dispersed, and I was so much comforted that my poor heart was filled with praise to the loving and adorable Savior, and I forgot my deep poverty and misery, for some little time at least. It is three days since then, and I am still enjoying some of the sweet influence of God's eternal and electing love.

Dear brother, I see that the SIGNS is extended from Dec., 1911, to Dec., 1912,

and, in the first place, I wish to say that I do thank God for his great kindness in directing matters in this way, and, in the second place, I want to thank the brethren for their kindness extended to me. I know that I am not worthy of such kind favors. I have been a reader of the SIGNS off and on for more than thirty years, and as a general rule I have thought that the writers were the most spiritual, or as much so, outside of the Bible of course, as any I have ever read after. To my great sorrow I see that there is, and has been for a number of years, a great number of Baptists who denounce this people as heretics, and who assert that they preach a doctrine that makes God the author of sin and wickedness, and in many places bars are set up to the extent that there is no longer union, but a severance of fellowship. O what a sad spectacle! No doubt our enemies rejoice over this sad affair. O how I have hoped that this breach would be healed, but instead, it seems to have become broader, so I can only wait, and say, The will of the Lord be done. It does seem that if every child of grace could see how helpless and dependent we all are upon the grace of God, and how much we continually stand in need of forgiveness, we would not be so ready to wage war upon our brethren. "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 editorial upon the two sparrows, recorded in Matt. x. 29, and the five sparrows, recorded in Luke xii. 6, was to me one of the richest and most comforting communications that I ever read in my life. Thank the Lord for such blessings.

I remain your brother,

H. ELLISON.

[OUR brother refers to the charge made against the doctrine of unlimited predesti-

nation, that it makes out that our God is the author of sin. Of late years we have been surprised to hear such an objection coming from any who bear the name Old School Baptist. When we were but a child, and afterwards in our youth, we were accustomed to hear this charge brought against this truth by Arminians, Methodists, Free-will Baptists, and all who believe in human merit or human choice as the deciding factor in the sinner's salvation, in our hearing often in those days urged this very objection against the doctrine. We could not be surprised that such as these should oppose this great truth, but we have been surprised that Old School Baptists should be found who would urge this objection. A careful reading of the ninth chapter of Romans shows just how the inspired Paul treated this very objection, which it seems was urged in his day. We have felt content to abide by the apostle's decision, and have ever feared lest we should be found among those who reply against God.—C.]

KELLER, Texas.

DEAR BRETHREN EDITORS:—I am sending you a brief note written by our beloved sister, Mary J. Boggs, now deceased. A few days since I was looking through a file of my papers and letters, and casually picked up her precious missive, addressed to me and sent in an inclosed letter from her sister in the flesh, E. H. Boggs, of Raton, New Mexico, although without date. She being dead yet speaketh in this expression of kind remembrance and christian salutation. She was a brilliant, pious lady, with great intellectuality, pleasant in conversation, earnest and devoted to the cause of her Savior, in common with her aged sister, who still survives her. These two sisters are generally known among the Old

School Baptists, and their example of true faithfulness and integrity is worthy of commendation, because our Jesus bestowed upon them the sweet graces of his Spirit, and hope of everlasting life, which endeared them in love and fellowship to all the brotherhood, so, if agreeable, please publish her letter, which will call forth fresh recollections of her to old friends and brethren.

Yours in gospel bonds,

ASA HOWARD.

DEAR BROTHER HOWARD:—We were all made very glad by the coming of your letter, glad to hear that you had a safe and pleasant journey, and that you had such delightful meetings, also that the Master of the vineyard opened a pleasing field of labor to you. May the great Head of the church keep you as ever, a feeder of the flock.

I often think that it is a great waste of time to live in this country, except when one's health demands it. Brother Fetter has not recovered from his cold yet, but I think he is some better. All the friends are in quite good health. I have not seen sister Vance since you left. We have had a very cold wave, considerable snow, and from what we hear much more out at the ranch. We are wondering where you are to-day; and what you may preach about. Perhaps some day we may have the pleasure of seeing the Texas brethren and mingling with them in the public worship of our God.

In christian love,

MARY J. BOGGS.

CALHOUN CITY, Miss., July 22, 1912.

DEAR BRETHREN EDITORS:—I write to let you know my time, I think, is about out on your paper. I would like to send the money and still take it, but I

am a widow with a number of children to work for, and it is hard for me to meet all demands. I surely do love your paper, as it is full of good things, besides I never get to hear preaching, except through the paper, as I live so far from meeting. I feel like one alone sometimes, as there are no Primitive Baptists near me. I have been made to rejoice when reading the good articles in your paper. I have had a hard road to travel, and sometimes feel that I cannot endure it much longer, then I will read something, or some thought will come over me that will help me to go on. May God bless you and all who contribute to your paper. Pray for me, that I may be enabled to lead a life worthy before my children and all.

I am your sister in Christ,

EUSIE GRIFFIN.

TOO LATE TO CLASSIFY.

THE Trinity River Old School Predestinarian Baptist Association will meet this year with Denton Creek Church, at Keller, Texas, on Friday before the second Sunday in September (6th), 1912. Keller is on the M. K. & T. R. R., fifteen miles north of Ft. Worth. All sound Baptists and lovers of the truth are cordially invited.

ASA HOWARD, Moderator.

THE yearly meeting of the Cow Marsh Old School Baptist Church will be held on the fourth Sunday in September, and Saturday afternoon before (21st and 22nd). A cordial invitation is extended to brethren and friends to meet with us. Trains north and south will be met Saturday morning at Felton station.

B. E. CUBBAGE, Pastor.

EXTRA COPIES OF THE SIGNS OF THE TIMES.

Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we will supply these free of charge.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1912.

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.***VISION OF DRY BONES.**

BROTHER A. E. Wiggins, of Gantt, Alabama, has asked that we say something through the SIGNS regarding the vision of the valley of dry bones, recorded in Ezekiel xxxvii. 1-15. It is our recollection that some time since we wrote suggesting some thoughts concerning this vision, and, beside this, others have within a few years written about the same subject, still we feel like complying with the request of our brother at this time.

First. We are told plainly the reason of this vision in the preceding chapter. Israel had been distressed because of their sins, and then precious promises of a reviving were afforded them through the mercy and power of God. Israel had grievously fallen, and upon the face of things there appeared to be no hope that they ever could be restored to their former happy state, still, that they should be restored again was the promise of God. Now to meet and overcome their unbelief, and to encourage them that they should not despair, the blessed Lord gives the prophet Ezekiel this wonderful vision. In the vision the prophet sees a valley of dry bones. The valley was full of them, and they were very dry; that is, there was no life in them, there was not even

flesh upon them. Here was a vision of death, and of death continued until the whole body of flesh which covered those bones was decayed and dried up, and only dried and withered bones remained. This was a description of Israel. So far as the love and fear of God were concerned there appeared to be none in all the land. They had forsaken the Lord, the fountain of living waters, and were all dried up, every spiritual grace had departed from their lives; they had a name still to live, but they were really dead. Even their national life seemed about to utterly depart from them; their case, to the prophet Ezekiel, and to all who really loved the law of the Lord, appeared to be hopeless. It did not seem that there ever could be a reviving again of the former glory of that people; it seemed that faith, hope and love were all dead among them.

Second. The prophet, being carried by the Spirit into the valley, beholds this representation of their state before God. A little later in the narrative he was told what these dry bones signified. It would seem that at first he did not see the meaning of the vision, but the word of the Lord came, trying his faith: "Can these bones live?" From every human point of view it appeared to be an impossibility, yet the prophet did not say, It cannot be. Whether they should live again or not he did not know, but he did know that the Lord was able to cause them to live, and this he expressed in his reply, "O Lord God, thou knowest." Here is seen real true christian faith. The same faith that was in the prophet concerning these dry bones of those who had been long dead, so that flesh and sinew had alike perished from them, is now in the heart of all believers when they confidently expect that one day there

shall be a resurrection of the dead. It is impossible and incredible with men, but nothing is impossible with God. Reason says, It cannot be, but faith says, The Lord can do all things. There is nothing too hard for the Lord. But let us remember that this was not a real valley of dry bones situated somewhere in Palestine, but that Ezekiel only saw in vision this picture of the state of the nation of Israel. Under this figure was the barrenness, desolation and death of that people set forth.

Third. In the vision Ezekiel is told of the Lord to prophesy unto these dry bones, and to say to them, "O ye dry bones, hear the word of the Lord." A little further along in the narrative we read that this same Israel, so dry and dead, was saying, "Our bones are dried, and our hope is lost; we are cut off for our parts." Israel was still Israel, although they had so grievously departed from the word and way of the Lord and had become so barren in all that belonged to the love and service of God. They were like these dry bones, yet they were not dead, as were Gentile nations. The Lord's people often become dry and dead to all their former life of communion with the blessed Lord, but that they are not dead in trespasses and in sins is evident when they cry, We are dried, and our hope is lost, and we are cut off for our parts. So long as there is complaint there is life, and so long as there is life the word of the servants of the Lord can reach them through the Spirit by the command of the Lord. So the prophet is commanded to prophesy to them. Here it is evident that prophecy does not mean foretelling providential events that are future altogether, at least, for the message here is of that which the Lord would do. It is a declaration of the word

of the Lord revealing his gracious purposes concerning his people. In that sense it is indeed prophecy, but it is not prophecy of future natural events, as so many of the prophetic declarations are. To these dry bones the message was, "Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord."

Fourth. This was the gospel message sent by the prophet to this hopeless people. Does it not seem well worthy of special note that there is here no exhortation to turn from their sins and live, but rather precious declaration of the Lord's purposes of love and mercy to them? There had been exhortations and warnings and reproofs urged upon this people before, but these are not set forth now. The former exhortations and warnings had wrought in them, so that they had come to confess their lost and fallen estate, as we have quoted above, but that which had convinced them of their sin had also convinced them of their bondage to sin, so that they had come to confess their inability to do good that they might be restored to their former glory. Now they had come into that state of heart and mind where they could appreciate the need of the work of the Lord, rather than any work of theirs. Seeing their own weakness, they had come to know that salvation must be the result of the life-giving power of God, and so the Lord now gives his prophet utterances of gracious mercy for them. Is it not true that the use of all exhortation and warning and rebuke is to convince of sin and weakness so that those thus convinced shall come to look to the Lord alone for each and every act of redemption from all sin and

all guilt? Exhortation is not to stir men up to self-endeavor, that thus they may turn and live, but it is always to convince of sin, and then when the soul thus convinced seeks to turn from his sin with abhorrence he at once comes into the knowledge of another fact, viz., that he has no power to break his shackles, and that all his struggles to that end must ever be in vain. Then there will come into his heart a calling upon the name of the Lord, and then will come sweet messages from the Lord, sometimes spoken in silence to his soul, sometimes spoken to him through the ministry of the word, messages of peace, strength and pardon from the Lord. Then do such as these learn that salvation first, last and all the way along is of the Lord. When the Lord's people have turned away from him, the Lord sends rebukes to make them afraid, and to humble them, but when the work designed by these heart-searching words of the Lord has been wrought in them exhortation and commandments cease, and then the Lord reveals his work. It was so in this narrative.

Fifth. Now in the vision the work is done. Upon these dry bones have come flesh and sinew and skin, and to them has come breath and they live. Every promise given in the vision has been fulfilled; it has been, all of it, a manifestation of sovereign power and grace. The goodness of the Lord, and of the Lord alone, has appeared. These men, seen in the vision, could none of them boast, Our help has come from ourselves; none of them could claim that they had in any manner deserved the blessings of life and beauty. Here is a picture of sovereign grace alone, here is mercy for their sins, here is love for their unloveliness, here is life from the dead. Once more these dry bones, in the vision, stand upon their feet, and once

more do they enter into the blessed things that belong to life, once more do they breathe the air of heaven, once more do they behold the sun and walk in the light of it. So, declared the Lord, should it be with Israel. Their bones were dried, and their flesh perished, but they should come together, bone to his bone, and they should once more be clothed with flesh and with sinew. Their hope, which had been lost, should be restored to them, and instead of being cut off they should be brought nigh once more. They were as those dead and buried, but they should live and come out of their graves; they were banished from the land of Israel, but they should once more be brought into their land. They had forgotten the Lord, but when all this was done they should once again remember the Lord, and should know that he who had so graciously restored them was the Lord indeed; their idolatry should forever be put away. Israel had fallen asleep, and were lying down among the dead, but now the voice had reached them which says, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Sixth. All this was true of Israel then, and all this sets forth that which is true of spiritual Israel now. The children of God may and do fall asleep, and sometimes they lie down among the dead. Thank God they are not dead, but only asleep among the dead. But the tomb is not their proper place, living men ought not to tarry in the abodes of the dead, only maniacs and fools would seek such shelter. The Lord's people become bewitched, and are often foolish, but they still are his living people; to them he continues to speak. One day they shall hear his word^s and see their folly, then there will be sorrow and re-

penitance. Thus by the faithful writing of the apostle to the church at Corinth was wrought in them, not the sorrow of the world, which worketh death, but godly sorrow, which worketh repentance unto salvation, which needs not be repented of, and Paul declares to them that the evidence that they sorrowed after a godly sort was that it wrought a turning from the evil in them that were spiritual. It wrought in them, as he had heard, shame and sorrow and zeal for the better way, so that they had cleared themselves from their sin and had returned to the obedience which they had rendered before. It is sad to see living children of God making themselves companions of the dead; it is sad to see them departing from the home of the living, choosing rather the friendship of the world than the fellowship of the living in Jerusalem, but sometimes this is so; there remains for all such, barrenness, dryness and death. But still the Lord remembers them, and when it is best for them, and most for his own glory, he revives them; then do they have trouble and sorrow, and when through his sovereign mercy and grace they once more are restored to their own land it will be, as with Israel of old, with weeping and with supplication, and always afterward will they remember with shame and sorrow their departures, and always will they wonder at and admire and praise the rich mercy that sought them out and saved them. David, Peter and all who erred, as recorded in the word of God, must all their lives afterward have thought with self-aborrence of their shameful falls, and the rich mercy of God must have been magnified in their view more and more as they continued to remember these things. The double life of the children of God, the life of sorrowing, and yet of always rejoicing, comes to

them through the memory of their own weakness and folly and fallings, and then through the memory of redemption and forgiveness in our Lord Jesus Christ, and one great soul-comforting and God-honoring truth shines out through all these truths, viz., that the Lord will never put away his people. Nothing, not even their sins, shall separate them from his love. It is said of some that they did not know the goodness of God leads to repentance, but these, the dear people of God, do know this, for his goodness has wrought repentance in them that needs not to be repented of. C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

ISAIAH XLV. 19.

BROTHER BEEBE:—When you have leisure, please give your views on Isaiah xlv. 19, the middle clause in particular.

Yours in christian love and esteem,

MARY J. EDDY.

With great pleasure we comply with the request of our esteemed correspondent, being ready at all times to give such views as we have on the Scriptures to all who desire to know the truth as it is in Jesus. The text proposed reads thus: "I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain. I the Lord speak righteousness, I declare things that are right." Holy men of old have written the Scriptures as they were inspired by the Holy Ghost, and we are told that God spake to the fathers by the prophets, from which we infer the importance of every part of the inspired volume, but when passages are marked like the one proposed for our present consideration, as coming so immediately from the mouth of God, they seem to claim, from those who fear him, their most profound attention. This text is

specially prefaced in the context by these remarkable words: "For thus saith the Lord." This is a sufficient cause for reverential and solemn reflection, but to increase our awe and to prostrate our souls in the most humble and devout attitude, to wait with breathless silence for the words which proceed from his mouth, it is added, "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord, and there is none else." What power has he displayed in the creation of the heavens and earth, and how successfully has he executed his predestinated design that the earth should be inhabited. Truly he whose designs can never be frustrated, whose purpose shall stand and who will do all his pleasure, has the right to declare, as in this case, "I am the Lord, and there is none else." Our destiny for time and eternity is in his hand; no power can successfully compete with him. He is of one mind, and none can turn him.

"The heavens above, the earth below,
Thee, Lord, their great possessor know;
By thee this orb to being rose,
And all that nature's bounds inclose.

From thee, amid the aerial space,
The north and south assume their place;
'Tis thine the ocean's rage to guide,
And calm at will its swelling tide."

"I have not spoken in secret, in a dark place of the earth." That is, in the calling of Jacob, and in bidding his seed to seek him. Let us consider,

1. Jacob and his seed. Jacob as the father of his chosen tribes was a type of Christ, in whom all the election of grace is embodied. All the natural descendants of Jacob were chosen in him and set apart as a peculiar people in distinction from all other tribes of the earth, and

embraced in the legal covenant, in which all the privileges of the law of a carnal commandment were secured to them before any of them were born. So all the spiritual family or seed of Christ were chosen in him as the antitype of Jacob before the world began, and embraced in the everlasting covenant of life and peace which is ordered in all things and sure. So clearly does this typical relationship appear in the Scriptures, that the church of our Lord Jesus Christ is frequently in the New Testament called Israel, the seed of Jacob, the twelve tribes of Israel, &c., and although we are informed that they were not all Israel which were of Israel, (that is, Israel after the flesh,) "Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."—Romans ix. 7, 8.

2. The doctrine of the special election of grace is by divine authority illustrated by the discriminating grace of God bestowed on Jacob, irrespective of any work, good or bad, on his part. "For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand." God's purpose must always stand in all cases, for he doeth his pleasure in heaven and on earth, and worketh all things after the counsel of his own will. But that the purpose of God, according to election, might stand. How? In what manner must his purpose stand? "Not of works, but of him that calleth." This then was the object of God in conforming the type to the thing signified, to show that the election of grace stands not according to works, but of him that calleth; so the case of Jacob

and Esau was irrevocably fixed and unalterably settled before the children were born or had done any good or evil, and this figure the apostle assures us was thus arranged to show that the election of God's people in Christ was prior to their birth, and irrespective of their good or bad works, and wholly governed by the sovereign will of God who calleth. (Rom. ix. 11, 13.) "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 9. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast."—Eph. ii. 8, 9. This doctrine of discriminating grace is clearly indicated in the prophetic application of the names Jacob and Israel. "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine."—Isaiah xliii. 1. "Yet now hear, O Jacob my servant; and Israel whom I have chosen" (or elected).—Isaiah xli. 1. "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."—Isa. xlii. 1.

3. The open and manifest calling of Jacob, as signifying the clear and open calling and salvation of God's spiritual Israel. "I have not spoken in secret, in a dark place of the earth." Upon this subject what has ever been more clearly manifest?

1. The calling of Jacob personally to seek his face, instead of hiding or disguising his calling as a secret matter, as we have seen he declared it to Rebecca before the children were born, and in all

his providential dealings with him, causing him to inherit the blessing of the first-born in Isaac's family, in shielding him from the wrath of Esau, in giving him favor with Laban, and in finally bringing him to the place of his nativity with great riches, all of which presents him as the type of him of whom the psalmist says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psalms cxxxvi. 6.

2. In his calling as the type of the election of grace Moses thus testifieth: "For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye."—Deut. xxxii. 9, 10. This was not done secretly, for in the same chapter heaven and earth are summoned as witnesses of this distinguishing grace. "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth." This was not speaking in secret, nor in a dark place of the earth, but before high heaven and the listening earth. Thus openly the proclamation of Jacob's calling is made. The fathers, the ancient patriarchs, were advised of all this, it was no secret. "Ask thy father, and he will shew thee; thy elders, and they will tell thee." What will they tell thee? They will tell thee this: "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."—Deut. xxxii. 7, 8. So far from concealing his special favor to Israel, he is seen riding upon the heaven in their help and in his excellency on the sky.

3. The calling of Jacob out of Egypt

was no secret event. All the wonders of our God were executed. His arm was made bare in the eyes of the nations, and all the ends of the earth saw the salvation of our God. With a high hand and an outstretched arm the yoke of Egypt was broken, and so clearly visible was the display of his almighty power in calling Jacob then to look to him alone for deliverance and protection that it is said even "the waters saw thee, O God, the waters saw thee: they were afraid; the depths also were troubled. The clouds poured out water; the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook. * * * Thou leddest thy people like a flock by the hand of Moses and Aaron."—Psalms lxxvii. 16–20. He rebuked strong nations for the sake of Jacob, and finally made public the entrance of his chosen tribes into the land of Canaan, all of which abundantly proves that in the calling of Jacob to seek his face, God spake not in secret, nor in a dark place of the earth.

4. So in the application of these types and shadows to the spiritual Israel of God, in their high and holy vocation, God's voice has been unmistakably heard. The very fact that their calling had been prefigured in all the types, and emphatically declared by all the prophets from the days of Abel, shows that God did not design to conceal his purpose in their calling.

Not in secret, nor in a dark place of the earth, was the calling of the spiritual Israel of our God when they were saved and called with a holy calling, not according to their works, but according to God's own purpose and grace, which was given them in Christ before the world

began. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."—Romans viii. 29, 30. Thus it is seen that the calling of God's people in Christ in this election and predestination to glory was not in any dark place of the earth, but in a radiant blaze of refulgent glory. The calling of the Israel of God experimentally is open, manifest and irresistible. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 6. The calling of the Israel of God from the bondage of the law, the guilt of sin, and from the power of darkness into God's marvelous light, is witnessed in the triumph of our Redeemer in his resurrection, in which he spoiled principalities and powers and made a show of them openly. Having abolished death, he brought life and immortality to light through the gospel. (2 Tim. i. 10.)

5. The infallible certainty that the calling of God's chosen Israel is and forever shall be effectual. "I said not unto the seed of Jacob, Seek ye me in vain." This very declaration implies, first, that God has said to the seed of Jacob, Seek ye me, and second, that his word to that end is not in vain.

In this same chapter, verse 22, he reiterates this command, saying, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." As none but God can save a sinner, and as there is no other God, it is vain to look for salvation from any other source. All other powers in heaven and

earth combined could not save a single soul, could not deliver from wrath, purge from guilt, quicken from death or translate from the power of darkness any of the seed of Jacob. For their salvation is of me, saith the Lord. In this chapter the scattered condition of the seed of Jacob, as spread over the entire surface of the earth, and extending to earth's remotest bounds, is alluded to in the twentieth verse, and they are informed that wooden gods or other dumb idols cannot save them. "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west." How? "I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him."—Isaiah xliii. 1-7. "To give drink to my people, my chosen. This people have I formed for myself; they shall shew forth my praise."—Isaiah xliii. 20, 21. These Scriptures show beyond all reasonable doubt that the seed of Jacob in our text is the Lord's people,

who by the absolute decree of the unchangeable God shall be gathered and shall every one of them be brought from the ends of the earth, and shall shew forth God's praise. This decree, though offensive to men and devils, is not to be concealed nor kept in the dark, for God has spoken and proclaimed it before heaven and earth. His word goeth forth from his mouth in righteousness, and shall not return void of the work whereunto he has sent it; it shall prosper in the accomplishment of all his pleasure. This word going forth to all the seed of Israel, scattered though they be to the ends of the earth, shall find out every one of them to whom he has directed it, and in this word he says to them, even to every one of them, "Seek ye me." This fiat from the throne of God shall be effectual, it cannot fail, it has not been spoken in vain. We are aware that these words of our God, and those also in verse twenty-two of the same chapter, are treated as mere invitations, but let it be known to all men, the Lord God of Israel deals not in invitations. Where a king's word is there is power, and our God is a great King, and his kingdom ruleth over all. He speaks the word and it stands fast, he commands and it is done.

"Firm are the words his prophets give—
Sweet words on which his children live;
Each of them is the voice of God,
Who spake, and spread the heavens abroad.

Each of them powerful as that sound
Which bid the new made world go round,
And stronger than the solid poles
On which the wheel of nature rolls."

But we would call the attention of our sister to the efficiency of this saying of God especially: "I said not unto the seed of Jacob, Seek ye me in vain," for the power and efficiency of these words are established by the solemn oath of God that they shall not fail, for he adds, "I

have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely shall one say, In the Lord have I righteousness and strength: even to him shall men come: and all that are incensed against him shall be ashamed." Every knee and tongue of whom, according to this oath, shall bow and swear allegiance to the Lord Almighty? The knee and tongue of every one of the seed of Jacob, whom he has commanded to seek his face. For he further says, "In the Lord shall all the seed of Israel be justified, and shall glory." We cannot doubt nor dispute the power and omnipotence of the words thus spoken by the Lord to the seed of Jacob without involving the sin of blasphemy. God, who cannot lie, has not only said that his word shall secure the accomplishment of his order, but he has confirmed it by an oath. To contradict is then to not only charge God with falsehood, but also with perjury. When the Lord, by his Spirit, applies these words to any of the seed of Jacob, God is himself in his word to make it effectual. David, in Psalms xxvii. 8, testifies to the power of God's word in its application to him: "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." For David was one of the seed of Jacob to whom the words were not spoken in vain, and as it was in the case of David, so shall it be with all the seed of Jacob, even every one of them, for God, who cannot lie, has sworn it. They shall hear his voice, and they that hear shall live. "My sheep [says the good Shepherd] hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any

man pluck them out of my hand." Men, even mighty men, kings and potentates of the earth, may fail to make their words effectual, but God says, I the Lord speak righteousness; I declare things that are right. Should God be disappointed in the effect of his word in the accomplishment of his designs, that would not be speaking in righteousness, for there would be a failure, something wrong. When he said, "Let there be light," if light had not come forth at his bidding there would have been a failure; but when he said, "Let there be light," and when he said to the seed of Jacob, "Seek ye me," instead of uttering an invitation, or an uncertain mandate, he called the words so uttered a declaration. "I declare things that are right," and so the sequel shall show, for not one of the seed of Jacob, which for multitude is like the sands of the seashore, shall fail to respond as did David, Thy face, Lord, will I seek. Let the children but know that the mouth of the Lord hath spoken and they can live on every word that proceedeth out of his mouth, for the word of our God endureth forever.

"He looks, and ten thousands of angels rejoice,
And myriads wait for his word;
He speaks, and eternity filled with his voice,
Reechoes the praise of her Lord."

MIDDLETOWN, N. Y., July 15, 1865.

CHANGE OF ADDRESS.

BROTHER Geo. L. Weaver has changed his address from Galion, Ohio, to 332 Park St., West, Mansfield, Ohio.

BROTHER L. D. Hoskins wishes to announce through the SIGNS that he has changed his address from Fowlerton, Texas, to Colorado Springs, Colo., care of Star Ranch.

OBITUARY NOTICES.

Mrs. Martha Randolph, our dear sister, died at her home near Macomb, Ill., June 24th, 1912, aged 51 years, 3 months and 12 days. She was the daughter of Elder I. N. and Lucinda Vanmeter, and granddaughter of David Lawson, of Kentucky, and was born in Illinois, near the place of her death. She was married to J. M. Randolph, Dec. 31st, 1897, and moved to the farm where she spent the remainder of her life. She was the mother of four sons: Howard, Raymond, Lawson and Gailard. For years she was the very picture of health, with a lively, cheerful disposition, but about two years ago that most deadly of all diseases, sarcoma cancer, made its appearance, and in a few months an operation was thought to be necessary. Shortly afterward the disease returned in an aggravated form, and she rapidly grew worse until the end. Her sufferings were very great, and there was no relief day or night, except while under the influence of opiates, which kept her in such a condition that she talked but little of death, but before she became so bad she told our brother that if it was the Lord's will for her to die it must be all right, and she often prayed for the Lord to give her strength and grace to bear her sufferings, and called on others to pray that she be submissive. She was baptized in the fellowship of old New Hope Church, at Greenbush, Ill., with our other two sisters, Mary and Susie, in 1889, by Elder B. F. Querry. This is the church where our father and mother and myself have had our membership, and where our father was the pastor for thirty-seven years. Sister "Mattie" was a consistent and devoted member for twenty-two years; salvation by grace alone was all her hope, having no confidence in the works of the flesh, and being a good singer, she delighted in the old songs of Zion, which we often sang together while tears filled her eyes. Many times had she talked of precious seasons spent with the dear saints at our associations, and how loth she was to part with the dear loved ones. She was a true and faithful wife, a loving and devoted mother, a kind and obliging neighbor, and, above all, a meek and humble christian, loved by all who knew her, and is sadly missed by her husband and little children. Beside these she leaves many relatives to mourn, especially our dear mother in her ninety-second year, who was able to be with her at the last, and helped to smooth her dying pillow.

Elder L. E. Frazee preached a comforting discourse from the words of Job: "If a man die, shall he live again?" and the hymns, "Jesus, lover of my soul," "O sing to me of heaven," and "Sister, thou wast mild and lovely," were sung, after which her remains were laid away in Oakwood Cemetery, at Macomb.

Though we sorely miss our dear, precious sister,

we mourn not as those who have no hope, for we do firmly believe that while her body returns to the earth as it was, her spirit returns to God who gave it, and is now dwelling with the saints in light in the paradise of God, and when he shall come again with all his saints he shall raise the blessed dead, and the body which was sown in corruption shall be raised in incorruption; sown in weakness, shall be raised in power, and fashioned like unto the glorious body of our Lord Jesus Christ, and shall dwell with the redeemed forever and ever. This is our hope and faith, dear kindred. May we comfort one another with these precious truths and humbly say, "Thy will be done."

SARAH E. RUNKLE.

It is with feelings of deepest sorrow that we are called upon to record the death of **Mrs. Margaret McColl**, widow of John S. McColl, who passed away Sunday, Oct. 15th, 1911, at the family residence, 163 Duchess Ave., London, after a lingering illness. Deceased, whose maiden name was Margaret McTaggart, was born in the township of Ekfrid Feb. 3rd, 1850, continuing to reside there after her marriage until three years ago, when she moved with her family to London. She was the eldest daughter of Lachlan and Mary McTaggart, and, like them, was a firm believer and a member of the Covenanted Baptist Church. Throughout her illness the natural brightness of her disposition was ever manifest, helping her to say with christian fortitude, Thy will, O Lord, not mine, be done. For many months she realized that her days were numbered, although able to be about the house the greater part of the time until Friday preceding the call, which came in perfect peace. She was conscious almost to the last, quoting among other words of sweetest resignation, "Yea, though I walk through the valley of the shadow of death, I will fear no evil."

On Wednesday, Oct. 18th, a short funeral service was conducted by Mr. Henderson at her late home, and the remains were conveyed by G. T. R. to Appin, where the service was continued in the meetinghouse, interment being made in the family plot at Eddie's Cemetery. A large concourse of sympathizing friends were present to pay a last tribute to one beloved by all.

She leaves to mourn their loss a son and daughter, Duncan T. and Mary Edna, both at home; also one sister, Mrs. N. A. Galbraith, and four brothers, Donald, Angus, John and Lachlan, all of Ekfrid. Her husband predeceased her fourteen years. The late Mrs. Gilbert McLean was also a sister.

[The above obituary was forwarded to us by Elder Chick during his recent visit in Canada. It was taken from one of the local papers published in London, Ont., and speaks none too highly of our dear sister McColl. She was more to her children and the

church than words can express, and will always be greatly missed. It was our privilege to baptize her in the fellowship of the Covenanted Baptist Church of Canada, and also to visit her during her long illness. She was cheerful in disposition, and bravely endured affliction, being wonderfully sustained by "the everlasting arms," and quietly passed away in hope of the glory of God. We were sent for to conduct the funeral service, but much to our sorrow it was impossible to be present. To the children and church may grace, mercy and peace be multiplied.—
K.]

Mrs. Rosanna K. Badger, of Whitefield, Maine, departed this life Feb. 2nd, 1912, aged 78 years. She united with the church at Whitefield, and was baptized by Elder Hiram Campbell June 27th, 1875. In the year 1876 she was married to Elder John Badger, who died Dec. 11th, 1877. For a number of years, through ill health, our sister was but seldom able to assemble with the church, but she ever manifested a warm attachment to the doctrine of God our Savior, and to those who feared the Lord, and showed by her conversation when she was at any of the meetings of the church that she esteemed it a great privilege to once more meet with them in the worship of God.

FREDERICK W. KEENE.

A SEVERE stroke from the hand of divine Providence has fallen upon the family of our dear sister Emma Craig and her husband, Mr. George W. Craig, in the unexpected death of their only child, **George F. Craig**, at their home in Loudoun County, Va., July 19th, 1912, aged about 39 years. A man in the prime of vigorous manhood, cut down by that fell destroyer, typhoid fever. He was stricken with the disease about three weeks before his death; it was thought to be in a mild form, nor was he considered in any particular danger until a few days before the end, then symptoms developed which caused the family to call in a specialist from a hospital in Washington, who, after consultation with other doctors, decided on an operation. They found their worst fears realized, and he quietly passed away twenty-four hours afterward. Mr. Craig made his home with his parents on a farm in Loudoun County all his life. He married Miss Nena Chamblin several years ago, a very interesting and lovable woman, who bore him two boys, the elder is nine years and the younger three years old. He had been the hope of his parents as old age crept upon them, as well as of wife and children—a prop and stay suddenly removed. His business relations for a number of years had brought him in contact with a large community in Loudoun, Fauquier and Prince William counties, by whom he was esteemed as a man of sterling integrity and unblemished character. He possessed a lovely disposition, and his associates in business say

that to know him was to love him. He made no public profession of religion, but was a regular attendant at the meetings of Mt. Zion Church, where his mother's membership is, and took a deep interest in the ministrations of the church and in her welfare. By an intimate acquaintance with Mr. Craig extending over thirty years I feel assured he had an abiding interest in divine things, a love for the truth and those who love the truth, which is found only in those hearts touched by almighty grace. He was a dutiful and ever faithful son, a most faithful and devoted husband, and among men he was esteemed as one of nature's noblemen.

May God sustain the young widow under the crushing blow, be a Father to her children and comfort the stricken parents as he alone can comfort.

J. N. BADGER.

MANASSAS, Va., Aug. 11, 1912.

MEETINGS.

THE Hazel Creek Association of Regular Prodestinarian Baptists will hold their fifty-eighth annual session with Providence Church, near Plauo, Appauoose Co., Iowa, beginning Wednesday after the fourth Sunday in August, 1912, and continuing three days (August 28th, 29th and 30th). We extend an invitation to all, and a special invitation to those of our faith and order.

ISAAC CAPPS, Moderator.

H. C. CATE, Clerk.

THE Maine Conference will assemble, the Lord willing, with the Old School Baptist Church at North Berwick, York Co., Maine, on August 30th, 31st and Sept. 1st, 1912. We shall gladly welcome any who love our Lord Jesus Christ in sincerity to assemble with us.

FREDERICK W. KEENE.

THE Lord willing, the Maine Old School Baptist Association will convene with the South Gardiner Church, at South Gardiner, Maine, Friday, Saturday and Sunday, Sept. 6th, 7th and 8th, 1912. All lovers of the truth are cordially invited, especially ministering brethren.

GEO. R. TEDFORD.

THE Lord willing, the Clovesville Old School Baptist Church will hold their yearly meeting the first Saturday and Sunday in September (7th and 8th), 1912. A cordial invitation is extended to all lovers of the truth as it is in Jesus to meet with us, especially brethren of the ministry of our faith and order. Trains will be met at Fleischmanus station Saturday, the day of the meeting.

O. F. BALLARD, Church Clerk.

THE Licking Association of Primitive Baptists will convene, the Lord willing, with Goshen Church, Anderson Co., Ky., on Friday, Sept. 13th, 1912, and continue three days. Those coming via Lexington

or Louisville will buy tickets over the Louisville Southern to McBrayer, where they will be met Thursday at 6:40 p. m. and 10:10 Friday a. m. All friends and lovers of gospel truth are cordially invited. We hope to have a refreshing season from the Lord.

By order of the church. P. W. SAWIN.

The Roxbury Old School Baptist Association will be held, the Lord willing, with the Second Church of Roxbury, N. Y., on Wednesday and Thursday following the third Sunday in September, (18th and 19th), 1912, commencing at 10:30 a. m. on Wednesday. We heartily invite all lovers of the truth to meet with us. Come one and all, our homes and our hearts are open to receive you. Those coming via Kingston will stop at Halcottville, and those via Oneonta will stop at Roxbury. Trains will be met Tuesday p. m. at each place.

J. B. SLAUSON.

A YEARLY meeting will be held at Jefferson, Schoharie Co., N. Y., the third Saturday and Sunday in September. There will be teams to meet all who can come on Friday noon train. Will be glad to see all friends and those who love the truth.

D. C. HIX, Clerk.

THE Ebenezer Church in Baltimore, Md., will hold an all day meeting Sept. 29th (5th Sunday). All who would like to meet with us are cordially invited to do so. We expect Elder B. F. Coulter, of Philadelphia, Pa., to be present.

ALVIS S. ROWE, Clerk.

THE Lexington Old School Baptist Association is appointed to be held with the Lexington Church, Lexington, Greene Co., N. Y., the first Wednesday and Thursday in October, (2nd and 3rd) 1912.

FLETCHER MACKEY, Church Clerk.

THE Juniata Association will be held, the Lord willing, with the Fairview Church, at Needmore, Fulton Co., Pa., beginning on Friday before the second Sunday in October, 1912, and continuing three days. Those coming by rail must come on Thursday before the meeting, via Western Maryland or Baltimore & Ohio Railroads to Hancock, Md., and are requested to notify beforehand Dennis Mellott, Plum Run, Pa., or J. C. Mellott, Needmore, Pa., so that teams will be sure to be on hand to meet all who desire to come, as the place of meeting is a long drive from the railroad. All who love the truth as it is in Jesus, both friends and brethren, are affectionately invited to meet with us.

H. H. LEFFERTS, Pastor.

THE Virginia Corresponding Meeting will meet, the Lord willing, with the New Valley Church, eight miles from Leesburg, Loudoun Co., Va., on Wednesday

day before the third Sunday in October, 1912, and continue three days. Trains will be met at Leesburg on Tuesday before the meeting, and all visitors taken care of and conveyed to the place of meeting. Trains for Leesburg do not leave the union station, Washington, D. C., as formerly, the present terminal being at Thirty-sixth and M Sts., Georgetown D. C. The process of replacing steam with electricity is now going on, which makes the schedule very uncertain, but those coming to the meeting via Washington from the north, east or south will take green electric car marked Georgetown, outside union station, and go to the end of the line, where they will transfer to the cars of the Washington & Old Dominion Ry., which will bring them to Leesburg. Trains now leave Georgetown at 1:40, 4:15, 5:15 and 6:40 p. m., but this is subject to change at any time. Those coming from the south, via Southern Railway, would do well to change cars at Alexandria for Leesburg, and not go into Washington. Those coming from the west, via B. & O., will be met at Washington Junction, Md., five miles from place of meeting, if they will notify the writer at Leesburg, Va., beforehand. Ministering and other brethren of our faith and order and all lovers of the truth are cordially invited to be with us.

H. H. LEFFERTS, Pastor.

THE Albany and Troy Church will meet the fourth Sunday in each month at No. 2 Second St., Mountment Square, Troy, N. Y.

J. B. SLAUSON, Pastor.

THE Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the third Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.

JOSHUA T. ROWE, Pastor.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 80. MIDDLETOWN, N. Y., SEPTEMBER 15, 1912. NO. 18.

CORRESPONDENCE.

SONG OF SOLOMON IV. 16.

“AWAKE, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.”

Not many days since it was my happy privilege to listen to a sweet sermon from the above beautiful text by one of the servants of Zion's King, and the text and some of the things said, and other things in the connection not said, have since from time to time been lingering in my mind, and to-day, as I am confined to the house on account of rainy weather, I am minded to write of a few of these things, if the Lord will, and send them to you, brethren editors of the SIGNS OF THE TIMES, to dispose of as you may see fit. I hope I fully realize that I am dealing with beautifully solemn things—spiritual things, which the “natural man receiveth not;” that I am a poor weakling, and if anything spiritually profitable comes of my effort to myself or any one else, it must be the result of the light and guidance of the Holy Spirit. I think this may be truly said of all our efforts.

The above quotation from that beautifully sublime “song of songs which is

Solomon's,” is expressive in a measure of the Lord's dealings with his chosen and redeemed people; it is one of many figures of speech expressive of their relationship and attitude toward him, and of his toward them. These people collectively are the garden, for says the Lord, “A garden inclosed is my sister, my spouse.” Individually each one, though a part in the (collective) garden, is to the Lord a garden, hence “a fountain of gardens.” This wonderful garden, which is the Lord's, is securely and safely inclosed, as a city walled around. “Salvation will God appoint for walls and bulwarks.”

“Fenced with Jehovah's shalls and wills,
Firm as the everlasting hills.”

No depredating beast, wild or domestic, can prey upon its tender trees, vines or other plants to their permanent hurt, for these trees, vines and every plant the Lord has planted in his garden represent his children, and “every plant which my heavenly Father hath not planted, shall be rooted up,” says Jesus. “For we know that all things work together for good to them that love God, to them who are the called according to his purpose,” says Paul. This is the Lord's garden, he is the husbandman. He who holds the

winds in his fists certainly commands and controls every kind of wind. He who holds "the keys of hell and death" has fixed the rolling seasons of the year, has planted and fenced this garden, has inclosed this fountain of gardens, has sealed this fountain, has shut up this spring, and the Lord shuts and none can open, he opens and none can shut. The owner, the husbandman, is the sovereign Ruler of the universe, "King of kings and Lord of lords." Let us not doubt for a moment that he knew perfectly well how to prepare for the protection and safety of his garden, that each plant should in due time bring the designed and expected revenue. He who prepared and planted his garden for nuts and other fruits, spices and perfumes, will not be disappointed. When that condition of things comes about with the church (the garden of the Lord), most fitly symbolized by the cold, blasting winds of winter, or the depredations upon a beautiful flourishing garden of ravaging, devouring beasts, we are often fearful and discouraged, and fear that all is coming to desolation. We are forgetful in the bitterness of the freezing wintry winds that all this is necessary for the destruction of noxious weeds and ravaging insects. The wheat in the field will remain green all winter if it gets sufficient root before the first freeze, while most other plants that come up among it will be killed by the severe cold of the winter. Also the wheat is held in check by the cold until the proper time comes for it to run up and form the heads. When the necessary effects of the winter are accomplished the springtime is sure to follow, the filling of each plant with sap, the germinating and springing forth of those plants that come from the seed in early springtime, the formation and growth of those fruits that develop with the succeeding summer and ripen with the following autumn. When the winter is over and the beautiful springtime is upon us we are apt to become forgetful of the bitterness of the winter past for the joy of the springtime, but we are aware that the winter will come again, for there must be a continual repetition of the seasons. The Lord said to Noah after the flood: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." Nor does the cold, freezing wintry winds destroy the seeds of the noxious weeds and ravaging insects, for they come again and grow and flourish during the warm seasons. All this seems to be according to the covenant of God with Noah and his sons: and "every living creature," as a token of which covenant God set his bow in the cloud. (See Gen. ix.) After the first freeze of winter it seems as though all the useless, troublesome vegetation and all the devouring insects, the snakes, frogs and lizards, are gone, and they are gone for a time, but they may be found imbedded in the earth, awaiting the return of the warm season. As He who gathers "the wind in his fists" commands at his pleasure the literal north and south winds, and no other can cause them to come, nor withhold, so he holds and commands the spiritual winds that blow upon his garden. There is a time for the cold, bleak, wintry season, and God says, "Awake, O north wind," and there comes that which humbles pride, that noxious weed that would be so hurtful in the garden of the Lord did not the wise Husbandman hold it in check; all fleshly aspirations and ambition, vanity, from which spring envy and strife, mutterings, bickerings and

backbitings, and various other evils that answer to the noxious plants and ravaging insects in nature's garden. I am sometimes wondering in mind as the question arises, Am I mistaken in the thought that almost universally the garden of the Lord, the church of God, which is the ground and pillar of the truth, is experiencing a wintry season even now because of the words, "Awake, O north wind; and blow upon my garden"? Or is it just this little garden with which I have most to do and am best acquainted? I know I often feel so cold and barren there seems to be no fruit in which the Lord could take pleasure. I would but cannot command or turn the cold, wintry winds from their courses. The Lord has blessed me, however, with a house, a retreat from the cold winds, where I can sit or lie comfortably for a little while, but then I must necessarily be out about business a good portion of the time, and then it is the cold hurts most. I look back at seasons past and see a time when the garden flourished, "every plant looked gay and green." I had but little need to retire to the house except at meals and times to sleep; there was great pleasure in outdoor business and perfect comfort and safety, and often exceeding pleasure walking among the various plants of the garden and inhaling the sweet perfumes of the beautiful flowers and eating the pleasant fruits. Sometimes when I look back to seasons of years gone by, in the parts where my lot has been cast, I think of the interest brethren and sisters of the church had in each other, and the different local churches manifested in the welfare of each other, how they often visited each other and loved the associations of each other and often conversed on things pertaining to the heavenly kingdom and loved to engage in singing

songs of devotion wherever they came together, I am made to adopt the language of the poet Newton:

"Surely once thy garden flourished,
Every plant looked gay and green;
Then thy word our spirits nourished,
Happy seasons we have seen.
But a drouth has since succeeded,
And a sad decline we see;
Lord, thy help is greatly needed,
Help can only come from thee."

But thanks be to God, he commands the north wind, also commands the south, and the south is sure to come in due time. When the church grows strong numerically and gets to be a power for influence in the country, there is inducement for ambitious men in her midst; there is some inducement for the learned, talented and aspiring, and hence the development of aspiring, ambitious leaders. These things have generally developed in times we call prosperity. Both Peter and Jude, as well as others, spoke of these things. 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 many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." Jude says: "For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Are not such comparable to noxious weeds, depredating animals and everything hurtful in the garden of the Lord? and could

you suppose for a moment that they could come up and grow and flourish in the cold winter season? "The ungodly are not so: but are like the chaff which the wind driveth away. Wherefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." But the tree of the Lord's planting "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." This is Jesus first, but also includes every member of his body, for he is the Vine, the true Vine, and they are the branches. A sufficiency is provided for them in him, "that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." When first the poor sinner is made to taste "the good word of God, and the powers of the world to come," he is apt to feel that even the very seeds of evil are all destroyed and he will never think or do evil again, but he soon learns that all the evil tendencies of his old nature are still lurking within. This is also true of a church in a measure. We have seen them, as it were, rejoicing in the beautiful springtime, when God had commanded the gentle, refreshing south wind, when all was love and peace and joy. There were no visible signs of evil, but afterwards was developed the fact that the seeds of evil were lurking somewhere. When a serpent or a wasp and other biting and stinging things retire to their retreat for the winter they become numb and inactive, they cannot bite and sting, but if they can get the advantage of heat for a little while they soon revive, and bite and sting as formerly. Were it not God's garden that he has chosen and walled around, and otherwise provides for and prepares and keeps,

adapting the seasons to it, and it to the seasons, the weeds and other hurtful things might crowd out and destroy some of the plants the Lord has planted, but only the plants which the Lord has not planted shall be plucked up. The "trees of the Lord's planting" are somewhat like the evergreen, the cedar for instance; though they bear not fruit in the winter they remain green, and when the snow and sleet melt from off the green foliage they seem the more beautifully green, and stand in striking contrast to the other trees around, whose leaves have shed and blown away before the cold blasts of winter.

I must now close; I know that I have but barely touched the subject, and much might be said about the different plants in the Lord's garden—their nature, their fruits, &c., and more might be said of the different kinds of winds, but suffice it for the present to say, The Lord is sovereign and commands them all, to the end "that the spices thereof may flow out," and that the bride may say, "Let my beloved come into his garden, and eat his pleasant fruits."

H. B. JONES.

WINNSBORO, Texas, August, 1912.

RATCLIFF, Ky., June 24, 1912.

DEAR EDITORS AND READERS OF THE SIGNS OF THE TIMES:—For many months my mind has been much exercised on Acts iv. 12, which sets forth the glorious truth that there is but one true Christ and Savior. The text reads: "For there is none other name under heaven given among men, whereby we must be saved." The expression, under heaven, or among men, undoubtedly not only refers to our eternal abiding-place in the heaven of eternal glory, but also to our salvation in this present time; that Jesus is not

only our Savior in bringing us from death in trespasses and sins to a state of spiritual life, but that even after being born of God, Jesus continues to be now, in this present time, the only name in which is salvation, and when men fail to present the connections of texts so that they shall teach that he is the only name whereby we must be saved in time, as well as in eternity, they certainly pervert the truth and do violence to the name of Jesus, our only hope and Savior. To say we have more than one Savior is to teach a plurality of names whereby we must be saved, and would contradict the text above quoted and destroy the Bible as the witness of our blessed Jesus and only Savior. If the old covenant, as some contend, contained an offer of salvation upon conditions unto Israel, so they could receive those offered blessings through obedience and good works, then by reading the history of their rebellion and God's wonderful dealings with them, we must also conclude that they of themselves never obeyed, and therefore never in a single instance obtained the blessings of life by the performance of the conditions. But we learn that God did, for his own name's sake, and for his own glory, with a strong arm bring them back. It was God who took away their stony hearts and gave them hearts of flesh. Thus he prepared their hearts, hence did they inquire of him to do this thing unto them. (Ezekiel xxxvi. 25-38.) Thus we learn that the salvation of national Israel, including all their temporal blessings, was by grace or mercy (and not by their own works), just as it is with us. If during the past thirty years I have not searched in vain to know the truth, this is the true doctrine of the Bible. To disconnect Scriptures from their connection we form erroneous conclusions; for in-

stance, if we quote, "Save yourselves," "Choose you this day whom ye will serve," "Work out your own salvation," and fail to present the connection in each text, we would be guilty of perverting the Scriptures. To do this, as many have and yet do, would be to teach we could choose our own God and save ourselves, and to apply this to each individual in this way would result in the conclusion that there were as many names under heaven given among men whereby we might be saved, as there are persons to be saved; but in regarding the connection, as in the twenty-fourth chapter of Joshua, we find it was not given to Israel to choose between the Lord and those other gods, but the gods their fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land they were. Those gods were all idols, no difference between them; they to whom it seemed evil to serve the Lord could choose between them. But not so with Joshua and his house, for they were the chosen servants of the Lord, hence he could say, "As for me and my house, we will serve the Lord." Those beloved and obedient did and do work out their own salvation with fear and trembling, "for it is God which worketh in you both to will and to do of his good pleasure," which they already possess. The subjects of Peter's address were those who were, and are, pricked in the heart, and said, Men and brethren, what shall we do? There certainly was and is a superhuman power within them, teaching them that there was and is something that they shall do. Peter, speaking as the Holy Ghost gave him utterance, and not of his volition or option, told them what they should do: repent and be baptized. We know repentance is the gift of God; Jesus is exalted to give repentance unto Israel,

and it is the goodness of God that leads us to repentance. "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." Baptism is the gift of God, and is from heaven, as was John's. It seems to me that as repentance and baptism both pertain to life and salvation, both were included in this text. In 2 Peter iii. we read: "According as his divine power hath given unto us all things that pertain unto life and godliness." We therefore see while Peter used many words, saying, Save yourselves from this untoward generation (this wicked and perverse generation), they that gladly received his word were baptized. Thus to repent and be baptized were given them by divine power, and could not come in any other way. We cannot suppose that this work could have been done otherwise, unless we can suppose they could have done differently from what he said they should do, and this would be to suppose that the purpose of God failed in giving those things that pertain to life and godliness, and to admit this would be to say the Lord is slack concerning his promise. We must also notice the reason why they shall repent and be baptized is because the promise is unto you, &c. Thus while by the Holy Ghost we do labor and save ourselves from this untoward generation, it is not, after all, we that labor, but the grace of God which is with us, according to Paul's testimony. Hence Peter could say, I made them obedient by word and deed, yet not I, but the grace of God; for like Paul he could say, I will not dare to speak of any of those things which Christ hath not wrought by me to make the Gentiles obedient by word and deed. (Romans xv. 18.) This is in perfect harmony with 2 Peter i. 3; it was therefore

the Lord who added, and who still adds, to his church daily of such as should be saved. Thus it pleases God by the foolishness of preaching to save them that believe; we therefore take heed to ourselves and to the doctrine, and in so doing we both save ourselves and them that hear us; yet in speaking experimentally concerning ourselves, even after we are born again, we will say, "I am carnal, sold under sin." "I see another law in my members, warring against the law of my mind, bringing me into captivity to the law of sin which is in my members." In me (that is, in my flesh,) dwelleth no good thing. I do that which I allow not, and what I would not, that I do. O wretched man that I am! I am the chief of sinners; I am less than the least of all saints; I have no confidence in the flesh. Dear kindred, this is my experience. When taking heed unto ourselves God is leading us to thus take heed; it is his sovereign grace saving us from presumptuous sins and causing us to continue in the apostles' doctrine. Sin hath reigned unto death, even so grace now reigns through righteousness unto eternal life by Jesus Christ our Lord; therefore our sufficiency is of God, and we have this treasure in earthen vessels, that the excellency of the power might be of God, and not of us. We can say, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." By this text we see that Paul was by the work of God a savior (not a savior). Many believe that baptism actually saves, and indeed, without the connection of the Scriptures being considered, it would seem so. Peter referred to Noah being saved by water; it was the Lord who shut Noah in the ark. As God saved Noah by water, even so it is he

who shuts the righteous in the church now and saves them. Baptism is a figure of the salvation of God's children by the resurrection of Jesus Christ. When the jailer asked, What must I do to be saved? he did not have reference to the prosecution of the governor nor the danger of the earthquake. The governor had only required him to keep the prisoners, and Paul had told him they were all there, and the governor would not hold him responsible for the earthquake. It was therefore with him as it was with us when God made known his marvelous power; we also thought we must do something to be saved. The Spirit of God in Paul testified in him then as it does in us now: Believe on the Lord Jesus Christ, thus teaching it is Christ who saves us. If it be said believing is a condition upon which salvation is obtained, I reply that believing in Jesus is the work of God in us. (Eph. i. 19, 20.) The jailer knew Paul had been cast into prison for preaching Jesus, and Paul simply preached unto him that Jesus is the only Savior and the only name under heaven given among men whereby we must be saved. Those who oppose the doctrine of salvation by grace say: Suppose we do not obey, or do not believe, or suppose those on the day of Pentecost had not repented, would they have received the gift of the Holy Ghost? It is enough for us to know they did repent and receive the gift of the Holy Ghost. According to the testimony, some received the Holy Ghost before, and some after they were baptized with water, yet we have no right to suppose how it would have been if it had not been just as it was with them, or with us either. So all honor, glory and praise in our salvation belong unto the Lord, for salvation belongeth unto the Lord and is of him. To him be all the honor, power and glory forever and ever. Amen.

I ask your judgment on this, and do with it as you think best. I hope that love for the truth has prompted me to write. May the blessed Lord enable us to trust, to look and believe in the only name under heaven given among men whereby we must be saved. Jesus is our only Savior, and he being eternal, we cannot have any temporal or perishable Savior.

With love to all the household of faith,
I am unworthily your brother,

JOHN E. THORNBURY.

TILBURY, Ontario.

BROTHER KER:—I have some letters I am sending to you which, with your consent and approval, I would like to see in the SIGNS. One is from brother Scates and the other two are from sister Pultz. Brother Scates sent me sister Pultz's first one in with one of his own. I enjoyed reading it so much I wrote to him to know if I might send it for publication. He wrote me in reply that I might as far as he was concerned, but to ask sister Pultz. I did so, and have her consent, as you will see.

I will close with love to all.

SARAH A. MCCOLL.

WOODSTOCK, Ont., July 14, 1912.

MRS. SARAH ANN MCCOLL—DEAR SISTER, WHOM I HOPE I LOVE FOR THE TRUTH'S SAKE:—Your letter was received a few days ago, and read with interest and satisfaction, and you request me to write soon, and ask for the liberty to forward sister Florence Pultz's letter to the SIGNS for publication. As far as I am concerned you have my consent, but sister Pultz is really the one to be consulted. It might be that she would not care to see it in print, but you can write her if you wish, or if you see fit to

send it without asking her consent you must take the blame, if there is any, and I hope it will be agreeable and profitable to all. Dear sister, I must tell you of a little comfort I got last Sunday, and it has been a help and strength to me since, for I had gotten where I felt it impossible for me to hope any longer that I had an interest in the kingdom of God or in the salvation of Jesus. I read these words: "We know that we have passed from death unto life, because we love the brethren." The tears came to my eyes, my heart softened and I felt, If this is the test I can hope yet, for I felt I loved those who love our Lord Jesus Christ. I do not know that I could say I show it, but I felt that when any came to me telling how great sinners they were, or when I heard any tell how poor, how helpless and sinful they were, there was a feeling went out to them that I cannot express. I want to take their hand and say, You are my companion, my fellow-pilgrim. I think I felt and knew what Paul speaks of in the thirteenth chapter of first Corinthians: Though I speak with the tongues of men and of angels, and give all my goods to feed the poor, &c., I am nothing without charity, the love of God. I may be a poor, miserable outcast, unfit even for the society of those called good, but if I have the love of God in the heart (and it will be shown by loving his children), then I am inclosed in the covenant of grace, and will certainly be gathered with the wheat into the garner. You know the wheat may grow up with weeds and trash, but it never turns to weeds. I am tempted, tried, forsaken of God, and am full of doubts, full of infidelity, full of evil thoughts, afraid there is no reality in religion at all, and am as bad as it is possible for one to be, yet I know I love to hear one tell of the riches of sovereign

grace, and if there is one thing more than another I love it is to have one come to the church telling how sinful and vile they are, yet hoping God has had mercy on them, and they love God's people and the doctrine they hold and want to unite with them and be one of the family. It certainly is good and sweet, and there are many, I believe, desire this, but the briars and thorns have grown up with the wheat and choked it. Pride, fashion and society are ashamed to be numbered with the poor, despised people. I think I know, for I have been there, and until God's power is manifested they will remain there. I know some who say they feel unworthy, but if they could only probe their own hearts they would find it is the love of the world, its allurements and pleasures and vanities. Dear sister, I feel it to be a time when all the powers of earth and hell are combining against the church of God, not by persecution, but something more effective. I feel it myself, I am cold, careless, worldly, indifferent, anything but what a child of God should be, and there is only one consolation to give me hope: I know it, and I hope mourn over it, but God only can deliver me.

I read sister Morningstar's letter in the SIGNS with much interest. We are both well and send kind love to you all.

Unworthily your brother,

R. SCATES.

WHEELING, W. Va., June 11, 1912.

DEAR BROTHER SCATES:—I have read your good letter in the June 1st number of the SIGNS. The fact that it had been sent by my dear sister McKinney made me feel that in some way I had a share in it. The desire came to write to you when I had finished reading it, but my mind is so confused that as soon as I had

laid the SIGNS by it left my mind, but this evening I was reminded of it again; I got the SIGNS and read part of it over, and now, as I am all alone, I will try (if the dear Lord permit) to tell you what is given me to say. First of all, when I first read your writings I thought that you were a preacher. I have been in a very dull and uncertain state for a long time; my mind does not retain a thought any length of time; I usually only get flitting glimpses of things, so this matter had passed from my mind, but again I am reminded. This last letter of yours is as good a sermon as I have ever read, and now I feel a desire to hear your voice. In connection with this the feeling came with more strength of mind than I have felt lately that you can comfort the children of God. What you say under the head of January 5th about being in darkness, this very felt darkness, caused you to bring a precious promise to view. Who is among you that feareth the Lord? &c. Then you inquire if she ever gets where it all seems dark, no light at all, all confusion, trouble and sorrow. Dear brother, this is my condition at present, and has been much of the time of late. I am sure that I never felt so entirely at my wits' end in all my life. I am entirely bereft of all strength to work, or even to think, yet in this fog there seems to be sunshine somewhere; in the midst of this dimness there is a certainty. I am cast down, but not destroyed, at least my hope is not destroyed. I have a feeling that I am standing still. I hope to see the salvation of the Lord soon, or in his own good time. I have lately found consolation in thinking of the dry bones, they were very dry, and they were the whole house of Israel. If we could fully realize that we are nothing, and that God is all and in all; if we could only

think of ourselves as the clay in his dear hands; if we could only be still and know that he is God; beside him there is no Savior. I have come to prize the privilege of crying to him. I am glad when I find my soul turning to him (at times) in an agony of entreaty. This is as much as I dare ask: O that he will give me the spirit of supplication. How many times I have been reminded that he alone can do helpless sinners good. I have felt comfort in the thought that he will be merciful to our unrighteousness, and our sins and iniquities he will remember against us no more forever. Dear brother, I cannot doubt his words, nor can I doubt his works, as he once said to believe in or on him for the very works sake. You know and I know that he has performed a work in us. I am sure you will never deny his work in you. I never can doubt his works for one little moment, unless he should destroy my faith. He is not divided against himself, therefore he will never destroy his own works; also he hateth putting away. He does cause us to know how frail we are. I have prayed to know this, and surely my prayer has been answered. I feel to be so bereft of all power in both temporal and spiritual life that I feel that I have come to the end of all things. All the time as I write, these lines are repeating in my mind:

Weak in herself, she fears
The battle's horrid din;
Yet more than conqueror she appears
O'er Satan, hell and sin.

There is comfort in the thought that we are restrained from unlawful sins in all our darkness; the hatred of all worldliness seems to manifest itself more and more. I look about me with a feeling of disgust for all the affectation and pride of life and lust of the eyes, the fashion and show. How very sickening it is to

our souls, and in some way we see ourselves as a part of it. For "such were some of you." In very truth I can plainly discern that in the midst of this darkness that can be felt we are being taught:

"How vain are all things here below!
How false, and yet how fair!
Each pleasure hath its poison, too,
And every sweet a snare."

I hope we are being weaned from all earthly pleasures; we are brought so low that we cannot take pleasure in any earthly thing, not even our children or grandchildren. I always dread what they will encounter in this evil world, which is surely waxing worse and worse every day, and yet this place abounds with people who think they are taking the world for Christ. Dear brother, as I write of this I can feel the scorn and contempt creeping into my face and heart; truly I cannot help it. I heard one of our ministers once in a sermon bring out these words in a way that made me smile for joy. He said very impressively, "The children of God know something." I do pray God that it is his own Holy Spirit that causes them to know that he is God, and beside him there is no Savior, and that salvation is of the Lord. Our God has all power in heaven and in earth. I remembered that there was a people that should call his name, The Lord our righteousness. I know of no other people on the face of the earth who can claim this. I think it is ours by the right of inheritance. Am I wrong? if so tell me. I am sure we did not merit it. We were bought with a price, and we are not our own.

I must close for to-night.

June 12.—I had not intended to write a long letter, as this is my first to my unseen brother in tribulation and patience of the saints. In connection with this I think of one of Mr. Hart's hymns; he

speaks of talking with Him one never sees. Peter speaks of something to the same effect, about loving our Savior, although never having seen him. I do know that there are no other people on the face of the earth who love each other as the Old School Baptists do. How strong and secure we feel in this love, and how it melts our hearts and causes our tears to flow. I like to think of being bound closely together in the bundle of life. This is a sheaf of the Lord's gathering; it is nourished and ripened in the sunshine of his love, but it has to be threshed out; the deeper the grain is imbedded in the husks the harder the stroke must be to separate it. I think this is the process we are daily undergoing. This causes us to groan and earnestly desire to be clothed upon with our heavenly house. I am sure I need more threshing out than most people; my old body is sore broken because of sin. I am willing for the separating time, yea, I often long for it. The only inducement I have to live here is my love for the dear saints. I have a feeling that I want to have their company awhile longer, and if it be the will of God I would that we might all be gathered at the same time, that we might meet our Savior in the clouds and be forever with the Lord. Dear brother, what you said about yourself and wife bowing in the attitude of prayer struck a tender cord in my heart, my tears fell as I pictured that humble scene in my mind. Your niece (Mrs. Young) and I correspond. I love her dearly; in some sort our lives are cast in the same mold. Give my love to your wife, and tell her that I feel so glad she has a praying husband. Write if you feel disposed that way.

Your unworthy and sorrowful sister,
FLORENCE PULTZ.

WHEELING, W. Va., July 19, 1912.

MRS. SARAH MCCOLL—MY DEAR NEW-FOUND SISTER:—How glad I was to get your letter. Yes, it was a very pleasant surprise, but as I read your words you did not appear as a stranger to me, and as I went about my work this forenoon many thoughts came in answer to your letter, but now they have fled and left me as an empty vessel. I tried to beg our Lord to speak to your dear heart through me, not that I would desire the praise, but that he will in his boundless mercy use me to his own glory. I feel to be as I have seen little children trying to hide in the folds of the mother's dress, so I would hide in His robe of righteousness, I would touch the hem of his robe and be made whole from my plague of sin; I have been bowed down under it lo these many years. In my heart I seem to feel rather than hear his gracious words: Daughter, thy faith hath made thee whole; go in peace and be whole of thy plagne. Dear sister, this wholeness must have been in the curing of the flesh. If we were whole of our sins we would not need our great Physician; it is our sins that cause us to cry after him. How well you know all this, I will not try to speak of these things farther. I see so much in your dear letter that is very interesting to me. Your description of brother Scates is sweet news; not that I expected to hear anything else or to the contrary of what you wrote, but it is so soul-satisfying to hear our Baptist people well spoken of. Their goodness is not of themselves, and the Author of it does not suffer them to claim it. They herein proclaim themselves to be that people who shall call, him, "The Lord our righteousness." How many times in a day I

feel to exclaim, "Nothing in my hand I bring." In my utter nothingness I feel to need him more and more every day, and I am brought to love and appreciate his dear children so tenderly as I realize that it is the love of God in them that covers all my sins and permits me to share in their sweet portion. The Lord's portion is his people. If we are his, he is ours; if we love him, we know that he loves us. You speak of dear Elder Durand; I wrote him this morning after reading your letter. My heart was so melted in tender love and grief I could hardly write. I feel so sorry for him; I have seemed to feel in some sense how very precious his noble wife was to him. I can hardly bear to think of what his life will be without her, yet from what I know of him through his writings I know that he will endure patiently and without murmuring. God alone is able to fill the aching void. He held her so precious and so sacred, she was a fit companion for him. I can never describe the high conception I had of her. When he spoke of her in his kind letters I felt that he had conferred a great favor upon me. I have felt at times that I would like to sit at his feet and try to tell him how deeply I feel his loss; then again I am confronted with my unworthiness, and am saying, No, no, this is not for me. Dear sister, is it your son that married his daughter? I have always been interested in his writings in the SIGNS.

Now I have been a long time coming to the request you made concerning the letter I wrote to brother Scates; indeed, it or the contents of it has all passed from my mind; I only remember that I told him how I was exercised to address him. If you think there would be a

crumb in it for any of the flock you are at liberty to use it as you see fit. His letter to me is so good I was thinking it ought to be published. I started to reply to it the same day I received it, but laid it by and have not felt in a fit frame to finish it, and truly I have been much hindered by household cares. The weather has been distressingly hot for the last two weeks, but it grew cooler last evening.

I will draw to a close. No, dear sister, your letter is not amiss. This is a sweet liberty we can take among ourselves. I need you, I feel so thankful to God that I have found you; God has given us to each other in him. We hope it is love that unlocks our hearts to each other. God is love. This is such a sweet thought. To some God is terrible. Dear one, have we the perfect love that casteth out fear? Do we fear his vengeance? I almost hear you say, No, no, not that, but I do fear to grieve his Holy Spirit. This is our fear. We feel that our poor lives would be desolate indeed without his enlivening grace. There is a struggling in my heart for this utterance: I am my Beloved's, and he is mine. I am so blessed in this precious love. Often I feel to say:

"My God, my life, my love,
To thee, to thee I call;
I cannot live if thou remove,
For thou art all in all."

I am so blessed in the home he has provided for me in his many mansions (the hearts of his children), and here you come offering me another home or mansion. I go to prepare a place for you, that where I am there ye may be also. My heart is full, I have wept much to-day; I think I can claim that it is the grief of love. Write again.

Your unworthy sister,

FLORENCE PULTZ.

WAVERLY, Pa., August 6, 1912.

DEAR BRETHERN:—Inclosed you will find three letters, one from J. A. Morse, one from Laura Ditmar, and one from Geo. Conner. If you have need of them you can publish them if you wish. Love to all the household.

Yours as ever, in the fellowship of the gospel, I hope,
D. M. VAIL.

MARGARETVILLE, N. Y., July 15, 1912.

ELDER D. M. VAIL—DEAR BROTHER:—I have been made glad by your letter of the 11th, and although I was sorry for you that you were down again in the valley, I am glad you told me of it. I think you and I have the same complaint: a feeling of vileness, a feeling sense of our own worthlessness, and are companions in tribulation and suffering, a sin-sickness, and this disease cannot be cured while we remain in the flesh, and when we realize this we long to be freed from this body of death. So far we are alike; yes, and in many more ways we are alike, which I need not mention now, but in one thing I surpass you, that is in vileness; in this I have no equal, of this I have not a doubt. Sixty-one years of bitter self-examination has convinced me beyond doubt that I am the chief of sinners, and therefore have the least cause to hope, and yet I do hope. Why do I hope? Because I cannot help it. Many times in my desperation I would have thrown away my hope if I could, but I could not. Like a wife in her sore heart trials sometimes thinks her husband does not love her, so I have accused Jesus of not loving me, but I know he cannot change, and that he knew what I was when he told me he loved me. Yes, when he first loved me (and that was before time began) he knew what I would be, so I have a little hope, but if he is like

Arminians say he is I would have no hope, but thank the Lord he is not. As I was looking out of my window yesterday and saw the people coming from what they call worship, apparently happy, I wondered if they ever felt as I did. I took up the Bible and without thought opened to Joshua xxiv. 15: "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." The thoughts of my mind were, Some likely have no doubt of their final salvation, at least if they hold out faithful; now why not go with them? they would be glad to have you and would do you all the good they could. No; although I like them as friends, I cannot serve their god, for he does not promise salvation, present or future, only on condition of faithfulness, and I cannot accept those terms, for I could not keep them. Did not I try with all the power I had at the first, and have I not been trying ever since? Have I ever succeeded even once? No, never; besides it is not future salvation I want altogether, but present salvation. They only promise salvation from eternal punishment, and that I do not fear, so why go with them? Well, then, why not go back to the god you served before you saw yourself a vile sinner? I cannot. Did I not try that at the time? Have I not tried often since then to throw away the hope I have? Yes, I have, but cannot, so I cannot go with them. As I read along and saw what they promised Joshua I saw what I promised Jesus, and like them I have broken every vow. Like Peter, I promised in one breath and denied in the next. Well, I read on and

found in the nineteenth verse these words: "And Joshua said unto the people, Ye cannot serve the Lord: for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins." Need I tell you what a situation I was in? I cannot if I try, so I leave you to imagine if you can, but I fear you cannot. Now what am I to do? lie down and die? But I cannot do even that. Is not this "hell"? and you cannot even dip your finger in water to cool my tongue.

Forgive this rambling letter and let me still call you brother.

JOHN A. MORSE.

MIDDLEBURG, N. Y., July 21, 1912.

ELDER D. M. VAIL—ESTEEMED BROTHER:—I have been thinking of you and all at Schoharie to-day. I felt so disappointed that I could not be with you that I wanted to write to you. I had my plans made to drive over this morning, but it was not according to the Lord's will. I feel disappointed when I cannot meet with the church, but why should I murmur when so many who are far better are denied this privilege for many months at a time, and some seldom, if ever, meet with the church? I was thinking this morning that it will not be long at the longest before the whole family of the redeemed shall meet to part no more, to be eternally with their Savior. The one great question with me is, Am I one? I desire to follow Him who is meek and lowly, but I come so far short in every way that I feel any who may read this who are acquainted with me will surely feel it is not in my heart.

I enjoyed our two days meeting very much; I was glad to see you and all the others. I do hope you are feeling much better now. How is sister Vail and all

your family? My heart aches for you, it does seem your trials would crush you. Surely you could not endure them if God did not give you grace and strength. He says if we suffer with him we shall also reign with him, and surely you have suffered. Elder Fenton explained the cross beautifully on Sunday following the two days meeting. I suppose others have written you about the meeting at that time. I hope to go to the meeting Wednesday.

May God give you and all his children grace and strength sufficient to endure all he calls you to pass through, is the desire of the weakest of the flock, if one at all.

Laura Ditmar.

HOPEWELL, N. J., July 18, 1912.

ELDER D. M. VAIL—DEAR BROTHER IN OUR LORD JESUS CHRIST:—I trust that we have been humbled to His will, and have been made to know that he is God, and that there is no other God before him, and that therefore we cannot worship idols. I want to build upon the Rock Jesus; I want to give him all power in heaven and in earth. Man is but vanity and, as the grass, fades away, but our God is everlasting. I want to thank my heavenly Father that no man has approached me and said, Come to-night, or you will be forever lost. This would be man's work, and the work of the devil, or, as Elder Cole once said, the bottomless pit. I think that the good Lord led me to this bottomless pit and showed me the snare. In other so-called churches I could find no resting-place. I have a brother who is a New School Baptist, and a sister who is a Methodist, and I had a brother who was a New School Baptist minister. I have been often led to speak to them as I am now speaking to you, but they became offended. But I speak of their

doctrine. It is not my wish to offend any one, for I believe there are good people to be found in all so-called churches. The Lord knows them, and will call them out. This doctrine is a secret of the Lord, and if I try to tell them this way, the only way I believe, at last I am led to think of His words, "Be still, and know that I am God."

But I have been led far from the things of which I intended writing. You, my dear brother, have had your trials and troubles, the same as myself. You have lost, like myself, dear friends. By this you get very close to me, and I know are a true sympathizer. Some have lost father and mother, and they can truly sympathize with others who have lost the same. Those who have not lost cannot just understand our case. Now Jesus was born in a lowly state, below most of us, then he was raised up the Prince of Peace, and his name shall be called "Counsellor, The mighty God, The everlasting Father," and he sits upon his throne. He traveled each step that we take, and he knows each saint's peculiar case, and he knows the remedy for each and every one of his children. He knows how to use the rod, and just the time to apply it. In 2 Cor. i. 4, we read, "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." Again, "Whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation." The above language is full of beauty and truth. I see something good, but cannot grasp it, throughout all God's book. This has been so the last three years or more. It is something

like a picture on a wall; the face is beautiful, then in a moment the back is turned toward me, and I can only see the back. I go on and try to tell my experience, but cannot get the beginning nor reach the end.

In this letter I started to answer yours, but hardly one word have I answered. So many rambling thoughts come to my mind that before you get it read the hymn will probably come to you, "What I am 'tis hard to know." That is just the way I feel. "I am a stranger here below." This is my case. As I read this hymn this morning tears came to my eyes. It is not always thus, sometimes I am so cold to the truth. I know it is the truth, but the dear Savior is gone, yet he has said, "I will come again," and his coming brings comfort. I am in feeling just like a piece of dry ground, and look like one, all dried up; it looks as though life is all gone. Then comes down the gentle rain, then life is refreshed again, and the plant begins to grow. Our life is safe. The Lord said to Satan, "Spare his life." He will not suffer his children's life to be taken away; no, not one shall be lost, for he has given them eternal life. "Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" This lump of clay, myself, is in the hand of the great Potter. When the work commenced, the lump of clay was without form, and I believe that God has taken it up into his own hand, whether it be to honor or dishonor, and will fashion it to his own liking. I hope that I shall see him and be like him. I believe that God has led me thus far, and has brought me down upon bended knee, and has put a few words of thanks in my mouth, and has made me to pray a heartfelt prayer for his mercy, and to say, O Lord, have mercy upon me, a vile

sinner. I will speak of one time nearly four years ago. My mother was on her deathbed. I was sitting up in the room with her. She wanted me to speak about God and his ways. I did say a few things, but could speak but little. I went home thinking of the loss of a mother; I could not rest, I was tempest-tossed. Something in a still voice seemed to say, Pray, pray for your mother. I was rebellious, I did not want to pray, I did not know how, but the Lord had spoken his word to me in love, and I obeyed, and got out of bed and fell upon my knees and tried to pray, and if ever I have prayed from the heart that was one time. I returned to my mother's home, she had passed away, but they told me that she had asked for that prayer.

Now I will come to your letter and go over it with you. You are several miles away from me, but I hope that you are near in spirit and in truth. I think that we are very near to one another when writing, or when at work, as I think you were at your writing. You say while the world is in high glee, having what is called a good time, you are at home hoeing corn and potatoes and other truck. I will say you are in a good place, if One other is with you. I have hoed corn and other things, and the time has seemed short, and the work light, while thinking of better things. Often I was thinking of my dear brethren and sisters, and often was traveling back in my experience, and often with tears thinking how kind they have been to me, coming often with outstretched hands. What a look there is upon their faces, and what a mark upon their foreheads. I cannot doubt this when I see it in a brother or sister. Those windows of the soul, the eyes, can we not seem to see the dove of peace coming with an olive branch? And as I am hoeing,

I think of the weeds in my nature sown, which must come out, but the more I fight in my own strength the thicker they grow. The words that were running through your mind with sweetness brought good to me, and I believe them. "They shall be abundantly satisfied with the fatness of thy house." I believe that God's people will be abundantly satisfied with all that is stored up for them. We have a little foretaste here sometimes. Our beloved pastors are enabled to give us dainty morsels sometimes; I can testify to this. When I hear my brethren and sisters speak, there is always something for some one, though not always for me. Then along comes another one of God's ministers, giving us a taste of the fatness of the house. Now if this be but a foretaste, what will the fullness be in his house above? "Thou shalt make them drink of the river of thy pleasures." One must become thirsty before he can want to drink. One man cannot cause another to be thirsty after spiritual things; that thirst comes first, as I believe, from our God, and in no other way. Then we can drink from the vast river which flows on and on. It is a joy to drink from God's own cup, so cool and refreshing to those who thirst after it. You say, I wish that I could be with you to-day. Well, I can say I wish that you were with me to-day in person, but I hope you are present in spirit. I have given your love to Elder Chick and some of the brethren. I feel like saying with you in closing, I am hoping for a hope, or something, I hardly know what to call it. I trust that you will be able to read this, and that there may be a crumb for you to feed upon. You know that the ravens fed Elijah in the wilderness. Tell me something about these ravens. I have been thinking about the words in Acts ii. 1: "And when the

day of Pentecost was fully come, they were all with one accord in one place." I hope I have spoken with that one tongue which you also know. I am sure if you were to send this to the world, they would say as did some on that day, "These men are full of new wine." I would like to say something about the new wine, but it is now twelve o'clock and I must close. May the Lord lead you on in his glorious work, and feed you with the fatness of his house.

Yours with love and fellowship,

GEORGE W. CONNER.

FAIRFIELD, TEXAS, March 3, 1912.

EDITORS OF THE SIGNS OF THE TIMES—
 DEAR BRETHREN:—As I have never written you, I will try to write something of my experience. I was born in Grant Parish, La., Oct. 22nd, 1873, and from a boy of youthful age I believed that God was supreme, and that he was the God of might, and the Bible was always the book of all books to me, and this is so yet. At the age of sixteen I joined the so-called Missionary Church. After I was baptized, the preacher and several others, with myself, went to an old house to dress, and the preacher told me that he wanted me to read my Bible and be good. At the next meeting he asked me if I had read my Bible any. I answered "Yes," but said, "You told me to do something that I cannot do." "Why," said he, "what was that?" I replied, "You told me to be a good boy, and that is something a mortal cannot do." From that time I felt that I had no home and was without God in the world. It seemed to me that if I were to die, hell would be my doom. It seemed that I could see my sins roll up before me like mountains. I tried to roll this off by many evil thoughts of the carnal mind,

and decided that there was none like me or that believed as I did, that man is saved by grace alone. O wretched man that I was! I wanted to die, and yet was afraid to die, for I could see that if I died in that condition, hell was my doom. So to get if possible a little ease of mind I would go to hear the Missionaries and Methodists, and as I would start home I would think, This is all a delusion of the mind, and I will not believe it, but this was the question: Unto whom shall I go? I went on in this way of misery until the year 1899, when I was telling an old friend my trouble, and he said to me, "There are some people up the road a little way who preach that very doctrine." "Well," I said, "I would like to hear them, for I have been troubled lo these many years." I went to hear them, being a stranger. They began to sing, "How firm a foundation," and then the preacher read his text: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God." It semed to me that the kingdom of God was come, and that his glory was shining, and as the preacher talked on it seemed to me the mountains were moved away, and I thought, These are my people, and their God is my God, thanks be to his holy name. I attended their meetings regularly, and it seemed that my burden was gone. One night while I was asleep, the Lord, I thought it was, came and said, Come out of her, my people, and partake not of her sins, and I will receive you. I united with the Old School Baptist Church in 1900, and was baptized by precious aged brother Elder I. W. Bowers.

I will have to close now. Do with this as you see fit. Remember me at the throne of grace.

Unworthily your brother,

J. F. JONES.

WINNIPEG, Manitoba, August 12, 1912.

DEAR BRETHREN EDITORS:—The inclosed unfinished letter, written by our dear sister Durand, who has since been taken from us to realize the fullness of her hope, was forwarded to me by our dear pastor, and I think it would be gladly read by many of our brethren.

Affectionately your brother,

GILBERT B. McCOLL.

SOUTHAMPTON, Pa.

MY DEAR BROTHER GILBERT:—The fear that I do not love the Lord, his people or his ways has been the greatest trial of my spiritual life. Of late it has seemed I must have some assurance that I do or I cannot hold out. To-night it comes to me this way: Do I hate Him and the way of holiness? I cannot bear to think I do. If we love not our brethren whom we have seen, how can we love God whom we have not seen? says John. I do not always have compassionate tenderness toward every individual, even feel hardness toward some at times. I cannot even discern each individual, and I may mix natural love with spiritual where I do seem to feel love exercised; yet I do seem to feel I have had forgiveness in my heart for those whom I think are loved of the Lord and for his sake. If the spirit is in exercise I can but forgive in any case. I cannot bear to believe I hate holiness and truth, although the flesh murmurs and complains when a sacrifice must be made. It does not seem enough to know that others have said, "If I love, why am I thus?" &c. I want some assurance for both them and myself; the assurance of faith alone will satisfy. I can multiply evidence sufficient to satisfy in another's case, but there must be something personally applied or I cannot rest. I suppose I have

said all this a hundred times before, but out of a present experience I seemed forced to cry, and I have addressed my words to you.

Later. My thoughts travel in various ways as I lead my comparatively solitary life on my balcony. I have thought of the whole race of man as divided into two classes: those who serve God and those who serve him not. From all eternity the limits of each class have been fixed, and from the beginning to the end of time no individual has ever or will ever pass from one class to the other. But there is also an election in the mind of each individual corresponding to the eternal election of the Creator. An individual impartation of the Spirit causes each individual of the favored class at a set time to "leave the hateful ways of sin, turn to the fold and enter in," while without this Spirit each one of the other class chooses to remain in the "hateful ways of sin." No mortal has been or ever will be able to understand why the Lord chose "of the same lump to make one vessel unto honor and another unto dishonor," but who can dare to deny he has done so? Why the Lord should ever have suffered sin to enter into the world is a secret he has never revealed, nor will he to mortal. How trivial seems the speech of those who talk of God being the author of sin. Sin is the transgression of the law. Only man can sin, he alone could introduce sin. Sometimes it has seemed almost as foolish to follow on to their untenable ground those who say it is impossible that God could have predestinated the evil acts of men, in order to refute their accusations, as it is for them to make them. The Bible is so clear; better exhort men to read their Bibles. All the anxieties of the christian are based on his desire to know to which

of the great classes he belongs, and to his faith alone is this knowledge ever revealed. Even the apostle did not undertake to settle the question for us ultimately, for he said: "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Not until we have finished our course, I think, will our whole being be assured that we have been made "partakers of Christ," that we are not "reprobates." Were it not better then not to look for some knowledge that we can handle and appropriate and use as balm to our souls? Is it not better to have our eyes turned heavenward, to dwell upon those things we do know, that have been revealed to us by his Spirit, namely, that God is good and that his mercy endureth forever; that he is unchangeable, that his people are as secure in his care even while the waves of the great sea of iniquity rise mountain high in their sight as are those who have already "set to their seal that God is true"? Evidences are comforting when they come, but alas, how they fail to comfort at times. An angel from heaven could not reassure us at times, even as at other times all the spirits of the universe could not destroy our faith.

OAK LANE, PHILADELPHIA, Pa., July, 1912.

TO THE HOME CHURCH AT HOPEWELL, N. J.—DEAR ONES ALL:—As I cannot be with you at this time I will once more write you a few lines with desire for your spiritual comfort from our heavenly Father. How much I do desire that you may have understanding and discernment in the truth, which only those spiritually taught can know, for by the Spirit must these things be revealed. You cannot say to your neighbor, Know the Lord, but all the spiritual shall know him, from the least of them unto the great-

est, because all are of the same family and born of the same Spirit. But when we commence to speak of them as a family how it brings to our minds the different natures and aims in life. It is not in this family as with natural families, for these last do not have one source, but with this family of God all are from one source, Jesus Christ and him crucified. There may be some who cannot tell just what they believe, yet when they hear the faith of those who do understand and can speak it forth, at once they know that this is just what they believe. But they say, I did not know that I knew, and yet they stand firm in the love of the church. There may be a few at variance, yet in their hearts they do believe the truth, but have become entangled with man's wisdom and so cannot enjoy the truth as they would otherwise do. I often think how wonderful it is that this poor, despised people get as little entangled as they do; it is only by the power of God that they are kept. At times I think that this becoming entangled may be a warning or a lesson to others. Now I see a few in my mind's eye assembled in all truth and sincerity. The pastor is looking at those who love the truth, though perhaps they are not nearly all members. Perhaps the pastor is filled with desire that some may be enabled to openly confess their Savior and their heart's desire to come to the church openly, and the lovers of truth are looking at their pastor with desire that he may be strengthened and liberated in mind and speech to open to them the gospel and to encourage them onward; and, dear brethren and sisters, remember while you are being comforted, if it is in your power to do so, to return comfort to him who goes in and out before you, and help him to bear life's bur-

dens and to hold up his hands. I have been able to be at the meetings but seldom for the year past, and in that time so often have been bereft of thoughts of the kindnesses of the brethren and of spiritual joy that I have not been the comfort that I would like to be to the dear ones, but if I know my heart, my desires are for the welfare of the dear church, wherever they may rove or rest. I will say that I do desire that my mind may be stayed on the better and more profitable things, and not stray to the more alluring things of earth, nor be so ready to listen to gossip's voice, or be so ready to criticise. I am sure that I do see and know that many sermons are spoiled, many good conversations overthrown and much peace and pleasure harmed by the terrible sin, criticism. May it vanish from our midst, and may we be enabled to listen and forget the little things that cause jarring among us. May peace, love and friendship according to the will of the Father be with you all. But above all these things may charity rest with you one and all. It is true that my name is not any longer on the church-book at Hopewell, but I still love to behold your order, love and zeal, as well as where my membership now is. Many of you are younger than myself, and many of the older ones are removed, but may you who remain continue true and faithful in every good work. May God bless you all.

In love and fellowship,

MARY HILL TERRY.

LAUREL, Miss., August 1, 1912.

DEAR BRETHREN:—It is through the goodness and kind mercy of the all-wise and covenant-keeping God that I am still spared. I know no good that I have ever done has caused him to spare my

life. He has blessed me in many ways, for which I hope I am thankful, but it seems that my life has been so sinful and corrupt that I do not deserve anything but chastisement, though I sometimes have seasons of rejoicing, then am at other times cast down. My desire is that the God of heaven and earth will still keep me and direct my ways, that I may be found walking in the strait and narrow way. I know if left to myself I would never walk in that way, but Christ is the way, and if he directs our steps we will walk in him. Brethren, pray for me, that he may keep me humble and at the feet of my brethren. I want to tell you of our last meeting. It was a union meeting, and it seemed to me that I never saw greater love shown among the brethren and sisters. The Lord was surely there with his loving Spirit. We are in peace here at Palestine Church, for which we are thankful; it is a glorious thing to see brethren and sisters dwelling in peace. The Lord has surely given us a loving undershepherd to watch over us. He is kind and watchful in the care of the flock, and it seems that the Lord has given him great gifts in many ways, preaching the solid doctrine of predestination. I believe that God is sovereign, and governs the heavens and earth and all things, and to my understanding "all things" does not mean a part. Then as he has made all things, he made each thing for a specific purpose, and has established their goings.

I will stop, as I do not want to take up your valuable time. Please find check inclosed and accept my thanks to you for sending on the dear old SIGNS OF THE TIMES; I do not see how I could do without it. We have the same doctrine preached here that it advocates, and it is a medium of correspondence all over the

United States, each writer telling the same good news. Remember me at the throne of grace.

T. J. KNIGHT.

WEISER, Idaho, Dec. 11, 1911.

DEAR BRETHERN IN CHRIST:—I am sending in my two dollars for another year's subscription to the SIGNS OF THE TIMES, which I consider a good, sound advocate of Baptist doctrine, which is, as I understand, the doctrine of the Bible. Brother E. G. Webb, of Kansas, sent me the paper this year, and I think enough of it to continue reading it. There have been many precious letters in the last year's edition. May the Lord bless you with strength and ability to continue.

Your sister in hope of a better life than this,
(MRS.) EMMA WEBB.

MOODY, Ark., August 31, 1912.

DEAR BRETHERN:—I want to put a notice in your paper to get some Old Baptists to locate in our section. I will deed some lands free for homes to the right men or women to locate here near me. If I cannot do this I want to sell and move where there are some Old Baptists, and I mean Predestinarian Baptists.

Your little brother,

J. P. BAKER.

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EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1912.

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

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

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

*All letters for this paper should be ad-
dressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***CHURCH MEMBERSHIP AND ORDINANCES.**

SOME questions concerning membership in the church and the ordinance of the supper have been suggested to our mind by brethren, when in conversation with them lately, of which we feel inclined to write for the consideration of the churches and brethren who may be interested in reading what we may write. Certainly both these things ought to have our earnest consideration, because they belong to the order of that church which the blessed Lord established on earth for his own glory and the good of his chosen and called people.

One of the questions proposed by a brother was, What experience ought one to have before it is right to urge upon him the obligation of confessing his Lord in baptism, and becoming a visible member of the church? The subject presented in this question has always seemed to us to be of the utmost importance. It is fully believed by all Old School Baptists, so far as we have known or have read, that a church is a body composed of believers who have united together by mutual consent to maintain the worship of God and the order and ordinances of his house, and it is and has been their faith that believers only have

right to membership in the church, or to the ordinances of the church. All who do not believe and receive these principles of faith are not Old School Baptists. This we need not enlarge upon. If the Scriptures teach anything clearly at all, it is that believers only are proper subjects for baptism, and when we say this we mean by believers such, and only such, as believe in and receive the Lord Jesus Christ as the only Redeemer of men, and still more, have come to believe in him as their own personal Savior. A believer is one who not only confesses Christ as the Savior of others, but also as that Redeemer in whom he places all his trust and hope. Now it is not enough that one shall say, I believe in the doctrine that Christ died, as declared in the Scriptures, to save men, or even to save his elect; it is not enough that one shall say, I believe in God as the Creator and Sovereign of all worlds and beings; I believe in Christ as he that lived in the days of Herod and Pontius Pilate and was crucified and buried and arose again the third day, and that by this death and resurrection sinners are justified and saved; but it is needful that he who shall come for membership in the church shall be able to testify to a personal experience of need, and a personal experience of salvation in this Savior. It is a personal faith in Jesus as the Redeemer of his own soul that constitutes one a believer in the Bible sense of the word. Neither is it enough that one has come to feel himself a sinner against God, or that he has confessed his sin before the Lord, or that he has felt the curse of the broken law saying, The soul that sinneth it shall die, or that there have been strong cryings and groanings beneath the intolerable burden of his sin, or that he is found seeking the courts of the Lord's

house and listening to the word of God, while as yet that word brings no consolation, but rather condemnation to his soul, or even that he has come to believe that Jesus Christ came into the world to save sinners, and that there is salvation in none other. For ourself, we can say that this was our state of mind for several years before it was given us to see in this Savior our own hope, and to find our own feet resting upon this rock. In those years we could not have come to the church confessing Christ as our hope and trust truthfully. Had we come in those years we should have been making a confession of that which we had not felt and did not know, and this certainly would have been a grievous wrong. We should have sinned against our own soul and against that God who demand truth in the inward parts. Because of this experience of our own, and because we have believed from Bible testimony that only those who believe in Christ have any right to the ordinances of the church, or to a name with the church, we have never felt at liberty to say to any one before they could say, I have a hope for myself in the Redeemer, It is your duty or your privilege to be baptized and become a member of the church. Before burial one ought to be dead; so before burial with Christ in baptism one ought to be wholly dead to their former hopes and their former life, and before rising with Christ in baptism one ought to have risen to a lively hope in him. We do not mean by this that such ones must have come up into what is called full assurance, so as to be beyond doubt and fear. Very few of the Lord's people, of whom we have known anything, ever go for any great length of time without many doubts and much questioning in their own hearts as to the reality of their faith and the certainty

of their hope. Still there must be a personal experience of death and a personal experience of life in Christ ere one can be a true witness for Christ. When believers are called upon to give a reason of the hope that is in them, it will always be with meekness and fear. But still it remains true that baptism cannot be the answer of a good conscience unless there be a personal faith and a personal confession of a personal Savior in those who come to this ordinance; and when we have felt that we had good reason to believe that this personal hope, though ever so much accompanied with doubts and fears, dwelt in any one, we have not hesitated to encourage all such to go forward in the ordinances of the Lord's house, as he has commanded all who believe.

A second question that has been presented in conversation with brethren recently is with regard to the ordinance of the supper. Is it an ordinance of the church acting as a body, or is it proper to administer this ordinance anywhere any person or persons may desire it? Of course the meaning of the brother who asked the question was that these individuals should be believers and members of some church or churches somewhere. If the faith held generally by Baptists concerning the church, as stated at the beginning of this editorial, be true, viz., that it is composed of baptized believers united together for maintaining the order and ordinances of the house of God, then it would seem at once to follow that the administration of the supper is to be regarded as an act of the church only. So far as we know, this has been the consistent practice of the churches in our land, and in former times as well as in these later days. We have never known of the supper being administered by any

of our ministers in former years except to regularly organized churches. There may have been violations of this rule, but if so we have not learned of them. It seems to us that this rule is scriptural, and that the reverse would be unscriptural. Churches, when once organized as churches, with pastors and other officers, generally appoint certain times for worship, church meetings, conference meetings, for the administration of the supper and such other things as may be thought needful to be observed; and the supper is generally regarded as a special season which should be appointed and observed by the church, as a church, with special solemnity. Now the church is not simply a body of believers who may, through the leadings of Providence, be brought together for a few days, weeks or months, or even years, either in the same house or in the same town or city. Such a body of believers may exist in many places who yet have never become organized as a church in that place. Perhaps there are circumstances of a temporary nature which have brought them together, and it has not been thought advisable to form a regularly constituted church there; each member still retains his membership in some distant place. It appears to us clear that this body of believers cannot undertake to perform the acts demanded of churches so long as they remain disunited in membership, although they all have full fellowship for each other. For instance, they could not attend to business, like calling a pastor, or receiving candidates for baptism, or administering the supper, lawfully, according to the example of the Scriptures; but when this body of believers think it wise to take letters of dismission from their several churches in order to form a church where they now live, and receive each other's letters and agree

to live henceforth together, maintaining the travel and holding fast to the privileges of a church of Jesus Christ, then they are a church of Christ and ought to be recognized as such, and then it is not only their right, but also their duty, to attend to the ordinances of the Lord's house, and to administer the affairs of the kingdom of Christ in that place, and their right to appoint times for the administration of the Lord's supper. As we have said, we have not known of any other view of the matter held by any ministers or brethren or churches during the last fifty years. We have often seen references in history to a custom in the Romish church to this effect, viz., that the priest carries to the sick or dying at times the bread, which has been blessed, and administers it to them at their bedside. As all our readers probably know, the Romish church forbids the cup to the laity, reserving the wine for the priest who administers the ordinance, called by that false church the Mass. Hence only the wafer or bread is carried to those who are sick, and they do this because it is their superstition that the bread and wine have, in the course of the blessing by the priest, become the real body and blood of Jesus, and that there is real saving efficacy in the eating of the bread by all communicants. If all this were indeed true, then it would be apparent that for salvation to the soul one must eat the bread; hence there would very easily grow up the thought that the sick must partake in order to live forever, therefore the bread must be taken to those who are not able to come to the place of public worship. But we know that not one word of all this is true. The bread and the wine are only the emblems chosen by the Savior to represent his body and blood, and are no more than this after the bread has been broken or the wine

poured out, and the communion is the communion of the body of Christ. One alone or many together cannot engage in the communion of the body of Christ unless they are together as his body, the church.

We recall that once, many years ago, an aged sister, who had been unable to meet with the church of which she was a member for many years, through feebleness and distance, expressed a great desire to once more commune with the church before she died. She expressed that desire when we were visiting her. We desired greatly to comply with her wish, and to this end, at the next church meeting, we laid the matter before the church and asked them to appoint a meeting of the church at her bedside for the purpose of holding service and of administering the Lord's supper. This they at once agreed to do, and in a few days as many of the church as could possibly do so went to her home, some thirteen miles away, and it was our privilege to break bread there, and her privilege to eat and drink in remembrance of her Lord with the church. This was done as an act of the church. There were three other members of the church in her family circle, but we should not have felt justified in breaking bread for them simply as members and believers, from our understanding of the example of the churches in the early times, under the direction of the apostles.

Now, in conclusion, we desire to notice that in the New Testament will be found the complete rule for this, as well as for all other things pertaining to the order of the churches. There is no authority there for calling any body of people the church, save as they have been formed into bodies with proper officers and with a regular travel in the commandments of

the blessed Lord. The church at Rome, Corinth, Ephesus, Colosse, Philippi, and the churches scattered throughout Galatia and other countries round about, were all of them independent churches in their organization, and in administrating the affairs of the kingdom of Christ in their own special localities, under the inspired direction of the apostles; none of them owed any allegiance to any other church as their superior; none of them attempted to direct the affairs of any other church; all were united in one fellowship by continuing in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. This was their bond of union with one another, and with the first church ever established, that at Jerusalem. It is to the church, as a church, at Corinth, that Paul writes, giving directions as to casting out that which had come in that was evil, and following that which was seemly and to the honor of the name of Jesus. So far as we have been able to see, there is no instance where this ordinance was administered save in a regularly organized church.

Thus we have replied as best we could to the questions brought up in conversation with brethren of late, and feel to leave the matter with all who may read. It has seemed to us that this, as well as other similar subjects, ought to be well considered and understood, lest we depart from the way of the Lord unwittingly.

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.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

MATTHEW XXV. 30.

BROTHER BEEBE:—Please give your views on Matt. xxv. 30: "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."
J. ARMSTRONG.

The parabolical instructions and admonitions of our Lord, recorded in the twenty-fourth and twenty-fifth chapters of Matthew, were addressed especially and exclusively to his disciples. A careful examination of these two chapters will show that all which they contain transpired at a private interview which the disciples of Christ sought for and were favored with on the mount of Olives. "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, [namely, to his disciples] Take heed that no man deceive you," &c. Then follows the answers which he privately gave to their inquiries, extending to the twenty-sixth chapter and second verse, inclusive. All his admonitions contained in his reply to their inquiries were solemnly enforced by appropriate parables, which the disciples undoubtedly perfectly understood to apply to themselves, especially and primarily in regard to their exposure to temptations, deceptions, and their liability to be deceived by others, or involved in disobedience and tribulation by their own want of vigilance, and inattention to the solemn warnings he had given them in regard to the dreadful trial and sore temptations they should endure while waiting for and at the time of the fulfillment of what he told them in regard to the destruction of Jerusalem. The fact that Jerusalem should be destroyed, and

not one stone left on the top of another of all the splendid buildings of the temple, and that all these things should be fulfilled before that generation should pass away, was no less certain, for, "Heaven and earth shall pass away, but my words shall not pass away." But certain and irrevocable as was the decree that all this destruction should take place in their day and generation, yet the day and the hour was not a matter of revelation; it was known unto the Father only. God had purposely concealed the precise time, the day and hour, of the accomplishment of this terrible judgment from all men, his saints not excepted, and with a special design to try the faith of his children. For if the good man of the house had known in what hour of the night the thief would come, he would have watched, and not suffered his house to be broken up. Therefore, said he, be ye also ready, for in such an hour as ye think not, the Son of man cometh; that is, he cometh to execute these judgments upon Jerusalem. And he adds, 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 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 to 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.

In what we have called attention to, as contained in the twenty-fourth chapter,

we have presented the admonitions, to more fully and solemnly enforce which the three parables in this twenty-fifth chapter are given. "Then [at that very time, when the faithfulness of the good and unfaithfulness of the evil servant shall be proved] shall the kingdom of heaven be likened unto ten virgins," &c. "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one," &c. Two of the servants in this parable sustained the character of good and faithful servants, and were applauded by their lord on the day of reckoning, but the third was found wicked and slothful, and was condemned and punished. Of his sentence and punishment brother Armstrong inquires. We have deemed the foregoing review of the whole subject necessary in opening the way to a clear understanding of this and to every other part of the whole.

We will now devote a few remarks to that part contained in the verse proposed, in which the sentence of the wicked servant is given. The parable of the talents represents the faithful servants who in the absence of their lord were diligent in the occupancy of their trust, approved, promoted and generously rewarded for their fidelity in the day of special trial, and the faithless and slothful servant cast out and consigned to darkness, weeping and gnashing of teeth. Such being the bearing of the parable, we are to look for its application to the disciples of our Lord, who are recognized as his servants, and by his will as the servants of his church. In the divinely authorized interpretation and application of the parable the man, or lord of the servants, represents the kingdom of heaven. The

servants in the parable are those invested with gifts to rule the Lord's household and give to those of his household their meat in due season. The good and faithful servants represent the faithful servants in the church, in the ministry, who shall be found of their Lord giving meat to those of the household of God in due season, and who in the faithful discharge of their duty "have purchased to themselves a good degree, and great boldness in the faith which is in Christ Jesus."—1 Tim. iii. 13. The slothful servant represents the servant of the church, who is intrusted with a gift for feeding the flock, who buries that gift in the earth, and with the people and things of the earth becomes intoxicated and infatuated, smites the menservants and the maidservants of his Lord's household when they disturb his sluggishness by application for their meat in due season, leaving the care of the flock of Christ for the vanities of the world, associating with the drunken fanatics of the world, to the annoyance, discomfort and distress of the saints; they shall in the day of reckoning receive of the temporal plagues and judgments which are held in store for the ungodly.

These three invested according to their lord's judgment with gifts or talents according to their several ability, were all equally his servants, his property, for a servant, in a scriptural sense, is one who is not his own, but is bought with a price, who therefore owes obedience and fidelity to his owner, or lord. Such were the servants in Abraham's household, born in his house, or bought with his money, according to God's law upon that subject. (Lev. xxv. 44-46.) Thus the term "servant" is always used in reference to the servants of God and of the church, always signifying the Master's right of property in them. The reason given by

the apostle why "ye are not your own," is that "ye are bought with a price," consequently the property of him who has bought you, owing to him all your powers to serve. Upon no other principle could the slothful servant have been held accountable to his lord for neglecting to improve his talent, for if his lord had no right of property in him he could no more have demanded obedience from the servant than could the servant from his lord. It must be remembered, however, that all of God's servants whom Christ has bought with a price are also children of God, and it is as children, not as servants, they are heirs of God and joint-heirs with Christ. As sons, their inheritance of immortality is secure, being incorruptible, undefiled, and fading not away, but as servants, if they know their Master's will and do it not, they shall be beaten with many stripes. The gifts or talents bestowed on the ministers or other servants of Christ and his church are committed to them as servants and stewards. So the apostle has settled the matter, for, says he, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." And this treasure, talent or gift, we have in earthen vessels, that the excellency of the power thereof may be of God, and not of us.

The peculiar labor obligatory upon the servants of the kingdom of Christ is set forth in connection with this cluster of parables to be, first, to take the oversight of the flock; they are made rulers over the Lord's household, to give them meat in due season. But as rulers they are not lords over God's heritage, nor are they to make rules for the household, nor smite or abuse either the menservants or maidservants, but simply to administer the

rule which Christ himself has laid down for the government of both pastor and people. The obligation of the church or household to recognize these servants whom he has commissioned to take the oversight of them is found in Hebrews xiii. 7, 8: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: Jesus Christ, the same yesterday, and to-day, and for ever." The word of God which they have spoken to you is the rule, and the only rule which they have or are allowed to have over the household of God, and if they do not speak the word of God unto the church they are not invested with any legitimate power to rule, nor are the saints or churches at liberty to follow their faith unless the end of their conversation be Jesus Christ, the same yesterday, and to-day, and forever. If they show such credentials as are here indicated, on their peril let not the churches or the saints despise them. "Obey them that have the rule over you, and submit yourselves;" that is, to the rule, to the word of God which they have spoken unto you, for that is the rule, "For they watch for your souls, as they that must give account; that they may do it with joy, and not with grief." As watchmen, they are still servants, and must give account to their Lord and Master. Now, in administering the law of Christ, the word of God, as the rule, the servants of Christ and of his kingdom are also required to "feed the church of God, which he hath purchased with his own blood."—Acts xx. 28. In feeding the church of God they are to give to those who are of the household of faith, both menservants and maidservants, babes and fathers, sheep and lambs, their

meat in due season. There are regular and stated times for meals in all well regulated households; if the family do not receive their meals regularly they may suffer from hunger and become disorderly. Paul indeed charged Timothy to "be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine."—2 Tim. iv. 2. As the children of the household may become hungry between meals, the servants in charge are to attend instantly to their necessities. "For," the apostle adds, "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." In all such cases the servants of the Lord will be required to be seasonable with their reproofs, rebukes, exhortations, longsuffering and doctrine. They must not wait until the wolf has entered the fold and begun to devour the flock before they give warning, nor delay serving the wholesome food of the good word of the Lord until they see the children fainting, but they are required, as good stewards, to deal out such food from the word, whether reproof, rebuke, exhortation or encouragement, comfort and consolation, in due season; that is, just as the peculiar circumstances of the family require it. "Blessed is that servant, whom his Lord, when he cometh, shall find so doing."

(To be continued.)

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

A Lover of the Flock, Ontario, \$1.00; A Friend, N. J., \$50.00; Mrs. N. C. Stevens, Ga., \$2.00.

MARRIAGES.

By Elder T. M. Poulson, August 21st, 1912, near Newchurch, Va., Solie Edward Johnson and Miss Virginia A. Hickman.

By the same, the same day, near Newchurch, Va., Jay C. Taylor and Miss Clara Kelly, both of Accomac County, Va.

By Elder Joshua T. Rowe, Sept. 3rd, 1912, at the residence of the bride's mother, Falls Road and Cold Spring Lane, Roland Park, Md., Frank E. Robey, of Bluemont, Loudoun Co., Va., and Miss Rachel E. Baker. Both are members of the Old School Baptist Church.

By the same, July 3rd, 1912, at the residence of the bride's parents, Catonsville, Md., Quincy Gladding and Miss Alice Caines.

By Elder H. H. Lefferts, at his home, Leesburg, Va., Sept. 6th, 1912, Robert Thaddens Gray and Miss Mary Elizabeth Wiley, both of Loudoun Co., Va.

By Elder J. B. Slauson, at his residence, Halcottville, N. Y., August 20th, 1912, Bruce G. Croft, of Vega, N. Y., and Miss Florence Peot, of Kelley Corners, N. Y.

OBITUARY NOTICES.

Mrs. Grace Hartpence, whose maiden name was Howell, was born March 23rd, 1835, and died August 13th, 1912. She was married to Everett Hartpence May 28th, 1859. She was born and lived in Kingwood township all her life. I do not know how many children, if any, were born to them. She leaves an aged husband and two or more sisters, with many relatives and friends, to mourn their loss. She was a believer in the doctrine of salvation by grace, and a regular attendant at the Kingwood Old School Baptist Church, in Locktown, N. J., but was not a member. A feeling of unfitness and unworthiness, which is the experience of all of the elect, seemed to be in her way of uniting. She was a kind, friendly neighbor, and a friend to all she knew. Sister Sarah E. Sutton, who is a sister in the flesh, writes that she is living with the husband, and that it is a lonely, sad house without her.

May God bless her very aged husband and all of the dear friends with grace sufficient for them, is the prayer of the unworthy writer, who officiated at the funeral, which was at the house August 17th. She is eternally home with her Savior and Redeemer in heaven.

D. M. VAIL.

WAVERTLY, Pa.

Mrs. Jessie Faunce died on the evening of August 24th, 1912. Her life was crushed out while riding in an engine between Brighton and Alton, Ill. Her husband was not the engineer, as was stated. Her husband tried to rescue her, but in the wreck they were separated. Her age was 28 years, 5 months and 19 days. She leaves a husband, father, mother and many relatives to sorrow for her. Her funeral was held from the home of her parents, Mr. and Mrs. S. D. McMahan, one and three-quarter miles from Atwater, Ill., where but a few days before she had spent a delightful day with father and mother. Elders Madin and Jupin talked very comfortingly to the bereaved ones. The pall-bearers were fellow-workmen of her husband. A large concourse of sorrowing friends gathered to pay the last tribute of respect to one they had known so well. Interment was in Moors Cemetery, where rest her two brothers.

Her aunt,

NANNIE SMITH.

M E E T I N G S .

The Roxbury Old School Baptist Association will be held, the Lord willing, with the Second Church of Roxbury, N. Y., on Wednesday and Thursday following the the third Sunday in September, (18th and 19th), 1912, commencing at 10:30 a. m. on Wednesday. We heartily invite all lovers of the truth to meet with us. Come one and all, our homes and our hearts are open to receive you. Those coming via Kingston will stop at Halcottville, and those via Oneonta will stop at Roxbury. Trains will be met Tuesday p. m. at each place.

J. B. SLAUSON.

A YEARLY meeting will be held at Jefferson, Schoharie Co., N. Y., the third Saturday and Sunday in September. There will be teams to meet all who can come on Friday noon train. Will be glad to see all friends and those who love the truth.

D. C. HIX, Clerk.

The yearly meeting of the Cow Marsh Old School Baptist Church will be held on the fourth Sunday in September, and Saturday afternoon before (21st and 22nd). A cordial invitation is extended to brethren and friends to meet with us. Trains north and south will be met Saturday morning at Felton station.

B. E. CUBBAGE, Pastor.

The Ebenezer Church in Baltimore, Md., will hold an all day meeting Sept. 29th (fifth Sunday). All who would like to meet with us are cordially invited to do so. We expect Elder B. F. Coulter, of Philadelphia, Pa., to be present.

ALVIS S. ROWE, Clerk.

The Lexington Old School Baptist Association is appointed to be held with the Lexington Church,

Lexington, Greene Co., N. Y., the first Wednesday and Thursday in October, (2nd and 3rd) 1912.

FLETCHER MACKEY, Church Clerk.

A two days meeting will be held, the Lord willing, with the First Church of Roxbury, Vega, N. Y., on Wednesday and Thursday, October 9th and 10th, 1912. A cordial invitation is extended to all lovers of the truth to meet with us. Trains will be met at Roxbury on Tuesday p. m. before the meeting.

J. B. SLAUSON.

THE Juniata Association will be held, the Lord willing, with the Fairview Church, at Needmore, Fulton Co., Pa., beginning on Friday before the second Sunday in October, 1912, and continuing three days. Those coming by rail must come on Thursday before the meeting, via Western Maryland or Baltimore & Ohio Railroads to Hancock, Md., and are requested to notify beforehand Dennis Mellott, Plum Run, Pa., or J. C. Mellott, Needmore, Pa., so that teams will be sure to be on hand to meet all who desire to come, as the place of meeting is a long drive from the railroad. All who love the truth as it is in Jesus, both friends and brethren, are affectionately invited to meet with us.

H. H. LEFFERTS, Pastor.

THE Virginia Corresponding Meeting will meet, the Lord willing, with the New Valley Church, eight miles from Leesburg, Loudoun Co., Va., on Wednesday before the third Sunday in October, 1912, and continue three days. Trains will be met at Leesburg on Tuesday before the meeting, and all visitors taken care of and conveyed to the place of meeting. Trains for Leesburg do not leave the union station, Washington, D. C., as formerly, the present terminal being at Thirty-sixth and M Sts., Georgetown D. C. The process of replacing steam with electricity is now going on, which makes the schedule very uncertain, but those coming to the meeting via Washington from the north, east or south will take green electric car marked Georgetown, outside union station, and go to the end of the line, where they will transfer to the cars of the Washington & Old Dominion Ry., which will bring them to Leesburg. Trains now leave Georgetown at 4:15, 5:15 and 6:40 p. m., but this is subject to change at any time. Those coming from the south, via Southern Railway, would do well to change cars at Alexandria for Leesburg, and not go into Washington. Those coming from the west, via B. & O., will be met at Washington Junction, Md., five miles from place of meeting, if they will notify the writer at Leesburg, Va., beforehand. Ministering and other brethren of our faith and order and all lovers of the truth are cordially invited to be with us.

H. H. LEFFERTS, Pastor.

The Andes Church will hold a two days meeting, the Lord willing, at Union Grove, N. Y., on Wednesday and Thursday, October 23rd and 24th, 1912. Trains will be met Tuesday p. m. and Wednesday a. m. at Union Grove. Those coming over the Ulster & Delaware Railroad from Kingston or Ononta, or any points on the U. & D. R. R., will change at Arkville for Union Grove. A cordial invitation is extended to all.

J. B. SLAUSON.

The Salisbury Old School Baptist Association is to be held with the church in the town of Snowhill, Worcester Co., Md., Wednesday, Thursday and Friday after the third Sunday in October, 1912. We wish to extend a cordial invitation to all lovers of the truth to meet with us. We hope no one will hesitate in coming for fear of being in the way, or that we will be crowded. We are making preparations for a full gathering of Baptists and friends, and if we fail in this we will be disappointed. We cannot tell you how the trains will run at that time, but those coming from the north get tickets for Snowhill. Those coming from Baltimore can come by the B. C. & O. Get tickets to Berlin, change for Snowhill. This you must decide for yourselves.

T. M. POULSON, Pastor.

The Albany and Troy Church will meet the fourth Sunday in each month at No. 2 Second St., Monument Square, Troy, N. Y.

J. B. SLAUSON, Pastor.

The Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the third Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.

JOSHUA T. ROWE, Pastor.

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

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

11:00 A. M.

2:00 P. M.

To all who are seeking the truth, a cordial invitation is extended to meet with us.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m., in Kimmy Hall, No. 12 Third St., in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

Little Flock Prodestinarian Baptist Church of southern California meets every third Sunday at 2 p. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

SPECIAL NOTICE.

(THIRTEENTH EDITION.)

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 80. MIDDLETOWN, N. Y., OCTOBER 1, 1912. NO. 19.

CORRESPONDENCE.

ABERFELDY, Ont., Feb. 6, 1912.

EDITORS OF THE SIGNS OF THE TIMES:—Inclosed you will find a letter written by Elder Keene to brother Alexander McAlpine, Aberfeldy, Ontario, some years ago. It was given me to read, and I enjoyed reading it, and I have been asked to send it to the SIGNS for publication. I hope you will find a place for it in your paper. How true it is that God's word is ever new and comforting to his poor and afflicted ones as they travel through this world of trouble and sorrow. This letter was written years ago, but it is as fresh and has the same sweetness that it had when the writer penned it. Heaven and earth may pass away, but my words shall not pass away until all be fulfilled, are the words of our blessed Savior, and his words are spirit and they are life, and how sweet it is and how lovely to behold the saints of Jesus by faith when we see them speaking one to another of the things of his kingdom and meditating upon the wonderful works of God to the children of men. I hope that I am not taking up too much of your time and space.

I am your unworthy brother in friendship and fellowship of the gospel of Christ,

REUBEN BENSTEAD.

NORTH BERWICK, Maine, April 26, 1895.

DEAR BROTHER AND SISTER MCALPINE:—What a wretched, hopeless plight we should be in were it not that our Redeemer brought life and immortality to light through the gospel. Miserable, vile transgressors of the law, how could we justify ourselves before the throne of God? How should we be able to escape the damnation of hell? To certain ones spake the Son of God, saying, “Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.” The world that lieth in wickedness believes in anything but the truth. Men believe in their own supposed ability in some way or other to make their peace with God and thus get to heaven and escape hell. Strong delusion is sent them that they believe a lie; they receive not the truth, but they delight in all the deceivableness of unrighteousness in them that perish;

they glory in that idol they call "free will," and boast of liberty, and yet are slaves to the corruption of their vile flesh. In their own doctrines they exalt themselves above all that is called God or that is worshiped, for they blasphemously affirm that God has done all that he can do to save sinners, and that he cannot save sinners unless they consent and yield themselves up to him, and open their own hearts and let him in. They speak of the Lord as being an offended and grieved being because that men in their hardness of heart will not yield to his persuasions and threatenings and let him save them. Well, as these sinners would not let God save them, antichrist says God then will have to damn them, as they would not come to him and be saved all the while he was drawing them by the strivings of his Spirit. He will say at last to them, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." But could they not, according to the doctrines of men, refuse and say, We will not go to hell? If God cannot save them against the will of their flesh, could he damn them against their will? But enough of this, for such doctrines pertain to the kingdom of darkness. Have we been translated into the kingdom of God's dear Son? If so, how were we translated? Was it of our will, or according to the will of God that we have come to the light and behold the glory of God in the face of Jesus Christ? Who maketh us to differ from others? Is it the result of our endeavors, or does it all spring from the reigning grace of God? I am persuaded, my dear kindred, that it is not hard to find our answer. Our willing souls confess that Jehovah is God; "It is he that hath made us, and not we ourselves; we are his people, and the sheep

of his pasture."—Psalms c. 3. "The Lord doth put a difference between the Egyptians and Israel."—Exodus xi. 7. As we are led to contemplate the kindness and love of God our Savior that has appeared to us, do we not feel to fall at the feet of our gracious God and pour out our grateful praises, ascribing blessing and honor and glory and power unto God and to the Lamb for evermore? As the years glide by, with the appointed joys and sorrows, temptations and conflicts, we are increasingly confirmed that by the grace of God we are what we are. All the manifestations of grace to us poor, unworthy sinners prepare us to sing, "O to grace how great a debtor daily I'm constrained to be." Trace these streams of grace to their fountain-head and we see it is that "grace which was given us in Christ Jesus before the world began."—2 Tim. i. 9. The eternal election of the people of God in Christ Jesus is that which puts a difference between the Egyptians and Israel, and this election is most blessedly declared to be the election of grace, Romans xi. 7: "The election hath obtained it, and the rest were blinded." This doctrine is as an axe to the tree of creature boastings, and stains the pride of all pharisaical glory.

"What was there in you that could merit esteem,
Or give the Creator delight?

'Twas even so, Father, you ever must sing,
Because it seemed good in thy sight."

Cite this doctrine to the children of the bondwoman and they are offended, and some of them will boil over with rage against the God of truth. They bear witness that they are the seed whom God hath given over to delusion, to believe a lie. They are of too great consequence in their own eyes to bow before the throne of the Majesty in the heavens and own themselves to be vile, but dust and

ashes. Being corrupt in their minds and destitute of the truth, they do always resist the Holy Ghost speaking in his people; as their fathers did, so do they. But let us consider what our dear Savior has said: "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."—Matt. xiii. 11. The apostle Paul also writes: "Who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"—1 Cor. iv. 7. Distinguished by the distinguishing grace of God. O may we never glory over our fellow-creatures as though we had not received every blessing of the new covenant freely, bountifully, according as God our Father, the Father of our Lord Jesus Christ, hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. It is all of the love of God that we have been brought to love and to fear the name of the Lord. We love him because he first loved us. It was his right hand and the light of his countenance that brought us from under the law into the comfort and blessedness of the gospel of Christ. It was not our goodness and efforts that translated us from darkness into Christ's marvelous light. In darkness we were ignorant of experimental truth, a prey of divers lusts. With a poet I must confess I was

"At peace with hell, with God at war;
In sin's dark maze I wandered far,
Indulged my lust, and still went on,
As far from God as sheep can run."

But,

"O love, how high thy glories swell,
How great, immutable and free;
Ten thousand sins as black as hell,
Are blotted out, O love, by thee.

Loved when a wretch defiled with sin,
At war with heaven, in league with hell,

A slave to every lust obscene,
Who, living, lived but to rebel."

But in the time decreed from everlasting Jehovah called even me by his grace. When I first was conscious of this calling I did not know it was of grace, but I felt and judged it was nothing less than an enraged God, who had become wearied with my vile ways and had now apprehended me and was bringing me to the judgment of eternal damnation. "Verily, thou art a God that hidest thyself, O God of Israel, the Savior."—Isaiah xlv. 15. Poor, mistaken, miserable wretch that I was, I looked for hell, he brought me heaven. It was in Christ and him crucified that I found deliverance and comfort, light and joy. In him we have redemption and forgiveness of sins according to the riches of Jehovah's grace. But this was none of my procuring, or applying, or ministering; O no, so sinful, so helpless was I, powerless to minister a grain of comfort and relief to my sin-stricken soul; but it was the gracious ministry of Jehovah, the Holy Ghost. "He [saith our dear Redeemer] shall glorify me: for he shall receive of mine, and shall shew it unto you."—John xvi. 14. Since then all my hope and comfort in divine things have flowed from the communion of the Holy Ghost. (2 Cor. xiii. 3.) O sweet, refreshing, much desired communion! How often I languish as in a waste wilderness; all my defenced cities are laid low in the dust, my sins and the Lord's chastenings have hushed the melodious strains of my tabrets, my inward vileness and temptations have so crippled me that instead of dancing I have hobbled along with painful steps, with sighing, weeping and with supplications. God led me until the set time to favor Zion had come, then the Spirit of truth has been poured upon me from

on high, and my wilderness has been a fruitful field. (Isaiah xxxii. 15.) The Holy Spirit has tenderly ministered to me out of the unsearchable riches of Christ all that my soul needed, and I have proven that word to be true, God shall supply all your need, according to his riches in glory by Christ Jesus. O the blessedness of the communion of the Holy Ghost!

"Thy sweet communion charms the soul,
And gives true peace and joy,
Which Satan's power cannot control,
Nor all his wiles destroy."

O, I am not a whit more able to get along without the Comforter than I was the time I first experienced his divine ministrations. When turned aside from my God by the world, the flesh and the devil, as I have before told you, dear brother and sister, I find before long how poor and desolate is my estate, and in my soul's darkness, nakedness and manifold miseries who can bring relief but One? Ah, more than once in spirit I have sighed, "The comforter that should relieve my soul is far from me."—Lam. i. 16. But he who gives the spirit of supplications has in due season restored my soul again to a comfortable hope in the Savior of sinners. In all our trials, afflictions and vexations, amidst all the turmoil attending our earthly sojourn, when the Holy Spirit in covenant faithfulness draws near and we are blessed with communion, then we are revived, and lift up our smiling and grateful faces to the Lord; we are strengthened, and leap over a wall and run through a troop of foes. Yes, then we tread the world and sin and Satan beneath our feet and triumph through Jesus Christ our Lord. In the communion of the Holy Spirit,

"He sweetly unfolds the great mysteries of heaven,
Forbidding the sinner to fear;
Gives faith to believe all his crimes are forgiven,
And helps him to wrestle in prayer."

The blood and obedience of Christ he applies,
When Satan comes in like a flood,
And through his anointing the christian relies
On the covenant purpose of God."

But the self-pious among men would revile all this, and gainsay all that in truth pertains unto the life and godliness of God's elect. (2 Peter i. 3.) They have so high an estimate of their own powers and righteousness to make their peace with God and to worship him, that when they hear of the Redeemer of God's elect having done all things for their salvation and eternal glorification, in their damnable doctrine they belch forth their gainsayings as Korah did, saying, "Ye take too much upon you."—Num. xvi. 3. But as Korah and his company perished in their presumptuous gainsayings and ungodly attempt to usurp the priesthood of Aaron, so all the gainsayers of the present time will perish in their gainsayings. The love of the truth is the evidence of salvation in the hearts of the chosen of God, and they only love the truth because he has put it in their inward parts. The glory is thine, O Lord. None by nature love God, his people and his truth. He that loveth is born of God, and knoweth God. There was a time when my poor soul was destitute of this love, but O I must, I will (no matter how Satan roars) confess I love my God, even Israel's God, his people and his truth.

"O thou merciful Redeemer,
Help me more thy name to love—
Love thee with intense affection,
Love thee as thy saints above."

I am persuaded, beloved ones, that the above verse expresses your own heart's longings. Often we sigh, bemoaning the meanness of our love to God. Our forgetfulness, unthankfulness and at times repining also make us very low, as but dust and ashes before the Lord,

"Lord, it is my chief complaint,
That my love is weak and faint,
Yet I love thee and adore;
O for grace to love thee more."

I have learned of the departure of Aunt Mary McAlpine. I am persuaded it is to be with Christ, which is far better. In a few years at most we all shall be called home. Let me hear from you, dear kindred. Give my love to all the friends. Often I have you all in my thoughts, and affectionately, too. May the gracious Lord bless you.

I am your brother and companion in Christ Jesus,

FREDERICK W. KEENE.

BELLINGHAM, Wash., May 12, 1912.

DEAR EDITORS AND READERS OF THE SIGNS:—I feel impressed to write some for the consideration and comfort of the household of faith, and while I have such a desire, I am made to wonder why I, who feel that I am the least of all saints, have such a yearning and longing to comfort God's humble poor. Sometimes I think it is common sympathy born of the flesh, because I have been made to deeply drink of the bitter dregs of suffering and humiliation on account of my failures in this life as a business man, when naturally I was endowed with reasonably good qualifications at least, and far better than many of my acquaintances who have far surpassed me in point of worldly gain, and, of course, favor and popularity, for it is an indisputable fact that wealth in dollars is the shrine to which the knees of this world bow in humble, earnest worship, and whether I have always been different from that class of worshipers, or whether there was a power which caused obstacles to get in my way, preventing me from reaching that lofty goal of esteem and distinction which I felt was mine by

right of honesty and faithful industry, I know not, for I surely started out to set a pattern for others to follow, and verily thought even the world would recognize a man who was honest and kind-hearted, whose God was the God of the whole earth. It was then that I came to the parting of the ways, for it was then that I first discovered the world not only had no use for the God that I loved and worshiped, but it hated him and all those who loved and worshiped him, and I had a great time trying by words and deeds to convince them that he was a Friend in whom we could safely put all our trust, for he has promised never to leave nor forsake us, and that he is a very present help in every time of need, but they would look at me aghast and become disinterested. Imagine my grief when I discovered that they turned against me and ridiculed me for being so foolish as to do and believe as I did, for I would divide anything I had or stop my work any time to go help another in need, even to great loss to myself financially; but it was a pleasure to me, and I thought they would appreciate what I did and recognize the fact that it was God who put the love to do those things in my heart, and that they would love and honor him for being such a good and kind Friend to guide into the way of truth and right; but to my surprise and great sorrow, in most cases, I found it was like casting pearls before swine, for they took what I gave readily enough, but in place of loving me they turned against me and made sport of the easy way in which I was imposed upon. This was a sore trial to me, for I had not then learned that there was a people who did not know God, therefore could not love him, for it is impossible to love one whom we do not know, and it is impossible to

know God and not love him, for he is love, and since it seems to have been a trait of my nature all through life to try to comfort and help those who were and are in sorrow or distress in temporal things, I am made to wonder why it is, if it is an earthly trait of character, that the worldly people do not appreciate that kind of disposition; but when I look around me and see the people who are considered worthy of note by those of the world, I find they are the ones who get all they can and keep all they get, unless they expect big returns, either financially or in the way of selfish pleasure, and I find that I did a very unwise thing. I heard an old soldier, one who was in the Rebellion, say that the best way to stop soldiers when they stampeded was to run with them for awhile, then you could more easily prevail on them to turn about face. I did not then realize that the natural man cannot receive the things of the Spirit of God, neither can he know them. It was so plain to me, and so dear and sweet, that I verily supposed if they would only let me explain it to them they could see the beauty and grandeur of it, and I knew, or at least was so sure, that if I could get them to see and understand it as I did they would as hungrily and thirstily suck the honey from the rock and the water from the flinty rock as I did, for it was O so sweet to me, and I wanted every one else to drink from the precious fountain of life that I had found in the knowledge that Christ was my Savior, having redeemed me with his own precious blood from the lost and ruined condition which I was in by reason of being a child of Adam. I could see that it was thus fixed by prearrangement by the same God who had created heaven and earth without matter or material, and had commanded

light to shine out of darkness. I felt that that light had shined in my heart, and had given me the light of the knowledge of the glory of God in the face of Jesus Christ. I could see all of God's glory was in the face and form of Jesus Christ; he had become the chiefest among ten thousand and the One altogether lovely to me. I was awakened to the fact that the time had come when we could "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," and it was quite a disappointment to me; yet I wanted them to know it, so I tried to run with them in their sports, and left off talking of the sweet comfort and joy it was to me to feel that Jesus was my Savior, hoping that when I had endeared myself to them by associating with and taking part in their sports, that when I talked with them then they would listen and understand, and turn and go with me, but I tell you I got into a place that was hard to get out of, for I never could find a convenient time nor a fitting or suitable place to call a halt without breaking our friendship, and I felt that that would spoil the great work which I had started out to do, which was to catch them with guile; but I discovered to my sorrow that they had caught me, and that it was only the voice of the devil leading me on, for when I found out the truth they were even while I was mingling with them in their sports holding me in contempt as a hypocrite, and when they found out what I was after (for I finally told them) they dropped me very quickly, and it was a great relief to me, for I had become convinced by reading the Scriptures and comparing them with my own experience that salvation was something that could not be peddled, for I read in Eph. ii. 8:

“For by grace are ye saved through faith; and that not of yourselves; it is the gift of God.” I compared this with the words of our Savior, where he said that he came not to do his own will, but the will of his Father, and this is his will, that of all that the Father had given him he should lose nothing, but raise it up 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. But they shall all be taught of the Lord (not of man), and great shall be the peace of thy people. This gave me great comfort, for by these and many other portions of Scripture I was fully convinced that God’s children were safe in his hands. This all occurred after I had joined the church and was baptized, and it caused me much sorrow and fear, believing I had joined the church too soon, but looking at it now, if I had waited until I became a fit subject I would certainly have been still outside, and unless there be a great purifying change I never will be fit, for it seems that I am more unfit every day, and His mercy seems to grow greater as I grow less worthy. I have a hope, sometimes faint, and sometimes brighter than the noonday sun, that he has not cast me off, but still cares for me, for when I am suffering in the furnace of affliction, when the fires are the hottest, he is with me, O so near me that it is a joy to be tried when his dear presence is so near, and when the deep waters of adversity flow over me with their threatenings of destruction his everlasting arms are underneath me to hold me up, and his outstretched hand is ever leading me away from earth and its deceitful allurements until I get so happy in him that I long to fly away. This life is full of trouble; yes, how true the declaration, “Man that is born of a woman,

is of few days, and full of trouble;” but O how light these trials seem compared with the joy which is eternal, when all tears shall be wiped away.

May God bless the dear editors and the household of faith everywhere.

In bonds of christian love,

DAVIS BURCH.

PROSPECT, Ohio, Aug. 5, 1912.

DEAR BRETHERN AND SISTERS:—It does me good to hear so many contending for the old path, salvation by grace alone. I have been traveling that much despised road seventy-three years in December, 1912. I have been told time and again that it would not be long before there would be no Old School Baptists on earth, but I have told them that when the last Old Baptist was called away from earth time would be no more. I will be eighty-five years of age the last of September, and cannot be here much longer. I have been a reader of the SIGNS sixty years, and I still contend for the doctrine it holds forth: the predestination of all things, and the vital union of Christ and his people; these are glorious truths. Inclosed you will find a letter written by brother Stevens to me. You are at liberty to publish it in the SIGNS if according to your judgment. I would like to have you tell us how that little sister can raise her children. It seems as though I can see something in it, but cannot tell it. Perhaps you cannot understand what I have written, it is written in such a blundering way. Please throw the mantle of charity over all mistakes.

Your unworthy sister,

RACHEL SCHULTZ.

DELAWARE, Ohio, Jan. 7, 1912.

DEAR SISTER SCHULTZ:—Your card is received and I will try to write a few lines

in answer, and let you know my address. I have often thought of you since I last saw you. I missed you at the meeting, and somehow I have been impressed to write to you, yet I do not know that I can write anything that will prove of interest to you. Now that I have my pen in hand there is a subject in my mind of which I have thought for some time, yet I do not feel that I can explain it, but will mention it, and perhaps you can explain it for me. We read in the last chapter of the Song of Solomon, "We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for? If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar." Well, I am not able to explain this, but will only tell you what it makes me think of and then leave my thoughts with you. The natural mind would by this language conceive of a poor, little, deformed sister, so very unattractive that any one would hardly pay any attention to her, much less think of speaking for her. Who would want her? Now that is just about the way the carnal mind would think of the church of our Lord Jesus Christ. The natural mind cannot see any beauty in her, because the natural mind cannot receive the things of the Spirit, neither can it know them, because they are spiritually discerned. This is the reason that the carnal mind cannot know or see the beauty of this little sister. It is clear to me that she is the church of God. Solomon was one of the kings which were set over the Jewish kingdom, and unto that people were given the oracles of God; but still, when the Savior came to his own, the Jews, his own, received him not. Even after the Savior had been crucified, having fulfilled every jot and tittle of the law, and risen a

triumphant conqueror over death, hell and the grave, and the day of Pentecost had fully come, and he had sent the Comforter, the Holy Ghost, and the visible church had been set up, there were still Jews that did not believe. So also when Paul and Barnabas preached at Antioch, and when on the Sabbath there came almost the whole city together to hear the word of the Lord, and when the Jews saw the multitudes they were filled with envy, and spake against those things which had been spoken by Paul, contradicting and blaspheming, then we are told Paul and Barnabas waxed bold and said, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed." Right here is where it seems to me this little sister comes in. It is the bringing in of the Gentiles to a hope in the Savior, and to the visible church.

"Ye Gentile sinners, ne'er forget
The wormwood and the gall;
Go spread your trophies at his feet,
And crown him Lord of all."

Thus, sister Schultz, since we have the evidence of the Gentiles being brought into a lively hope and sharing in this spiritual kingdom, or in other words, being heirs of God and joint-heirs with our Lord Jesus Christ, who came not to call the righteous, but sinners to repentance, and since we have been made to see our own deformity, our weakness and our sinfulness, and our inability to do anything without the Master, have we not

right to hope and trust in him? But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised a persecution against Paul and Barnabas, and expelled them out of their coasts. So this little sister, and the devout and honorable, and the chief of the city, could not dwell together, because it is written, "Israel then shall dwell in safety alone." The path in which this little sister goes the vulture's eye hath not seen, nor the young lion trodden, nor hath the fierce lion passed by. So we need not fear those beasts of prey which prowl around in the dark, but looking unto Jesus, the author and finisher of our faith, let us press forward toward the mark for the prize of the high calling of God in Christ Jesus.

Now may God bless, strengthen, comfort and uphold you, and cause you to feed on his word all the rest of your journey. Remember me in your prayers.

L. C. STEVENS.

AUGUST 5, 1912.

EDITORS OF THE SIGNS OF THE TIMES:—I have a portion of the experience of sister Rachel Schultz, which she wrote years ago. I told her that I thought she ought to send it to the SIGNS, and as she has given it to me I submit it to you. She is the only remaining charter member of the Pleasant Hill Church.

Yours in hope,

L. C. STEVENS.

DELAWARE, Ohio, Jan. 30, 1893.

DEAR BROTHER STEVENS:—If indeed one so unworthy as I feel myself to be may thus address you. As you requested me to give a reason of the hope which I have, I will in my weakness try to tell you what the Lord has done for me. I was born Sept. 30th, 1827, in Berlin

township, Delaware County. My parents were Baptists, but for some cause my father became deranged and was taken to Cincinnati, and there died, leaving my mother with six little children in this cold-hearted world. In her circumstances she could not keep us together. My lot was cast among Baptist people, and this my relatives now say was the reason that I became a Baptist. This I must leave with the Lord; but one thing I do know, viz., that they did not teach me religion. I was in my twelfth year when, as I humbly hope and trust, it pleased the Lord to show me that I was a lost and ruined sinner in the sight of the just and holy God. All the sin that I had ever committed rose up before me, and I was made to cry to the Lord for mercy. While in this condition I was standing upon the banks of the river, close by where I lived, beholding the ordinance of baptism. I thought the water looked beautiful for all but me. I cannot find words to express my feelings. When I returned to the house, one of the converts asked me how I felt being left alone. Dear brethren and sisters, tongue can never tell the sorrow that then filled my poor soul. I sank down in a chair and wept bitterly. As soon as I could rise I went upstairs and took the hymn-book to see if I could find anything in it to relieve my troubled mind, but I found no relief; all I could say was, "God be merciful to me a sinner." It seemed as if my doom was sealed, and that hell was my portion. I was in this condition three weeks, with no rest day or night. I well remember the morning that I was delivered from my troubles, if indeed I am not a deceived mortal. I arose in the morning feeling very badly. It seemed as if I must sink to rise no more, and as I walked out in the orchard I thought I would beg of the Lord once

more to have mercy upon my soul. All at once, as it were, I heard a voice behind me saying, "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." I turned to see who it was that spoke to me, exclaiming, "Lord, I believe." The joy that then filled my poor heart can never be told, and how I got back to the house I can never tell. When I got into the house I began to tell what great things the Lord had done for me, and thought that I would be happy the rest of my days; but how mistaken I was, soon doubts and fears came. I thought that I could hardly wait until the next meeting, for I wanted to follow my Lord and Master in baptism. Still I went on rejoicing, and when the time came I told the church as well as I could what I hoped the Lord had done for me. I was received, and the next day, the third Sunday in December, 1839, was baptized by Elder Benjamin Martin. I then thought that I would spend the rest of my days in praising the Lord for what he had done for me, but O how disappointed I have been. Doubts and fears came into my mind, and I feared I was deceived and had deceived the people of God. Thus I have lived about fifty-four years, between fear and hope, and hope and fear, yet, amidst all my fears and doubts, I can truly adopt the language of Ruth to Naomi: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest will I die, and there will I be buried." Since I first received a hope I have passed through many sore afflictions, but the Lord has delivered me out of them all. We, a little handful of God's people, have had our names cast out as evil because we would

not suffer the order of God's house to be trodden under foot. We were cast into the streets, and the door was bolted against us by those who profess to be Old School Baptists. But praise the Lord, his promises have abided, that he will never leave nor forsake his children. In this I feel well assured that we have seen his word verified.

Your sister,

RACHEL SCHULTZ.

TOUCHET, Wash., June, 1912.

DEAR EDITORS OF THE SIGNS:—It has been some time since I troubled you for space in the good old SIGNS to speak a word of encouragement to its dear readers, who are the subjects represented in the text of which I wish to write, and which, if in your minds you deem it prudent, I desire that you should publish; if not, however, all will be right with me. The text is this: Jesus said, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." This I understand to be addressed to his disciples, concerning the abolishing of the old covenant and the bringing in of the new. This cutting off is of the legal worshipers, and those that abide are they who were chosen in him before the world was, which I will try to show later. First, the very term, "true vine," carries with it the thought that there is a false vine, even though no other Scripture should teach it; and further, if there were not another vine his saying to the same characters that they should know the true Vine by the fruit, would be useless and vain. Now, he being the true Vine, and ye (the ones who were to bear fruit abundantly and so glorify him) the branches, the quality and amount of the fruit must depend upon the

vine, for the branch cannot bear fruit of itself, as he said. This we will notice later. He said, "My Father is the husbandman." Jesus said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." In this we see how helpless the branch is (when considered alone or by itself) to bear fruit to the glory of God, for that glory depends upon the fruit. Now it seems to me that this plain statement should convince any child of God, or branch of the Vine, that boasting is excluded.

Now I wish to notice the manner of the fruit by which the branches are to glorify God. It was the kind of fruit that he ordained that they should bring forth, and which he said should remain. By this we must understand that it was a good keeping kind, and it certainly was a preserved fruit. There is too much here to get into one article, and I am compelled to leave off many things and notice only the main ones. First, I will say there is a vital relation between the branch and the Vine. This I know is stoutly fought against by some, yet the illustration or figure used by the Savior teaches this fact naturally. The natural branch does not come from any outside substance and connect itself to the vine, but when the proper time comes, or the springtime, we see coming forth from the vine first the bud, which in time develops into a branch, and by the life relation this branch is a part of the vine, and its growth and fruit depend solely on the vine. Now it seems to me that the fact of the necessity of the abiding of the branch in the Vine, which is Jesus, is clearly shown by the words of the Savior: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye

abide in me." Some seem to think that this abiding in the Vine depends upon us, but I can see no more of conditions in our abiding in him than there is in the branch abiding in the vine. But I see the same fact taught concerning our abiding in Christ that is taught concerning the natural branch abiding in the vine, and this fact is that the life of the natural branch is the same life that is in the vine, and it is the nature and life of that vine that develops the branch when the proper time comes. The life that is in the branch is just as old as the life of the vine. It seems to me that the relation between Christ and his people is made manifest in this lesson. If we can find out how old the Vine is, I will tell you how old the branches are in the life which is in them. As every branch of the vine naturally was wrapped up in the vine, and hid in its life, so also every heir of God was hid in Christ before the foundation of the world, in life union with him, and they all are made manifest in time according to the will of the Father; for he is the husbandman, and he said, I am God, and beside me there is no Savior, and being sovereign in all his divine attributes, declared the end from the beginning. He in his wisdom saw all the wrath that Satan could arm himself and all his followers with against this Vine, but in his omnipotent power he declared, "I will do all my pleasure," and, as said the blessed Jesus, his pleasure was that of all whom God had given to his Son he should lose nothing, but should raise it up again at the last day. Jesus said, "As the Father hath loved me, so have I loved you." God is not willing that any shall perish, but that all shall glorify him. He also 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."

Now I have noticed the character of the husbandman, and of the vine with its branches, and I desire also to taste and see the fruit that the Father is much pleased with. "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." If not acquainted with the manner of this fruit we are liable to be mistaken. The disciples were to bring forth this fruit that should remain. To be brief, I will notice John, the forerunner of Christ. He was enabled to say, "Behold the Lamb of God." Was not such knowledge glorious? How sweet to my soul is a taste of this knowledge! This same branch, John, sent to Christ. Why did he send to him? Because he was in prison, which was not so pleasant to him. I will call this the purging of John. The intent was that he should bear more fruit. Not only in our bright moments are we to glorify God, but even in the dungeon John showed that his mind and heart were toward Christ. The same is true of his people to-day. When the mind and heart are enveloped in darkness, our message is to God, to ask whether or not we have been deceived in our past evidence, which we have tasted of the goodness of the Lord, and in this purging the double portion which Israel received is verified. How precious then is the message (fruit) to our taste. He said, "Shew John again those things which 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." O how sweet is this renewed evidence! It is the twelve manner of fruits which John saw upon the tree of life. This tree or vine yields her fruit every month, that is, all the time. There never is a time when the Vine is not present

with the branches; at home, on the land, on the sea, in the fiery furnace, he is there. This is the method of the Husbandman to purge away the dross which we, the branches, have in us by nature, and which we cannot purge away. But this dross must be purged out to give the Spirit's perfect work room to develop in that rich and alluvial plain which is called in inspiration by the name of charity, or love, which one of the ancients described in language like this: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" These brethren are the branches of the Vine, and this ancient saying is confirmed now by ourselves, the present branches. How we long to go up to the vineyard of the Lord when all the branches of the true Vine are bending under the weighty load of grapes, such as humility, &c. How sweet to our taste are these fruits! In these fruits we see the precious promise of the true Vine: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." The soul is made fat, and the life is drawn from the Vine. Bless the Lord, O my soul. Bless him, all that is within me. Blessed be the God and Father of our Lord Jesus Christ, the true Vine, 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.

Now here, brethren, we learn how all things work together for our good, because it is God, the Husbandman, who works in us to will and to do of his good pleasure. Here also we are made to see how needful it is for us to be with him, the true Vine. It is through this suffering, or purging, that the glorious fruit of

reigning with him is borne. It is in this purging that the knowledge of the life of the true Vine is made manifest in this life. Ye shall have tribulation, but in me, the true Vine, ye shall have peace. How glorious is this fruit of peace! All boasting in the flesh is excluded through this purging. Then, like the apostle, we can say, Let him that glorieth, glory in the Lord. The fruit of this Vine is un-failing, but here, dear brethren, we have but a foretaste. What shall the fullness be but life evermore? Amen.

Yours in hope of this promise,
J. T. BARNES.

CANNON, Del., Dec. 31, 1911.

ELDER F. A. CHICK:—I have thought for some time past I would write you a letter and tell you how I have enjoyed reading your editorials in the SIGNS, but have put it off, thinking it would only be an intrusion upon you, but when I read your last, headed "New Year's Greeting," it seemed the desire was increased, so I am making the attempt. What interested me most in this article was when you mentioned that there is much in our hearts that we did not believe was there until it was made manifest, and how you had gone over your garden and pulled up or cut off every weed that you saw, and in a few days would see other weeds spring up. Now I say this does indeed interest me; it brings to my mind the experience of David when he said that many sins had laid hold upon him, so that he could not look up. Could any words better convey the feelings of the Lord's people than those above? I think not. I remember a time during the year which is now closing when I felt I was about the worst creature that ever lived. It seemed to me that there was no spiritual life in me at all, and that I surely

was mistaken in my experience. Wicked thoughts would enter into my mind, and I recall how I wanted to be delivered from that awful state of mind, but, like David, I could not raise my head, and if I attempted to pray, sin was mixed with all I did. I remember when retiring on a certain night I was fearful that the Lord would leave me to myself, and I might at last be a castaway, or that I might commit some terrible crime, for I realized that I still had an evil heart, and unless restrained by some higher power I was liable to do terrible things. When I awoke the next morning these words were in my mind, and they were the first thoughts I had when I became conscious: "For sin shall not have dominion over you: for ye are not under the law, but under grace." I seemed to learn something; I had never thought anything about this Scripture before that I remembered, but it seemed to me that I saw it was needful that the Lord's people should be tried, for the more they see of their own corruption the more beautiful Jesus becomes, and they learn to say with the apostle, "By the grace of God I am what I am." This Scripture also conveys the feelings of the elect family, for all will say that

"'Twas all of thy grace we were brought to obey,

While others were suffered to go

The road which by nature we chose as our way,

Which leads to the regions of woe."

Thus they learn to sing the song of the redeemed, and this song is forever new; it is the song of salvation by grace. The apostle says, "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." There is no boasting by the Lord's people, all boasting is done away. One of old said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." They

are allowed to glory in that, they cannot be kept from it. Self has been tried, but was not successful. This brings to our minds the time when the apostle was put in prison for preaching the gospel. Is it not interesting to read this Scripture? Interesting because it proves that there is nothing too hard for Israel's God. He provided a ram to be slain in Isaac's stead. But perhaps I am reaching out too far. I want to speak a few words in reference to the weeds which you mentioned as coming up in your garden, and in order that I may get at what is in my mind I will try in my weakness to present a few thoughts concerning a garden. When any one thinks of making a garden he first selects a piece of ground which he thinks best adapted to the purpose. He does not select a hard piece of ground, as it would not be a good place for a garden, but he selects a piece of ground which is porous and humid. Next he incloses it. "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed."—Solomon's Song iv. 12. After this the garden is made fertile. No expense is spared to make the ground rich if it is owned by a good gardener. Now let us notice what the gardener has in mind when he is doing this work. First he considers what he will plant in his garden, and he makes the garden large enough to have room for what he will plant, and no larger. Now in this garden he leaves a walk in the middle, reaching from one end of the garden to the other. This walk is for the gardener, that he may walk in this way and look upon his beautiful plants. Surely every gardener delights in this. But before he can see these plants grow they must be planted, as they cannot come into this garden without being brought there. Now the garden is ready to be planted.

The winter is over and gone, the time of the singing of birds is come. On one side of my garden, he says, I will plant all kinds of vegetables, and on the other side I will plant all manner of fruits and shrubbery. The seeds have all been planted, and the gentle rain has fallen upon the garden, and the warm sun has shined upon it and caused the plants to come forth and grow. But something more is needful in order that the plants may grow. As you said in your article, you pulled up or cut off every weed that was visible, but in a few days you would see other weeds. Now, the reason for this is, the ground is corrupt; that is, it is full of wild growing plants. Now the garden has been made fertile and will grow beautiful crops with a good season; but if this garden is not constantly watched the tares, or weeds, will grow and root out the vegetables and precious fruits. But the good husbandman watches his garden and keeps the tares cut off or pulled up, and the more fertile the ground the larger the weeds will grow. It seems to me this garden resembles the church of the living God. As the good husbandman watches over his garden to see that the wild growth does not retard the growth of the plants and precious fruits, so in like manner does Jesus come into his garden in the walkway in the midst of the church, and he makes a way of escape for his tempest-tossed people. How many have felt that the hope which they have received would be at last taken from them, that Satan would at last gain the victory; but Jesus, the Husbandman, the good Shepherd, is watching his own, and brings to naught the work of Satan for awhile. But after awhile Satan begins to appear in another form, and he must be subdued again and again, and let us remember that Jesus

alone can subdue him. Jesus has power over evil spirits, and when he says, Get thee hence, they obey. What a comforting thought!

But I see that I have written lengthily, and will ask you to excuse this intrusion, as I only thought I would write a few lines to tell you how I was comforted by reading your editorial.

Yours in hope,

A. T. BENSON.

WESTON, Mich., May 14, 1912.

DEAR BRETHREN:—In looking through the old family Bible I came across a letter that my dear departed husband wrote in 1887 to Elder J. H. Biggs, but for some reason never sent it. Thinking it might be of comfort to some poor soul as it has been to me, I would like to see it published in the dear old SIGNS, if not asking too much. He is gone, but not forgotten.

From one of the least of all God's children, if one at all,

(MRS.) T. J. WYMAN.

WESTON, Mich., July 3, 1887.

ELDER BIGGS—DEAR BROTHER:—Since I have been acquainted with you I have been of the firm conviction that you are one of those that may be deemed a father in the Israel of God, one that has been tried in the furnace of affliction, that you may know what is the order of God's house, and also to minister comfort and consolation to the weary pilgrims from Egypt to the promised land; one that has been in the crucible of God's furnace of fire, that you may admonish the church of God to beware of the concision of the flesh; yes, and have been called to go down into deep affliction, to do work in deep waters, that your God may be honored and his name glorified,

and his saints comforted and built up on their most holy faith, that they may be edified in the things of God, for he has ascended up on high and received gifts for men, and the rebellious also. Who are the rebellious? None other, dear brother, than you and I, together with all the true servants of God. O how good the Lord is to remember mercy to such rebellious, wicked and sinful mortals. O what a blessed truth that our God changes not, but is longsuffering and of tender compassion. Sore trials and deep afflictions are not joyous, but grievous, but they keep us from going astray. When our souls are in deep trouble we are made to cry unto the Lord, like Peter, Save, I perish. Yes, dear brother, the Lord thus far has delivered us from the jaws of the bear and the lion. How many times in our return we have found honey in the carcass. Our dear Lord can make bitter sweet, yea, make us to rejoice even in affliction. May it be remembered by all of the household of faith that they are chosen in the furnace of affliction, and that all their doubts and sore trials are for their good, for the trial of their faith, which is more precious than gold.

Dear brother, the visit that I enjoyed at your place with the dear brethren and sisters I remember with pleasure; I shall never forget their kindness, hospitality and brotherly love to one so poor and unworthy, less than the least of all saints, if one at all. I do feel that I can say of a truth that the dear brethren at Pleasant Hill have won my affection because of their love for the blessed truth of our Lord and Savior Jesus Christ. From your place I went to Mount Sterling, where I found Elder Bavis, with whom there was no compromise with error. This is the way, walk ye in it. I went,

in company with brother Bavis, to their place of worship, and tried to preach with the ability the Lord gave. When I was done, Elder Martin, of Pleasant Hill, followed with another discourse. The next day, which was Sunday, I again tried to preach. I there formed a very pleasant and pleasing acquaintance with quite a number of the dear people of God. I there met with sister Yeoman, whose name has appeared in the SIGNS OF THE TIMES. Truly I can say that I had a pleasant season with those dear saints of God. From Mount Sterling I journeyed south until I reached Cincinnati. From there I crossed the Ohio River and landed in the hill country of Ludlow, Ky. I there met with Elder Peter Sawin and his wife, sister Sawin, and from the time I met with them until I parted with them our whole conversation almost was of and concerning the doctrine and the dealings of God with his dear children. I have faith to believe that brother Sawin has drank of the cup of affliction, that he also has been in the furnace that separates the dross from the pure metal, and has come forth as gold that is tried in the fire. In afflictions we learn obedience. On Sunday evening, after returning from meeting with brother Sawin to Ludlow, at brother Helms', where there was an appointment for me to preach, I met Elder George Weaver, and after trying to preach a short discourse I had the privilege of hearing that dear old servant of God proclaim the riches of God's grace with power, to the comfort of God's people and praise to the name of our exalted Head, the Lord, our righteous Judge and King, which made my poor soul rejoice and take courage, for it seemed that he entered into my feelings and told my experience and travel of mind much better than I can

tell it myself. Truly it was a season of rejoicing, a feast of fat things to me. Indeed, there is nothing in all the realms of nature that is to be compared with the real spiritual enjoyment of the presence of our blessed Master.

"How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear."

There is nothing more comforting to a poor, sinful mortal than when he can comfort and solace himself in the glorious doctrine of his adorable Redeemer. When we can truly feel that the blood of the everlasting covenant has been applied as a healing balm to our poor souls, then what ecstasy of joy and love is poured forth from God's little ones because of his great love to such poor, sinful, vile and polluted creatures as we are.

"Ye souls that are weak, and helpless, and poor,
Who know not to speak, much less to do more,
Lo, here's a foundation for comfort and peace;
In Christ is salvation, the kingdom is his."

T. J. WYMAN.

KELLER, Texas, August 3, 1912.

DEAR BRETHREN:—Reading the SIGNS for August 1st, 1912, I was touched by the announcement of the death of sister Elizabeth H. Boggs. However this information was not altogether unexpected, considering her great age, yet it was a shock to me. I was one of the presbytery or council that helped to organize the first Old School Baptist Church, at our beloved brother Dawson's home, on the Vermejo River, near Mount View, New Mexico, some sixteen or seventeen years ago. That was my first acquaintance with sister Lizzie Boggs and her sister, Mary J. Boggs, whom to know was to love for their piety, christian faithfulness and devotion to their heavenly Master. Both were wonderfully gifted in understanding of Bible doctrine

and in exercises of the faith of God's elect, which endeared them to me in the precious fellowship of the blessed Son of God. Several times after the constitution of the church I visited them to preach the unsearchable riches of Christ, which they appreciated, giving glory to God, the author and finisher of their faith. Their conversation was cheering and strengthening to me, a poor, tired servant, making me feel free and welcome in their home, and to realize with the inspired writer, "How good and how pleasant it is for brethren to dwell together in unity." I thought it would not be out of place to give a brief expression of my appreciation of the sincerity, firmness and untiring godly zeal so commendable in the exemplary walk of the two sisters. They will long live in the hearts of the Old School Baptists, particularly among their relatives, brethren and friends of the east. The sad news of her death filled my heart with emotions of joy and sorrow, but now their rest is glorious in the eternal city of light. I was glad that sister Lizzie was favored to return to her old home church, to abide with her niece and loving friends the few remaining days on earth. They all have my deepest sympathy in their affliction.

I will close with the first and last verses of hymn 1247 (Beebe's collection):

"When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond our cage,
And long to fly away.

If such the sweetness of the streams,
What must the fountain be?
Where saints and angels draw their bliss
Immediately from thee."

Affectionately,

ASA HOWARD.

MONROE, Ga., April 8, 1912.

DEAR BROTHER KER:—As my subscription is due I feel to write a few lines for the SIGNS, that my kindred in Christ may know that I am still living and enjoying the precious doctrine of God our Savior, who came into the world to save sinners, of whom I feel to be chief, without the aid even of the great religious movement that now seems to be spreading the light. But the light that seemed to put Saul's eyes out for three days, so he could not see his way to go on to Damascus, hence had to be led, also took his appetite, changed his meeting place and caused him to declare that God had delivered him from the power of darkness and translated him into the kingdom of his dear Son. It also made him cry, "O wretched man that I am!" I feel to contend that the light which this religious movement is spreading is not that Light which came down from heaven, and it does not have this effect upon men. It may be darkness that men take for light; there can be such a mistake made, according to the Scriptures. When this beautiful April sunshine can be bottled up and saved for some cold, dark, rainy night, and spread out upon this world, I may join in the work. But the Light that shines in the heart makes us see so much imperfection that it makes us cry daily, asking for help to walk in the good and right way. I wish I could meet with you all again at your associations this spring and enjoy that hospitality and christian love and fellowship that I feel is in store for me could I be there. I feel that I have an interest in all that you all have or ever will have. There is a love that binds us very closely together, our hopes and cares are one. I hope some time in the future to meet with you again. May the Lord lead, guide and direct us in the good old way.

Your brother in hope,

J. M. ADAMS.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1912.

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

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*All letters for this paper should be ad-
dressed, and money orders made payable, to***J. E. BEEBE & CO.,**
*Middletown, Orange Co., N. Y.***ROMANS VII. 23.**

"BUT I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

This is the summing up by the apostle Paul of all that he had before said concerning the inward warfare which was continually going on within him, and in his life as a believer in and follower of Christ. Since this warfare was continually going on in him, it could never have been long absent from his thoughts. A thorn rankling in the flesh must ever make itself felt in the consciousness of a man. One may not always be talking about it, but he will always be conscious of it, and be distressed by it. Paul, and with him every subject of the grace of God, must be reminded of this conflict under all the circumstances of their lives, therefore believers will be often complaining, as did Paul, that they are distressed, and hindered from doing the good that they would. Some reflections are in our mind concerning what the Scriptures say about this warfare. Some questions have also been presented to us by some brethren of late, of which it is our mind to speak.

First. It is sure that only the living in Zion ever know anything about this inward strife. Paul himself did not here

speak of his former life as a Pharisee and an enemy of Christ, but of his present life as a believer. There had never been any warfare of two opposing forces while he was yet dead in sins, but now there had come into his person another life. Formerly there had dwelt in him but one man, viz., the man of sin, now another man, the man of God, the Spirit of Christ, had been given him to dwell within him, and between these two there was of necessity a warfare. The same is true of every man who has ever been called by grace. If any of us are servants of God, as was Paul, it is sure that we shall also feel and know the warfare which was his. There never has been a child of God of any length of experience who, when he reads what Paul has said about himself as regards this warfare, does not feel at once to say, Here is a man who knows what I feel. Many questions have arisen about just what Paul intended by some of his expressions regarding this warfare, but there never has been one single-hearted distressed child of God who could not say as he read this seventh chapter of Romans, Paul must have felt just as I feel, and who has not been convinced that he and Paul knew the same troubles within. Before much knowledge comes to a young believer, he, finding that he is still fallible and erring, will become almost convinced that he has been mistaken in the whole matter of his hope, but when he begins to find what the Scriptures say about the warfare in the believer, he will find that he is realizing just what Paul and others realized, and so his hope will still spring up, and once more will be overcome through faith. He will then learn that the warfare, instead of being an evidence that he is not a child of God, is full evidence that he is. Natural men do not complain that they cannot do the good that they

would, but this is the common complaint of all who believe.

In the second place, this warfare is not between the mind and the body, as some have seemed to think, but the mind and the body, making up the man, are together the field of the combat. This will, we think, appear when we recall what Paul has said about the man, and the two opposing natures in him. In the very connection of the text Paul often introduces himself under the pronoun "I," and then speaks of two opposing things within himself. On the one hand is "sin," or the law of evil, "another law," "warring against the law of his mind," "the body of death," and similar expressions. On the other hand, we find the expressions, "the inward man," and "the law of my mind." In other places we read of "the new man" and "the old man," "the law in the members," and "the law in the mind," "the flesh and the Spirit," and similar expressions. All these expressions set forth two opposing forces in the man, each striving for the mastery over the man. In this man, composed of soul, body and spirit, according to the testimony of the apostle, these two forces strive each to lead the man in its own way. This man is exhorted by the apostle to put off the old man and to put on the new man. This simply signifies that the man is exhorted to follow the will of the Spirit, and to turn away from following the will of the flesh. It is man, the believer, who is addressed in these exhortations. The old man is not told to put on the new man, neither is the new man told to put off the old man, but believers, such as Paul, James or any brother or sister who may be addressed, is told to put off the one and to put on the other. Put off the flesh and put on the spirit, put off the law in the members and

put on the law of the mind. Whatever expressions Paul may use to describe these opposing forces, he always means the same two things, viz., the evil on the one hand, and the good on the other, which both dwell in the subjects of grace.

In the third place, as said before, the warfare is not between the renewed mind and the old body. The apostle does not mean, when in the last verse of this chapter he says, With the mind I serve the law of God and with the flesh the law of sin, any such thing as this. By the term "flesh" he does not mean this visible body, which one day will be laid away in the grave, and by the term "mind" he does not mean that power which we all, whether saint or sinner, have, by which we think, feel, will or perform any other mental act. The body has no power to act in any way, either for good or evil, if left without the guidance of the mind. If the hand moves, it is in obedience to a power in the mind which wills that it shall so move. If in any man the feet go to the house of evil, or to the house of God, if the hands commit murder, or minister to the needy, if the tongue speaks blasphemy, or if it ministers to suffering hearts the words of God, on both sides these members of the body are acted upon by a controlling will which is located in the mind. If the mind be wholly evil in its nature, then the members of the body will work only evil in obedience to the depraved will of the mind, but if the mind be made pure, and knows nothing but love and good will toward men, and love and reverence toward God, then the members of the body will be controlled in that direction. If the mind be single, then the course of the members of the body will be single, but if the course of the body be double, it is because the mind is also double. When Paul therefore

says, "With the mind I myself serve the law of God; but with the flesh the law of sin," he intends by the mind to set forth the truth that there is now a power, a new man, a law in the mind, within him, that seeks that which is holy, and leads to the service of God and the good of men, while by the "flesh" he intends to set forth that which elsewhere he calls "the old man," or the "law in my members," which is opposed to righteousness and God.

In the fourth place, the mind is torn asunder and divided in its allegiance, just as is the body. These two opposing forces are striving against each other to control the mind, the heart and the affections, as well as to control the deeds of the body. Where is there a subject of this warfare who will not confess that not only is his body often sluggish in the service of God, or in obeying his commandments, but that also his affections grow cold, his heart fails to be moved at the word of the Lord, and anger, impatience, jealousy, malice, unbelief, with all the host of evils, often rise up within him? All these are qualities of the mind, and the warfare of the Spirit is against these passions of the mind, as well as against the weaknesses and sluggishness of the flesh. Sometimes the mind may be willing when the body is wearied, but how often do we have to confess that many times when the body is not at all wearied we yet find ourselves unwilling to do the things which we are commanded of God to do. Who does not suffer under a wretched wandering mind, as well as a sluggish body? There is a struggle within us to turn the mind away from the service of God. We often find ourselves taken up, not with thoughts of Him, and love to his name, but with desires after pride and vainglory. Are not all these things acts of the mind,

rather than of the body? Is not the love of the world an inhabitant of the mind? By these things it seems to us clear that the warfare within comes closer home than between the mind and the outward body. It is in the mind and heart; it is a strife between two principles in the mind and heart themselves, and the consequence is that we all must complain of a divided heart and mind and will, as well as of inability to do the things that are holy. He who works in us to do his will must also work in us to know his will, and to have a will to do God's will at all. But how often are we aware that even our desire, our will after God, is divided. The warfare, then, is not between this body and our mind, but it is in the mind itself, as well as in the body, so that neither mentally nor physically can we do the thing that we would.

Fifth. It is this warfare that causes distress in the believer. It is because he cannot think of God as he desires, nor love him as he desires, nor fear him as he desires, nor even lift up his desires to God after holiness as he desires, that he is so much distressed. How often when bowed in prayer before God he is well-nigh frightened away from the throne of grace by the incoming of all manner of blasphemous thoughts, which arise out of his evil mind and heart, although he hates them. How often are his best moments disturbed by the coming up of the desires of the flesh and of the mind toward evil. Without the mind the body could feel no such desires. The body in itself is but a lump of clay, without life or power to originate anything good or evil, but with the mind dwelling in it it is moved to and fro, either toward good or evil. If, then, after one has come to be a believer he still finds his hands doing that which he abhors, it is because

back of the hands there are abhorrent qualities in the mind and heart which still dwell there, and because the spirit of evil, which still dwells in the mind, fights against the Spirit of God, which has come to dwell there also, and fights, first of all, for the control of the mind, the christian is compelled to mourn because he cannot do, even in his mind, the good that he would. If the mind be changed in the new birth, in the sense that it is no longer possessed of carnality, or of any evil nature, it has long appeared to us that there never could again be any evil thoughts, any envy, hatred, malice and desires for folly, or any grovelings after earthly things in the mind. There is a wonderful change wrought indeed in the new birth, but it is a change that affects the body as well as the mind and heart. If the mind and heart be thus turned toward God and to his service, even so is the body turned, and if the body does not serve God, it is because the mind and heart do not serve him. It is lawful and righteous judgment to say that a man is known by the company he keeps. It is also righteous judgment when we see one who has professed love to God, and has confessed his name in his appointed way, after a little time forsaking the house of the Lord and frequenting places of evil or folly, to say that his body is absent from the house of God, because his heart has grown cold toward that sacred place, and his mind is occupied with the things of the world, and if the Lord ever brings that man to repentance, he will, first of all, be sorrowful over the wretched wandering of his heart and mind which has led his body to go after the world and its vanities. Believers do err from the way, as they all

confess. Peter through fear denied his Lord. His lips denied him, but first his heart was fearful, and then his mind decided to seek safety rather than boldly to confess his Savior.

Sixth. So long as we live below will this warfare continue; there will be no cessation until the end of life. Paul could have written this seventh chapter of Romans the last day of his life as well as at the beginning of his travel in the christian pathway; all the way along there was deep heart work with him; he said that he could not do the things that he would. By this he evidently did not mean that he could not preach the gospel, but he meant that in preaching he could not realize a single mind as he desired. He could give a cup of cold water to a disciple, but in doing so he could not feel that he was doing it without some selfishness arising within him. It was that which was within him that spoiled the ointment of the apothecary. Paul could minister of his substance to the needy, but he felt that he could not do it as he desired to; that is, with an absence of all thought of self. Ministers to-day can preach, sometimes with great freedom of mind and utterance, and have evidence that some are blessed under their ministry, but to them the service is spoiled by the knowledge that within themselves has arisen a spirit to seek applause of men. These are the things which make up the chief stress of the warfare. But still there is one supreme consolation, viz., that there is a desire that it should not be so, and a looking forward to the hour of full discharge from this warfare, and to waking with His likeness; then, like David, shall we be satisfied. C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

MATTHEW XXV. 30.

(Continued from page 572.)

"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." How striking the contrast! The servant whom Christ approves is watchful, faithful and diligent in the most darksome and trying times, but the other, like an eye-servant, assures himself that his lord delayeth his coming, chooseth for himself a course of self-gratification and ease, at the expense of the household over which he has been called to watch. In the trying hour, when the conflict becomes intense and violent between the church and the world, or anti-christ, in regard to the promise of his coming, in the execution of long predicted and impending judgments, the slothful servant, recreant to his trust, disloyal to his master and treacherous to his fellow-servants, falls to beating them and unites with their enemies, eats and drinks with the drunken. But the scene will soon change, the coming of the day of the Lord will not be delayed; he that is to come will come, and he will not tarry, and at his coming judgment shall prevail. The faithful servants of our Lord will be approved, but the wicked and slothful will not only be exposed and condemned and speechless, unable to utter a word in justification of his course, but will be compelled to share with the enemies of God and truth in the temporal judgments which shall consume the adversaries. His sentence is already written: "Take therefore the talent from him, and give it unto him which hath ten talents." Depose him from the ministry,

and let the privileges and gifts pertaining to his position be given to those who will improve them. "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." The execution of this order seems to be given to the church, who in the faithful execution of the discipline of the house of God shall disown, depose and withdraw support, countenance and fellowship from the wicked and slothful servant, and in doing this they shall cast him into outer darkness; there shall be weeping and gnashing of teeth. Outer darkness is the opposite of inner light. The light, joy and peace of the people of God are realized in the church of God. "For the glory of God did lighten it, and the Lamb is the light thereof."—Rev. xxi. 23. Expelled from the privileges of the church of Christ, and from the fellowship of the saints, the excluded, if a servant or child of God, is cast into outer darkness and utter wretchedness, "cut asunder," or, as the margin reads, "cut off;" his portion no more with the saints in sweet communion and fellowship, but he takes a miserable portion with hypocrites, with those whom he has been eating and drinking, and a sad portion it must be to one who has ever known the inner joy and blessed light of the house of God. No wonder it is said there shall be weeping and gnashing of teeth; for while the poor banished servant from his Master's house must weep bitterly when he remembers Zion, the hypocrites into whose society he is cast have no consoling words of comfort, but railing, reproaches and blasphemies. Like salt that has lost its savor, he finds himself good for nothing, but is cast out of the church to be trodden under foot of men.

We are aware that many have understood that this unprofitable servant is de-

signed to represent one who has never been a true servant of God or of the church of Christ, but the whole connection shows that he was. The man in the parable called his own servants and delivered unto them his goods, and to every one according to his several ability. What part of the gifts of the church, goods of the spiritual household of God, or talents for feeding the church of God, has our Lord ever bestowed upon graceless hypocrites? Or what punishment would it be to cast out of the society and fellowship of an orderly church into the society and communion of hypocrites one of their own stamp, who in reality never knew the Lord and never saw the inner light and glory of the church of God? The character here presented is a servant, equally bought with a price and equally bound in duty to obey his master, with those who received the ten and the two talents. If the disciples were not themselves liable to temptations and slothfulness, and to the consequences of rebellion and disorder, why were these parables spoken privately to them? In Rev. xviii. 4, John says, "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, that ye receive not of her plagues." This voice was heard speaking to those who were unquestionably God's people, yet they are admonished that if they partake of the sins of Babylon they shall also receive of her plagues. Of course the plagues spoken of are her temporal judgments, and so also in the case of the destruction of Jerusalem, to which all these parables primarily referred. Those who were admonished that when they should see the signs of Christ's coming to destroy Jerusalem they were to flee to the mountains, or participate in the temporal calamities

which were to be poured out upon her. And so it is at this very day in which we are now living; the cup of antichrist is nearly filled to its brim; she has slaughtered her hundreds of thousands, and her clergy is still as bloodthirsty as before, and still crying for carnage, and some of God's servants who hold a commission to preach peace on earth and good will toward men are even now evidently eating and drinking with the drunken, and in their mad intoxication are smiting their fellow-servants, who cannot join them in their murderous howlings in consigning their fellow-men to the sword. The admonitions of these parables in thunder tones are addressed to them, admonishing them that the time of her judgment is very near at hand, but from their associations with the drunken, infatuated fanatics of the day they are still assuring themselves that the Lord delays his coming, and are crying peace and safety now, while sudden destruction is near at hand.

"On wings of vengeance flies our God,
To pay the long arrears of blood."

The talent of the infatuated and slothful servant, though it be but one, is buried in the earth, or in earthly speculations, delusions and infatuations of the present times, and many have turned away their ears from the truth and are turned unto fables. But as surely as we have correctly understood the fearful import of these solemn warnings, the day is not distant when they shall call for rocks and mountains to hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb. The measure which they are now meting to others shall soon be meted to them again in full measure, heaped up and running over. Let those of God's children who can, put far from their thoughts and apprehensions the evil day, and fortify themselves with their delusions; nevertheless

"That awful day will surely come,
The appointed hour makes haste,
When they shall stand before their Judge,
And pass the solemn test."

We do believe, however much God's redeemed people may have to suffer with the ungodly world for their complicity with antichrist, they shall finally all be saved, yet so as by fire, for however far they may go in wickedness, and deeply suffer in consequence thereof, their spiritual life is hid with Christ in God; yet while here in the flesh, it is equally certain that they that sow to the flesh shall of the flesh reap corruption. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God."—Romans viii. 13, 14.

Our friend Armstrong will understand us to consider the unprofitable servant in the parable to mean an unprofitable servant of Christ, and his punishments to be a suspension of the comforts and privileges of the church, and a participation with hypocrites in the temporal judgments to which they are doomed; and further, that this solemn warning was given privately to the disciples of Christ in special reference to the judgments at that time impending over Jerusalem, and that a record of the same is preserved as an admonition to the servants of Christ in all subsequent time until the end of the world; and what Christ has said to those servants privately on the mount he says also to all his own servants throughout all time: "Watch!" "Watch and be sober." "Take heed that no man deceive you." "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them." "Therefore let us not sleep, as do others; but

let us watch and be sober." "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

A day is now most evidently upon us in which the faithful and unfaithful servants of the kingdom of Christ whom he has commissioned to minister to those of his household, and to give them their meat in due season, are being called to a strict reckoning, and the line is now being drawn between those who shun not to declare the whole counsel of God, even at the peril of their lives, and those who prefer to eat and drink with the drunken, and to smite the menservants and the maidservants who remain at their posts; and it will be made fully to appear that those who seek to save their lives by withholding the truth and conniving at error, shall lose their standing as ministers of Christ and be driven into outer darkness, where shall be weeping and gnashing of teeth; and they who will lay down their life for Jesus' sake shall find it. Servants of the kingdom, beware; spread your banner fearlessly, in the name of your God. Bury not your talent in the earth. Stand boldly forth and contend earnestly for the faith which was once delivered unto the saints, and count not your lives dear unto yourselves, that ye may finish your course with joy and the ministry which ye have received to testify the gospel of the grace of God.

MIDDLETOWN, N. Y., September 1, 1865.

NOTICE.

PROVIDENCE permitting, we expect preaching by Elder H. C. Ker in the Old School Baptist meetinghouse in Woburn, Mass., the second Sunday in October (13th), at the usual hours. All friends are cordially invited to meet with us.

L. B. FORD.

MELROSE HIGHLANDS, Mass.

CIRCULAR LETTERS.

(Written by Elder Frederick W. Keene.)

The Maine Old School Baptist Conference, assembled with the church at North Berwick, Maine, to the churches of Christ composing the associations with which we correspond.

DEAR BRETHREN IN THE LORD:—We wish you all new covenant blessings from 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. The revelation of the good pleasure of Jehovah in the gospel of Christ is surpassingly glorious. Are there not moments when wrapt in contemplation of the manifold glories embraced in the eternal purpose which he purposed in Christ Jesus our Lord that our souls are swallowed up in adoring amazement? So beyond what eye hath seen, or ear hath heard, or that which hath entered into the heart of man, is the exhibition of the attributes of God, of the predestined glories, blessedness and exaltation of the church of God, that we may well pray unto the Lord to strengthen us with might by his Spirit in the inner man, that we may continue to contemplate the heights and depths of the mysteries of his grace in his kindness to the church by Christ Jesus. The gospel of the grace of God reveals the good pleasure of the Lord from eternity to eternity. It is as a golden chain, so divinely linked, so immutably strong, not one of the links can ever be broken. Look at this glorious gospel chain that proceeds from the throne of God, reaches through all time, reaches down to earth, encircles the elect of God and ascends up

into glory again. "We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?" The things declared in the everlasting gospel are all important and precious, and are felt to be so by those who are taught of God; they are infinitely beyond the speculations that the human race sport themselves in. The wisdom of the world with all its ingenuity has only been able to invent cunningly devised fables, and those who place their hopes in these devices of men will find they have made lies their refuge. Happy is the man that is a believer in Christ Jesus, the Lamb of God; he shall not be ashamed nor confounded world without end. So suited are the provisions of Christ's gospel to poor, perishing sinners, and when the mercies of the new covenant are ministered by the Holy Ghost unto us we have indeed everlasting consolation and a good hope through grace; and as we pursue our way to the city which hath foundations, whose builder and maker is God, the gospel is made unto us our meat and our drink, and the one thing that strengthens and sweetens our life in the house of our pilgrimage. The trials of the righteous are many, but amidst them all they are given to prove the preciousness of Christ. Dear brethren, though we are often feeling poor and sinful, and sometimes we are perhaps much tossed about and dejected, we may

be heavy laden and self-condemned, we may be called to walk in darkness, yet we yearn for light; we yearn for intimacy with our holy God, who pardoneth iniquity and passeth by the transgressions of the remnant of his heritage, and though through manifold temptations for a season, if need be, we are in heaviness, languishing and ready to perish, yet we would not exchange places with the self-righteous.

“Boast not, ye sons of earth,
Nor look with curious eyes;
Above your highest mirth
Our saddest hours we prize;
For though our cup seems filled with gall,
There's something secret sweetens all.”

The saints of God have no heart with the mere formalist, and gilded hypocrites walking in their vain, deceptive show are not companionable, but their hearts reach forth to those who fear the Lord and walk in his statutes. Our hearts reach out to know more of Christ, to taste more of God's mercy which is shed abundantly upon his loved ones through Jesus Christ our Lord. In our Savior we find that balm to soothe and heal and to bring health and cure and joy to our tried, mourning souls. “Unto you that fear my name [saith the Lord] shall the Sun of righteousness arise with healing in his wings.” The Lord God is our Sun and our Shield; in the face of Jesus Christ his glories beam forth. Then if Christ arise and look upon us darkness flies away, the night is past, the glory of the Lord is risen upon us. Yes, it is in our Emmanuel's face that the beauty of Jehovah irradiates, pouring forth life and comfort and healing upon those who fear the name of the Lord. We hope our companionship is with Jesus, in his sufferings and dying, and with him also we are risen, by faith of the operation of God, and walk in newness of life. If

for a time our Beloved is veiled from our sight, then disconsolate we wander, for our fair and sweet Lord Jesus is the desire of all regenerate nations, (Haggai ii. 7,) and we shall not be wandering solitarily and alone very long before our bereaved hearts will be crying out, “Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?” His felt presence is our protection and blessedness, dispersing our gloom, and makes all within us rejoice. On him we often feel to lean, while his melodious voice in our souls drives away our fear and fills us with good cheer. It is Christ's Spirit and doctrine in his people that make them meet companions, and constitutes the bond that unites them, and in all the sweet and comforting companionship that the redeemed of the Lord are blessed with in one another Jehovah Jesus is ever present. He is the center to which we are all attracted, in whom we are all drawn into oneness; our beloved Emmanuel is the chief among ten thousand, and the united voice of all the ransomed company, the ten thousand, proclaim him to be altogether lovely. The apostles Peter and John, when released from prison, “went to their own company, and reported all that the chief priests and elders had said unto them.”—Acts iv. 23, and in 1 Cor. v. 11, it is written, “I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.” Thus the members of the church of Christ under the new testament are companions; their companionship is in the precious doctrine of the gospel. When dead in

sins, the heirs of salvation had their companions in the broad way, in the paths of iniquity, but when it pleased God, dear brethren, to call us by his grace, to reveal his Son Jesus Christ in us, we found such associates no longer congenial. We shunned vile company, now so distasteful, so painful to endure. As poor, vile sinners, yet separated from the world, we found ourselves isolated, and not until Jehovah's pardoning love was felt in our souls could we feel fit for the companionship of any one under the sun. Not worthy to rank with Christ's flock, we felt ourselves veiled aside from the companions of the Chief among ten thousand; but when the Holy Spirit favored us to know that our sins were pardoned in the blood of the Lamb, O then it was not presumptuous for our hearts to say, "I am a companion of all them that fear thee, and of them that keep thy precepts." The fear of the Lord in our hearts is the sacred bond that unites the children of God, and according to which they live and walk and suffer together. Ruth said to Naomi (for she clave unto her): "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."—Ruth i. 16, 17. They were truly companions. What a bitter ingredient was that in David's cup of grief when he spake of Ahithophel, saying, "It was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him; but it was thou, a man mine equal, my guide,

and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company."—Psalms lv. 12-14. Precious are those seasons when the saints assemble in sweet accord, in the fellowship of the gospel, and rehearse the righteous acts of the Lord one to another. (Judges v. 11.) They are companions in their joys and sorrows, in prosperity and adversity, "companions in tribulation," (Rev. i. 9,) companions of the persecuted, suffering family of God. (Heb. x. 23.) Moses chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. When such companionship is realized among the redeemed of the Lord their communion one with another will be to edification. In the companionship of sinners called by grace O may we be favored to walk and dwell while sojourning in the world. If an assembly called a church are not companions in the soul-comforting gospel of Christ, then they fail to present the beauty that inseparably belongs to the church of Christ. As fellows, companions in the kingdom of God, the members of the body of Christ will be fellow-helpers, bearing each other's burdens, thus fulfilling the law of Christ. "Our fears, our hopes, our aims are one, our comforts and our cares." We read of Daniel and his companions, (Daniel ii. 17,) and surely there is some truth in the proverb, "A man is known by the company he keeps." O may we ever be counted, dear Savior, "thy companions." (Song of Solomon viii. 13.) May thy glorious voice be heard among us, and may we continue with thee in thy doctrine to the end of our pilgrimage, and then, when done with earth, and time is o'er, when raised in immortality in resurrection glory, may we with all the ransomed company be forever with the Lord. Amen.

Your messengers have come to us and we have gladly received them. May the Lord our God continue his mercy toward us all, and our fellowship abide in the gospel of the Son of God.

FREDERICK W. KEENE, Mod.

JOSEPH HALL, Clerk.

MARRIAGES.

By Elder H. C. Ker, at his residence in Middletown, N. Y., August 8th, 1912, Charles J. Styger and Miss Mary E. Kimble, both of Unionville, N. Y.

By the same, at the same place, August 15th, 1912, John J. Hess, of Shohola, Pa., and Miss Kate Fickcissen, of Brooklyn, N. Y.

By Elder H. H. Lefferts, at his home, Leesburg, Va., Sept. 18th, 1912, Troylous F. Johnson and Miss Carrie Virginia Lee, both of Loudoun County, Va.

OBITUARY NOTICES.

Mrs. Maria Robinson, wife of Oliver Robinson, died at her home in Burdett, N. Y., August 19th, 1912, after an illness extending over a period of eight years. Her maiden name was Maria Holt. She was married to Oliver Robinson Sept. 26th, 1856. At the time of her departure from this life she was in the 76th year of her age. She had been failing quite fast for the past month. A week before her departure she fell into a comatose state and slept herself peacefully away. So writes to me sister Lovina Robinson, who sends me the request of our bereaved brother that I prepare a notice of her death for publication in the SIGNS OF THE TIMES. Sister Lovina further writes: "I have heard her say repeatedly during her affliction that death would be to her a sweet relief. Brother Oliver feels deeply his loss. They have walked side by side fully two score years and ten, each a staff to the other always. The funeral was largely attended at her home. Elder Borgardus officiated and spoke very comfortingly to the bereaved family from Rev. xiv. 13."

It was my lot and privilege to baptize these two, brother Robinson and his wife, in the fellowship of the Old School Baptist Church at Burdett, N. Y., on Sunday, Oct. 31st, 1875. There was at that time a precious season of reviving of the Lord's work in some churches of the old Chemung Association, and this was the beginning of a considerable ingathering in this church at Burdett. The work of grace was especially manifest in this dear brother and sister. They were from the time of their baptism most devoted and faithful as members of the church, and have continued so to the present, as also have others

who were brought into the church at that time, who are still living. The things of the kingdom of God were evidently first in their mind and hearts, and in their seeking. This was especially noticeable in the dear sister who has now gone home. She was of a timid and backward disposition, but was bold and steadfast and clear in spiritual things. I remember well that she, though fearful of entering water, went without hesitation into the baptismal water. I have visited that church several times since her sickness, and have found her uncomplaining, though helpless, and always desiring to hear the preaching of the gospel and to hear conversation on spiritual things. Many a pleasant meeting we have had at their home, both before and since her sickness. It is comforting to think of her at rest, perfectly happy in the dear Savior's presence, but the loss is great to our dear brother. May the Lord comfort him and all who mourn. She leaves three children: Carrie, of Trumansburg, N. Y., Parker, of Townsville, N. Y., and Lina, at home; also nine grandchildren and two great-grandchildren. The dear church loses a most valued and dear sister. May the Lord's comforting presence be with them and their pastor.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

OUR dear mother, **Emeline Findley**, widow of Levi Findley and daughter of Elijah and Lucinda Waldo Kittle, departed this life August 19th, 1912, at the home of her daughter, Mrs. Isaac J. Scott, Park View, Elkins, W. Va. She was born Dec. 13th, 1831, on the Kittle homestead, about two and one-half miles from where the town of Elkins is now situated. She was married Jan. 25th, 1848, to Levi Findley, and moved to his home in Taylor County, where they lived for a few years; they then removed to Randolph County and bought their home at Leiter, where they lived the remainder of their days. Twelve children were born to them, three boys and nine girls; three of the girls, Lucinda, Paulina and Tirza, died between the ages of one and three years, Alice D. died at the age of twenty-five years, and Harriet A. Taylor died at the age of forty-six years, leaving to mourn their loss four daughters: Mrs. W. J. Rowan, Mable, Mrs. Isaac J. Scott, Elkins, Mrs. A. J. Workman, Harding, and Mrs. G. M. Koon, Queens, W. Va.; three sons, A. L., L. J. and J. K. Findley, near Leiter; also thirty-five grandchildren, twenty-two great-grandchildren, one sister, Mrs. R. Triplett, of Kerens, and one brother, David Kittle, in the far west, and a great many nieces and nephews and other relatives and friends, with the church, where she had been an active member for so long. Her age at the time of her death was 80 years, 9 months and 6 days. At the age of seventeen years she professed a hope in Christ and united with the Old School Baptist Church called Hepzibah, in Taylor County,

and was baptized by the late Elder J. S. Corder, of Philippi. When she came back to Randolph County she removed her membership to the Tygarts Valley Old School Baptist Church. For more than sixty-three years she lived a faithful and consistent christian life, and was highly esteemed in the church and throughout the association, where she was well known. The church feels that its loss is irreparable, as she was the oldest member and was steadfast and unmovable in faith and doctrine, and was esteemed as a mother in Israel and looked to for counsel and instruction. She lived a distance of twelve miles from the church, but always attended regularly until her declining years, then she was still enabled to meet with the church a few times each year. She told us often the greatest pleasure she had was in meeting with the church she loved and joining with them in humble worship to God. She attended the June meeting and had planned to go to the association. The morning after she was taken sick she spoke about it, and said she might not be able to go, but if not, perhaps by that time she would be at a better place than the association. For many years it had been her desire that when death should come she might not have to suffer long, and so it was, she was taken sick on Friday and died on Monday, and did not seem to suffer severely during that time, and was patient, and said she was ready and willing to go when the Lord should call her. Saturday afternoon she talked about her early experience to a friend who called to see her, and told how long she had hoped in God's mercy, and of her experience during those years, then repeated Paul's words in 2 Timothy, which read: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Late in the evening she grew worse and sank into a deep slumber, from which they could not awaken her until early morning, when her doctor came and administered a heart stimulant. She then revived and knew us all, and talked with the many friends who called to see her and was glad to see each one, and spoke of her approaching death several times during the day. Early Monday morning she seemed worse, but was able to talk. When her sister spoke to her about the association she said by that time she hoped to be where "congregations ne'er break up, and sabbaths never end." Between eleven and twelve o'clock she seemed to go to sleep and did not waken, but breathed her last at 3:30 p. m. As we watched by her bedside in the presence of death, and saw her breathe her life away so peacefully, and remembered her many words and her perfect faith and hope in God, we realized that her death was our loss, but her eternal gain. She was a good mother, a kind

friend and a good and peaceable neighbor, and was highly esteemed in the community in which she resided. She had been a subscriber to the SIGNS OF THE TIMES for many years, and was a firm believer in the doctrine which it advocates, and looked forward eagerly to the coming of each number. She was a great Bible reader; for several years she had read it through each winter. On Saturday after she was taken sick she told me how each time she read it through it was more comforting to her, and how it had been a special comfort and consolation last winter, and the doctrine of salvation by grace, which she had believed in all those years, was made plainer to her, and God's almighty and ruling power confirmed from the first of Genesis to the last of Revelation. We feel thankful to God for enabling her to speak to us of those things as she stood, as it were, on the shore of the river of death, yet dreaded not its dark, deep waters, but was enabled by faith to look across to the other side and speak of the bliss that awaited her there. She made her home with her youngest son, J. K. Findley, but during the summer months she visited among her other children, and now go where we may, to the home of brothers or sisters, there will be a vacant place, for mother will never again be there to greet us. We desire to be reconciled to God's will, and feel comforted when we think how she is enjoying the rest she longed for, but the ties of nature are very strong, and our hearts grow heavy and unutterably sad when we remember that in all the years to come we shall neither see her face nor hear again the sound of her voice. May God in his own time and way remove the sadness from our hearts and enable us when we think of her to be glad that she is done with sin and sorrow and has gotten the victory over death through her Lord and Savior Jesus Christ, and may he help her children and all who mourn for her to remember her upright walk and godly example and enable them to follow in the footsteps of the flock as she did and at last find peace and rest.

She had requested her pastor, Elder J. N. Bartlett, of Philippi, to preach her funeral sermon, which he did at the home of her daughter, to a large gathering of friends and relatives, using as a text the words found in Rev. xiv. 13. Her remains were brought to the family burying-ground, near Leiter, and laid beside her husband, there to await the resurrection.

Her daughter,

MRS. E. E. WORKMAN.

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THE POOR OF THE FLOCK.**

J. R. Unger, Texas, \$1.00; D. S. Elliott, N. Y., \$2.00.

MEETINGS.

The Lexington Old School Baptist Association is appointed to be held with the Lexington Church, Lexington, Greene Co., N. Y., the first Wednesday and Thursday in October, (2nd and 3rd) 1912.

FLETCHER MACKEY, Church Clerk.

A two days meeting will be held, the Lord willing, with the First Church of Roxbury, Vega, N. Y., on Wednesday and Thursday, October 9th and 10th, 1912. A cordial invitation is extended to all lovers of the truth to meet with us. Trains will be met at Roxbury on Tuesday p. m. before the meeting.

J. B. SLAUSON.

The Juniata Association will be held, the Lord willing, with the Fairview Church, at Needmore, Fulton Co., Pa., beginning on Friday before the second Sunday in October, 1912, and continuing three days. Those coming by rail must come on Thursday before the meeting, via Western Maryland or Baltimore & Ohio Railroads to Hancock, Md., and are requested to notify beforehand Dennis Mellott, Plum Run, Pa., or J. C. Mellott, Needmore, Pa., so that teams will be sure to be on hand to meet all who desire to come, as the place of meeting is a long drive from the railroad. All who love the truth as it is in Jesus, both friends and brethren, are affectionately invited to meet with us.

H. H. LEFFERTS, Pastor.

The church of Gilboa has appointed the second Saturday and Sunday in October (12th and 13th) to meet to worship God, and extend an invitation to all who desire to worship Him in the spirit to meet with us, especially ministering brethren.

D. S. ELLIOTT, Church Clerk.

The Virginia Corresponding Meeting will meet, the Lord willing, with the New Valley Church, eight miles from Leesburg, Loudoun Co., Va., on Wednesday before the third Sunday in October, 1912, and continue three days. Trains will be met at Leesburg on Tuesday before the meeting, and all visitors taken care of and conveyed to the place of meeting. Trains for Leesburg do not leave the union station, Washington, D. C., as formerly, the present terminal being at Thirty-sixth and M Sts., Georgetown D. C. The process of replacing steam with electricity is now going on, which makes the schedule very uncertain, but those coming to the meeting via Washington from the north, east or south will take green electric car marked Georgetown, outside union station, and go to the end of the line, where they will transfer to the cars of the Washington & Old Dominion Ry., which will bring them to Leesburg. Trains now leave Georgetown at 4:15, 5:15 and 6:40 p. m., but this is subject to change at any

time. Those coming from the south, via Southern Railway, would do well to change cars at Alexandria for Leesburg, and not go into Washington. Those coming from the west, via B. & O., will be met at Washington Junction, Md., five miles from place of meeting, if they will notify the writer at Leesburg, Va., beforehand. Ministering and other brethren of our faith and order and all lovers of the truth are cordially invited to be with us.

H. H. LEFFERTS, Pastor.

The Welsh Tract Church has appointed a yearly meeting to begin on Saturday, October 19th, at 10 o'clock a. m., and continue two days. Those coming from Philadelphia, Wilmington and Baltimore will come on Saturday via B. & O. R. R. to Newark, Del. Train leaves Philadelphia at 8:15 a. m., and Baltimore, Mt. Royal station, at 8 a. m. Ministers and other brethren and friends of our faith and order are cordially invited to meet with us.

P. M. SHERWOOD, Clerk.

The Andes Church will hold a two days meeting, the Lord willing, at Union Grove, N. Y., on Wednesday and Thursday, October 23rd and 24th, 1912. Trains will be met Tuesday p. m. and Wednesday a. m. at Union Grove. Those coming over the Ulster & Delaware Railroad from Kingston or Ononta, or any points on the U. & D. R. R., will change at Arkville for Union Grove. A cordial invitation is extended to all.

J. B. SLAUSON.

The Salisbury Old School Baptist Association is to be held with the church in the town of Snowhill, Worcester Co., Md., Wednesday, Thursday and Friday after the third Sunday in October, 1912. We wish to extend a cordial invitation to all lovers of the truth to meet with us. We hope no one will hesitate in coming for fear of being in the way, or that we will be crowded. We are making preparations for a full gathering of Baptists and friends, and if we fail in this we will be disappointed. There are two trains daily from the north, one arriving at 1:30 p. m. and the other at 9:30 p. m. Both trains will be met on Tuesday before the association and the friends taken care of. Those coming from Baltimore can come by the B. C. & O. Get tickets to Berlin, change for Snowhill. Friends will come to Snowhill on Tuesday. The brethren will meet the trains each day and take the friends to their homes. Any coming later than Wednesday will walk to the meetinghouse, only a short distance. We especially invite ministering brethren to meet with us.

T. M. POULSON, Pastor.

The Olive and Harley Church will hold a two days meeting, the Lord willing, the first Saturday and Sunday in November (2nd and 3rd), 1912, at Olive, N. Y. Trains will be met at Shokau on Fri-

day p. m. before the meeting. All who love the truth are cordially invited to meet with us. Elder B. F. Coulter is expected to be at this meeting.

J. B. SLAUSON.

The Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the third Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.

JOSHUA T. ROWE, Pastor.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 80. MIDDLETOWN, N. Y., OCTOBER 15, 1912. NO. 20.

CORRESPONDENCE.

NEW YORK, N. Y., Sept. 7, 1912.

DEARLY BELOVED:—I have been thinking of late about the miraculous conception and birth into this world of sin and woe of Jesus, and of its significance to poor sinners, and have desired to write something of the beauty I have seen in meditating upon this wonderful and glorious subject, but realize that unless I am given that unction from the Holy One to delve into the mystery which enshrouds Christ and his righteousness, I will make an utter failure. I cannot think a good thought of myself, all is corruption and vanity with me.

Some seven hundred and fifty or more years before the birth of Christ the prophet Isaiah declared the event: “Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel” (Lord with us). In the eleventh chapter of Isaiah, beginning with the first verse, is found this language: “There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and under-

standing, the spirit of counsel and might, and the spirit of knowledge, and of the fear of the Lord.” And in Micah v. 2, we read: “But, thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.” These prophets spoke or wrote as they were moved by the Holy Ghost. They did not live to see what they were declaring fulfilled, but it was as certain to come to pass as though it had already happened, for this was the voice of the Lord speaking through them. Christ was sure to come in the flesh, not as a descendant of man, no, for had he come in this fashion it seems to me he would have been born a sinner; but this could not be, he must be pure, holy, perfect, righteous, knowing no sin whatever except as a sin-bearer for his people. He was that Lamb without spot, wrinkle or any such thing; he was the one in whom no guile was found in his mouth; God’s equal and eternal Son, yet he must come in the likeness of sinful flesh, for this High Priest must be touched with the feeling of the infirmities of his brethren; he must know some-

thing of their trials and temptations in order to sympathize and pity them; he must stand Mediator between God and man, hence this miraculous conception, for thus he became flesh and dwelt among his brethren, yet without sin. The plan is marvelous in our eyes. Man could not understand how such a thing was possible, for it was contrary to every principle of nature, but all things are possible with God. Joseph could not understand, "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost." While Christ was on earth his disciples did not fully understand, they thought he was to be crowned a natural king, but no, he was to be far greater than any earthly king. His priesthood was after the order of Melchisedec, without beginning of days or end of life. He was King eternal, over all and above all, and to his reign there was to be no end.

In the second chapter of Luke is given an account, beautiful to me, of his natural birth: "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought

forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." Here we see the decree of Caesar Augustus, that all should be taxed, and that every one should go unto his own city, &c., working to the glory and praise of God. Joseph must go up to Bethlehem, his own city, to be taxed, and here is where it had been prophesied that Christ should be born. It is said that his mother wrapped him in swaddling clothes and that he was laid in a manger, because there was no room for them in the inn. Thus we see the King of kings was born at the very ends of this world, so to speak. There was no royal display, neither was he born in a palace, but in a stable, out among the cattle. No, this was to be the one to declare, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Neither, my friends, is there any room in the natural heart, the heart of stone, of mankind, for Him. One must first become destitute of all that the arm of flesh can offer—there must not be any room for him in the inn. One must be homeless, helpless, friendless and poor, sinking down beneath God's righteous frown, out of the reach of all human aid, before Christ is manifest in him the hope of glory. And what a miracle is this being "born again," born of the Spirit, born to love things we once hated and to hate the things that were at one time uppermost in our very heart's desires; it seems to me that this is about as great a miracle as the other. Surely there could be no more destitute place for the Sun of Righteousness to dwell in than in the heart of man, but when man is made to see this himself this is the appearing of Jesus to him; here in the place where

there is no help, and where there is no eye to pity, is where he makes himself known; here is where he reveals himself as the Savior of the vilest of sinners, for he came to deliver the captives from the very belly of hell, out of the very clutches of Satan. What a Friend, what a welcome Friend, then, is this Savior of sinners.

In the first chapter of Matthew is recorded this language: "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." This is very clear language, and we know that this Son was born, that his name was called Jesus, and we are as equally certain of the other: that "he shall save his people from their sins." Here is consolation for you, poor sinner; this is the foundation, the ground pillar, the chief corner-stone of your hope, that Jesus shall save you from your sins. This is what he came for, and the work has been declared by him to be a finished work. There is, therefore, nothing required at your hands in order to complete this glorious work divined and accomplished by the grace of God. These are the tidings of great joy the angel carried the shepherds as they were keeping watch over their flocks by night: "Unto you is born this day, in the city of David, a Savior, which is Christ the Lord." We notice that this angel appeared to them in the night season, a time of darkness, a time, no doubt, of trouble, for it is said, "They were sore afraid;" but when the angel had told them of the Savior, that they would find the babe wrapped in swaddling clothes, lying in a manger, "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." There

have been times, dear friends, in my short and unprofitable life that I believe I have had a foretaste of this joy; I do believe I have heard the tinkling of the gospel bells, and to be sure it is a joyful sound. At times I felt He was leading me beside the still waters, and enabling me to rest in the green pastures of his love, and I was made to feel that "surely goodness and mercy shall follow me all the days of my life;" but in a moment, in the twinkling of an eye, the Spirit took its flight, and I was left to mourn and doubt the reality of the work I trust God had wrought in my heart. I have been allowed to stray so far from the narrow path that leadeth to life eternal into the broad way of this world that I do not see how it was possible for a child of the living God to get there. I do not know the bounds the Lord hath set, but surely no one can ever go beyond me and be a child. My only hope is in the cleansing power of the precious blood of Jesus, and unless his blood erases the indelible deeds of blackest sin, then I will never meet the Lord in peace. I am confident though that his blood cleanseth from all sin whomsoever it is applied to, but has it been applied to me? He hath declared, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more," but does this include me?

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

Brother Ker, if this does not crowd out valuable matter, and you think it deserving of space in the SIGNS, and care to publish, all right, otherwise it will be satisfactory to me to cast it aside.

Unworthily yours in a precious hope,
R. LESTER DODSON.

WAVERLY, Pa.

DEAR BRETHREN:—The inclosed letter of sister Miller's, written August 5th, 1889, came into my hands not long since, and I feel that it would be enjoyed by many of God's humble poor people, so send it to you; use as you see fit.

D. M. VAIL.

CLARKS GREEN, Pa., August 5, 1889.

TO THE HOUSEHOLD OF FAITH:—The Lord being my helper, I will try and write why I hope in an exalted and loving Savior.

I was born in Wyoming County, Pa., Jan. 23rd, 1853. My parents were members of the Methodist denomination, and I was brought up in their faith and order. I said my prayers and went to Sunday School, in short I kept the whole law. When I was nearly fifteen years old my parents thought I had better join some church, so I went to the Methodists, and was received on six months' probation; that is, if I were good and faithful during that time they would sprinkle me and I would be received into full membership. I was satisfied with this, and when the time came they sprinkled water on my head and I became a member. I attended meeting and Sunday School for three years, thinking that I was as good as any one; but O this wild delusion, this bubble soon passed away, and I viewed myself a sinner, much worse than ever before; yes, it seemed to me one night when nearly eighteen years old that I was a condemned sinner, but I would say to myself, I have kept the law, &c., but that did not satisfy, I was in deep distress of mind, and it seemed that I had "sinned away the day of grace." I now read my Bible, but it was a sealed book to me. I would not tell any one how I felt for fear they would see me as I saw

myself. I would cry unto the Lord in the night and in the day, but my prayers seemed to go no higher than my head. I continued in this way about a year, then I was married, and it seemed that the load of sin and guilt disappeared for a time and I was happy again, but it did not last; at times I was miserable, there seemed to be a great weight on my heart that I could not get rid of. My husband asked me at one time what was the matter with me that I seemed so sad. I told him that it was my sins, but did not tell any one else. I continued in this way for fifteen years, and it then pleased the Lord to take my husband's father to himself. O the anguish of my heart, for he had always seemed to me to be as one of the chosen apostles (he was an Old School Baptist). I thought if the Lord had taken me how much better it would have been, for I was not fit to live on the earth and he was so pure and just. There was now no rest for me day or night. One month from this time my eldest sister was also called home, and it seemed to me that I could see injustice in God in not sparing her life and taking me, for I longed to die, and hell had no terror for me, for it seemed to me that I was in the very belly of hell and nothing could be worse. A few weeks after this my husband asked me if I were going to prayer-meeting. I said, No, their prayers cannot reach my case, but I want you to go. He went, and as soon as he was gone I picked up my Bible and said in my heart, Lord, if there is anything in this Bible to comfort me direct my eyes to it. The Bible opened at the ninth chapter of Matthew, and my eyes fell on the twentieth verse: "And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: for she

said within herself, If I may but touch his garment, I shall be whole." In my anguish I thought, What wonderful faith! I went in my room, threw myself on the floor and cried, Lord, give me such faith. I now saw my faith, my self-righteousness and strength were all gone. I cried, O Lord, give me such faith as that woman had, that I might touch his garment and be whole, and immediately the room was illuminated with a light that far excelled the noonday sun, and a voice said, Peace, be still, thy sins, which are many, are all forgiven, and the burden was gone. I said with a loud voice, Praise the Lord. I can never express the sweet comfort and peace of my soul in its earliest love. This joy lasted for two days and nights, and it was so glorious that I thought I must tell my husband about it. He said that it was imagination, and then the clouds that I had thought vanished forever began to cloud my sunny sky, and I was again in doubt. I prayed to the Lord that if I were deceived I might have the same burden again, but I never have been able to get it again, although I do mourn and weep many times on account of my sinful nature, and because I cannot do the things that I would. I am in the dark a greater part of the time, and have no light, but the Bible says He will make darkness light before them, and crooked things straight, and I wish always to trust in him, the One altogether lovely and the chiefest among ten thousand. O how I did love to read the Bible, but could not understand it as it had been taught me at Sunday School. I knew from what I had experienced that if I were saved it was through the goodness and mercy of the Lord, and not because of any good that I had done. The Bible seems to correspond with this, for

it says, Not of works, lest any man should boast. I then wished much for christian society, but the question would arise in my mind, Where can I find such people? The words, Come out from among them and be ye separate, were often in my mind. I continued in this way for three years after I received a hope in Christ, and it then seemed to me that if I did not tell of the goodness of the Lord to me, an unworthy sinner, some terrible calamity would befall me. I prayed to the Lord to show me the true church, and to open the way for me. About this time a neighbor asked me to go to meeting with her, and I went, but she talked to me of free moral agency, and I had learned that it is not in man that walketh to direct his steps, so I could not be comforted there. I then thought that I stood alone, that no one believed as I did; still that voice, If you love me my commands you would keep. I then went to the Old School Baptist meeting, and Elder Vail, the pastor, was led to preach on experience. O how comforting to know that some one else had been led in the same path that I had; still he said some things that I could not understand. I commenced reading the Bible, and in Romans, ninth chapter and eleventh verse, I read about "the children being not yet born, neither having done any good or evil, that the purpose of God, according to election might stand." "As it is written, Jacob have I loved, but Esau have I hated." In this chapter, and all through the Bible, it seemed that I could see the doctrine of election and absolute predestination of all things, the very doctrine that I had heard Elder Vail preach. I longed now to be with that people, but felt my unworthiness so much. I stayed away as long as I could, for the stronger

man came and bound the strong man and spoiled his house, and now it seemed I must be baptized. I went before the church the first Saturday in June, 1889, was received, and the next day I was baptized by the much beloved pastor, Elder Vail. That was one of the happiest days of my life; it was three and one-half years since I had received this hope.

Jan. 26th, 1890.—Dear brethren, I commenced this some time ago, and felt that it was too imperfect to send to you, but I have been so comforted in reading the experiences of the saints in your valuable paper, the SIGNS OF THE TIMES, that I thought I would cast in my mite; do as you think best with it and all will be well, although I do not wish it published and crowd out better matter. I wish in as short a manner as possible to tell you my reasons for being an Old School Baptist. First, because I could not be anything else. Second, they preach that salvation is alone by grace, and I cannot find any others that do, and the beauty of it is we can prove it by the Bible: "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." Then we are told by the apostles that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy; not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost. Now, do not these Scriptures prove that salvation is alone by grace? I think they do, and many others, together with my experience, make me an Old Baptist. There are many things I might write, but know that I have extended this too far.

Your sister, I hope,

SARAH E. MILLER.

WALKER, Oregon, July 1, 1912.

DEAR BROTHER CHICK:—I feel much hesitancy in thus addressing you, but I have so long enjoyed and loved your spiritual gift that I dare hope I belong to the family who speak the same things, so far as the spirit of utterance is given. My knowledge of spiritual things and of the written word is so limited that I do not write or talk to set up a standard for brethren to be guided by, but knowing your spirit of charity, and that you have these many years fought the good fight of faith, I take courage to speak frankly, and, as I trust, in the same spirit of love that I have always held for you, although I know nothing of your worldly estate. I have felt called upon to search the Scriptures diligently and carefully for their full meaning, so far as the Giver of every good gift would direct my mind by his Spirit, and I had looked into the so-called charitable institutions, with the charitable side of insurance, and had felt entirely assured that it was best to shun the very appearance of evil that is in them, and your editorial of July 1st caused me to think still more seriously. A sister clearly expressed my feelings once in saying, "If it is the will of Christ for me to have the good things of this life, no secret order can keep them from me, and what is not his will for me to have no order can give me." This I would apply to insurance companies. I felt that surely she was not guilty of the charge of faithlessness expressed by the Master, Matthew vi. 30: "Wherefore, if God 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?" When the three Hebrew children were in the burning fiery furnace, without the least sign of treasure on earth, and opposed by the most

powerful agencies of nature, their life, and all that pertained to it, was every whit as secure as that of the king who had nearly all the wealth of the world at his command. So was Elijah safe. Was he not as sure to get his portion of daily food and raiment when he was by the brook Cherith, and ravens carried him food while the brook was gradually drying away, or when eating from the widow's barrel of meal, as are you and I with what we call modern conveniences? Even if we have a snug bank account and a ten thousand dollar insurance policy, our loved ones are no more secure than under the providence of God in poverty. After all King Nebuchadnezzar had provided against a rainy day, after being humbled with the beasts of the field he said that all the inhabitants of the earth are reputed as nothing, and that He doeth according to his will in the army of heaven and among the inhabitants of the earth, and that none can stay his hand, or say, What doest thou?

Please do not understand me to discourage thrift and industry, but we can best manifest our love to him by keeping his commandments, and he says, "Lay not up for yourselves treasures upon earth." "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good," not to lay up treasure, but "that he may have to give to him that needeth." I am not holding myself guiltless, but should we not take the standard laid down by word and precept by Christ and the apostles? In the light of Matthew v. 34-38, can we give our oath to one man, or ten thousand men, that we will perform any obligation to him or to his legatee at a future time? Can we enter into this compact without being unequally yoked together with unbelievers, which

is forbidden? (2 Cor. vi. 14-18.) Should we not rather say, "If the Lord will"? Then would not our neighbor with whom we are yoking ourselves together ridicule us as the mocking Ishmaelite did Isaac? Merely from a business standpoint it certainly seems to me that the fact that the insurance business is fast making millionaires is sufficient reason to warn the brethren against another man's game, rather than to encourage them. Do not the patrons say in substance, I will bet that I will die before I have paid the amount of my policy in premiums, while the company bets that I will not, or else that I will fail to pay my premiums, and so lose to the company? And the company has it timed to win almost exactly the same as the slot machine is timed to win, for they must win in order to keep up their enormous expense for salaries and commissions to officers, and to make millionaires. Paul had suffered perils of all descriptions, but yet he said, "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." David said, "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, and to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep." It is, to be sure, from a natural standpoint, commendable to provide against a day of need, but is it, from a spiritual standpoint, commendable to encourage such worldly institutions? The most elaborate provisions are often entirely futile, or being once successful are swept away from our grasp in a moment. I can cite numerous instances where families have been denied the comforts of life, and almost the necessities of life, to keep up premiums,

only to fail later and lose all, and sometimes it is the case that when the beneficiaries receive it, it proves a curse to them rather than a benefit. Would it not be well to warn the brethren connected with insurance? The Catholic hierarchy, so I hear, has recognized this prolific means of wringing money from their members, and have organized a Catholic insurance institution. I am a very poor scholar, even in English, but I want to ask if my construction of 1 Tim. v. 8, is wrong. Paul was instructing Timothy, a minister, concerning providing spiritual food for the flock, and here speaks particularly concerning those of his own household (the margin says kindred), and the reason why a man failed to thus provide was that he sought it not by faith, but by his own works. This is denying God, who is the giver of every good and perfect gift, and this is worse than being an infidel, which is simply denying Christ. Paul said similarly to the Roman brethren, ix. 32: Israel received it not, "because they sought it not by faith, but as it were by the works of the law." They stumbled at that stumbling-stone. Paul says, "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." Certainly faith without works is dead. So inseparable are a good tree and its fruit that it is sure that if there be no fruit the tree is dead.

Dear brother, I am sure that you have many conflicts in your long fruitful labor of love as an editor that the rest of us are not called upon to pass through. I am not writing this for controversy, but simply to relieve my mind of a burden which seems to impress me to write. I once hunted as far as I could to find excuses for laying up treasure on earth

when I thought that I had some prospect of gaining considerable of this world's goods. I was hunting to relieve my accusing conscience, but financially I have been more than relieved of this burden. I had in those days serious thoughts about the ministry, but was waiting to lay up something against a rainy day for my family, but now in my poverty I seem to have more faith in God, and have to some extent been weaned from the vanity of earth, although I yet have to continually mourn over my worldly mind.

From a poor worm of the dust,

G. O. WALKER.

[IN a personal letter brother Walker said that he had not written the above for publication, but because it may have been that others understood the editorial to which he refers as he has done, we feel like publishing it and saying just a few words in reply. It is well indeed to be warned against worldly-mindedness and the love of gain. We doubt not that the most of us need such admonitions continually. Our editorial was not written to imply anything contrary to this, but it had come to our knowledge that some good brethren regarded fire insurance, and what is called life insurance, as indicating a distrust in God, to such an extent that they were ready to exclude from their fellowship any one who saw fit to thus invest his means, and our editorial was simply to set forth that to insure one's property or life was no more an evidence of distrust in God than to save money in land, or merchandizing, or to deposit it in a bank, or to loan it out on interest in some other way. We were not advising any one to invest their means in any way at all; that must be left to each one's own judgment. We could not undertake, especially through

the SIGNS, to advise any one concerning any business transactions whatever, whether for or against. We do not know enough about financial affairs to do that, and beside, this is not the work set before the SIGNS, but we do feel sure that there is altogether too much greediness and grasping, even among the Lord's children, after this world's goods. This tendency is not only shown by insuring property or life, but in all kinds of business, even in farming, or in the ordinary trades of life. In conclusion, we will say we think that if our brother will examine the text in 1 Tim. v. 8, with careful attention to the connection, he will see that Paul is speaking about caring for widows, and that the church is not to be chargeable where widows have children or nephews to care for them, and these children or nephews who will not care for their own mothers or aunts who have need, have denied the faith, and are worse than infidels. We can but admire the kind spirit and the mild words of our brother. Such a spirit it is our desire to possess.—C.]

NASHVILLE, Tenn., Aug. 26, 1912.

DEAR BRETHREN:—I have had an experience in time down to old age, being now in my eightieth year, and the older I get the more positively I am impressed with the truth that I am drawing near to the end of my life here, but through the mercy of our all-wise God I am blessed with a reasonable degree of health, for which I try to return thanks to Him, and desire to render praise and thanks to his holy name. I trust I have been taught by his Spirit that I am spared by his mercy and not consumed. I feel to hope that God hath for Christ's sake given me the consolation of rendering to him all the praise. I feel to hope that I have been

truly taught by his grace to put no confidence in the flesh. I have lived through many trials and temptations, both temporal and spiritual, but the Lord hath delivered me out of them all. I do not feel to be worthy of being one of the least of his chosen. I am prone to go astray, and know not what will be acceptable to God, therefore I am a mourner. I desire to do his will. I feel there is no refuge to which to flee but to the feet of Jesus. Let us bring all our complaints and helplessness to him, he is our sufficiency in all things, even to eternal life. We are traveling in a land of sin and sorrow. Like Reuben while wandering in a strange land, we have great searchings of heart, and like him we hear the bleatings of the flock. Like all who feel that they are at the end of their own works, Reuben was searching for truth in his heart. Let us stand in awe, and sin not, let us commune with our own heart and be still, and trust in the Lord. O Lord, lift thou up the light of thy countenance upon us. Deborah and Barak sang praise to the Lord for victory, and that he had brought down all power under subjection to him, letting all know that he is a God above all power. Moses sang a song of deliverance before the Lord, saying that he had triumphed gloriously. The horse and his rider hath he thrown into the sea. Moses proclaimed, The Lord is my strength and my song, and he has become my salvation. David said, The Lord is my rock, my deliverer, my strength, in whom I will trust. The Lord led Moses. The Lord is his name. Who is this King of glory? It is the Lord, strong and mighty in battle. The wicked are the sword of the Lord. He did not make anything in vain. Our God is the God of purpose, and he accomplishes his purposes in all things. Just so he instructed Noah in the building of

the ark. Noah was a preacher of righteousness. Noah fulfilled the mission which God had instructed him in, in building the ark. So wisdom was given to Paul and all the apostles, and to all his faithful servants unto this day, so that they have placed no confidence in the flesh, and have preached His everlasting gospel; they have trusted in God to direct their steps. "It is not in man that walketh to direct his steps." Dear brethren, the great searching of heart with me now is, Have my steps been directed to walk in the narrow way which leads to everlasting life? I hear and read many discourses which encourage me to hope that the Lord has directed my steps in the right way. I know that there is no light nor life in the old man. Where there is light there is liberty given of God. Then we can sing of the great deliverance given us by our great High Priest, who shed his blood for poor helpless sinners, who were chosen in him before the foundation of the world, and when God begins a good work, with all such, he performs it until the day of Jesus Christ. Poor, penitent, broken-hearted ones will cry aloud with weeping and mourning, desiring to be delivered from the oppression which they feel under the yoke of bondage; they desire to have Christ's righteousness, which will be given as it was given to Moses, and then they will sing the song of Moses, the servant of God, and of the Lamb. All to whom it has pleased God to give that song will sing it. It will all be praise to him who is our strength and sufficiency. There will be great searchings of heart to know the will of God when this good work has been begun, and this work will be performed until the day of Jesus Christ, and no man shall be able to pluck such as these out of his hand. His sheep hear his voice and they follow him, but strangers, who pervert the

gospel of God, they will not follow. Paul said, Be ye followers of me as I follow Christ. Paul denied himself in all things, and claimed that he did not of himself do any good thing. He lived with many fears and much complaining and with trembling. Such characters as Paul have great searchings of heart, feeling their own unworthiness, and desiring to be kept unto salvation, ready to be revealed in the last time. The Scriptures are being fulfilled according to Jude: "Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." These are of the flesh, and limit the Lord of glory, and cannot please God. The instruments of men's invention, who claim that they are the means in God's hand of saving souls upon conditions of man's performance, will not stand the test at the last day, when all shall appear before him who has power over all things, both small and great, and all who have not their names written in the Lamb's book of life will forever be banished from his presence. What searchings of heart and mind will arise when we realize that we are in God's hand, and do not know that our names are written in this book of life of the Lamb. I often feel to hope that this is so with me, but the reality is best known to God. "Now we see through a glass, darkly; but then face to face: now I know in part; but then I shall know even as also I am known." Dear brethren, we are living in a time which tries men in their walk and conversation, there are many strange things coming up. There is much controversy upon the subject of the religion of our Lord and Savior, and

all claim to be right, but there is, after all, but one religion that is of God; so-called progressive religion is of man. Their progressive theory is to press forward in sending the gospel to the heathen, not being willing to trust in God, but go headlong, not knowing what they do. Jesus' great command is, Follow me. In all his life he suffered shame, and offered himself for the sins of his people. This God the Father gave him to do, and he is now honored at the right hand of God, forever making intercession for his bride. The poor afflicted ones are trusting in God to open the understanding of their minds that they may rightly divide the word of truth. We must deny self in all things, and trust in God to give us utterance. The faithful servants will go forward and feed the flock, and not shun to declare the whole counsel of God. He is the absolute sovereign over all things; he has formed all things, from the least unto the greatest. He forms light and creates darkness; he makes peace and creates evil. The eyes of the Lord are upon all things, and he sees all their goings; there is nothing that happeneth that is not embraced in his sight. The very thoughts of our mind are not hid from God; there is no darkness nor shadow of death where the wicked can hide themselves. The poor and afflicted cry to him and he giveth quietness. Who can make trouble when he gives peace? Who then can judge him, whether it be done against a nation or a man only? So our God is all-wise, he knoweth all things that must come to pass in fulfillment of the Scriptures, and none of us have the right to inquire, What doest thou? He hath power over the clay, of the same lump to fashion it as it pleases him, whether to honor or to dishonor. We all are as nothing in his sight, and we depend upon him

for all things, therefore we submit ourselves to his will. We are in his hand to dispose of us as it may please him. We have no worth or merit to offer, and can only say, May it be thy will to take us to thyself, and dispose of us as it seems right to thee. My hope is that my name is written in the book of life of the Lamb slain, and I hope to sing the song of sweet deliverance from sin and death.

Through the grace of God, as I hope, I have been given liberty to write a few scattering thoughts as my mind has been directed, and leave it to your better judgment. I desire the prayers of all the children of God.

Your brother in hope,

O. B. HICKERSON.

SALISBURY, Md., Sept. 20, 1912.

DEAR BRETHREN EDITORS:—Yesterday p. m. the language of the apostle addressed to the saints at Ephesus and the faithful in Christ Jesus, came into my mind with so much power and sweetness that I felt how glad I would be if I could only present some of my thoughts in connection with that portion of Scripture: "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." How beautiful did this appear to me many years ago, when I was first made to see my great need and entire inability to procure for myself that which from all eternity was provided for me (that is, if I truly am one of those whom Christ Jesus died to redeem, and rose again to justify). Yes, how blessed indeed to have such a precious hope given unto me, who in myself was only worthy of eternal death. Yes, my only hope then, as it has been ever since, was in what Christ alone had done for sinners. Then was I made to see of a

truth there was hope for just such a vile sinner as I, hope of eternal life and everlasting glory only in Christ, who is our hope; this is true, absolutely true, with respect to salvation in every sense of the word. I know but the one Savior; I know that God alone must save out of, or from, temporal distress and temporal destruction; if he does not save in this respect, then I am lost. But I do know by past experience, when I was made to see and was brought face to face with temporal disaster and ruin, and not able to help myself, my God alone was my help, and in every such case that I now call to mind wherein I lost all hope in my own effort, and saw myself completely hedged in, that God who appeared unto me as my only hope and refuge against despair has ever proven faithful, and I was made to see the hope he gave me in due time realized. Now these things I know, that when I have been brought exceedingly low God himself hath raised me up, and I do not want to be found guilty of giving any created being the glory of it. For the last few years it has pleased my God in his providential dealings with me to cut off opportunities such as I formerly had of earning a support for myself and family, and I have been gradually and steadily going down in a financial way. I know this is no more than I deserve, and that God has a perfect right to thus deal with me, for I never did merit any good at his ever-gracious hand, but the trials we must pass through are very painful, yet we are made to hope at times they are indeed for our good, feeling assured that no good thing will he withhold. In the very midst of my trial (in not being able to do as I once did) which God in his infinite goodness and wisdom has sent upon me, I have hope, but that hope is not seen,

for there is no evidence to my natural vision that my condition will ever be better; all things in nature are against me, and have been for several years. But notwithstanding all this, there are times when that sweet feeling of assurance is given me that I shall yet see the realization of the hope that God alone has given me. Yes, there are times when I am made to believe that I shall yet receive at the Lord's hand (although contrary to all human expectation) the very thing that I have so long desired, for I am made to hope that it is my God who created the desire that I have within me, and if so, that desire will surely be satisfied, for if the desire is God-given, and the expectation is from the same source, as I am persuaded at times that it is, then that is a good hope, and such a hope I do not believe will ever be lost only in fruition, no matter whether the hope is for the possession of that which was provided in eternity and to be enjoyed throughout eternity, or whether the blessing be temporal and to be enjoyed here while in this time state, or, in other words, whether the blessing hoped for be a spiritual blessing or a temporal one, the hope is the same, the Giver is the same, for I know only one God and Savior, and him only am I made to adore.

Your little brother, whose only hope is in One who alone can and does save to the uttermost,

MARTIN D. FISHER.

DAYTON, Wash., Sept. 1, 1912.

DEAR EDITORS:—Inclosed you will find a precious letter from our much beloved brother McDonald, which speaks for itself, which I also think is good, and no doubt would be read with great interest and comfort by many of the Lord's humble poor. I have not asked permission

to have it published, but feel that it will be all right with him if in your judgment it would be profitable to publish.

Praying the Lord's blessings upon both the editors and correspondents of our dear paper, the SIGNS OF THE TIMES, that it may long live in defence of the truth and to the comfort and consolation of the poor in spirit, with christian love, I hope, and fellowship through the suffering of our Lord and Savior Jesus Christ, I am, as ever, your sister, though I feel unworthy of a place in the hearts of God's dear people,

(MRS.) W. R. SAVAGE.

PUYALLUP, Wash., August 20, 1912.

DEAR SISTER SAVAGE:—I want to acknowledge the receipt of your excellent letter last Saturday, in our family periodical, the SIGNS OF THE TIMES. You express my feelings exactly about the SIGNS. How wonderfully God has preserved that paper and kept it true to its original declaration of principles. I am glad they published your letter, for it has given this poor sinner much comfort to read it, and while I know that I am a miserable sinner, it is sinners that Christ came to save, for he is exalted a Prince and a Savior, to give repentance and remission of sins. Repentance is his gift as well as remission of sins. How wonderful are the mercies of God, all of grace, both in time and in eternity. Even down to all age all his people shall prove his sovereign, eternal, unchangeable love. How I am made to realize the truth of that statement. You know how I have tried to lay up treasures on earth, to the neglect of spiritual things, and God allowed me to appear to have my own way for a time, but lately in his mercy he has removed those idols out of my way, and in his mercy has been stripping me of my

earthly treasures and causing me to look to him for my daily bread, which he never fails to supply; then why should I be so faithless, and like Martha be so careful and troubled about many things, and not more like Mary, choosing the better part, which shall not be taken away? God knows. But my faith is firm in one thing: that He who hath begun a good work in you will perform it until the day of Jesus Christ, and that he did begin that good work in me I cannot be mistaken. He found me in a desert land, in a waste howling wilderness, he led me about and instructed me, he kept me as the apple of his eye, and there was no strange god with me. He led me to his banqueting-house, where his banner over me was love. It was there that he showed me what a miserable sinner I was, that I was without hope and without God in the world. I was permitted to see that God had a people in the world, and I was not one of them, neither was it possible that I should be, because I belonged to a different people. My grief was unbounded, and I was sinking in utter despair under the load of grief, when instantaneously, as if I had stepped out of midnight darkness into the most brilliant light, where the trees of the forest were clapping their hands, resplendent with the glory of God, everything was praising God, my burden was gone, I was rejoicing, and laughing aloud, whereas I had been weeping in the bitterness of my soul, and ever since that time I have been free from the weight of that burden, notwithstanding I have often wished that I might again be crushed under its weight, in the hope of again experiencing the same joy when relieved, foolishly thinking I would surely be a better man next time. I never got that burden back again, but I still find

myself a sinner, but not a sinner without hope, but a sinner saved by grace.

In my mind's eye I can see you and dear brother Savage sitting by the table of an evening reading the contents of the SIGNS OF THE TIMES, that precious medium of communication, which has certainly been miraculously preserved these many years.

Hoping to see another letter from you soon, I remain your unworthy brother in hope,
J. H. McDONALD.

REIDSVILLE, N. C., Sept. 6, 1912.

DEAR BROTHER CHICK:—Some days ago I saw myself as the barren fig tree that deserved nothing but the curse of the Lord, then a little hope sprang up that I might be the one for which the husbandman interceded, that it might be spared another year that he might dig around it. I felt that if I were that one for whom the Husbandman is making intercession I am saved, for he sitteth at the right hand of God and maketh intercession for the saints; that intercession is according to the will of God and therefore it is acceptable. The day that I felt these things so sensibly was one of our church days, and I had to speak. I used as a text the language of Paul: "This is a faithful saying, and worthy of all acceptance," &c. I had good liberty of feeling, for the text was my own experience, and I felt to have sweet fellowship therewith. To-day my mind has been much crossed, I feel to be low down in the valley, and yet I am very barren of any good. We know that the richest soil is in the valleys, and yet I am so barren; I do not understand myself. I do not know how to write of my own experience, it is so mixed up. When I think of my vileness I am a vast wilderness, the growth of which is so dense that I am

altogether shut in the prison, and no way of deliverance that I can see. If I try to look upward, there is a cloud, or a thickly darkened glass, that I cannot look through; if I try to look in the temple of God, there is such a veil that I cannot see the ark, the mercy-seat, the cherubim. I see only the brazen altar, and I am so poor, so desolate, that I have not an offering, even of the poorest sort, to burn thereon. Then I am so hard of hearing that I cannot listen for the ringing of the bells in the holy of holies, or if I would, there is so much confusion in my inward parts that all hearing is cut off. Then my smelling is not acute, and if the odor of the pomegranates does come forth, some disease has so enfeebled my senses that I do not catch the sweet odor. Is such an one, one with such enfeebled parts, fit to dwell in God's house? Is there any such land in the holy land? Do such briars, with thorns and thistles, grow there? Are there any such barren spots in those rich valleys that flow with milk and honey? Do such spots really drink water of the rain from heaven? Is the eye of the Lord on such places from the beginning of the year to the end of the year? Is his holy arm underneath such an one? Will he come and save me, even me? How these questions do ring in my poor, barren soul. Who will answer them? Will he do it? If he does, will it be a negative or an affirmative answer? How anxious, and yet with what fear and trembling, do I wait for his word. Is his grace of mercy for the poor and the needy, the desolate, the afflicted? Is it the barren land that shall rejoice and blossom as the rose? that shall blossom abundantly? Is this the land that shall break forth in shoutings and praises to God? Is this the solitary place that shall be glad for them? Then

take courage, my soul, for such art thou. If it is at such that He looketh and seeth of the travail of His soul and is satisfied, then canst thou rejoice and break forth into singing, for he is thy salvation. Is this the christian's hope? Then rejoice in it and look through the great telescope of faith and view the hills, the mountains, the valleys, the rivers, the desolate places and the mines of gold, silver and the precious stones, all from the temple to the poorest who may worship there, all from the mountain's peak to the lowest parts of the valley, the love, the joy, the houses, the lands, the wines, the children, the homes, with the food thereof, from line to line, from stake to stake, all are thine in joint heirship with Him who gave them to thee. Is this the heritage of the saints? It is enough. We will press onward in the fear of Him who is so full and free in all these rich provinces. Grace, mercy and peace be to such an household.

L. H. HARDY.

REESE, Texas, July 28, 1912.

DEAR BROTHERS AND SISTERS:—Inclosed you will find a good letter written by my sister-in-law, which was of great comfort to me and to my companion, and I feel that it will give the same comfort to the household of faith. It makes me rejoice to hear the saints of God confess their faults one to another and plead Jesus as their righteousness and salvation. The John she refers to is my oldest living brother, and I have known for many years that he had a hope, but he never would acknowledge it. I in my weak way exhorted him to duty, but, as she says, he has not yet had courage to take up his cross and follow Jesus in the way and receive that peace of mind which we receive in doing our duty.

I leave this for you to dispose of as you see fit.

I remain as ever, your little brother in bonds of love,
M. L. LILES.

WINNSBORO, Texas, July 23, 1912.

DEAR BROTHER AND SISTER:—We received your letter to-day, and have rejoiced that you could see your way more clearly. I have been satisfied for a long time that you had this duty to perform when the time came. You know God moves in a mysterious way in performing his wonderful works. I wish I had language to express my thoughts. Sometimes when I think I have a taste of heavenly things I long to tell my feelings, but never can tell what I do know, if indeed the Lord has ever bestowed the blessing of knowledge of himself upon me. However, I think I know that there has been a wonderful change in me from some cause. I would not give the love and fellowship of the brethren and sisters for the world and all it contains; if it were taken from me I would have but little to live for. I often go to the meetings, and am thankful to think I am permitted to live with such lovely people; it is more than I deserve. When I look back a few years, and see my sinful state, I wonder how the Lord in his infinite wisdom could see fit to show me what a sinner I was, and give to such a worm as me the precious hope of eternal life beyond this sinful old world. It is indeed a wonder to me. I know I do not praise his holy name as I ought, and feel so unworthy and sinful I often fear I have not been born again, and know if I am saved it is all of grace. I have known for several years I have no power to save myself. I think I gave it a fair trial, and the harder I worked the worse I got. I often look at others and wish I could

walk in the lovely christian way they do, but sin is mixed with all I do, and I am surely convinced I am not my own keeper, and know it is a good thing I am not, or it would be worse for me.

We went to hear preaching Friday and Sunday. I thought brother Jones did some wonderful preaching. You know he can do that, and in such an humble manner. I wish you could be with us at our three days meeting; I know you would enjoy it very much. Every time I go to meeting I think perhaps John will be there and tell what great things the Lord has done for him. O how happy I would be to have him tell it to the church, but I suppose the time has not yet come. Please pray for me and mine, and may the Lord be with you now and forever, is my earnest desire.

Your unworthy sister,

ELIZABETH LILES.

PHILADELPHIA, Pa., Sept. 27, 1912.

DEAR ELDER KER:—I inclose two letters from sister Mertie E. Bailey, one before her baptism, the third Sunday in September, the other is afterward.

In best of bonds,

J. M. FENTON.

MIDDLEBURG, N. Y., Sept. 8, 1912.

DEAR ELDER FENTON:—For a long time, and especially for the past few days, I have felt that I would like to talk with some one who understands the Scripture as I hope I do, but it seems I have not the strength, and I feel that I know so little, yet have faith to believe what I believe is from the Lord. It has always seemed there was no one like me, for no matter how well I enjoy the sermon it flees from me. It was a great comfort to me when you told at the last meeting of the woman who never could

remember the text. I have prayed many hours that I might understand and remember these things better, but God knows best, and will lead me in the way I ought to go; he never, no, never, makes a mistake. It is a great comfort to know all things are predestinated. I have read many good hymns this afternoon. The first verse of 905 explains my feelings better than I can:

“Unto thine altar, Lord,
A broken heart I bring;
And wilt thou graciously accept
Of such a worthless thing?”

I should greatly appreciate an answer if you think me worthy of it. I wish I might write more, and something better, but I have not the gift. My prayer is that God may lead and direct me in the right way.

Very sincerely yours,

MERTIE E. BAILEY.

MIDDLEBURG, N. Y., Sept. 19, 1912.

DEAR ELDER FENTON:—I will try to reply to your good letter, which I have read many times with much comfort. I have been thinking of you and the good meetings I feel you have been having yesterday and to-day, and wishing I might have been there with you.

You asked me to write what I could of my experience. This has been a great burden on my mind for a long time, for fear I had no experience, but I know if ever saved it was by grace and grace alone, for of myself I could not do one good thing nor have one good thought. I have felt like a child wandering in the wilderness without a home, and felt I wanted a home with the Old School Baptists if they could fellowship me. When I was a small child I attended the meetings, and when I grew older thought I wanted to go somewhere else so I could

attend Sunday School, but never felt at home; then came back, and have enjoyed the meetings and believed the doctrine ever since. As you said in your letter, I knew not why I hungered after righteousness, but knew I wanted to be baptized. I thought I could not talk to the church without a better experience, but could not stay away longer. Since I united with the church the words have come into my mind, "I will never leave thee nor forsake thee."

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

My prayer is that I may be reconciled to all things, for I know He doeth all things well and never makes a mistake. Truly it is wonderful, and such a mystery, but I feel I shall understand all that is intended for me. I shall be pleased to hear from you whenever you have time to write. It is a great comfort to hear how the Lord's people are led. I hope this will find you all well. Kindly remember me to sister Fenton and sister Marguerite.

Very sincerely, your sister in hope,
MERTIE E. BAILEY.

TRENTON, N. J., July 21, 1912.

DEAR BROTHER CHICK:—I do not feel worthy to address you by that dear name. I have been with you in mind and spirit to-day, I hope. I always think of you all when it is not my privilege to meet with you and hear the sweet words of the dear Lord proclaimed to poor sinners like me. I have not been with you in nine weeks. There is no place so dear to me in all this world of sorrow as to meet with the dear children of God. I hope that he will keep me in the right and narrow path if indeed he died for me; I am so sinful that I cannot of myself do one good thing. My thoughts are evil and I prone to sin, but his word is full of sweet prom-

ises to them that love his name, and by his grace we are saved, and not by anything that we can do. Except when I am at Hopewell, all that I hear is good works, but I have the SIGNS with me, and in them I read the good letters from the dear brethren and sisters. I read of some who never hear preaching, save once in a while, and I think how hard it must be for them. Then again I think of those who seem to care nothing about the profession they have made before God and man; it seems that almost anything will keep them away from their meetings. But they are in the hand of God, and there we must leave them. I think sometimes, Have they ever had the love of God shed abroad in their hearts? If they have, how can they stay away from their meetings for some worldly pleasure or gain? May God forbid that I should be left to enjoy this world's pleasures more than the word of God. I have been reading some good sermons in the SIGNS. There is much in them to comfort a weary soul, written by the dear brethren and sisters. The editorial republished from brother Beebe, upon Songs iv. 12, was good to me. I heard Elder Coulter preach from that in Trenton once, and then thought it so good I was sorry when he stopped. The shortest hours I have ever seen have been when living in the love of God, made known to a poor sinful one, as I feel myself to be. I am one of the least, if a child at all.

I must stop this poor writing. I hope to be with you next Saturday and Sunday, if it be the Lord's will, but if not, all will be right in his sight, and with him I must leave it. I cannot always feel contented, but still I know that he does nothing wrong.

With love to all, yours in hope,
(MRS.) GEORGE GOLDEN.

DODD CITY, Ark., Dec. 16, 1911.

DEAR BRETHREN:—As it is time for me to renew my subscription for another year, I desire to write a few lines to let you know that the SIGNS still comes to me richly laden with the precious truth of the gospel. It is a feast of fat things to my hungry soul, and I often say that some one article is worth to me more than the price of the paper; but such comforting blessings cannot be measured in dollars and cents. I desire especially to speak of the editorial in the number for November 1st, and of the two editorials in the number for December 15th. I could speak also of many others, too numerous to mention, all of them good. I often feel a desire to write for the SIGNS, and then my littleness, nothingness and insufficiency come up, and I think of how the SIGNS is filled with things so much better than I can write, and I refrain from complying with the impression, but this Monday morning I will write a few of my thoughts concerning the gospel and its proclamation. As a starting point, I will call attention to the book of Esther, seventh chapter and fourth verse: "For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage." I believe that this represents the condition of God's people in the gospel day. They are not just bondmen, but are sold to perish, for the sentence of death is passed upon all Adam's race, as it was then upon the Jews in all the one hundred and twenty-seven provinces. The sentence of death was then revoked through the intercession of the queen, and the glad tidings sent by messengers upon mules, camels and dromedaries, that they might know that the

sentence was revoked. This was not upon any conditions to be performed by them, but by the merits of the queen, who, in a sense, gave her life for the people. Just so the gospel messenger goes to his people with the sweet message that the sentence of death is revoked by the intercession of Jesus, and upon the ground of his merits, and not upon conditions to be performed by them. This is a glorious message indeed. Our Kinsman and Elder Brother has canceled our sins; he has paid our debt and redeemed us from under the law and from all iniquity, and purified us unto himself, a peculiar people zealous of good works.

I remain your little brother in hope,
WM. J. CASEY.

1633 TWENTY-SECOND AVE., SEATTLE, Wash., }
Sept. 25, 1912. }

DEAR EDITORS:—Please change my address from Wise, Va., to 1633 Twenty-second Ave., Seattle, Wash. I am hoping I will find some of our people in this country. I know there are some near this place, and hope I will be able to go to their church some time soon, and if there are any of them in this country I would be glad to have them call at my address if they can make it convenient, as I shall be very lonely here away from my church.

As ever, your friend,
(MRS.) R. E. WHITAKER.

DEAR EDITORS:—I wrote you some time ago about my change of address from Galion, Ohio, to Mansfield, Ohio, and the way you had it in the SIGNS it is misleading in a way, a great part of my mail going to West Mansfield, Ohio. It may have been my fault. I wish you would just state that my address is Mansfield, Ohio, 332 Park Ave. W.

GEO. L. WEAVER.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1912.

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

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

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

*All letters for this paper should be ad-
dressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***CHURCH ORDER AND DISCIPLINE.**

A DEAR brother has written us of late, asking that we reply to some questions through the SIGNS relating to the doctrine and order of the church. He asks first, Should not strict discipline be executed in the church for the health of the body? Second, Should a brother or sister conduct themselves in such a way that their course is hurtful, have they a right to justify their course of conduct by taking shelter behind the absolute predestination of all things? The writer says, "I think that a man who will try to cover his evil with the doctrine of absolute predestination, in defiance of the church, ought to be excluded from church fellowship." To this last sentiment we have no hesitancy in responding with a hearty amen. The sin is bad enough, but the excuse is worse. The sin might be through some sudden temptation when the man really desires to honor God in all his walk, but taking shelter, as our brother says, or seeking to absolve himself from all blame for his sin upon the ground that it was predestinated and that therefore he could not help it, and was therefore not blameworthy, is to deliberately despise the commandments of the Lord, and to charge God with that which he has a hundred times in his word declared that he abhors. If such a man

has never known the grace of God in truth, such an excuse is in that man one of the dead works that belong to dead men, but if he be a child of God indeed, his mind and heart have become perverted by the devil. He is, in so thinking and saying, sowing to the flesh, and he shall of the flesh reap corruption; yea, he has already been sowing to the flesh, and this excuse that he brings for his wrong is corruption itself which he is reaping.

But we feel a desire to say a few things in general regarding the subject embraced in the above questions. First, it is no doubt true that strict discipline ought to be administered in the church, and by strict discipline we mean that order which is laid down in the New Testament for the churches to follow. When Israel came out of Egypt, and before the pass-over supper was observed by them, according to their families they were commanded to sweep their houses carefully, and to purge out all leaven. Leaven was a type of that which belonged to their former life of bondage in Egypt. This they were to forever leave behind, and this truth was first of all symbolized to them by the command to sweep their houses clean of that leaven which had always been one of the elements of bread, the bread of bondage eaten in that land. Now Paul in first Corinthians makes this use of the type in addressing the church. Purge out therefore, he says, the old leaven. This was the leaven of the Pharisees, the leaven of malice and wickedness. The reason which Paul urged upon the church at Corinth for this purging was, "Christ our passover is sacrificed for us." As the lamb was sacrificed then, and was to be eaten with unleavened bread, so now Christ is sacrificed for us, and is to be eaten with the unleavened bread of sincerity and truth. By the

word "discipline" it should be understood that this, and only this, is meant. As each Israelite was to sweep his own house, so ought all believers to pay attention, first of all, to their own behavior. If each house is kept clean within and without, the whole city will be clean. In the order of the house of the Lord only that which is without can be seen or handled by the authorities of the city. It is not the business of the church to enter into any man's heart; this it is manifest they cannot do, but when filth lies in the street or in the dooryard, for the health of the inhabitants of the city it is needful that the city sees to it that this filth is removed and buried out of sight. But in attending to this important duty there is no room for any personal ill-feeling, all must be done with an eye single to the health of the city and the glory of God, and when the church proceeds to cleanse the street it should be with the remembrance that, first of all, we should carefully look out in front of our own house. This will make us careful and long-suffering and gentle when we have to deal with that house where the old leaven of malice and wickedness is found. It is important to do right, but it is also vastly important to have a right spirit in what we do. The chief thing is to do all to the glory of God and for the good of his cause upon earth. If this spirit rule in us there will be no haste, nor anger, nor hard sayings, but rather soberness, quietness and every effort to save that householder while we put away the filth before his door.

In the second place, it is well for us to remember that it is no strange thing for men to seek shelter themselves for their wrong doing under the doctrine of the Bible. Paul found this spirit existing in

his day. Men thought then, as they think now, that if mankind is to be stirred up to the practice of righteousness at all, it must be by making out that their state in the next world depends upon their manner of life here, and when the apostles went forth preaching that salvation was not by human work at all, at once the objection was urged that this would destroy all incentive to good works. It is the mind of Satan that there is no such thing as unselfish service of God. He knows nothing of love, the highest and strongest force in the universe, and so he said concerning Job, when the Lord had called attention to his servant as a just man, one who feared the Lord and eschewed evil, "Doth Job fear God for nought?" That is, Satan would say, Thou hast blessed him and made him rich, and hast set a guard about him, preserving him from danger and from sorrow and loss, and it is for this reason that Job fears thee. Take these things away from him and see whether he will fear thee. It was inconceivable to Satan that men would ever serve God and seek after righteousness unless some hope of reward, either in this life or the next, was set before them, and this is the religion of mankind, and always has been. This is the religion which commands the approval of mankind to-day, as it ever has. The religion of unrenewed men and of Satan is the same. In this religion they are of their father, the devil. Human work and human merit are the spirit of every system of religion in the world, save the religion of the Lord Jesus Christ. Different nations and different sects prescribe different sorts of works, but they all agree that without work or merit in some way none can gain or hold the approval of their God. The apostles, as

said before, met this one principle of the evil one at once, when they began to preach salvation through our Lord Jesus Christ. Satan had led all men captive in this false doctrine at his will.

Third. We have plain intimations that this was one of the objections which Paul had to meet, and which he was compelled to combat, and how completely he did meet this charge and refute it. It was charged, first, that the plan of salvation by grace through faith alone made void the law; that is, if men were to be saved by grace alone there was no use in the law at all. This Paul meets at the close of the third chapter of Romans by saying, "Do we then make void the law through faith? God forbid: yea, we establish the law." He means that we establish the law because the faith of the gospel is that men are saved, not at the expense of the law of God, but by its being infinitely more completely filled through the obedience of Jesus Christ for us than the best of men ever could have fulfilled it. The law, then, is not thrown away, but fulfilled, and salvation comes to sinners, not at the expense of law, but because the law has been fully magnified and honored. When in reply to the doctrine of Paul that where sin abounded grace did much more abound, it was charged that the conclusion must be, Let us then continue in sin that grace may abound, for surely men would urge, It is a good thing that grace should more and more abound. Paul replies again, "God forbid." Instead of this being a proper conclusion, the reverse is true, for believers have become dead to sin. How then can they live any longer therein? Paul means to say that the grace of the atonement is connected with the grace of the new birth. Those who have been redeemed from sin and death and hell through the

work of Christ, and not their own, have also received the love of the truth in their hearts, and have been created unto all good works by the operation of the Spirit of holiness in their hearts.

Fourth. Since the above objections were made to the truth, it cannot certainly be thought strange that other objections should also arise against other portions of the doctrine of the Lord, and so, turning to the ninth chapter of Romans, we find just the same criticisms of the truth that our brother has referred to in his letter to us. Paul there affirms, first, that election of persons to eternal life is a truth of God, and when one said that this would be unrighteousness in God, Paul meets that objection by saying, "What shall we say then? Is there unrighteousness with God?" And again he meets the objection as he did the two others to which we have called attention, by saying, "God forbid." It was not unrighteousness with God to choose Jacob rather than Esau, irrespective of either good or evil in them, or in their works. We will not here stop to refer to the thought that neither one of them had any claim upon the Lord in the first place, because we are writing to those who accept and believe that all that Paul says here is not his word only, but the word of God through him, and we are sure that our readers hold the word of God in reverence and do not seek to deny it. Still further down in this ninth chapter Paul brings forth the case of Pharaoh, and asserts that God had raised up this Egyptian king for the same purpose that was fulfilled in him, and the Lord did this in order to in this man set forth his own power and glory. Pharaoh did, from the first to the last, just that which almighty God had purposed, is the doctrine taught here by Paul. When some,

like those to whom our brother has referred, urged that Pharaoh therefore could not be blamed for what he did, Paul meets that with just a few words of rebuke: "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power [right] over the clay, of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction," &c. It is a fearful thing to incur the rebuke administered here by the inspired apostle. These are God's words through him, and through Paul our God says, "Nay but, O man, who art thou that repliest against God?" It is sure that all those who do evil, and then seek to hold themselves free from blame, either the blame of God or man, because this that they have done was included in the purpose of God, are incurring this awful rebuke. We have fully believed during our whole life that every word we have ever uttered, every thought that has ever been in our mind and every step our feet have ever taken, were in the predestination of God, and were parts of his eternal purpose, yet it has always been true that we have never dared to seek to remove blame from ourselves when we have recognized sin in our heart or life by saying, Why does God find fault with us then? When our own conscience has much condemned us we have had no excuse to urge as a palliative for our conscience, and we have had no hope at such times, save in the perfect work of the blessed Lord on Calvary.

Fifth. In conclusion we desire to say that there has not been one principle of doctrine revealed in the word that has not been thought a source of evil by the

carnal mind, and even the children of God may be captivated at times by the devil so that they cannot see clearly the truth, and many humble and tender-hearted ones have been made to sorrow greatly because they have been perplexed by these fleshly reasonings. Every objection that can arise to the doctrine of unlimited predestination can also with equal force be urged against God's unlimited foreknowledge. Equally strong objections have also been urged against the doctrine of his unchangeability. It has been said, If he is indeed God, and does not change, what is the use of prayer? But the reply is, that the same Bible which teaches his unchangeability also urges the obligation and privilege of prayer upon the subjects of his grace. The truth is that human reasoning can never see through the full harmony of the doctrine of God. Our finite minds will always be like the mind of a child when for the first time that child looks upon the machinery of a watch, or some other piece of workmanship. To that child one wheel moves in a direction contrary to another, and he will think that nothing like concerted action can ever be seen there. So God's ways are above our ways, and his word and his works will always to our short understanding seem full of contradiction. But as a little child is assured by the maker or owner of the watch that all is, after all, working together in full harmony, so ought we as the Lord's little children to believe that his words and works are, after all, in full harmony, though to us they continue to seem full of confusion. Faith will accept and believe the word of God against the evidence of all our human senses. Our senses, our reason, our judgment, may deceive us, but God's word is true, and cannot deceive; it is safe to believe in it all.

CIRCULAR LETTERS.

(Written by Elder P. W. Sawin.)

The Licking Association of Old School Baptists, in session with the Goshen Church, Anderson County, Kentucky, Sept. 13th, 14th and 15th, 1912, to the churches composing this Association, greeting in the Lord.

DEARLY BELOVED IN THE LORD JESUS :

—Once more we greet you in our annual Circular Letter. It is good indeed to be gathered together in an associate capacity to greet one another in the real love and fellowship of the gospel. Our annual meeting is called an association to designate it from other church meetings, this being a general meeting of the several churches as agreed upon, to hear from and of each other of their spiritual welfare, it being a creative body of the church.

As a subject of address to you at this time we call your attention to the brief words of inspiration, John i. 1: "In the beginning was the Word." We said brief words; not brief or short in meaning. In this brief language is embraced the fullness of the gospel, in them is every phase of the doctrine of God our Savior, the very germ of all gospel truth. The grain of corn falls in the ground, in it is the germ of life. What a wonderful development as it develops or grows; first the blade, then the stalk, then the full ripe ear. Wonderful indeed, but how infinitely much more so that which is contemplated in the text. "In the beginning." To us there is always a time of beginning. We go back to the time of beginning in creation, there we cease to exist; we can go no farther, and only know that God was, he existed in all his divine essence before of old, or ever the earth was. In the beginning God created

the heavens and the earth. How lost in wonder and amazing glory are we as we think of the infinite power and wisdom that created from nothing and spoke a world into existence, bringing forth every living creature and thing, animate and inanimate, having life. Well might the poet sing,

"Eternal Power, whose high abode
Becomes the grandeur of a God."

O may we stand in solemn awe and reverence as we sing and speak of his majesty and glory. We must all admit the fact that all created things are passive in the hand of the great Creator, God, therefore by him and for him they are and were created. And God said, Let us make man in our own image. In the image of God created he him, male and female created he them, and called their name Adam. Somehow Jesus, the Word of God, was in the bosom of the Father. Three bear record in heaven: the Father, Son (Word) and the Holy Ghost, in essence one. In the image of God created he them. The image of the God-man, for he was before all, in the beginning. "when he gave to the sea his decree, that the water should not pass his commandment; when he appointed the foundations of the earth: then I was by him, as one brought up with him; and 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." Yes, he was set up from everlasting, from the beginning, or ever the earth was. (Prov. viii.) Adam was the figure of him that was to come, the God-man Christ. In Adam was the embodiment or life of all the human family, for he hath made of one blood all the nations of men to dwell upon all the face of the earth, having set the bounds of their habitation. This Paul declared at Ath-

ens. Whatever theories may have existed as to the human family before the flood, (the waters covered every mountain and high hill, so that just Noah and his family, eight souls, were saved, showing God's goodness and mercy in the election and grace of the human family, and out of or from them God hath chosen the heirs of salvation) the Scriptures teach us clearly the human family are all alike in nature the children of wrath, and recorded as nothing, less than nothing and vanity. Jesus is the word of God by whom all knowledge of God, his will and divine power, is conveyed unto his chosen people. Therefore while he is from all eternity, and verily God, he took upon him a body of flesh, to be identified with his people in the flesh, for in Adam they are flesh. Jesus comes to redeem from the law this people given him of the Father, having predestinated them unto the adoption of children, that they should be manifest as the sons and daughters of the Lord God Almighty. They are dead in sin, dead to any knowledge of his divine power. In the death of Jesus he redeemed each and every one of his people, being made a curse for them. In the quickening power of his Holy Spirit he raises them up and gives life, a feeling sense of the exceeding sinfulness of sin. In him was life. "I give unto them eternal life." Now as we all had life in Adam, all the chosen heirs of glory were given life in Christ, the ever-living head, who was made head over all things to the church. Herein is it made manifest as in the beginning of creation, how much more wonderful in the gospel kingdom. To create is to bring forth or manifest that which was not, so in the very beginning of this wonderful work of grace is the Word, power by which the work is wrought

out. He that hath begun a good work in you, &c. I am the Alpha and Omega, the first and the last. All that come before me are thieves and robbers. How wonderful this new creation, created in Christ Jesus, given life in him, brought forth in him and saved in him. How wonderful! "In the beginning was the Word." When you, dear child, go back to the beginning all was darkness, a dark beyond, nothing, chaos, but God in his rich mercy brought you forth, or from the dead, into his marvelous light. Revealed his Son in me, says Paul, and now the gospel presents him in all his fullness, for he is before all things. "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Forever, O Lord, thy word is settled in heaven.

P. W. SAWIN, Moderator.

J. T. McCOUN, Clerk.

T. J. RATLIFF, Ass't Clerk.

(Written by Elder J. W. McClanahan.)
The Pocatolico Old School or Primitive Baptist Association, in session with the Liberty Church, September 13th, 14th and 15th, 1912, to the churches composing her body, and the associations with which she corresponds, sendeth christian salutation.

DEAR BRETHREN:—It is a custom of long standing with us to present a Circular Letter to this body for their ratification or rejection; if received by this body then it becomes a part of the Minutes of this association, to go among the brethren of the several associations with which we correspond. The subject of the resurrection of the dead is one of vital importance to all who have been quickened to divine life and given a sweet hope in Jesus, who is the resurrection and the life. It must be conceded by Bible read-

ers that the apostles were inspired of God, hence their testimony cannot be doubted. Just how it shall be accomplished is a mystery to mortals, yea, even to angels. The word "resurrection" is a rising again from the dead, resumption of life by the dead. There can be no resurrection of anything only of that which has died. Just how the bodies of the saints shall be brought forth from death and the grave, mortals cannot comprehend, but it is ours to believe that they shall come forth to a state of glory into the fullness of immortality. We are satisfied that it is the Adamic man, the man born of the flesh, the man born of a woman, that dies and that is laid in the grave; to him death has a sting, because he has sinned; over him the grave has its victory. The Lord says by the prophet Hosea: "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." The hope of the saints in the Lord Jesus Christ is that the sting is taken away from death, and that the victory of the grave is not everlasting; death is swallowed up in victory. "O death, where is thy sting? O grave, where is thy victory?" This man who rises a conqueror over death and the grave is the man who was of the earth earthy; he is the man who sinned against his Maker; he is the man who received the sentence of death for sinning; he is the man upon whom the sentence was executed; he dies and he is put in the grave. This man in the grave shall hear the voice of the Son of God and he shall come forth. If there be any other man or being that sins and is sent to the grave besides the Adamic man, we cannot find him by reading the Scriptures. The resurrection of the dead is so important in the doctrine and in the

arguments of the apostle Paul, that without it the hope of the saints is vain; without it all the preaching of the apostles and preachers of the gospel is also vain. He sets it forth as the crowning work of redemption. His arguments lead to this conclusion: if the dead rise not, then there has been no atonement for sin. If the dead rise not, then the sins of the saints remain; "for if the dead rise not, then is not Christ raised." If Christ be not raised, then they also which are fallen asleep in Christ are perished. Just so sure as Christ was raised from the dead, so sure it is that the dead will be raised, and that Jesus Christ was raised from the dead there can be no doubt in the minds of those who have living faith in the Lord. In his testimony King David speaks of this important event; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Peter says we all are witnesses. Paul bears testimony as though he were a witness of that great event, for on every occasion where it is needful for him to speak of it he uses the strongest language to establish the fact. "But now is Christ risen from the dead, and become the firstfruits of them that slept." There is no doubt of many persons coming back to natural life who had died previous to the coming of the Holy One, but it was reserved for Jesus, the Elder Brother, to be the first that should pass through death and come up victorious on the other side of the grave, firstborn from the dead; being the first one to enter his kingdom of glory, he is really the firstborn of every creature. The saints are to experience that change in their bodies that brings them to glory; it is through the res-

urrection that perfection comes to the saints. Now we see as through a glass darkly, now we know in part only, now we have the spirit of adoption, but in the resurrection we shall have the full adoption, the last and crowning work of redemption, to wit, the redemption of our body. The saints must suffer with their Lord and Savior on earth before they enter into their inheritance which cannot be corrupted nor defiled, neither can it fade away, because it is secured by the resurrection of their Lord Jesus Christ, he being the firstfruits of that incorruptible kingdom. There can be no doubt that Job had a view of that final redemption where he asks the question, "If a man die, shall he live again?" Yet he did not answer this question directly, but he continues his discourse, and, as it were, in the same breath says, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." David says, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."—Psalms xvii. 15. Death, and the resurrection of God's people, are set forth in the Scriptures as falling asleep in the Lord Jesus and awaking to life from the dead in him. Daniel had a view of the final wonderful work of redemption, for he is assured of the safety of the Lord's people at that day, for at that time the great prince shall stand up for the delivery of the Lord's people. Jesus says the sheep are placed on the right hand, but the goats on the left. This is all done before the King calls his sheep to their final inheritance. At that time the sheep are to hear

that welcome voice, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The righteous shall go away into life eternal, the goats shall go away into everlasting punishment. The Scriptures teach us that the unjust, or wicked, are resurrected, but this cannot affect in any way the title of the righteous to their kingdom of glory, neither have they the right to ask their Lord why the unjust are resurrected unto damnation. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil unto the resurrection of damnation." Paul, before Felix the governor, on the resurrection agrees with the above: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; 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." The apostle Paul understood that the law and prophets taught the resurrection of the dead, both of the just and unjust. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

J. W. McCLANAHAN, Moderator.

G. B. McCLANAHAN, Clerk.

(Written by Elder J. B. Slauson.)

The Roxbury Old School Baptist Association, now in session with the Second Church of Roxbury, Roxbury, N. Y., Sept. 18th and 19th, 1912, to the churches composing the same sends christian greeting.

DEARLY BELOVED BRETHREN:—Another year is numbered with the past, and we are still blessed with the kind providence of God to assemble ourselves in an associate capacity, and according to a long honored custom you will expect our annual letter of love and fellowship. In writing this letter for the consideration of our brethren we desire to be directed by the Spirit of our blessed Master, who loved us and gave himself for us, that we may present no new doctrine among you, knowing nothing save Jesus Christ and him crucified for the salvation of sinners, and, furthermore, that our thoughts may be centered upon the one great fundamental principle of truth, salvation by grace, as recorded in Paul's letter to the Ephesians, ii. 8, 9: "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." These words which we have chosen for a basis to write upon with such ability as the Lord may give, are the words of the apostle Paul, written to the church at Ephesus during his imprisonment at Rome. The church at Ephesus was largely composed of Gentiles, who by nature were strangers to the commonwealth of Israel, and strangers to the covenant of promise, being without hope and without God in the world. The Gentiles as a nation were idolaters, and were despised by the Jews, being accounted by them as dogs and the offscouring of all things. (1 Cor. iv. 13.) It is clearly shown in this epistle that miserable as they have been

by nature, that through the true riches of the grace of God they are heirs of eternal glory, and are builded upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, that by the death and resurrection of Jesus Christ from the dead the middle wall of partition contained in carnal ordinances was broken down. "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."—Eph. ii. 15. We here wish to call your attention to the first and second verses of this second chapter of Ephesians: "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." Including the third verse: "And were by nature the children of wrath, even as others." Therefore they having been quickened by the Spirit of God, and having been raised up together from that death state in sin, both Jew and Gentile, and made to sit together, both Jew and Gentile, in heavenly places, according as they were chosen in Christ Jesus before the world began, the true teaching of this epistle of Paul to every believer in Christ Jesus is that God is no respecter of persons, neither can any one be justified by the deeds of the law, for the Scriptures declare that by the deeds of the law no flesh shall be justified in his sight (Romans iii. 20); for by grace, and not by works, are ye saved, establishing the fact that salvation to poor lost sinners of every name and nation is through and by the free and unmerited grace of God. This has been, and is, the living testimony of every heaven-born soul who

knows the plague of his own heart, and to such as are saved by grace sin has become exceeding sinful. Therefore, knowing "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," such characters who cannot think a good thought nor do a good deed must give all praise of their salvation to the all-sufficient grace of God. We are taught by the Spirit of truth, that takes the things of Jesus and shews them unto us, that should we be able to keep and live up to the very letter of the commandments written on tables of stone it would in no way ingratiate us in the favor of God, or make and prepare us as the recipients of his grace, for, "And of his fullness have all we received, and grace for grace."—John i. 16. Not grace for works, or any merits of our own, but grace for grace. The teaching of the carnal mind, which is "enmity against God; for it is not subject to the law of God, neither indeed can be," is sounded forth from the four quarters of the globe by ministers of unrighteousness, whose God is their belly, teaching for the doctrines and commandments of men that man has some part of the work of his salvation to perform, contrary to the true teaching of the inspired word, for by grace are ye saved. We will here briefly present a few thoughts of what salvation implies to the subjects of grace. First, the word of inspiration here declares that they (the church at Ephesus, composed of both Jew and Gentile) were dead in trespasses and sin, so also is every subject of grace by nature, for "as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Romans v. 12. The salvation here mentioned is a salvation from this

death state in sin by the death of our blessed Lord on the cross of Calvary, which was not alone to the church at Ephesus, but included every vessel of his mercy chosen in him before the foundation of the world. Second, a salvation from everlasting destruction, 2 Thess. i. 7-9: "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Third, a salvation from the place prepared for the devil and his angels, as recorded in Matt. xxv. 41: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Fourth, a salvation from the power of the second death. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. xx. 6. Dear brethren, what a full and complete salvation for sinners chosen in Jesus Christ before the foundation of the world, both for time and eternity, was wrought on Calvary by our Lord Jesus Christ. And in the morning of the third day Jesus, the great Shepherd of the sheep, burst the bands of death asunder, and arose from the dead, the victorious conqueror of death, hell and the grave, therefore death is a conquered foe. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus

Christ."—1 Cor. xv. 55-57. What a wonderful and glorious victory was wrought on Calvary's cross for the subjects of redeeming grace. Furthermore, dear brethren, the power of saving grace is manifested in the heart of every heaven-born child, saving him from the propensities of his nature, from evil temptations, from cruel unbelief and from all the snares of the enemy that lie in his pathway. How true and how sweet are the words of the apostle in the experience of the children of God, that by the grace of God I am what I am. All that we have and all that we hope for, not only in this world, but in the world to come, we must ascribe to free and unmerited grace.

J. B. SLAUSON, Moderator.

A. J. SLAUSON, Clerk.

CORRESPONDING LETTERS.

The Licking Association of Primitive Baptists, in session with Goshen Church, Anderson County, Ky., Sept. 13th, 14th and 15th, 1912, to the churches and messengers with which we correspond sendeth greeting.

DEAR BRETHREN:—Your messengers have come to us once again in love and fellowship. Your ministers have come preaching the same precious doctrine of Jesus Christ and him crucified. This is the one hundredth annual session of this dear old association; may it stand for many years to come. Amen.

Notice of place of our next session will be given later, beginning on Friday before the second Saturday and Sunday in September, 1913, when we hope to meet your messengers and receive your correspondence again.

P. W. SAWIN, Moderator.

J. T. COUN, Clerk.

T. J. RATLIFF, Assistant Clerk.

The Roxbury Association, now in session with the Second Church of Roxbury, Roxbury, N. Y., Sept. 18th and 19th, 1912, to the several churches with which she corresponds sends christian greeting.

DEARLY BELOVED BRETHREN:—We are once more delighted to address you by the way of a Corresponding Letter. The meeting has been good and profitable to all believers in our Lord and Savior Jesus Christ. Your ministers have come to us laden with the rich blessings of the gospel, which to us has been the power of God unto salvation, declaring salvation through Jesus' name to poor lost sinners. We ask a continuance of your correspondence in the future as well as in the past.

Our next session is appointed to be held with the Andes and Middletown churches, Union Grove, N. Y., when and where we hope to meet your messengers and receive your correspondence again.

J. B. SLAUSON, Moderator.

A. J. SLAUSON, Clerk.

NOTICE.

DEAR BROTHER KER:—Please say through the SIGNS that Elder W. Lively is dead. He died in Birmingham, Ala., on the night of October 2nd. He was in bed for about fifteen months. I visited him often, and talked, sang and prayed with him. He felt that his afflictions were the result of his disobedience, and was greatly exercised upon spiritual things during all his illness. At his request I held short services at his burial.

In hope,

H. J. REDD.

NO MORE LARGE HYMN BOOKS.

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

OBITUARY NOTICES.

William R. Keeler, a beloved friend and well-wisher of the Old School Baptist Church, died Sept. 18th, 1912, at the Hospital of the University of Maryland, in the city of Baltimore, Md., whither he had gone for an operation, the effects of which caused his death. Mr. Keeler was born in Stephen City, Frederick Co., Va., Oct. 21st, 1862, so was nearly 56 years old at the time of his death. When a small boy he moved to Millwood, Clarke Co., Va., but for the past twenty-six years had lived in Middleburg, Loudoun Co., Va., which was his beloved home at the time of his death. Twenty years ago he married Miss Laura Lee Cole, who, with two daughters, Ruth and Mary, are left to mourn their sad loss. The writer has been present on very few occasions as sad as the funeral of Mr. Keeler; seldom has it been his lot to be with a more grief-stricken family at the laying away of their loved one. Their home life was beautiful, for our friend was a devoted husband and loving father, and constantly endeavored to shield his wife and children from any business worries and cares, and while Mr. Keeler had been ailing for a long time, yet he always made light of it to his family and tried to not let them know how badly he sometimes felt. He was a man widely known and respected throughout Loudoun County, both as a citizen and as a business man. Very few knew of all he really did in the way of kindness and charity, for it was never his manner to flaunt it publicly. Besides his usefulness to the county generally, he was also one of the trustees of the Mount Zion Old School Baptist Church and a firm and substantial friend of the pastor, Elder J. N. Badger. The promises of God to his people are sure of being accomplished, so that when he is declared to be the husband to the widow and a father to the fatherless it is no meaningless joining of words together, but a living and present source of comfort and support to his tried ones when enduring temptation. May our dear Mrs. Keeler, who we feel confident is a subject of the grace of Jesus Christ, and the two daughters find this true now in their great bereavement, and be caused to feel that whatever God does is right because he does it.

The funeral services were conducted by the writer, from the Methodist meetinghouse in Middleburg; interment in the Middleburg Cemetery, Sept. 19th, 1912.

H. H. LEFFERTS.

LEESBURG, Va., Oct. 8, 1912.

Elder C. H. Jones departed this life June 5th, 1912. He was born in Sumter County, Ga., Sept. 17th, 1834, received a hope in Christ, was baptized in the year 1861, and ordained the same year to the work of the ministry, which place he filled as long as he was

able. He had been a sufferer from asthma all his life, and more so in his last days, but was never heard to complain, although he was helpless four years. He was married to M. A. Parr, and to that union were born eleven children, six girls and five boys; six of the children survive him. He had taken the SIGNS thirty-seven years, and spent most of his time in reading.

The funeral services were conducted by Elder S. A. Smith, who spoke words of comfort to the mourning ones. Father leaves many friends, beside his wife and children, who will miss him, but we grieve not as those without hope.

His heartbroken daughter,

ALAFATRE RICHMOND.

Mrs. Abbie Coddington, who has lived here for the past two years, died last night after a lingering illness of seven months. She was born in Orange County, N. Y., May 4th, 1837. Mrs. Coddington was stricken with paralysis several years ago, and received the second stroke in February. Since that time she had been confined to her bed. The only relative she has this side of New York is a son, Geo. J. Coddington, who is employed as engineer for the C. F. & I., and who did not know anything about the demise of his mother until after her death. She was a very able writer, and had published several articles, of which some were considered extra good among publishers.

Funeral services will be held in the Trinidad Undertaking chapel at 2 p. m. to-morrow, and interment will be in the Masonic Cemetery.

(From *The Free Press* of Trinidad, Colo., Sept. 20th, 1912.)

Our dear father, **J. H. Yeoman**, died in Los Angeles, Cal., August 26th, 1912, and was buried there August 28th. He left his home in Loveland and went to Glenwood Springs, Colo., in hope that the springs would be of benefit to him for kidney trouble and rheumatism, from which he had suffered some time, but not proving beneficial went to California and got better only for a short time and died there after terrible suffering. He was born in Ohio, but lived in Green County, Ind., with his parents when a very small boy, and from there moved to Ohio and went west in the early days, where he had since made his home. He joined the Paint Creek Old School Baptist Church when a young man, and had been a member ever since. He leaves a widow, five daughters and two stepdaughters to mourn their loss. We feel that our loss is his eternal gain. His age was about 77 years.

His stepdaughter,

(MRS.) M. A. LAMFON,

M E E T I N G S .

The Welsh Tract Church has appointed a yearly meeting to begin on Saturday, October 19th, at 10 o'clock a. m., and continue two days. Those coming from Philadelphia, Wilmington and Baltimore will come on Saturday via B. & O. R. R. to Newark, Del. Train leaves Philadelphia at 8:15 a. m., and Baltimore, Mt. Royal station, at 8 a. m. Ministers and other brethren and friends of our faith and order are cordially invited to meet with us.

P. M. SHERWOOD, Clerk.

The Andes Church will hold a two days meeting, the Lord willing, at Union Grove, N. Y., on Wednesday and Thursday, October 23rd and 24th, 1912. Trains will be met Tuesday p. m. and Wednesday a. m. at Union Grove. Those coming over the Ulster & Delaware Railroad from Kingston or Oneonta, or any points on the U. & D. R. R., will change at Arkville for Union Grove. A cordial invitation is extended to all.

J. B. SLAUSON.

The Salisbury Old School Baptist Association is to be held with the church in the town of Snowhill, Worcester Co., Md., Wednesday, Thursday and Friday after the third Sunday in October, 1912. We wish to extend a cordial invitation to all lovers of the truth to meet with us. We hope no one will hesitate in coming for fear of being in the way, or that we will be crowded. We are making preparations for a full gathering of Baptists and friends, and if we fail in this we will be disappointed. There are two trains daily from the north, one arriving at 1:30 p. m. and the other at 9:30 p. m. Both trains will be met on Tuesday before the association and the friends taken care of. Those coming from Baltimore can come by the B. C. & O. Get tickets to Berlin, change for Snowhill. Friends will come to Snowhill on Tuesday. The brethren will meet the trains each day and take the friends to their homes. Any coming later than Wednesday will walk to the meetinghouse, only a short distance. We especially invite ministering brethren to meet with us.

T. M. POULSON, Pastor.

The Olive and Hurley Church, nothing in providence preventing, will hold their yearly meeting the last Saturday and Sunday in October (26th and 27th), 1912.

JAMES H. BEVIER, Clerk.

The Olive and Hurley Church will hold a two days meeting, the Lord willing, the first Saturday and Sunday in November (2nd and 3rd), 1912, at Olive, N. Y. Trains will be met at Shokan on Friday p. m. before the meeting. All who love the truth are cordially invited to meet with us. Elder B. F. Conlter is expected to be at this meeting.

J. B. SLAUSON.

The Mt. Enon Association of south Florida, holding to the doctrine of unlimited or absolute predestination of all things, and salvation by grace alone, will hold their next session November 8th, 9th and 10th, 1912, with the church called Kissimmee, at Campbell Station, on the A. C. L. R. R. This will be the forty-first annual session of this association, and we invite all lovers of like precious faith.

C. K. HAINES.

The Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the third Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.

JOSHUA T. ROWE, Pastor.

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

Meetings every Sunday in the meetinghouse, corner Intervale Ave. and Home St., Bronx.

11:00 A. M.

2:00 P. M.

To all who are seeking the truth, a cordial invitation is extended to meet with us.

The Albany and Troy Church will meet the fourth Sunday in each month at No. 2 Second St., Monument Square, Troy, N. Y.

J. B. SLAUSON, Pastor.

H Y M N B O O K S .

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SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 80. MIDDLETOWN, N. Y., NOVEMBER 1, 1912. NO. 21.

CORRESPONDENCE.

HEBREWS X. 26-31.

ONE who sees himself a justly condemned sinner in the sight of a holy God will try to put away his sins and to become righteous, but he will try in vain. In the Lord's own appointed time he will reveal Jesus to this man, as he does to every convicted sinner, as having died for him and put away his sins by the sacrifice of himself. This truth always comes to the sinner as a surprise, it is never expected, it always comes as something new and wonderful. Now they experience the new covenant without knowing at the time what it means, any more than a child understands what it is doing when it takes its food. "I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more."—Heb. x. 16, 17. This one now has received the knowledge of the truth. The sins that burdened his soul have been forgiven, and will burden him no more with condemnation, though the remembrance of them will keep him humble and cause him to desire to walk softly before the Lord all his days. But now this one is

"under law to Christ," and by the power of the law which is written, not on tables of stone, but by the Spirit of the living God in the fleshy tables of the heart, (2 Cor. iii. 3,) he feels from day to day the sinfulness of this old nature, so that he has to say, "In me, (that is, in my flesh,) dwelleth no good thing." Here, it seems, is the experience of the fellowship of the sufferings of Christ. (Phil. iii. 10.) The more nearly we are enabled to walk with God, and the more clearly we are given to know the power of the resurrection of Christ, the more acutely will we feel this depravity of the flesh. It is likely that there never was one child of God who did not feel more or less of this sinfulness in heart or word or deed, causing him to feel at times the supplicating prayer of the publican, "God be merciful to me a sinner." The dear Savior graciously remembered this when he put this sentence into the prayer which he taught his disciples: "Forgive us our sins." Can such a man sin wilfully? He, looking into his own heart and life, has to say in all honesty, "The sins of one most righteous day might sink me in despair," yet he is walking in Christ by faith. He realizes that he cannot take one step in

his own strength or in his own name; he feels day by day that Christ is his life, that he cannot walk one step in holiness except by faith in Christ, and in the good works, which God before ordained that his people should walk in. (Eph. ii. 10.) Can this man sin in such a way as that his sin should be called a wilful sin? The apostle here says something that sounds like it: "If we sin wilfully." He did not say, If we should sin wilfully, but, if we do. John speaks of a sin unto death. Under Moses' law there were sins unto death, which meant a death of the body. But those of whom John and Paul are speaking are not under that law of sin and death. (Romans viii.) These have been born again, and have the law of Christ written in the new heart. Of course their transgressions are against no law that they are not under. It is against the law written in their hearts that they transgress; against the law of the Spirit of life in Christ Jesus; against his commands. Is there a transgression that may be committed by a living soul which will bring upon him punishment, while other sins are not punished? Are there distinctions between different sins of the Lord's people? The Father says of the Son, "If his children forsake my law, * * * then will I visit their transgression with the rod."—Psalms lxxxix. The Lord says, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities."—Amos iii. 2. Paul commands concerning one transgressor that the church should deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. (1 Cor. v. 4, 5.) Afterward he speaks of this as a punishment, and directs that the one who was punished shall be restored to their fellowship and love. (2

Cor. ii. 6–11.) Again, he speaks of delivering two unto Satan, that they may learn not to blaspheme. (1 Tim. i. 20.) If evil thoughts and selfish lusts and desires for revenge are in my heart and mind, and they are suppressed by me through the power of the Spirit, and no word or deed of expression follow, I will feel a deep sorrow and be greatly abased before God, but there is no call for punishment; but if I give expression to that sinful thought and desire, then its character is somewhat changed, as all that hear or know of it are somewhat involved. If I covet I am a sinner before God, but it is before him and him only, and if I feel a hatred of myself for that sinful desire my cry unto God will be heard; but if my covetous desire has led me to do a wrong, then comes something more. If my envious or jealous feeling has been expressed in word or deed against any one, then punishment must follow. It is the Lord only who can punish, and this punishment is a most solemn thing. The church cannot punish; the church does, or should do, what the King and his princes, the apostles, direct. The punishment is by the dear Savior himself, and it is never in anger, but always in infinite love and tender compassion. God is not mocked. What a man (of God) sows that shall he also reap. When the evil thought or covetous desire was expressed in word or act, then the transgressor was sowing. If he sows to the flesh he will have a sad harvest of corruption to reap. If he keep under his body, and keep utterly to himself that corrupt desire, by the power of the Spirit, and, looking unto the Lord for help, he sows spiritual good wishes and love for his brother, it will be his blessed privilege to reap some of the special joys of life everlasting. Job's friends thought the Lord

was punishing him for some hidden wickedness, by taking away his wealth and destroying his children, but they did not understand his case. He asserted his integrity in regard to all the charges of guilt which their carnal minds brought against him, at the same time that he was bemoaning his sinfulness and corruption in the sight of a holy God. The loss of worldly wealth and treasures, and personal affliction, and pain of body or mind, are no indication that one is under the wrath and punishment of a holy God; on the contrary, the one whom the Lord is visiting with stripes because of his iniquities may find his worldly condition improved, but leanness of a most terrible kind sent into his soul. (Psalms cvi. 15.) The natural man knows nothing of this leanness, knows nothing of either spiritual joy or sorrow. The one who commits a sinful act knows that it is sinful. His conscience, which the Lord has made good and tender, tells him that what he is doing is wrong; he knows he is seeking in this way to gratify some evil propensity or fleshy lust. The apostle does not seem to be talking of a worldly man who is trying to deceive the church, and who feels no such thing as godly sorrow for sin, but he is referring to the Lord's people, saying, "The Lord shall judge his people," and this seems to me to be the same characters (his people) referred to in all this chapter and connection. It may be that one has, for no good reason, forsaken the assembling of himself together with the church. The apostle seems to refer to this as a transgression of a most important kind. To disobey any commandment of Jesus is to trample him who gave the commandment under foot, to count the blood of the covenant wherewith he was sanctified an unholy thing, and to do despite to the Spirit of

grace. These are strong expressions, but they can be spoken only of a child of God, for only a child of God has ever been sanctified by the blood of the covenant. This transgressor has known that Jesus atoned for the sins of all his people when he died. Now he is to feel the infinite importance of this truth, when he feels himself left without hope, as he says again and again to himself, "There remaineth no more sacrifice for sins." He cannot get the assurance that he is in this covenant of grace until the Lord shall have fully judged him and shown to him the holiness of his judgments. He is separated from the sweet comforts of the gospel, from the precious experiences of gospel fellowship. Now he feels a fearful looking for of judgment and fiery indignation which shall devour the adversaries. These adversaries are all the evil propensities of the flesh; they must be devoured, destroyed. We have done the will of the flesh in turning from the sweet commandments which were delivered unto us, and now we feel the sad consequences. The apostles have told us urgently and tenderly to avoid the evil, not to live after the flesh, for if we do we shall die. "Knowing therefore the terror of the Lord, we persuade men," telling the men of God not to fulfill the lusts of the flesh. Now this death is upon us; not the death of the body, not death in sin, but death to the joy and power of spiritual things. No power in prayer, no answer to prayer, no comfort of love, none of that gladness which once filled the soul, even in the midst of affliction. Only a living soul can experience this kind of death. A worldly man is dead in sin and cannot experience this death, which is a separation from the blessings of the gospel that the natural man does not understand. Should I meet

one who is suffering this, which he feels to be a just punishment for some transgression, and who does not think that he can ever be forgiven, I could not say to him, You sinned wilfully, and now you have no ground for hope, because there remaineth no more sacrifice for sins. I could not say that; I would have to say to him, You sinned wilfully, as you acknowledge, and your punishment, as you feel it to be, is just, but your sorrow and heart-brokenness are evidence to me that you are a child of God. You can do nothing to atone for your sins, but your sins were all atoned for by the dear Savior, and in his own good time he will reveal this to you and give you forgiveness for all your sins, as he has already given you repentance. It is a fearful thing, but also a most blessed thing, that you have fallen into the hands of the living God, as your Judge, who will judge his people, and who has declared this unfailing judgment: "Blessed are they that mourn: for they shall be comforted;" and who directed one of his apostles to say: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" and who moved one of the holy men of old to say for our comfort now: "I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause." "He will bring me forth to the light, and I shall behold his righteousness." The judgment and fiery indignation which this man, who has sinned wilfully, moved by the will of his carnal mind, so fearfully looks for, will devour the adversaries; not the man, but the adversaries of the man, which war against his soul, (1 Peter ii. 11; James iv. 1,) seeking to destroy his hope and his comfort. The carnal mind and heart are full of them, they are "the lust of the flesh,

and the lust of the eyes, and the pride of life."—1 John ii. 16. These adversaries caused the man to sin, caused his downfall. They would, if it were possible, destroy the child of God himself, but that they cannot do, for Jesus has prayed for every one of them that their faith fail not. But these adversaries shall themselves be devoured. The poor sinner shall see them to be lying vanities, (Jonah ii. 8,) shall see them as nothing, as of the world, as passing away; shall see in the Lord's own time and way that this punishment, so sorely suffered, has been for the destruction of the flesh, that through mercy the spirit might be saved in the day of the Lord Jesus. (1 Cor. v. 5; 2 Cor. ii. 6-11.) This punishment is sorer than that of the one who transgressed Moses' law, as the things of the new covenant are higher, more holy and more desirable to the spiritual mind than the things of the old covenant, as the law of the Spirit of life which is in Christ Jesus is higher and more glorious than the law of sin and death, from which it has made us free. (Romans viii. 2.) He who has suffered or who is suffering this punishment can never tell it; it is terrible, beyond his power to describe. But the deliverance from this suffering shall surely come to every wandering sheep, and the dark and terrible night of sorrow shall surely be followed by the morning of eternal and unfading joy.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

NEWFOUNDLAND, Ky., May 15, 1912.

DEAR EDITORS:—I am sending you my dear father's, J. E. Thornbury, experience, which he wrote some fifteen or sixteen years ago, which to me is wonderful indeed. This letter has been of special interest and comfort to me, and I

believe it will be of comfort to many poor mourning ones. Inclosed you will find two dollars to renew my subscription to the SIGNS OF THE TIMES. My husband and I would be very lonely without it, and we always look forward to its coming and enjoy reading the letters from the brethren and sisters, also the editorials, for they tell us things which we have experienced, and we are glad to hear those things confirmed by those we believe to be God's people. Often do I earnestly desire to know whether I am one of the afflicted and poor people who trust in the name of the Lord. Whatever I am, the God of all grace is my only hope; in the name of Christ is the hope of glory.

May you, dear editors, live long to comfort God's little ones, is the prayer of your unworthy sister in hope of eternal life,

(MRS.) KATHLEEN KENDALL.

SANDY HOOK, Ky., Dec. 5, 1897.

DEAR BRETHREN:—I will try to write something of my experience, or what I hope are the dealings of the Lord with me.

I was born April 14th, 1861, and very early in my youth, when I was only eight years of age, I was given to see I was a vile sinner in the sight of God, but I could not tell from whence this knowledge came, nor why I felt so miserable, yet I felt and saw I was lost in sin. This caused a fear to come over me, and I was made to weep. This feeling was not always present, but would return with greater force each time. I would try to put it away from me, thinking I would do better, and would promise to do so, only to break the promise each time, for I got worse all the time. I knew not at that time the way of man is not in him-

self, but thought I could please God and cause him to love me by what I could do. I was of the opinion I had a great deal to do, so I tried by searching the Bible what I must do, but found it written in the testimony that God has given that there is none that seek after God, that none doeth good, no, not one. This certainly did confuse me, for I thought I could do something good. In this way I passed many years, until I was about twenty years of age. I loved the Old Baptists as a people, but could not understand their manner of preaching; they preached salvation of God by grace alone. When I was about the age above mentioned I was not troubled so much over my sins as I had been before. This gave me some ease, and for a short time I enjoyed the pleasures of the world as I had not done before, and during that time the thought was suggested to me that all my former trouble was only imaginary, and that I ought to share all the pleasures which our nature loves. This I freely engaged in, running to a great extent, being at that time, I believe, left to walk in my own counsel and follow my own heart's desires. This I now believe was the purpose of God, that he show me my own weakness, my nature's sinfulness and my own inability to do good. During this season of enjoying worldly pleasure I thought that God ought not to hold any one responsible for doing things they might love to engage in, and this caused me to go deeper in my transgressions. I became so hardened that I tried to reason in my own mind that there was no God, but could not quite come to that conclusion. Though I was indeed fond of my lusts, I was ashamed to let all people know what I did. This season of enjoying the pleasures of life was broken by the sudden return of my burden of

sinful feelings, which was so heavy that I was made to realize my condemnation was just. I thought I would pray, but instead of being able to use words I could do nothing but groan and sigh. O the horror that filled my very soul. I desired to be alone where no one could see me, for I thought I was not fit to be in company with any one, and saw while in this condition that I only deserved to be punished forever. I would try to read the Bible, but could find no word of promise, all seemed to condemn me. I cannot tell with either mouth or pen just what I, at that time, was made to suffer. I thought there was no mercy for me, and that I was sure to die in my sins and be punished forever and ever. I tried to pray, but could only say, God, be merciful to me, a sinner; O Lord, save, if it is thy will. My burden was so heavy I thought the very earth trembled under me; I was weighed prostrate to the earth. Everything about me seemed to condemn me, even the trees and plants seemed to mock me. I thought if I could only pray it would relieve me. O, was there ever such a wretch as I? There was no mercy for me, I was left to perish for my sins, and in my sins I saw God was just in my condemnation. I could not see how he could be just and save me, a disobedient, hell-deserving wretch. One day I was in the field trying to work, and thought of the promises I had made and broken; I tried to pray again, but could not. I gave up all hope; I was doomed to die and perish forever; all was darkness around me. Lost, lost, forever lost. O how awful was my condition. I lay prostrate on the earth, and could only say, God, be merciful to me, a poor, perishing sinner. At this point I can only say that only those who have passed through this ordeal, and who know the

weight of sin, can know my awful state of mind. Brethren, I cannot in words express to the understanding of any but those who have experienced the same what bitter and deep anguish I was then in. When I had lost all hope of obtaining mercy there shone round such a beautiful light; it seemed to light up my troubled soul and my burden of sin was removed. All things were praising God, I leaped for joy and praised God for the first time. Everything was praising him, he had put a new song in my mouth, even praise to God. I could see that God had spoken peace to my soul only for Christ's sake. I wanted to do my Lord's will, and earnestly desired to know who were his people. I had not been to meeting for two years; I felt too unworthy to be with God's dear people. I was no Arminian, for my experience was very different from what they preached. On the first Sunday in September, 1887, I asked my wife to go with me to an Old School Baptist meeting. The church was at Newfoundland, Ky. She went with me, but I did not tell her that I wanted to join the church that day. When I got there I met my father and told him of some of my troubles and that I wanted to join the church. Well do I remember the very expression of his dear face as he said, with tears of joy in his eyes, "My son, God will at his own appointed time bring in his chosen people." We went on to the house, and I never heard such preaching; it was just what I loved: salvation by grace alone. I could hardly wait until the invitation was given. When it was I offered myself and was received, after trying to tell what I hoped the Lord had done for me, and on the first Saturday in October my wife joined the same church and we were baptized the same day in the fellowship

of Concord Church, by Elder R. T. Parsons. I thought I would see no more trouble, but I soon knew doubts and fears. I did not doubt God saving his people, but I doubted myself. I knew what God did would stand forever, but I doubted my experience. So time passed on with me; there were some sweet seasons of rest in the Lord. I was certain then if the holy and only begotten Son of God, who knew no sin, became sin for me, that I should be made the righteousness of God in him, that all was sure. I am yet trusting in the same God, yet I cannot say I know I am a child of God. I hope through his mercy and grace to stand accepted in the Beloved. I know I am a sinner, but no man ever taught me; God alone can teach us we are sinners. If I am saved at all, it is a sinner saved by grace.

I have written a part of my experience, yet I do not know that it is the experience of a subject of grace.

Yours in hope of eternal life,

JOHN E. THORNBURY.

PORTLAND, Ind., Dec. 23, 1911.

DEAR BROTHER AND SISTER STEPHENS:—We send you Christmas greeting, hoping and trusting that it is well with you both, and that in looking back over the year that is just ending you will see that God has graciously kept you and made you the recipients of many blessings. When I think of the many deep sorrows that have fallen to the lot of many, and that thousands of heartbroken people, because of their losses and crosses, are everywhere to be found, then I seem to realize how graciously I have been kept and how I have been preserved and spared when I knew it not. I have had only a few seasons of pleasant meetings with the brethren this last year, because

I have been tied at home, but I hope and trust that God will so keep me that I shall be counted faithful, and that in the new year just before us I may be permitted to mingle more with his people and talk more of his love and mercy and long-suffering, that I may give him at least a little of the praise due his holy name. We are in our usual health, as are the brethren so far as I know. Brother Hutchinson's wife died Nov. 23rd, and he writes me that he is all broken up because of his great loss. I will add some rambling thoughts which have been passing through my mind this winter while reading the Scriptures and the SIGNS OF THE TIMES and other Baptist papers which I am taking.

“That you should earnestly contend for the faith which was once delivered unto the saints.” In the connection the apostle Jude has set forth the way in which the saints receive this faith. He exhorts the brethren to stand firm and contend for this faith, and then declares that it was delivered unto them. Much has been written about faith, and concerning what many eminent saints accomplished by this faith. Jephtha, Gideon, Sampson, Moses, Abraham, Noah, Joshua, Samuel and others are named in the word as examples. It is also said that without faith it is impossible to please God, and that faith is the gift of God, and that Jesus is the author and finisher of our faith, and that by grace we are saved through faith. Seeing, then, that faith has accomplished so much, or that men have accomplished so much through faith, the question arises, What is faith? If the children of Israel could put to flight the armies of the aliens through faith, and through faith stop the mouths of lions, and wandered in sheepskins, and in dens and caves, then what is it like? Through

faith we learn that Noah built the ark, and by faith we know that the worlds were framed by the word of God. The children of God are called the children of faith. Then what is it? Paul defines it thus, "Now faith is the substance of things hoped for, the evidence of things not seen." Thus it is the strength of something, or the substance, of which Jesus is the author. It was once delivered unto the saints, or given to them. Who delivered this faith unto the saints? How could evidences exist of things unseen? How do we have evidences of things we never saw? God talked with Abraham, and he believed or had faith in what God promised, and his faith was counted to him for righteousness. Often we all believe in things that we never saw, upon the testimony of others. But men often believe in things which afterward prove to be false, so that naturally we often believe things that are not true, and yet we honestly believe them. Therefore there is a false belief sometimes called faith. Almost one-half of the world today believe in Buddhism or Hindooism, and have no faith in Jesus Christ, and we believe that their ideas are wrong. But the apostle designates the kind of faith of which he is talking by saying it "was once delivered unto the saints," and the disciples were to earnestly contend for that faith. The Jews have never acknowledged the faith of which Jude spoke as having been delivered unto the saints. Now the apostle Paul speaks of the faith of God's elect. Men now speak of different faiths, such as the Catholic faith, the Methodist, the United Brethren, the Dunkard, the Lutheran, the Mormon or the Mohammedan, but the faith of God's elect, which inspired the servants of God to endure all manner of privations and banishments, is something different from

all manner of these many faiths. Jesus is the author and finisher of this faith, and he delivered it unto them. Again we ask, What is this faith? It is the evidence of positive things which are not seen. We believe that there is a country called England, because we have read so much about it, and we have talked with people who have been there in whom we have confidence, and so we believe that there is such a country, although we have never seen it. We have the evidence of things that we never saw, and hence believe them. Faith was once delivered unto the saints, and they have in all ages borne evidence of it. Now "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." But "the preparations of the heart in man, and the answer of the tongue, is from the Lord." Now "faith cometh by hearing, and hearing by the word of God." Yet we are told that some have ears and hear not, eyes and see not, and hearts and understand not. The Jews saw and heard Christ, and yet believed not. Paul also said, "All men have not faith." This faith once delivered unto the saints, then, is the gift of God to them, it cometh by revelation. Paul said that the faith which he preached he did not receive of man, neither was he taught it by man, but by the revelation of Jesus. Thus the disciples of Christ had a revealed faith. The apostle Paul said, "Eye hath not seen, nor the ear heard, neither have entered unto 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." The Spirit of God, which dwells in all the saints, is the one thing that searches out the deep things of God and reveals them

unto us. Therefore this faith is the evidence of the things which we have not seen, for it is a witness within. The hearts of the children of God are prepared to receive the truth as the Spirit reveals it. We cannot describe our faith in meets and bounds of human language, we cannot photograph it nor see it, and yet it is the energy that moves to action in all our worship of God. It is like the wind that blows, we cannot see it, nor measure it, but we can feel it; and this faith delivered unto the saints is known by those who feel it and that are moved by it. Hence we always contend that all the proof the saints have of the things of the kingdom of God is by what is revealed unto them by the Spirit, for the Spirit searcheth all things, yea, the deep things of God. Thus Noah was told to prepare an ark, that he and his family and two and two of all creatures might be preserved from the flood. This flood did not come until one hundred and twenty years after God had declared it, and Noah worked faithfully all these years before seeing the flood; he had faith in the word of God and labored in faith, having evidence from God that all should be as he had declared. God had revealed this unto him. Abraham was told that his seed should inherit the land of Canaan. Abraham never experienced this for himself, but he had faith in the word of God, and so went out from his own country and kindred's faith. When he was told to offer his only son, Isaac, he did so through faith, that faith which is the evidence in the hearts of God's children, so that they believe on him. It is true that the saints have never seen God, but he has shed his love abroad in their hearts and they have felt that love, and hence know that he lives. The Holy Ghost which is given them, is a witness of the

things of the kingdom of God. John says, "He that believeth on the Son of God hath the witness in himself." This is the witness of the Spirit which is given them. The love of God is declared to be shed abroad in our hearts by the Holy Ghost, which is given unto us. Before the Holy Spirit was given, the disciples had the presence of Christ himself as their evidence or witness. Jesus said, "If I go away I will send you the Comforter, the Holy Ghost, the Spirit of truth, and he shall take of the things of mine and show them unto you." This is the way that faith comes; it is the gift of God and the fruit of the Spirit. The Spirit is the tree, of which faith is one of the fruits, therefore one must have the tree in order to have the fruit. When Paul said, "All men have not faith," it was because all men have not the Spirit. The apostle said of some that they were sensual, having not the Spirit. And again, "If any man have not the Spirit of Christ, he is none of his." So faith is the fruit of the Spirit, which God hath given to his own. Faith is not of works; this is clearly set forth in all the evidence that we have in the Scriptures. It is declared to be one of the most gracious gifts of God, and those who have it have received it from heaven, it was delivered unto them. When we have tasted of the good word of God, and of the powers of the world to come, we are thereby given faith. We then feel his love and possess his Spirit, and have tasted indeed that the Lord is gracious. Because his love has been shed abroad in our hearts we know it, we have the evidence of it, we have the witness within. This is not of ourselves, it is the gift of God.

Your brother,

NEWTON PETERS.

HOPEWELL, N. J., Aug. 11, 1912.

DEAR BROTHER CHICK:—This is Sunday morning, and I have been sitting down in the wondrous love of our heavenly Father, pondering over the words in Genesis 1. 20: "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." I have a little time to write before going to meeting. I shall be glad to see you again, and hear you talk of God and his love, for you have been gone from us for a little time. I am thinking how little I know whether I shall arise from this desk alive, but if I am a child of God it would not be death, but rather being made alive, to see him as he is and be like him. They that believe on the Lord shall not perish, but have eternal life. I often use the word "we," but am I included in the family of God's little ones? Not one of them shall be left out. What a precious promise! I feel I know that I love the place where his people meet to worship him, and I love the brethren and sisters in this Old School doctrine, if I know the doctrine, and I believe I do, because they speak as I feel. There must be and is a response.

"When saint to saint in days of old
Their sorrows, sins and sufferings told,
Jesus, the friend of sinners dear,
His saints to bless was always near."

But I must leave these thoughts for a little time and go to fill my place in the little band of God's people at the old brick church. I do not expect to see a board out telling us where the text will be; the Lord will give a text at the time it is needed.

Tuesday evening.—Since Sunday morning I have not dared to attempt to write. The preaching was good to me, and I would have followed you over to Harbourton in the afternoon, but could not,

and stayed at home most of the afternoon. I seemed void of all spiritual thoughts, and took my little pocket Bible and sat down in the yard, and searched it for something consoling, but could find very little comfort, if any. I know that this was for my good, for He comes to me and goes at his own good will and pleasure. I went to brother Morgan Blackwell's in the evening, and we had a good old-fashioned sing. We sang some old hymns to the good old tunes sung by our fathers, and I believe that the Lord was with us in spirit and in truth, and once more I was made to sing his praise, when only such a short time before I was so void. But our heavenly Father once more said, Let there be light, and there was light. A few Sundays ago a man said to me, The Old School Baptists sing one hymn and tune over and over. Well, I must say that sounded good to me; I would like to sing one song, one melody of the heart to the last of my days. I would like to sing the old story of Jesus and his love, and ascribe to him all power on earth and in heaven. Some want to give him a part, and they themselves take the other part, but the word "all" comes in, and gives the Savior and Lord all power from the cradle to the grave, and on into all eternity.

Sunday, August 4th, we had in the morning a good gospel sermon preached by Elder Alexander, and I visited with him at brother Shepherd's. It was like one family; all spoke in one tongue, and the theme was Jesus and his love to sinners saved by grace. Brother Alexander sang hymn No. 671 (Beebe's collection). This hymn came to me again on Monday morning following, with sweetness and power, and stayed with me all day. I could sing it at work, and it seemed to make the work lighter. The

burden is not so hard to bear when God sends his hymns to us. When he sends either hymns or Scriptures they come with sweetness. I have heard brethren and sisters say, "I cannot sing," but in my mind I will respond, Yes, you can sing when you are alone, yet God is with you. I have heard brethren sing when they thought that no one could hear them, and I can say it sounded sweet to me. I believe that this is what the Scripture means, singing and making melody in your hearts to the Lord, and not to be heard by many people. The tunes and hymns sung Sunday seemed good. A short time after the death of my wife I was made to sing as I was working the corn, and I thought no one heard me, as I was not singing very loud, and the hymn came with sweetness to me, and I was rejoicing in my God and Savior, but a neighbor heard me, but, poor man, he did not know my case. But thanks be to God, I think that I know his case. I had been just where he was, in blindness. A child of God must be born again; that is, he must be brought out of such worldly things as vice and bad habits, and made to see the evil in them, and be made a new creature, and come to seek after spiritual things, old things must pass away, and all things become new, then he can see both sides, good and evil, but cannot tell it to a worldly man, until that man is given his sight by the Lord, and the Lord alone can do this, and not man; then we can speak, and understand each other. But God has meant it for good, let it be as it may. The psalmist said, "But our God is in the heavens; he hath done whatsoever he hath pleased."—Psalms cxv. 3. Thus Joseph's brethren took him and cast him into a pit, and the pit was empty, there was no water there. Now

this was all according to the plan of God. Joseph was to be cast into this pit, and all was to come to pass that the Lord had purposed, and good came from this evil through our God. Our God is a great schoolmaster. Sometimes the lesson is hard to learn, and we do not want to learn it, and will not if left alone, but after we have learned the lesson we can thank the great Schoolmaster for all things. He sometimes applies the rod when it is needed, and we learn obedience by the stripes of the rod. I feel as though I can say that I have been thrown into this pit. When we are in this pit we are in darkness, a secret of the Lord is to be revealed. We are made to go down into Egypt to buy corn, if we have the price, and pay for it, but when the bags are filled, and we return and find our corn and the money all given back, how humbled we are, and how thankful to our heavenly Father. I feel that I am not thankful enough, and must often be brought to a famine and be starved out. I have had, all at my own door as it were, good gospel preaching, which can only be preached by Old School Baptists, according to my way of thinking, and I feel that I ought to be more thankful to God for his gifts. I often think of those who are far from any church, and who do not hear the gospel preached for a long time, then I think that I should feel more thankful to God for all his goodness toward me.

But I must bring this letter to a close, yet as I read the Bible my mind and thoughts go out to his people. I do not read that he will save all people who will rise up at the bidding of man, and say, "I want to be saved." Men will say, "Come to-night, or to-day, or you will be lost;" this, to me, is the bottomless pit. I want to build my house upon the rock

Christ Jesus. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Now may God give you strength and wisdom to go on and preach the gospel of Jesus Christ; may he strengthen our faltering footsteps, and as our days so may our strength be. Can I dare say, I am your brother? This often comes to me. I love to hear a brother greet a brother as a brother, but I often hesitate to say "brother," because I feel so unworthy to be called by that name.

I remain your rebellious brother,
 GEORGE M. CONNER.

[THE following letter was handed to us with the request that it be published in the SIGNS. The writer was for many years a much honored member of the church at First Hopewell, N. J., and for a long time filled the office of deacon among them well, and his memory is precious to the church still. The letter itself will tell more of the savor of his faith than any words of ours can. Not only for the sake of his memory among his brethren where he was known, but because we believe that the letter itself will be profitable to read, we gladly publish it, and doubt not that it will prove acceptable to all who love the doctrine of God our Savior.—C]

The First Hopewell Church, to the Delaware River Association, to convene with the church at Kingwood, N. J., June 1st, 2nd and 3rd, 1887, sends greeting.

DEAR BRETHREN:—The time has arrived when it is our privilege as a church to correspond with you by letter and messengers. We assure you, brethren, that we esteem it a privilege to thus correspond with you, and to let you know of our trials and afflictions in this life in the flesh, and also of our glorious hope

through our Lord and Redeemer. We, dear brethren, are still in the flesh, and consequently have to mourn over our unlikeness to our divine Lord, for we find that that which is born of the flesh is flesh, and that it is not subject to the law of God, and neither indeed can be. So our inability to serve God as we would arises from the fact of our carnality, and of the things of this world, and we know that the above Scripture is true from sad experience. This is the way by which we are taught that the Scriptures are true, by having an experimental knowledge of them. But where sin abounded grace has much more abounded unto the praise and glory of grace. We are told that the fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness and faith, and against such there is no law, for they are pure and holy and the gift of God. For every perfect gift comes down from above, from the Father of all spiritual light and knowledge. For as many as are led by the Spirit of God, they are the sons of God. Having been redeemed by the precious blood of Christ, and these precious graces having been planted within us by the Spirit, we are thus equipped for the warfare of the flesh against the Spirit and the Spirit against the flesh. Brethren, we rejoice that greater is he that is in us than he that is in the world, viz., sin. What a beautiful cluster of graces has the apostle brought to view in the above quotation. There is no evil in love, which is the gift of God. The apostle said, Love is the fulfilling of the law. By this love shall all God's people know that we are his disciples, for it is written, God is love. Now joy which comes from God is also holy; this holy joy is inexpressible and full of glory. Peace also is holy. Christ said, "My peace I give unto you: not as the world giveth, give I unto you,"

and this peace is as a river, a fountain springing up into everlasting life; it is full of praise and thanksgiving unto God, the source from which it came.

Now what shall we say with regard to long-suffering? Is this grace exemplified among us as it should be? We should not make a brother an offender for a word carelessly spoken, but we should in love admonish our brother, and thus will long-suffering appear. We should come to him, not as an enemy, but as a brother. Also gentleness is another fruit of the Spirit. How gentle we should be among the flock of God lest we should wound instead of heal the broken and contrite heart, for God's people all have a tender heart of flesh, which the Lord gives them, a feeling heart. Also goodness is named. How careful we should be to manifest kindness in our acts one toward another. By this shall all men know that ye are my disciples, if ye love one another. Then we have faith. Now without faith it is impossible to please God. We are also to show our faith by our works, and this is by manifesting the above named graces in our walk and conversation through life. Brethren, let us be admonished by these graces to walk as pilgrims seeking a better country, where sin and sorrow cannot invade. We feel persuaded that you know these things better than we can tell them, for God teaches all his children the same things to their joy and comfort. Our brother, Elder Wm. J. Purington, is still ministering to us in spiritual things, whom we love and esteem for the truth that he proclaims, which is salvation by Christ alone, without creature merit. We, as a church, have no fellowship for the means system which is so much abroad in the world, and which is sown all around us, regardless of all that God has said. Now we rejoice,

brethren, that we have an almighty Savior who has all power in heaven and in earth. Our hearts have been made glad by additions to our number during the past year. We hope that the Lord will maintain witnesses here to praise his holy name. Our congregations continue as good as usual, or as in former years. We have also lost a number of members by reason of death during the past year, and we feel our loss, and especially of our aged members, being deprived of their counsel and words of comfort spoken by them. We feel especially the loss of our dear brother H. Stout, who had served as church clerk for over fifty years, and was a kind and faithful brother, but while we feel our loss, we know that it is gain for him. Do we realize, dear brethren, how near we are to our home above? If so let us take courage and press on in hope.

WM. C. TYNDALL.

COVIN, Ala., Jan. 9, 1912.

MRS. MELLIE JONES—KIND FRIEND AND COUSIN:—I will endeavor to write you a few lines in answer to your letter, which was very much of a surprise to me, first, because I did not think that I was competent to write anything that would be edifying to God's little ones, but nevertheless do not believe anything I said without you find a "thus saith the Lord" for it, for I am nothing but a poor sinned sinner in the sight of God, but it gives me some courage to receive a letter from one of the old and firm in the faith of our Lord Jesus Christ. I feel cast down, and, as Paul said, that which I would I do not, and that which I would not that I do, but that is according to our nature, for we are of the earth earthy; that is, we are carnal, but sometimes I have a desire to write to God's little ones,

but I fear it is just mere imagination of mine, and not of the Spirit, as it should be to be worth anything.

You ask in your letter why I did not tell how Zion was built up. It was just for fear I could not tell it in the right way and in the right spirit, and the readers of the SIGNS would criticise me for it, but I will tell you the idea I have. If you will look at Luke i. 17, the last clause of the verse, you will find it reads this way, speaking of what John the Baptist was sent to do: "To make ready a people prepared for the Lord." Why was there a people prepared but not ready? I will try to tell you how that was, God being my helper. Now look at John v. 25: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Those people who had heard the Lord before Christ was born, such as Abraham, Isaac, Jacob and all the prophets, were prepared, but they were not ready, so when Christ came to John and demanded baptism of him, you know John baptized for remission of sins, so John refused at first to baptize the Lord, but He said, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." When John baptized Jesus those people who had heard the Lord, as being taught of the Lord, were made ready in the baptism of Jesus; they were washed in the water of regeneration, and so was the whole church as the bride, the Lamb's wife, washed in the water of regeneration, but they have not all heard that still small voice as yet. Those of God's children who have not heard the voice of the Son of God are just about in the same fix that our fathers were before John baptized Jesus, for they are ready but not prepared, and how are they going to

prepare themselves? for they are dead in trespasses and sins, wholly unable to do anything spiritually good. Now back to John v. 25; they have got to hear the voice of the Son of God; but how are they going to hear? Paul said to the Roman brethren that it pleased God through the preaching of the gospel to save them that believe. Again, we read, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of great joy. I understand this preaching is done by Christ through the Holy Spirit, for in John xiv. we read that the Lord would send the Comforter and he should teach us all things. If it does what Christ said it would do, and I believe it does, it teaches us to know the Lord, for we read that it is the Spirit that quickeneth; so it is the Spirit that maketh alive, and if the Spirit quickens us together with Christ and teaches us all things, we can only say, Salvation is of the Lord. You may think that I have missed the substance and struck at the shadow, which I may have done, but try it by the word of God, and if you do not find it in keeping with it lay it aside. I guess your mind has been carried to the death of Christ, so let us look at that for a little while. There was an agreement between the Father and Son, and the Son agreed to die for us, for without the shedding of blood there would have been no remission of sin, for if the Son had not died the agreement would have been broken.

I will close this poorly written letter, for the subject seems to get more and more full; the further I go the more there is to talk about, so I will close with best wishes to you, and hope this will find you enjoying good health.

Your cousin,

WILSON.

JOHN X. 27.

"My sheep hear my voice, and I know them, and they follow me."

How wonderful are the words of Jesus; how plain and easy to be understood, so that the wayfaring man, though a fool, knows the voice of the good Shepherd. All the sheep of Jesus bear a mark, so that they are known unto the Lord wherever they may roam, for his people are circumcised in heart by the power of God's Holy Spirit. When they are quickened and given new life by being born again they love the things that they once hated and hate the things that they once loved. There springs up hope in the perfect and finished work of Jesus, trusting that he bore their sins away by the sacrifice of himself and perfected forever them that are sanctified, that is, set apart to this salvation. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—John xvii. 2. As we see the wickedness of man, walking in pride and speaking great swelling words of vanity, we feel often to exclaim with the psalmist, O that I had wings like a dove, I would fly far away into the wilderness from the winds, storms and tempest and be at rest. The preaching of the cross is to them that perish foolishness; it is to the Jew a stumbling-block and to the Greek foolishness, but to them that are called, both Jew and Greek, it is Christ the wisdom of God and the power of God. The Lord made the earth to be inhabited; he did not make it in vain, for the earth is the Lord's and the fullness thereof, the world and they that dwell therein. For his glory they were created, and his glory he will not give to another, nor his praise to graven images. There is a oneness between Jesus and his people, so that they who hear his words and do the will of the Father are

his; they live by him. "Because I live ye shall live also." The words that Jesus speaks are spirit and they are life. He says, Be of good cheer, thy sins, which are many, are all forgiven thee, and immediately there is life, joy and peace. They know full well that they have no claim upon Jehovah, for goodness and mercy have followed them all the days of their life; they are indebted to the Lord of hosts for mercies countless as the sands; the debt of love they can never pay. They know that salvation is of the Lord. He is found of them that sought him not, and vain is the help of man. His people flee from the voice of strangers, who are making a great noise and crying lo here and lo there, and striving to convert the world. But we know that salvation is all of grace; we preach that salvation is by the grace of God; he hath mercy on whom he will. We sing that salvation is by grace.

"How precious did that grace appear
The hour I first believed.

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

The Lord's people know that they dare not disobey the express command of God Almighty, for his work is perfect and admits of no addition from sinful man. They dare not attempt to convert sinners who are dead in trespasses and sins; they know that the Lord Almighty alone can give any of the lost life and bring them up out of the horrible pit. They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord. This is expressly forbidden by our Lord in the new covenant, who is a just God and Savior, and he is sure to bring into a good hope and into everlasting rest all that the Father gave him.

Yours in hope,

WILLIAM F. SLOAN.

LEXINGTON, Ky., Oct. 12, 1912.

FREESTONE, Texas, Sept. 17, 1912.

DEAR BRETHREN EDITORS:—I have often thought of trying to write a little of what I hope have been the Lord's dealings with me, a poor, hell-deserving sinner, but I cannot find language to express my thoughts as I desire. When I was sixteen years old I saw myself a great sinner, and as I had been reared among Arminians, and taught by them the theory of works, and knew nothing only that I was a condemned sinner in the sight of God, I went to work, in order, if possible, to get some relief from my troubles. I went on in this way for a number of years, and would go off by myself and try to pray, but it seemed that my prayers were empty words, and the more I tried to pray the heavier my burden grew. I felt that my case was an outside one, my sins rose like mountains before me, and I gladly would have changed places with the beasts of the earth, but could not. I sought to be alone in solitude, for I did not feel worthy to be in company with my neighbors. One evening when the sun was slowly sinking my burden was greater than ever, and I walked down into the field; it seemed that a voice said to me, Too late, you will not live to see another sunrise, your time is up, you are going to die, and that right now, and hell is your doom. O my soul, the agony of that moment no tongue can tell. I fell on my knees, for I could not bear up under such a load. I felt the sentence of death and the just condemnation of God resting upon me, when all at once my burden left me, and I found myself praising God. All nature seemed to rejoice with me; I felt that Christ had borne my sins in his own body, and that I was free. Such is the reason of my little hope, if I have one. I have prayed for brighter

evidence, but it is all that I have, and for twenty long years I have been made to look back over these things and sometimes rejoice in them. I have had many sorrowful seasons as I passed along this rugged way, many thorns and stones in my path; many trials, afflictions and persecutions have fallen to my lot, but the grace of God has sustained me and I continue to this day, for a purpose known to God, who doeth all things well.

Unworthily your brother,

W. O. BEENE.

TOUCHET, Wash., Sept. 16, 1911.

DEAR BRETHREN:—I realize I am nearing the other shore, from whence none ever return. I was born Sept. 16th, 1828, so I know I am near the end of my pilgrimage here. I have no desire to live any longer, I cannot learn to be any other than a feeble, weak, sinful creature of God's creation. Our mother Eve took of the forbidden fruit, consequently fell from her primeval rectitude and the curse was pronounced. She could not put forth her hand and partake of the tree of life and live, so all her posterity are brought under the same curse. See the deplorable state; yet when by faith we are enabled to realize the ransom, yea, to see the Redeemer leave the glory with the Father, take on himself flesh, that he might more fully realize the state of our condition, the bride was in him; yea, he came to redeem her whom the Father gave him, even to die the ignominious death of the cross, that she might live. O can we see by the eye of faith the redeemed among the children of men traveling in this vale of sin and sorrow, carrying this sin-cursed flesh, which is full of sin, in which is no soundness? All is vanity of vanities, yet his children cry unto him. I am such a weak and feeble

lamb of the fold, if one at all, I fear to speak, yet I seem to wish to talk to some of my brethren and sisters I left years ago to come to this land. A few still live whose company I once enjoyed. One old sister, Louisa Pitman, of Willamette Valley, still lives, a widow, living with her children, going from one to the other; also others, but I do not know where to write them. All read the SIGNS, so I can let them know I still hold to the faith once delivered unto the saints. There is none other name given whereby we must be saved (although many lo heres and lo theres). I have never heard any other sect teach Christ the living way, the only way, so I try to stay within the fold, although a feeble lamb of the flock. I am an old Predestinarian Baptist, I united with them in the year 1849, in the Willamette Valley.

If this is worthy a space in the SIGNS I shall be thankful; if not, all is right to those who love the doctrine of salvation by grace.

(MRS.) S. J. CUMMINS.

PENNINGTON, N. J., Sept. 22, 1912.

DEAR BROTHER CHICK:—There is a quietness to-night that fills my mind and that seems precious to my soul. The leading thoughts in my mind are Jesus and the church in the bonds of peace. There is nothing just now that seems sweeter to behold than the dear saints humbled at their Maker's feet; it is a lovely sight to my eyes indeed. I have often wondered at this union in Christ, and how we are cemented together in one body; it is as you spoke of the bread to-day, we cannot be disjoined. We are members of that spiritual bread, the body of Christ, and therefore must be raised up. We are now walking in obedience to his commandment, and are feeding upon that

bread of life which builds up the body to that full stature which fills all in all. What a sad thing it is when one member of the body is "bound on earth," it surely gives pain to the whole body, the church. Then how glad is the church when that member is healed and peace is restored and joy once more is felt through the whole body. Now, Elder, that is just what I see to-night: that good order and peace in the church of God. It is a real, true and unselfish love to Christ and his chosen that causes each one to see all others better than himself, and this produces good behavior, perfect order, peace and good will toward each other, and this is sure to make the body healthy, and wise in the kingdom of God. There is nothing more beautiful than this in all the world, nothing more beautiful than to see the church of Christ walking in the holy faith that is wrought in them by Jesus, the Savior, who leads them and keeps them in the fear of his name, and we, his redeemed and tried children, know that there is no other name given under heaven among men half so sweet or dear, or that can save. All other names are just as you said yesterday, they are as the tinkling cymbal or sounding brass, things having no life.

I find, Elder, that the more I think or write of the glorious theme of Christ and his church, the thoughts grow deeper, and become too deep for me to explain. I must go back in my thoughts to the beginning of time, and then come along down until now, and then I must go on and on into the future, until the end of time, to complete the sweet story of Jesus and his great love for the church, his body. What a wonderful figure the Savior presents when he speaks of the relation of husband and wife. After all, this is but a faint view of the reality of

the mystical union of Christ and the church as it appears to my mind to-night.

I wish to speak of one thing more to you, not in the way of praise of the creature, but of the Creator; that is, how good it is for any church to have the right doctrine bestowed upon them, and an under-shepherd who looks well to the fold, that understands their needs, and is laden with pure gospel truth, the whole truth and nothing but the truth. I feel from past and present experiences that our dear church at Hopewell is not lacking, they have been fed and strengthened and kept in a thrifty state, which is a great blessing. Let us thank the Lord of all grace. There are many mistakes in this, but fill it in with love while you read it.

From your brother in Christ,

WILLIAM T. YARD.

ROCKY FORK, W. Va., Dec. 27, 1911.

DEAR EDITORS:—As I am behind with my subscription, I herewith send you two dollars, for which please give me credit. I love so well to read its columns that I do not want to do without it as long as I am able to pay for it. I am afflicted with divers troubles, neuralgia, nervousness, which make my life very miserable, but I do not want to complain, for the Lord is good to me, and has blessed me with a good husband, and with children to care for me in my affliction. I wish to tell you of a little exercise of mind I had while lying upon my bed a few days ago. I was suffering all, it seemed, that I could bear, and was begging the Lord for a little ease from his mercy; I viewed myself as being a poor, helpless beggar, and was in a sad condition, when light broke into my soul, and I tell you, dear tried ones, that there was a short period

of time in which I was rich, but not with the riches of this world, nor anything that earth can afford, but I was rich in Christ. Now I want to say to all the dear tempest-tossed and tried ones, your treasure is laid in heaven, and is hid with Christ in God, and you are as sure to come into possession of it as that there is a Christ. I would have liked to spend the remainder of my days in this pleasurable condition of which I have been briefly trying to tell you, but I cannot tell it, for it was a joy unspeakable.

I will draw this letter to a close by saying that when I read the letter from dear sister Ida Search, in the SIGNS of December 1st, my heart went out in great sympathy for her in her affliction, and my prayer is, May she ever feel that the loving arms of the Savior are underneath her, and that in him is strength sufficient for every trial. Also I have been so comforted by reading sister M. O. Young's writings that I would like to speak a word of comfort to her, but I feel my inability to do so. Dear sister, write on, for you do not know how many poor weary ones you may help by the way. Now please excuse all mistakes, for I fear that there are many of them. I can hardly write at all because of nervousness.

Your sister,

ERNIE NULL.

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EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1912.

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

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

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ISAIAH XLVI. 10.

"DECLARING the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

The truth taught in this language is all-important. It contains things that must be known by all who render acceptable worship to God. The one thing in which saints and angels shall join forever is the worship of the Lord, but to worship him means, first, to acknowledge and confess who and what he is. If we are to reverence God we must know what are the things concerning him that call for this emotion. It is always true that they who come unto God must believe that he is, and also it is true that they must know what are his attributes, and what are his works. Believers are not to be as the woman to whom the Savior said, "Ye worship ye know not what," nor as the Athenians, who ignorantly worshiped the (to them) "unknown God." In the Scriptures our God has been pleased to make known what he will have us know of his character and attributes. It is also true that the works of creation declare his eternal power and Godhead, as is declared by the apostle in Romans, but the revelation which he has made of himself through the inspired word declares these things in plainer lines. Not only do the Scrip-

tures testify of the blessed Redeemer, but they also testify of God as he is, and of his works, and it is, as said before, all-important that we know what their testimony is, that we may worship him acceptably with reverence and godly fear. To worship God is to ascribe to him all that belongs to him, and to confess him as our Creator, our Preserver and our bountiful Benefactor. It is to confess our dependence upon him for all things temporal and spiritual. It is to acknowledge him as the author of our being, and the author of our salvation. It is to confess that he is omnipotent, omniscient and omnipresent, that he is just, holy and true, that he is good, kind and merciful, that he is our King, our Lawgiver and our Judge, that he is God alone, dwelling in that light which no man can approach unto, whom no man hath seen, or can see, that he beholds always all things in all his vast creation, and that he upholds all things by the word of his power. All these things which we have named, and all other things spoken or written in the Scriptures concerning God, ought to have our earnest consideration; that is, they ought to be spoken of and thought about and be received as settled truths by all who believe. We cannot understandingly worship God without this, and there can be no solid ground for our faith and hope to rest upon without knowledge of these things. Our safety, either as relates to providence or to final salvation, hangs upon his omnipotence, omniscience, omnipresence, love, faithfulness and holiness. In these things alone have we a bulwark sufficient to defend us against every foe, either from within or from without. Remove from our faith either one of these attributes and we at once become exposed to dangers against which we have no defence. Remove his omnipotence, and other powers

might prevail against us. Remove his omnipresence, and often our prayers would fail to reach him, and in a moment we should perish. Remove his omniscience, and straightway we should dwell in darkness and the shadow of death, because in his presence and in his knowledge of us and of our affairs every instant is fullness of joy, and here are all our pleasures for evermore. Remove these things from our faith, and we could not rest in the assurance that he is a very present help in time of trouble. Faithful servants of God, who are appointed to serve in his sanctuary, and who are the servants of the brotherhood for Christ's sake, must declare these truths in their ministry for the edification and strengthening of the faith and hope of those to whom they minister. The truth of God alone is that girdle about the loins of the mind which helps the followers of the Lord to endure to the end, and the admonition to preach the word means, not only to preach the work of Jesus in redemption, but also the character of God, from whom sin has separated men, and to whom, through the work of Jesus, they have been redeemed. Perhaps through these reflections we may gain some glimpse of the importance of the things which are taught in the text of which we desire to write.

The first truth taught in the text is, that God has from the beginning known what the end shall be. The word "declaring," here signifies, not that he has spoken or made known to others what the end shall be, but rather that he has set the end before himself; that is, it is all plain in his foreknowledge. It simply means that he has known from the beginning all that ever shall be unto the end. Also the words "end" and "beginning" do not here signify that

either our God or his knowledge had a beginning, or that they shall have an end. The word "beginning" here has the same signification that it had when the apostle said, "Who hath from the beginning chosen you to salvation." As the choice of his people was from all eternity, so from all eternity he set before himself, or declared all things to the end, or to eternity. All the knowledge and all the purposes of God must be as ancient as his own existence, else there have been changes in him. But this cannot be, for we know that he has said of himself, "I am the Lord, I change not," and he is without variableness or the shadow of turning. If there be additions to his purposes, or subtractions therefrom, this would be change; and he changes not, according to his own word. If there be one thing known now by him that he did not know eternally, this would be change in him. Where there is growth in knowledge there is that much change. All creatures are the subjects of constant changes in knowledge, in purpose, in our loves and hatreds and in all that pertains to us, but in the perfection of Jehovah there is no room for change. There is no room for growth, since that which would be before growth would not be perfect, and there cannot be in him a loss of knowledge, for this would be for him to descend to imperfection, and the reverent mind will start back with abhorrence at the suggestion of lack or imperfection in God. They who deny to him perfection of knowledge from all eternity are doing what was charged against Israel, they are limiting the Holy One of Israel; they are teaching that God is altogether as they are themselves. What does such knowledge mean? Of it the psalmist said, "Such knowledge is too wonderful for me; it is high, I cannot

attain unto it," yet he wrote of it, and thought of it, and because of it adored his Maker. The text declares that God set before him the end; that is, he knows the end with perfect knowledge. Poor, frail man from what he has seen comes to conclusions as to what is likely to occur at some time in the future, but at the best this is not knowledge, but supposition. But God knows the end, it is set before him, and it cannot be denied that this knowledge must include every step of the way between the beginning and the end. Very few will deny that our God knows at what moment each of us shall cease to live on earth, but what does that imply? It must imply that naked before him are all the events of our life from birth, and before birth, through infancy, childhood and manhood, to old age. All these things have their bearing upon our strength and health, some tending to health and some to sickness, and all these things are the second causes which bring us to the end when and where and how the Lord has appointed. An illustration occurs to us: One might drive an ordinary brass pin into the ground, and then with a ball and mallet stand one hundred feet away, and say, I will drive this ball so nicely and accurately that it shall come to a full stop and balance exactly upon that pin. Probably such a thing could not occur once in billions of times, but still it is conceivable that it could be done. But what must that man consider in order to be able to bring his word to pass? He must take into consideration almost unnumbered things, and be able to calculate their influence upon the outcome. He must know the exact shape, size and weight of the ball, he must know the exact shape, size and weight of the mallet, and the exact force and direction of the blow that must be struck; he must

take into consideration every grain of sand and every blade of grass between, he must also know the exact effect of every gentle breeze that may play upon the ball as it moves on its way, and he must be able to calculate exactly the force and direction of his blow against the ball, and thousands of other things must also enter into his calculation ere he can say with exact certainty, This ball shall stop precisely, balanced upon the head of the pin. But what no man could know, our God does know. No one thing of all that he has made is too minute to fall within his infinite knowledge, therefore he can declare just the moment when each of his creatures, from man himself to the tiniest insect, shall come into being, and when they shall cease to live. No wonder the psalmist cried out, "Such knowledge is too wonderful for me."

We have heard this objection urged against such knowledge as this upon the part of Deity, viz., that such small things are too trivial for his notice, that to think this of our God is to belittle him in the sight of men, but men who say this are blind; rather, how infinitely does this thought exalt him, and magnify his wisdom and every other attribute which belongs to him. Men who can grasp, not only the general outline of things, but also the details, in proportion as they can do so, are counted worthy of praise, and are sought after to attend to the affairs of this life. The whole world is made of little grains of sand, of little motes that fill the air, of little drops of water that make the oceans. So the great things of God are, all of them, made up of what men call little events, little words and deeds of men, or of other creatures of God. His purposes are not only infinite and eternal, but they are infinite in the smallness of the things

which they embrace, as well as in the mighty works which attract the attention and excite the wonder and admiration of men. Infinite power is seen in the creation of the smallest grain of sand as well as in the mighty universe. The microscope reveals the wonders of his creation as well as the telescope. It is the joy of all humble-hearted believers that they have a God and Savior who is with them, and who has appointed the little events of their daily lives, as well as the rise and fall of nations, or the exaltation of kings, with all other great men of the earth, and how blessed it is to believe that, The steps that we take, and the station that we fill, our Father determined and wrote in his will. This leaves not out the smallest moment of our lives. What fearful dread would cover that one single moment unseen by our God, if indeed there were one such moment, but that his people may not know such terror, our God has made known to us in the text that he declared the end from the beginning, from ancient time to the things that are not yet done, saying; My counsel shall stand, and I will do all my pleasure. One portion of the text is in full harmony with the other. First, God foreknows all things to the end, all was from eternity set before him. Then the second truth that his counsel and will are in it, and that he will do that which he has declared, is announced in the text. In this what consolation is presented amid all the ungodliness and wickedness of men. God is not presented as the author of sin or wickedness, but he is presented as overruling, controlling it, and bending it so that not one purpose of his shall fail, or be in the least hindered by it, and so that

even the wrath of man shall praise him; that is, even their wrath shall be made to fulfill his purposes, though they mean it not so. The wrath of man, if unchecked and unbounded, would even assail the almighty God, and hurl him from his throne, but it is held in bonds, the bonds of his eternal purpose, and so enough of it shall be suffered to appear to work out his praise, and the remainder he restrains. He says to the wrath of men as he said to the raging sea, "Hitherto shalt thou come, and no further; and here shall thy proud waves be stayed." It is a great mystery, and will ever remain so to our poor, feeble sight, that any wickedness or wrath of man should be made to redound to the glory or praise of God, but yet it is so declared in the text of which we are writing, and instances are written in the word in which the evil purposes of men did work out salvation, either temporal or eternal, to men. Wicked men have again and again unwittingly fulfilled the purposes of God while working out their own evil designs, and so all the pleasure of God has been done, according to the text. We may rest confidently in this assurance amid all that now oppresses us, somehow, and in some way, all shall work together for the good of those who love God, and for his glory. But our sin, like that of Pharaoh, is none the less great because it is overruled to the glory of God, and since the evil which men mean to do shall not accomplish their will, but shall in some way be overruled for good, God mocks their devices against him, but each believing heart will say, Let not sin reign in me, but let my desire be toward thee, that I may not be as one mocked of the Lord.

CIRCULAR LETTERS.

(Written by Elder H. H. Lefferts.)

The Virginia Corresponding Meeting, in session with the New Valley Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 16th, 17th and 18th, 1912, to the churches composing the same, and to the sister churches and associations with which we correspond, sendeth christian greeting.

DEAR BRETHREN:—The church is God's building on "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." David, after he as king had established peace throughout Israel, having vanquished all his foes, thought it meet that he should build a house for the Lord, since he himself had a goodly house of cedar to dwell in while the holy things of Israel were tabernacled in a tent. The Lord very soon showed David that while build a house for himself he could, yet to build a house for the Lord was beyond his power. David was shown that after he should fall asleep and be gathered unto his fathers, the Lord would raise up of his seed to sit upon his throne a King whose government should be established forever. Some think that this refers to Solomon, and perhaps in a sense it does, but Solomon's kingdom was not established forever, for after his death the kingdom was rent in twain; so we think the promise of God to David had a deeper significance than to Solomon, and that it referred to Jesus Christ, who is the offspring of David, according to the flesh. He is the one who was promised to David as his successor upon the throne of Israel, to have everlasting dominion and to build the house of the Lord, which building David could not accomplish. The church is built for the habitation of God

through the Spirit, and is the work of the Holy Ghost resulting from the death and resurrection of the Lord Jesus Christ. Jesus said that except a corn of wheat fall into the ground and die, it abideth alone, but that if it die, it bringeth forth much fruit. In this expression he speaks of his own death and resurrection as like unto the sowing of wheat: that in order to reap a crop the wheat must be sown in the earth, showing thereby that he, Jesus, could bring forth none of God's harvest in the saving of sinners, except he died and be buried in the earth. He must go away unto the Father in order to come again and receive his people unto himself, so that where he is they should be also. It is to his death and his lifting up therefrom he refers when he says: And I, if I be lifted up, will draw all men unto me. It is this "lifting up" power, the power of his resurrection, that raises sinners from death in Adam to life in Christ, and no other power short of this in heaven, earth or hell, can or will do it. The name of Jesus is the only name given under heaven among men whereby we must be saved. "We are his [God's] workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." It would seem that no further argument is needful to convince the spiritual that man cannot and does not build the house of the Lord, but that the church is built by the quickening and spiritualizing force of the Holy Ghost upon the chief corner-stone, Jesus Christ. This is a work in which the entire might and perfection of the Godhead is involved. Nothing short of the omnipotence and

infinite wisdom of the Father, of the awful sufferings, bleeding and death of the Son, of the revivifying and anointing force of the Holy Ghost, could possibly build the temple of the Highest. How foolish then to speak of ministers, evangelists, missionaries, or other human agencies, accomplishing that which only God in all the sovereignty and might of his attributes can do. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows, for so he giveth his beloved sleep." When the language is used that the church is built upon the foundation of the apostles and prophets, we do not understand it to mean that it is built upon such men as Daniel, Jeremiah, Isaiah, Peter, John and Paul, but that the same foundation upon which these men as believers in and servants of God were built by grace through the Spirit, is the very same foundation upon which every member of the body of Christ in all ages is built in the same way. Jesus did not promise to build his church upon Peter, but upon "this rock," and a careful reading of the connection in which these words appear will reveal what that rock is. Jesus has just asked Peter: Whom do you say that I am? and Peter answers: "Thou art the Christ, the Son of the living God." Then Jesus says, "I say also unto thee, That thou art Peter." You will notice here that there is a recognition of the Shepherd by the sheep, and of the sheep by the Shepherd, substantiating what is said in another place: I am the good Shepherd and I know my sheep, and am known of mine. This direct, personal and mutual recognition of the Savior by his people, and of his people by the Savior, being re-

vealed, not by flesh and blood, but by the Father in heaven, is the solid and everlasting rock upon which the church is built, and the gates of hell can never prevail against it. There is no intermediary or human means needed to introduce the Savior to the sinner, nor the sinner to the Savior, infinite wisdom, matchless grace and eternal love conduct it all. The apostles and prophets were built upon this foundation, and all other believers in all times and ages are built upon the same. The same hope, faith and love which animated them is in the church to-day; the same doctrine preached and contended for by them is held forth by the church now. If any man, body of men, organization or institution, claiming to be christian, preaches or practices any other thing than that advocated by the holy men of old, let them be accursed from our fellowship and association. If any man cometh unto us bringing any other doctrine than that we have received by inspiration, let us not receive him into our houses (churches), neither bid him Godspeed for those that bid him Godspeed are partakers of his evil deeds. Divine faith in Abel wrought recognition of the bleeding Lamb of God as the only atonement for sin; the same faith in Enoch wrought translation that he should not see death; in Abraham, it wrought separation from home and kindred, all the teachings and associations of his youth and manhood, and sent him forth a pilgrim and a stranger on the face of the earth; in Moses, it wrought denial of self, so that he turned his back upon all the inducements and emoluments of Egypt, and consecrated himself to service of his brethren who never were, in all their acquaintance with Moses, able to appreciate the sacrifice he had made for their sakes and for

the kingdom of God. The same faith that wrought in these, our brethren of old, works in the church to-day, producing the same effects. Every true believer to-day believes that Jesus is the only atoning sacrifice for sin; every believer in the Lord Jesus Christ is translated from nature to grace, and shall never see death, but hath everlasting life; every true believer now, as always, is made to depart from his former carnal teachings and associations, and to confess that this world is not his home, thereby showing he is a pilgrim and a stranger upon the face of the earth, and every true servant of God now, as did Moses, loses his life for the church's sake. These reflections upon the truth, dear brethren, we leave for your consideration.

It has been gratifying to us to note the attendance of your messengers and other visiting brethren and friends with us at this meeting, and to have with us a goodly number of ministering brethren to preach to us the word of God. The next session of this meeting is appointed to be held, the Lord willing, with the Frying Pan Church, Fairfax County, Virginia, at the usual time next year, when and where we hope to meet your messengers and to hear from you by letter again. May the Lord Jesus Christ be with your spirit. Amen.

H. H. LEFFERTS, Moderator.

S. B. PAXSON, Clerk.

(Written by Elder H. H. Lefferts.)

The Juniata Old School Baptist Association, in session with the Fairview Church, Needmore, Fulton Co., Pa., October 11th, 12th and 13th, 1912, to the churches and associations with which we correspond sendeth christian greeting.

DEARLY BELOVED BRETHREN:—The fellowship existing between those of the same faith is a principle that cannot be induced or brought about by any effort

of the natural creature, nor can it be broken or destroyed in the same way. Fellowship is the state of being equal to and with another. A being of a lower order of existence cannot have fellowship for one of a higher order, and also one of a higher order cannot be in fellowship with one of a lower. Thus Christ hath no fellowship with Belial; light hath no fellowship with darkness, neither belief with unbelief, nor sin with holiness, nor truth with error. The people of the living God are in fellowship one with another, because they have every one been wrought upon by sovereign grace, have been born of the Spirit of God, have been raised from death in Adam to life in Christ, thus being made partakers of the divine nature, so that they are sons of God, having him as their Father, and the church, the new Jerusalem, as their mother. All these are thus equal one with another in the kingdom of God, are heirs of God and joint-heirs with Christ, so they cannot help but be in fellowship one with another. But they cannot be in fellowship with any that are not born of God, or that are not subjects of his grace, as one condition of being cannot fellowship another condition of being, for no equality or oneness can exist between them. The existence of fellowship does not depend upon its being felt, but when it is sensibly realized by the children of God it is of great comfort to those by whom it is felt. We have been speaking of fellowship in its broadest and most real sense, but there is what is known as "church fellowship," which must not be confused with the above. Christian fellowship exists between all the members of Christ's mystical body, whether they are members of the visible church or not. Church fellowship exists only among so many of them as are sub-

ject to the ordinances of the gospel church, have been baptized with water and are walking in the order and practice of the house of God. The members of the church are in christian fellowship with all true believers, whether baptized with water or not, but are in church fellowship only with such believers as have been caused by grace to walk in harmony with the ordinances and order of the church. When a member of the church is excluded for any reason whatsoever, it is church fellowship alone that is withdrawn from that one. Christian fellowship cannot be withdrawn from any one, for if the one excluded was ever a child of God he is still such, even though excluded from church fellowship, and his heirship in Christ is not destroyed, hence christian fellowship twixt him and all other believers is still unbroken.

Leaving these thoughts for your consideration, brethren, we bid you farewell. May the God of peace sanctify you wholly, causing us to more and more realize this bond of fellowship which unites all the children of God. Amen.

H. H. LEFFERTS, Moderator.

A. MELLOTT, Clerk.

(Written by Elder W. T. Walters.)

The Hazel Creek Association of Regular Predestinarian Baptists, now in session with Providence Church, Appanoose Co., Iowa, to the churches composing the same and the faithful in Christ Jesus.

DEAR BRETHREN AND SISTERS IN THE LORD:—We feel it is by, in and through the tender mercies of an all-wise God that we have been spared to meet together in an association, for which we do hope we feel thankful to the Giver of all good and perfect gifts. Very dear brethren and sisters, it has been a long established rule of our association to appoint

some one to prepare a Circular Letter to be printed with our Minutes. At the last association the lot fell on me. I feel that the association has made a great mistake in selecting me, though I will try in my weakness to do the best I can and leave it to the consideration of the brethren. I will call your attention to the words of the blessed Savior, which will be found in John x. 27, 28: "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." It seems that when the blessed Savior spoke this language he was in the most adverse circumstances. It took the power of an all-wise God to convince the people that he was the Son of God. Now Jesus said, "All power is given unto me in heaven and in earth." Now while Jesus was here on earth there were unbelievers as well as there are to-day, because some of the Jews came to him and said unto him, "How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me." Now at the time the blessed Savior spoke this language the powers of darkness, the enemies of the truth, were doing all they could to put the doctrine of our Lord and Savior Jesus Christ aside, but Jesus went about teaching and preaching the gospel of the kingdom and healing all manner of sickness and all manner of disease among the people. There were lo heres and lo theres in that day as well as now. Now, brethren, we are warned against false teachers that should come into the world, and we are told to beware of such.

There are many new doctrines taught in the world, having for their leaders designing men, teaching for doctrine the commandments of men. Now Jesus tells us, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life." He also says, "I am come that they might have life, and that they might have it more abundantly." He also says, "They shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." He tells us the Father hath given him power over all flesh, that he should give eternal life to as many as he has given him. "I am the good shepherd: the good shepherd giveth his life for the sheep." If so, will he save them with an eternal salvation? We are persuaded by a sure promise. Paul says, "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Now, according to the testimony of the angel that appeared unto Joseph, Jesus is the Savior of his people. The angel said, "He shall save his people from their sins." It was the Father's will to give them to the Son, and it was also the Father's will that he should save them by the death of his Son. So Jesus said he came to do the Father's will; so he died for them and purchased them with his own blood. I understand these to be the sheep that Jesus had under consideration. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It was love, mercy and justice that brought the Son of God into this low ground of sin and sorrow to

suffer and die the ignominious death of the cross for his people, or church. This people were dead in trespasses and sins; they were in a lost condition, so far as the power of man was concerned, but Christ came to save that which was lost. Then they do not know anything about the love of God while in that dead state until they are made alive by his Spirit. Now I understand them that are quickened and made alive to be the sheep under consideration, the elect of God, and they shall all be taught of the Lord, and all shall know him, from the least to the greatest of them. These are the ones that hear his voice, and he says, "I know them." Paul says, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Now, as he is an all-wise God, there never has been nor ever will be a time that they were not visible to his all-seeing eye. There is nothing new or old with him, but all is one eternal now with him. Now, inasmuch as Jesus has redeemed us by the shedding of his own blood, let us still contend for that faith once delivered unto the saints. We are not able to stand of ourselves, but we are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Let each one of us who loves Jesus and the truth go forward in every known duty which we owe to our blessed Savior, who has done so much for us; let us meet often and pray with and for each other.

Now may God bless, support, guide and direct us in all our deliberations for our good and his glory, and may the goodness and mercy of God be with every member of our body. May grace, mercy and truth be with all the true Israel of God, is our prayer for Christ's sake. Amen.

S. B. JONES, Moderator.

H. C. CATE, Clerk.

(Written by Elder A. B. Francis.)

The Elders and messengers composing the Salisbury Old School Baptist Association, in session with the church at Snow Hill, Worcester Co., Md., October 23rd, 24th and 25th, 1912, to the several churches whose messengers we are sendeth love in the Lord.

DEARLY BELOVED:—It is not proper for the saints to engage in unseemly and unprofitable controversy, especially about things that are not clearly revealed in the sacred Scriptures, but it does devolve on them, and they are exhorted thereto by an inspired apostle of Jesus Christ, Jude 3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Whether any are opposed or not, the obligation is the same, not to raise contention and strife among the children of God, but for the purpose of teaching, to instruct them in all things pertaining to the doctrine of God our Savior. Nor are they only to be taught, but it should be insisted on that they also walk in them. "Teaching them to observe all things whatsoever I have commanded you." These "all things" embrace all the teachings of Jesus to his disciples, from the beginning of his ministry in the sermon wherein he taught them on the mount of Olives, to the time when he gave them the important command, Go ye into all the world and teach all nations. First of all is given a description of the character and attributes, spiritually, of those unto whom he was sent, and whom God chose and blessed in him with all spiritual blessings before the world began. In that description are to be found those distinguishing marks that show a differ-

ence between the Lord's people and the world. Those marks are put on them by God himself, and are only found in those whom the Lord has called out and separated from the world; they, and they only, are poor in spirit, mourning on account of sin, meek and lowly in spirit, hungering and thirsting after righteousness, &c., and these he declares are "blessed" already, not yet to be blessed. To them are given the promises, growing out of God's love to them, of all that God has prepared for them. After the Lord calls his children out and separates them from the world he consecrates them to his service and leads them in the way and to do the things (works) he has ordained that they should walk in; that they should confess him before men, following his example in all things and thus honoring him. Jesus came to save his people from their sins, finding them dead in sin and buried therein, but when his work is complete in them they shall be entirely without sin, he will present them to himself without spot, or wrinkle, or any such thing, but holy and without blemish. He wrought this for them by the sacrifice of himself, making atonement, satisfying law and justice in their behalf. Having in this manner redeemed them, they are now become his by a clear title, and he is now at liberty to adopt them, to bring them into his family, to join them to himself, giving to them eternal life and securing them against all harm, so that they can never perish. The final work in this great series, wrought upon and in his people, is their resurrection from the dead; that is, the bringing up of their dead bodies to be fully endowed with the life of their glorious Redeemer and fashioned like unto his glorious body, to appear with him in glory, to see him as he is. Then shall they

truly be enabled to say, "O death, where is thy sting? O grave, where is thy victory?" Then shall they be witnesses to the fulfillment of the prophecy, "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." Death is swallowed up in victory, and all the redeemed shall see it. They are of the sons and daughters of Adam, and are found here in the earth in the exact image of the earthy Adam, but are predestinated unto the adoption of sons, and when the process of adoption is complete, there will not be found in them even one lineament of the earthy Adam, but in the perfect likeness of the Son of God. This work is begun in them here, by which they see that they are like their earthy head and progenitor, and abhor themselves and repent in dust and ashes, mourn over their vileness and cry out to be delivered from this body of death. And he who has begun this work will perform it until the day of Jesus Christ, the day of the full manifestation of his divine power and the assertion of his authority over death. "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." That "last enemy" still has dominion over our mortal bodies, and shall continue his reign unto the bringing of them down to the dust, for God said to Adam, "Thou shalt surely die." "Dust thou art, and unto dust shalt thou return." But, "If a man die, shall he live again?" He surely shall. "For as in Adam all die, even so in Christ shall all be made alive." And then shall the full, complete, finished work of our Lord Jesus Christ be manifested, the full salvation of sinners. This

is of that faith that was once delivered unto the saints. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures. * * * Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen." This precious truth is not to be understood as we understand natural things, and so men ask in vain, "How are the dead raised up? and with what body do they come?" By faith we receive the assurance of a future change that we have not yet experienced and cannot comprehend, yet we look for it, we desire it and hope for it as the consummation of the work of salvation. We cannot conceive of any salvation that does not embrace the resurrection of our mortal bodies; without that there can be no such thing as salvation for sinners, and then is our preaching vain, and your faith is also vain, ye are yet in your sins. But, brethren, we are not left in such a deplorable condition; Christ is risen, and become the firstfruits of them that slept (the sleep of death), and as is the firstfruits, so shall all the harvest be. His resurrection assures our resurrection; not only the quickening into divine life and raising us up from death in trespasses and sins, but also the raising up of our bodies, that which was formed of the dust.

Brethren, these things are surely believed among us; contend earnestly for them. Amen.

T. M. POULSON, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Assistant Clerk.

(Written by Elder John Clark.)

To the Elders and messengers of the Lexington Association, in session with the Lexington Church, October 2nd and 3rd, 1912.

DEAR BRETHREN IN CHRIST:—In this our Circular Letter, according to our custom, we will call your attention to the second chapter and first verse of the epistle of Paul the apostle to the Philip-pians: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies." "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. 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." "If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another."

R. W. SANFORD, Moderator.

JAMES AVERY, Clerk.

J. H. BEVIER, Assistant Clerk.

MARRIAGES.

By Elder F. A. Chick, at the residence of the bride's parents', Wednesday, October 9th, 1912; Abram Russell Drake and Miss Lillie Belle Voorhees, both of Hopewell, N. J.

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

Mrs. J. H. Rockafellow, N. Y., \$1.00; Mrs. C. White, N. Y., \$1.00; B. Franklin Terry, Pa., \$1.00.

MEETINGS.

THE Olive and Hurley Church will hold a two days meeting, the Lord willing, the first Saturday and Sunday in November (2nd and 3rd), 1912, at Olive, N. Y. Trains will be met at Shokan on Friday p. m. before the meeting. All who love the truth are cordially invited to meet with us. Elder B. F. Coulter is expected to be at this meeting.

J. B. SLAUSON.

THE Mt. Eon Association of south Florida, holding to the doctrine of unlimited or absolute predestination of all things, and salvation by grace alone, will hold their next session November 8th, 9th and 10th, 1912, with the church called Kissimmee, at Campbell Station, on the A. C. L. R. R. This will be the forty-first annual session of this association, and we invite all lovers of like precious faith.

C. K. HAINES.

THE Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the third Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.

JOSHUA T. ROWE, Pastor.

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O L D S C H O O L
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11:00 A. M.

2:00 P. M.

To all who are seeking the truth, a cordial invitation is extended to meet with us.

The Albany and Troy Church will meet the fourth Sunday in each month at No. 2 Second St., Monument Square, Troy, N. Y.

J. B. SLAUSON, Pastor.

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All orders sent to me.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

**"SHOULD CHILDREN OF PRIMITIVE
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"Should Children of Primitive Baptists Attend Sunday School?" is now in the hands of the printer, who promises to have it ready for distribution not later than July 15th. The board covers will be delivered at 40 cents per single copy, or \$4.00 per dozen; the limp cover at 25 cents per copy, or \$2.50 per dozen. If I sell every copy of this edition at the prices quoted I will but save myself, otherwise I will be losing financially, therefore I will be thankful for every order received with the cash. Kindly give name and post-office address plainly written. Some advance orders have been received with the name of the sender omitted.

D. W. OWENS,

HERSMAN, Ill.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 80. MIDDLETOWN, N. Y., NOVEMBER 15, 1912. NO. 22.

CORRESPONDENCE.

LEVITICUS XI. 45.

“Ye shall therefore be holy, for I am holy.”

This, as all other Scripture, is not conceivable by the natural mind, and neither can be, for it is spiritual and must be spiritually discerned. Even after man is given knowledge of his polluted and sinful condition there can be no idea formed how he can ever be clean, much less holy, as the Lord is holy, who is holy and righteous; and cannot look on iniquity and hates sin. Still in the morn of creation man was spoken to by the Lord, who said, In the day thou eatest thereof thou shalt surely die. That is conceivable to the new-born child, for he knows what death is, having been alive without the law once, but when the commandment came sin revived and he died. You have eaten the forbidden fruit, and now suffer the penalty that is gained by the knowledge of sin and separation from the Lord of heaven and earth; this is death, the first one you know of; a separation from ease and ignorance, for this state in which Adam was created (so are all men born) was not a place of eternal happiness, as some say, and that because of sin he was

cast out. Some say, Had he not sinned, then he had not died. True, but “thou fool! that which thou sowest is not quickened, except it die.”—1 Cor. xv. 36. In order for man to be quickened he must die, and God did not say he might die, but, “Thou shalt die,” which did certainly come to pass, for all things Jehovah said shall be; he speaks, and it is done; he commands, and it stands fast. Now we who have passed from death unto life can see how it is that by God telling Adam he should surely die because of sin, knowing that whatever God said concerning Adam would surely be, it was not only in the future, but “In the day that thou eatest thereof thou shalt surely die.” Now is it incredible that God says, “Ye shall therefore be holy, for I am holy”? I say, is it incredible that it should be so? No, not in the least, and as this command came to national Israel, typical of spiritual Israel, so it is spoken to the chosen ones composing the true church, and God’s church is holy and without blame, and they that are born again compose the church, and they who have received the commandment are born again, for only living subjects are spoken to, or, in other words,

being called gives life, as in Lazarus' case. This calling of Lazarus points to this. Our calling was prepared before time, and is being made manifest now in these latter days. All who are born again are born to a purpose, for God has ordained they should be a peculiar people, prepared of God before time for those things which take place with us each day of our lives. Now how can we say things are by chance, or that God does not know so far ahead and has not planned the end from the beginning? It is terrible to hear such talk, to even think such things seems like blasphemy. For we might see from the fact that things his prophets spoke concerning the coming of Christ are true, and were fulfilled, but no man except he who is born again knows there is a Christ, the reading of the Scriptures alone does not impart this great knowledge. I speak as one who knows, having been at one time ignorant of the fact, although I knew the Bible story of the child born in Bethlehem, but I did not see him as my Savior, nor did I see any virtue in him, but only looked on the thing as some great event in the world's history. For "the world by wisdom knew not God." No, by all the world's wisdom they have not known God, neither can they know his Christ by worldly wisdom and learning, for the preaching of the cross to them that perish in foolishness, but to them that believe it is the power of God. Now if it is foolishness to them that perish, they do not hear it, neither did the world know that Christ was born, neither do they know it to-day, nor will they ever know it by study, but by revelation. None know Christ except he be revealed to them. The dead know not anything. All men are dead until they are called to redemption and life. How plain this is to

one who can see, but utterly obscured from those whose eyes are closed in death which is in the world, and when one is alive to righteousness then he is a new subject, no more of this world, but being born again is born of incorruptible Seed and cannot sin, for God's seed remaineth in him, he is holy, and prepared for the world of light, where all is love, peace and joy. I do not wish to be understood to believe that men and women reach a state of perfection in the flesh and do not sin, for the flesh not only sins incessantly, but is sin itself, and is corruptible, enmity against God and his holy law. Now how shall we know such things apply to us? for no man can make an application of the Scripture himself. God alone does this, for he doeth all things, and none can turn him, or say, What doest thou? But there are some who will say, I know that death has been pronounced upon me, for I have sinned and come short of the glory of God. I know I am a sinner, I know the law is holy, just and good, and I have transgressed and have sinned against heaven and thee, and am no more worthy to be called thy son, having violated the law, the penalty of which is death, which I have received, for I am shut out from thy presence, and I am tilling the ground of remorse, and reap as a crop thorns and thistles. I did not at one time worry about my condition; I did not know there was anything like this; I saw only the bright world with all its attractions, which I delighted in, but now that is all dark, I am taken out of the garden of Eden in which I saw so much pleasure and ease. O what has come over me? How strange things look. I never saw everything so in mourning, so dark and dreary, even the laugh of others seems hollow and meaningless to me. Why is this? And as this wears on I see I am

a sinner, I see there is a God of heaven and earth, who rules justly. I see death and hell. No hope, shut out from peace and happiness. I know I am justly condemned. We know this, for we have been there, but until the commandment came we did not know it. Paul, who was so learned in the Jewish law that he was able to confound the rulers and show them their errors concerning the law, says of himself, I was alive without the law once, but when the commandment came sin revived and I died, declaring plainly, though he was versed in all points of the law, and was blameless as touching the law, the commandment had not come to him, and when it did he died. Yes, dead and helpless, for the law kills, and never makes alive. By experience we know these things, we know what "shall" means when spoken by God concerning death; now shall we marvel when God says, We shall live through Christ forever and be holy? Through the law we enter into death; through Christ we enter into life eternal. Is it an incredible thing that God shall raise the dead? We know not with what body they come, nor how a holy thing shall appear, for flesh cannot view holy things, neither can mortal beings view immortal beings, but that is no reason why there are not such things as immortal and holy beings. No other god can do it, but there is none like unto the God of Jeshurun, who rideth in his excellency on the sky. There is none like unto our God, and there is nothing to which we can liken him, neither can we measure his strength, but by faith we know he can do all things whatsoever he desires. We know he can raise the dead, and will do it, and if he says, Ye shall be holy, it will be, for the mouth of the Lord hath spoken it. By the knowledge of sin we see the separation, see our-

selves aliens from the commonwealth of Israel. This knowledge is God-given, and in our anguish of soul we cry unto God for mercy; by this knowledge we know there is a God, for we would never remove ourselves from the case of the garden of Eden, but were cast out by a higher power, and I myself begged God that he might take me out of my trouble; that is, remove the memory of my lost condition from my mind and let me go in peace and enjoy the pleasures of the world, but he always blesses us greater than we can ask for. Natural man cannot comprehend the things that God hath prepared for them that love him, called according to his purpose, and we always receive at the Lord's hand double, and in his own appointed time Christ is made manifest in us. You are a subject of God's mercy which endureth forever, you see your Savior and are delivered from your burden of sins; unto you a child is born, a son is given, and the government shall be upon his shoulder. Then, and not until then, do you know there is a Christ and a Savior of sinners. We know we have seen these things in our own experience, and what we have handled and tasted we know is true. When he hides himself from us we fear and tremble, for we thought it was he that was to redeem Israel. When our flesh has crucified him we are sad, and feel our King is gone. The flesh does crucify him, and says, We will not have this man to rule over us. It was necessary they should crucify Christ, by his death we are given life; that is, by the sacrifice made by the spilling of his blood we are made holy. "Behold the Lamb of God, which taketh away the sin of the world." Washes away their sins by his own blood, for without the shedding of blood there is no remission of sins. By his stripes we are

healed, and the wicked men who killed him said, His blood be on us and our children, while Pilate washed his hands, saying, See ye to it I am clean of this man's blood, showing self-righteousness, while the slayers of Christ are washed with his blood. They did not understand what they said or did. We know that the blood of Christ cleanseth from all sin, while the self-righteous act of washing in a basin of water can cleanse from no sin, neither does any good act we can perform, but we love right, and want to do right because of the Spirit of Christ. This only shows the two characters of religion, one who washes himself, another who says the blood of Christ be on us, &c., and Christ saying in his dying hour, Forgive them, Father, they know not what they do. There are some still crucifying him, while Pilate still washes his hands of Christ, cleansing himself, but is not cleansed. Man in his lost and dead state cannot understand anything, therefore the preaching of the gospel to such is as sowing seed on stones, for they cannot receive it, but unto him who is prepared of God for the reception of the seed, he receives it and it brings forth fruit, some more than others, but it all yields an increase. The preaching of the gospel is not the gospel, but only the testimony of a witness. The gospel is the power of God unto salvation, glad tidings from a far country, and received with great joy. We can neither send nor carry the gospel, and unless the gospel has preceded our message the message is not received; but God does not send a message to him who is unable to receive it, but first prepares the ground and then sends the sower to sow the seed, also giving the sower the particular kind of seed designed for that particular spot of ground, and he says they shall be holy. "Shall,"

when spoken by God, is one definition of predestination. While the word occurs only a few times in the Bible, yet we can see it from first to last all the way through, for God said right early, Let there be light, and there was light, which shows God foreknew and predetermined there should be light—no guesswork about it. He did know it, and when he says a thing shall be does he not know it will be? Do not I know it will be? Yes, I know, I may speak boldly, but I have great boldness of spirit concerning the knowledge and power of God. A gentleman once said to me, "Well, you fellows are still hammering away on the same doctrine, predestination. I heard Elder Chick years ago, he preached it; I heard him again the other day, and still the same old story." I replied, "Yes, there is no difference in the preaching, it is still the same." He said, "I do not see why you do not preach about something else, it only occurs two or three times in the whole Bible, and I cannot believe it." I told him, "I could have no rest if I did not believe it, knowing the things I do." Knowing that he is the God of wisdom, who saw and knew the end from the beginning, able to determine beforehand concerning his children, even seeing me as I write this, knowing before I was born that I should do it, predestinating my every act, able to save me from the enemy by destroying the enemy; knowing this we are strengthened and encouraged and made to lie down in green pastures, beside still waters, and say, "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." While we have our doubts, being tempted by Satan to lay aside all this concerning eternal life, he says there is none of it, this life is

all there is, so make the best of it; serve me. Such as this throws a child of God, a subject of grace, in gloom and despair; such a statement, or anything else from the evil one, and it all comes from him, can affect none but the living subject, as he never tempts the dead, but attacks the living from every side, and this is an evidence of life, not only an evidence, but an infallible proof of life. The way is strange, we are brought by paths we had not known, but the Lord knows, and did determine he would lead us thus, and we need not think that because the word "predestinate" occurs only a few times in the Bible that it is not true. It is in the incredible things, as men think, that the power and glory of God are revealed. This knowledge comes not by study and observation, but by "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass."—Rev. i. 1. Neither are we made alive by preaching or searching the Scriptures. Christ says, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." The Scriptures are a dead or sealed book until revealed to us. If Christ thanked the Father, and said, I thank thee, O Father, that thou hast withheld these things from the wise and prudent and revealed them unto babes, not only revealed unto babes, but withheld from the wise and prudent, how can you get a thing God withholds from you? All things are given us by the great God of heaven through Christ our Lord; we are his and he is God's. Some say he gives us our natural life and facilities and we are all on a level, and in order to know spiritual things we must apply our minds and study and increase our talent. He who only had one talent (the natural

mind) when the master returned where was the increase? He had none. Those who had more than one had an increase. How plain it is he gives all a natural mind, but that cannot develop into anything else, it is still natural; but if one is given spiritual knowledge, there is a growth, not that we gain the increase, but it is he working in us to will and do of his good pleasure. Paul may plant, and Apollos may water, but God giveth the increase, and when we say God gives us our minds, we know also he gives one a mind and ability for one thing, and to another a mind and ability for something else; we receive our talents according to our several abilities and duties, not all alike, and if we only have one we may rest assured we will only have one when he comes, so let us say that all that we have God has given us freely, and not that he gives us our natural mind and turns us loose; no, he is more merciful than that. To those who are given more than one he will also cause them to bring an increase at his appearing. I do not mean to explain the parable, but we know all things were written for us whom he hath redeemed, and it is for our instruction, the building up of the building, and the result will be as he has spoken, for he changes not, nor knows the shadow of a turning. We cannot escape what is for us, and all things will take place as God appointed from the ancient times when we were without form and void; for he did know our substance when it was wrought in secret in the lowest parts of the earth, and knew our members when as yet there was none of them. Some use the words "absolute" and "limited" in regard to the predestination of God, but those two words should have no part in our vocabulary concerning the workings of God.

We are limited, but God is not; in fact we do not do anything that we do not determine beforehand. I once heard Elder Poulson say, "All people are either predestinarians or idiots, for no man goes about to build a house without first designing the house, arranging for material, &c., and counting the cost, seeing if he is able to build. A man who would not do this would be regarded by his fellow-men as being unwise and foolish. So if we, who are so small that a nation is as a drop of a bucket, are predestinarians, which no man can deny, how then can we say God did not foreknow and predetermine all events?" Therefore I think the words "limited" and "absolute" are meaningless in this respect. Still some who give bright evidence of the work of grace cannot believe that God predestinated all things which he did foreknow, that some should believe so. But we having had a perfect understanding about this matter from the beginning, do testify to the truth of it, and declare boldly that God is unlimited in all things; his knowledge is not to be compared with anything we know, or, in fact, with nothing, for he is above all and over all, and there is none like him. The wisdom of God is only imparted to man as is necessary for the upbuilding of Zion. So, limited can only be applied to the ones who believe in limited predestination, and out of their own mouths they are judged, for the testimony they bear is that they only have a limited view of the matter, and it is their wisdom that is limited, and not God's. But I wish not to find fault with any, for knowledge is a blessing, and if one is able to see clearly on any one point he must bear patiently with a weaker one, for God has not endowed all alike. We see this in nature, some are born more intelligent than

others, some who are intelligent are better in some studies than in others; one may be well versed in one or more branches, while in others he must remain unlearned. In spiritual things we can only know the things revealed to us by the Spirit, and should never censure any one for his belief or idea, but should bear with him, at the same time earnestly contending for the truth as it was once delivered unto the saints, and not boast over any, for all we have or ever will have is freely given. Think it not strange that we should be holy, as He is holy, for we could not enter his presence except we were. He can help us up out of an horrible pit and miry clay and establish our goings, and put a new song in our mouth, even a song of praise unto his name. He is great, and we cannot know his ways. Man in this mortal state cannot understand how he can ever be holy. It is not ours to know how and why. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of the law."—Deut. xxiv. 29. I have no knowledge of how it is done, for it is secret; all God's ways are secret, he dwells in secret places, and the secret things belong to him and are his. How shall we gain the way to the secrets of his mind? No way at all, and we only know the revealed things, and they are for us and our children. Some try to show how the dead are raised to life, try to tell how the resurrection is; no man knows, nor when, but we know there is a resurrection yet to come, for the mouth of the Lord has declared it. This was the sign Hezekiah had of the Lord that his life should be lengthened fifteen years; that the Lord would do that which he had spoken. Paul never explained

the mystery of the resurrection, but said, "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." It was revealed to him that all should not sleep, but all should be changed. He did not try to clear up the mystery, how it would be at the time, or afterwards. Showing a mystery and explaining one are two different things. The Lord's ways are mysterious, the way we have already come is full of mystery; my short life is full of mystery to me, and it is by the grace of God I am what I am. Surely it is by the grace of God. I would know more of the kingdom of God and his righteousness, but I am a dull scholar; I desire the knowledge, but dread the school. I earnestly prayed at one time that I might have wisdom concerning spiritual things, and for months afterwards was plunged into the blackness of despair; storm after storm swept mercilessly over me, until I felt I was sinking and lost; so dark was my way that often the brightness of midday was as the twilight of evening, when the sun is gone and night is hovering over all nature; the literal day, as far as I was concerned, was turned into twilight. This I know to be the school of experience, and I dread such things, I want sunshine and not gloom. But we know the little plants in the garden send out their tender branches in the hours of night; they stand out in their glory glistening and bright with the dew of evening, welcoming the sun of the morning; they make their greatest growth in nighttime, so do we, for we are plants in his garden. Where would hope be were it possible to convince us that God did not foreordain and predetermine everything? O wretched thought of unbelief that lurks around and stabs me in the heart at times. Get thee behind me,

Satan. Our hope is centered in God's strength and mercy through Christ; all flesh is grass. We alone rely on him to shield us from the enemy, and in his mercy to give us rest from our labors, and save us for Christ's sake, who died for the elect. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?"—Rom. viii. 29-31. What could we do with this language even if it had no likeness anywhere in the Bible? True, some deny it, but some deny the whole Bible, which we had as well do as to accept one part because it suits us and reject some other because it does not. God does nothing in vain, having a purpose in all things. The wicked, being for a purpose, carry out his plans as much so as do the righteous; Cain, being born for a purpose, as much as Abel, each fulfilled the things ordained they should. The very fact that one does a thing is proof that he was to do as he did, and was ordained for that purpose. The soldiers who crucified Christ carried out God's plan as much as did his disciples, who afterwards preached Christ and him crucified and raised from the dead, the Savior of sinners. And unto him who hath redeemed us with his own blood, making us joint-heirs with himself to the eternal glory he had with the Father before the world began, and will eternally keep us, be all honor and glory, now and forever. Amen.

Yours unworthily,

F. SELBY FISHER.

SALISBURY, Md.

GOOD NEWS FROM AFAR.

ON Thursday before the second Sunday in August I set out enroute for Free-stone, Texas, arriving there in the evening, where I was met by our beloved brother, W. O. Beene, and conveyed to his pleasant home. After taking some refreshments and resting a short time brother Beene conveyed me nine miles further, to brother Demie's house, near Donie, Texas, where I filled an appointment, and preached to quite an orderly congregation of friends and neighbors, who had gathered there to be at the service and to hear the preaching. Here at our brother's hospitable home I realized to some degree a felt presence of the Lord in the promulgation of his everlasting gospel to the comfort and joy of our soul's salvation. Next day we returned to brother Beene's, and rested there until Saturday morning, when we again pursued our journey across a rough woodland country, some eighteen miles, reaching our destination about sundown, Elder I. W. Bower's home church, previous arrangements being made to begin night service, it being the regular time of their monthly meeting. It fell to my lot to preach for the people; the text used for the occasion embraced the subject relative to the centurion beseeching Christ to heal his servant, and Jesus saith unto him, I will come and heal him. Here again the blessed almighty Lord of heaven and earth manifested the power of his truth. As I proceeded to discuss the healing virtue of the blood of Christ, the efficacy of the atonement, the foundation of our hope, for the space of an hour, I could not tell whether I was in the body or out of the body; however, this old transitory world receded, giving me a clear perception of the wonderful things the riches of the Lord Jesus Christ

contained in the subject. When I closed my sermon a young man came suddenly through the crowd and gave me his hand, weeping as a child, saying I had preached his experience, and what he believed, after which Elder Bowers talked a few minutes, and the church went into conference. The church called for any one who desired to unite with them, when this same young man and his wife came forward and related the exercise of their minds in consequence of their sins and their deliverance therefrom through the blessed compassion of the loving Savior. They were received unanimously, with great joy and gladness of heart, and at 9 o'clock, Sunday morning, we convened by the riverside, where the solemn ordinance of baptism was administered by Elder Bowers, after which the dear young brother and sister went on their way rejoicing. These two dear young children of God had been traveling several days through the country, searching for a place where they could discharge their duty, but found no place to rest until they were by the Spirit brought to the Old School Baptist Church. After the baptism was performed we at once repaired to the church-house, where we again enjoyed a precious service, preaching the gospel of the Son of God. Here at this meeting our beloved and highly esteemed old brother, King Chancellor, by reason of illness and age could not be with us. We pray the Lord to bless and sustain our aged brother in the declining years of his life to endure the infirmities of the flesh, who for years has been so devoted and faithful to fill his seat in the church. He is only waiting for the order, Child, your Father calls, come home. Thus we enjoyed a rich feast of royal things with this church, and then departed for Salem Church, near Teague, Texas, where the

dear saints assembled to worship God, and hear the writer and Elder Bowers preach the unsearchable riches of a complete, glorified Savior. This church has under construction a new, commodious building to worship in, where the Big Creek Association meets to hold its session this fall, beginning Friday before the first Sunday in October, 1912. At this juncture I took leave of the brethren, to visit the Pilgrim's Rest Association, held with Pleasant Valley Church, near Mount Calm, Texas, arriving there on time to see the messengers, brethren, friends and people congregating from every direction. Services commenced at the time designated, and the introductory was preached by Elder A. P. Cardwell, the moderator. For three days and nights the preaching was almost constant, and a fair representation and good order was obvious throughout. The business of the association was conducted in a spirit of peace, harmony and sweet fellowship. The committee appointed the writer and Elder H. T. Martin, of Angelina County, to occupy the stand for Sunday. Elder Martin introduced the services, and held the congregation spellbound for more than one hour with a stirring discourse momentous and edifying, demonstrating the Lord was there. Elder Martin is a gifted minister of the new testament, an able expounder of the word, a forceful speaker, hence my soul was filled with the animating influence of the power of the Spirit, as a fire shut up in my bones. When I rose before the audience with the words of the hymn, "From all that dwell below the skies," &c., the people standing while they sang, a peculiar incident happened at that moment: a young lady came forward, giving me her hand, weeping penitential tears that suffused her eyes, with the image of the dear Savior

in her features, holding my hand enclaspd until the song was almost finished. At once I began the discussion of my subject, and if I ever felt the power and glory of God resting upon me in preaching it was then and there on that eventful occasion. After that the moderator closed the meeting with appropriate remarks, extending an opportunity to any one wishing to unite with the church, when this same young lady gave her hand and began to relate the travel of her mind, and her deliverance from sin through the love and compassion of her loving Redeemer, and was received amidst great rejoicing and emotions of love and praise to God. The church and congregation soon repaired to a beautiful clear pool of water, where Elder Cardwell baptized the lady, to walk in newness of life in Jesus, her sweet salvation which closed the meeting, and we took an affectionate leave of each other, realizing how good and pleasant it is for brethren to dwell together in unity. The presence of the Holy Spirit seemed discernible, but now our several engagements called us away. Separation is needful, and we must obey. O what a manifestation of peace and joy and assurance in the Holy Ghost, of true, genuine christian intercourse among the saints flowing from breast to breast. Many clasped my hand and said, O, brother Howard, remember me in your prayers. An earnest lady, who had not made any public profession of religion, came and gave me her trembling hand, saying, Pray for me. I said, My dear sister, I hope it is my desire when I am allowed to ascend the throne of grace to remember not only yourself, but all the finally faithful in Christ Jesus scattered abroad over these earthly shores. Returning to Keller, and finding all well, I felt to thank God and take

courage. Here with my home church I conducted the ordination of a preacher, Elder W. W. Cochran, which closed the services of a joyful tour. For want of time and space I have had to omit many things, and try to work on the principle of condensation, and, dear editors, at the request of many brethren I have written this sketch, which I hope you may be able soon to publish in our dear old SIGNS OF THE TIMES in the interest and cause of Christ, and the consideration of all its readers. The Lord bless and prosper our editors and publishers, is the prayer of yours in gospel bonds,

ASA HOWARD.

KELLER, Texas, Sept. 11, 1912.

LANHAM, W. Va., Aug. 12, 1912.

DEAR BRETHREN:—I will send you this good letter from sister Florence Pultz for publication, as so many of the Lord's scattered children love to read her letters, which have from time to time been published in the SIGNS. I had the pleasure of visiting her in the spring, and spending a few hours in conversation with her. She is blessed with spiritual knowledge and understanding of the Scriptures. May God continue to bless her with a mind to write, is my humble prayer.

Yours in gospel bonds,

J. W. McCLANAHAN.

WHEELING, W. Va., July 11, 1912.

ELDER J. W. McCLANAHAN—DEAR BROTHER:—I was made glad by the reception of your good letter, which came yesterday. There are times when I am made to wonder at the leadings of our minds. I had been thinking about you for several days, and said, Elder McClanahan is either writing to me, or I am about to write to him. I remembered

your pleasant and wise conversation while you were here. It is true that I cannot recall your words, but I can feel the good savor of them. I am so glad that I had the great pleasure of meeting you, and shall ever feel deeply grateful for your kindness in coming to see me. I have felt I wanted to write to you several times, yet my mind felt too barren, and you know how prone we are to look to ourselves, and to think that we must have something laid up in store; at least this is my case, but I have ever been brought to a full stop when I have started off heedlessly, and have forgotten to look to the Lord and inquire of him. Often when I have it in mind to write I will find myself trying to treasure up the thoughts that are coming to my mind beforehand, but I am glad to testify to the goodness and mercy of the Lord, for there is always a check given me to this weakness, and I am reminded to take no thought of what I shall say or write. I sent your last letter to the SIGNS yesterday evening. It seemed so good to me that I felt your views on the resurrection ought to be read by others; indeed, I cannot see how any one could gainsay them. I truly feel that you were instructed and guided by the Spirit of truth. It is a subject that I have ever felt deeply interested in. One thing has ever seemed strange to me, it is this: that many claim that Adam was created a holy being, and that herein he was in the image of God; that is, in mind or spirit, but, my dear brother, how could this be, seeing that Adam was of the earth earthy? He was made of dust, or clay, and he was perfectly inanimate until God breathed into his nostrils the breath of life. I believe that the life then given to Adam was natural, or animal life, or, in other words, it was the power that en-

ables us to live, move and have our being. Adam was good as all the creation of God was good, but I have never found where he was pronounced holy. Beside, had Adam been holy, as God is holy, he could not have sinned, for we are told that God cannot sin, and that neither is he tempted with sin. Only a creature can sin. It seems to me that Adam was not what we might call a wicked sinner, but a weak sinner. Adam was tempted to sin, but Cain, his son, was what I would call a wicked sinner, and it was in his act that God said, Sin lieth at the door. I am only giving my thoughts as they have ever lodged in my mind, and I lay them before you because I feel that you have been taught of God, and I wish to know what you think about it. How strange and mysterious are the dealings of God with his creatures.

Some days ago I received a letter from a brother over in Canada. He feels doubtful of his acceptance with God, and says that at heart he is an infidel, but for all this he finds sweet in the bitter, and in his weakness seems to give to God all the power, glory and might. He truly displays the ancient sacrifice with which God said he was well pleased: that of a broken and contrite heart. I felt that his letter could be a comfort to me, even when I was rejoicing in hope. His letter stirred my mind deeply, and set me to examining myself. I said, How is this? Is it possible that I am a boasting pharisee? Why is it that I have never doubted the existence of God, and of his darling Son? And why is it that I have ever had this strong hope that I belong to the fold? I wanted to set myself aright before this dear brother, and felt to beg of the Lord that he would enable me to do so. Then my mind was directed to the man who was born blind, and whose sight our blessed Savior restored,

no, not restored, for he had never had his sight; Jesus gave him to see. I have ever gloried in the faith of this poor man, as recorded in verse thirty. He said, "Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes." I hope his case is like my own. The faith was given in the operation, as he received his sight, and before he knew who the Son of God was, and his faith was so strong and unwavering that he gave God the glory, even before he believed in him as his personal Savior. We know faith is the gift of God, and that it is given by measure. The one thing which I have for many years felt to need much, is humbleness of mind. For several years my prayer to God was breathed forth in the lines of the hymn:

"Let thy grace, Lord, make me lowly,
Humble all my swelling pride,
Fallen, guilty and unholy,
Greatness from mine eyes I'd hide.

I'd forget my vain aspiring,
Nor at earthly honors aim;
No ambitious heights desiring,
Life is given through thy name."

Dear brother, this is Sunday, July 14th; I had to lay my letter by. This is very hot weather, and I am so weak this morning that I cannot work. A few moments ago I began to wonder what I should do for this great weakness, and as I hurried to take a quinine pill it came to my mind, Why do not I ask of the Lord? Then I felt to ask that he would always remind me that he has all power in heaven and in earth. How often I am comforted in thinking that he knoweth our frame, and that he remembers we are dust. I crave earnestly an interest in your prayers, yet I know that you cannot pray for me unless the Lord gives you the earnest of the Spirit in my behalf. Write me when you are so directed.

Your sister in hope,

FLORENCE PULTZ.

SHELBYVILLE, Ky., Oct. 25, 1912.

DEAR BROTHER CHICK:—I have just read carefully your editorial in the SIGNS for Oct. 15th, and every word of it is in accord with God's eternal truth, according to the Bible. This I have always believed so far as understanding of the Scriptures has been given me. I occasionally hear it said the word "predestination" only occurs a few times in the Bible. If it did not occur at all, the Scriptures would prove this glorious truth that all things come and go according to the fixed purpose of God. It would seem that one could not read the historical facts given us in the Scriptures of the blessed Lord without believing that all was fixed according to the eternal mind and purpose of God. Cowper must have believed this doctrine when he wrote these sublime words:

"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."

In the prophecies we find many wonderful things foretold concerning the life of our blessed Lord, and every phase of his life is set forth there, not only in prophecy, but by types and shadows, and among these things are his betrayal and awful suffering. These things I must believe were eternally fixed in the mind and purpose of God, as much so as the heavens of glory. Zechariah saw these things when the Lord said through his pen, Awake, O sword, against my shepherd. The prophet saw his betrayal, and the price must then have been fixed when he wrote, "If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver [no more and no

less], and cast them to the potter." What more accurate fulfillment could there be than that which is recorded by Matthew? "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver [no more, no less]." "Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me." Here the word "predestination" is not used, but can any one question that it was all eternally settled and decreed that it should be just this way? Suppose a Judas had not been born, then what? Then the purpose of God must fail. But Judas was born, the dear Redeemer was betrayed into the hands of wicked men, the definite price was paid and innocent blood was shed when the time had come, as appointed. Jesus said, Now is your hour, and the power of darkness; for unto this hour was I born, and for this cause came I into the world. The apostle seemed to understand by the Spirit of wisdom what was meant in the reading of the second Psalm, and showed that its prophecies were now fulfilling. He said, "Why do the heathen rage?" &c. "The kings of the earth stood up, and the rulers 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." There can be no other construction placed upon these

words than that all was determined, fixed and appointed eternally, and the Scripture is teeming with the same sacred and sublime truth, for in it all is harmony. No more atrocious deed was ever committed than that of the condemnation of the blessed and innocent Son of God. Bad indeed, as meditated and perpetrated in the hearts and by the hands of wicked men and devils, and as weighed in the scales of justice, but good in the purpose and plan of the great Jehovah. What shall we say of the perpetrators? Joseph said to his brethren, Ye meant it for evil, but God meant it for good, to save much people alive. Wickedness indeed filled their hearts with envy, and I have no doubt that when he was made known to them each of his brethren felt in a deeper sense the wickedness and envy that was in their hearts, instead of self-justification. So will it be with the brethren of our Lord Jesus. But what of the wicked rabble? Paul said, "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." No, they did not comprehend the wisdom and purpose of God. It was evil on their part, but God meant it for good, to save much people alive. But what of them? Judas went and hanged himself. The just retribution of the holy God fell upon them all. The Jews were scattered and dispersed among the nations. His awful judgments fell upon the chief actors in this greatest crime of the world's history. Pilate, who through fear of his superior, Caesar, would not do justice, but delivered the innocent knowingly into the hands of the unjust, though it had been foretold in; his humiliation his judgment was taken away,

and who himself said, "I find no fault in the man," and yet delivered him to be crucified, afterwards met the very fate that he dreaded, for he was deposed, degraded, exiled and committed suicide. Herod was dethroned, and died in exile. Caiaphas also lost his power and was deposed. Should we not stand in awe and holy reverence with bowed heads before the just and holy God? Should we not acknowledge his dominion and power, instead of asking the reason why, or saying, Why doth he yet find fault? Or, Who hath resisted his power or will? O vain man, who art thou that repliest against God? Finite worms cannot sit in judgment upon what is good or what is bad in the wisdom and purpose of God.

"Not Gabriel asks the reason why,
Nor God the reason gives."

What this event means, or that of yesterday, we know not, but we know that God knows, and here to me is the only source of comfort. He knows, and has appointed the end, and I know that according to the Scripture it all will be for good. But for certain events the wisest men of earth would not have existed. Without certain events the temple at Jerusalem would not have been built, yet David said, I acknowledge my sin and my transgression. He makes confession with shame, and prays for a clean heart and a right spirit, and so will every humble believer in the doctrine of God's absolute rule and control over all events and time. The true believer will ever confess his sins with shame, while the ungodly go on to their own destruction. It is a fearful thing to fall into the hands of the living God; that my soul knoweth right well. May he ever keep me in his own right way. "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may

“speak thy word.” For we can but speak the things that we have seen and heard.

I have written this by piecemeal, but submit it to your disposal.

From a poor sojourner, hoping in the mercy of the Lord,

P. W. SAWIN.

CANNON, Del., August 14, 1912.

DEAR ELDER DURAND:—Your letter received, explaining that my letter sent to you in March had been mislaid, but that you had sent it to brother Ker. I am in the same mind now that I was when I talked with you on the train; that is, if you and the editors think it of any interest to the elect family I have no objection to the letter being published. I leave this with those whom I deem capable of judging what is profitable to publish, and right here I will say, if I am not greatly deceived, I do not want anything I write published if the editors think it would be detrimental to the paper, and I will not feel at all offended if my letters are not published. I have great confidence in the editors of our family paper. I have felt a desire to write to you since I received the last SIGNS and read of the death of your dear companion, but have been reluctant lest I might say something that I should not; nevertheless I must say that I am glad the verses she composed were published, for I have read them over several times, and feel they have been profitable to me, and am sure they have to all who have read them. The Lord be exalted and his name glorified for such wonderful gifts. I sympathize with you, and my desire is that the Lord may be your strength and stay, and I believe he will. You do not have to mourn as those who have no hope, for surely your companion proved by her gentle manner that she was an

heir of God and a joint-heir with our Lord Jesus Christ. I feel to say, Praise the Lord, for he is good, for his mercy endureth forever. Dear brother, you cannot wish her back; consider that building which is not made with hands, eternal in the heavens, and be assured that this building is the home of your loved one in eternity.

“Who, who would live alway away from his God,
Away from that heaven, that blissful abode,
Where the rivers of pleasure flow o'er the bright
plains,
And the noontide of glory eternally reigns?”

The words of Jesus to his disciples are now in my mind, I will quote them: “Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” What is meant by these mansions? I will attempt to explain as I understand it. Are not these mansions composed of that vast multitude whom the Lord has chosen out of every kindred, tribe and tongue under the heavens? I think the apostle mentioned somewhere in the New Testament, “Know ye not that your body is the temple of the Holy Ghost?” It seems to me that the Lord’s people are his mansions; the Lord dwells in his people. Yes, but, one says, I cannot see how the Lord dwells within me, for I am so prone to evil. Certainly the Lord is holy, just and pure, and how can he abide in such a vile body as mine? To such an one I would say, This is positive proof that the Lord does reign within, or you never would feel sinful as you do. Jesus has set up a kingdom within you. The Savior said on one occasion: “The kingdom of heaven is like unto

leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." I have had some thoughts about this Scripture and will try to present them. It seems to me this sentence has reference to the work of grace in the heart. Let us for a moment consider the composition of the leaven. It is something sour, also it has an expanding effect, but this effect is not seen until it is hid in the meal. The housewife takes this leaven and mixes with the dough, also she kneads the dough, and in some cases a hammer is used to pound the dough to make it hard, if a certain kind of bread is to be made. Now the dough has been prepared for bread, excepting it has not yet been put in the proper shape. The housewife does not make all bread alike, but in different shapes, yet it is all bread. But we will notice the effect of the leaven. The dough has now been put in the shape to suit and the leaven hid in the dough, a fire has been made, the bread is put in the receptacle and the heat applied. The leaven is hid from view, but her mind is on the bread; she does not intend for it to get too hot, if so it will not rise so well, but a steady heat must be obtained for best results. The housewife opens the receptacle where the bread is, and we notice the bread is getting warm and that the loaves are beginning to expand; we do not see the leaven, but we do see the effect of it. The housewife continues her other duties, but her mind is upon the bread, she gives this her greatest attention. Again she opens the receptacle, and the bread has greatly expanded, the leaven is doing its work. The receptacle is closed again for awhile for the leaven to complete the work. Again the receptacle is opened, and behold, the bread is a beautiful brown color, and we notice that a loaf now and

then has burst; the leaven was of a very good quality, and it caused the loaf to burst. Is not this a fair illustration of the work of grace in the heart of a poor sinner? Jesus comes and dwells in the hearts of his people; at first there is not so much evidence of it. We see people going about, but we do not know the secret desires of their hearts. All men are by nature the same, all have sinned and come short of the glory of God; but here is one who seems to be a little different from what he formerly was; we notice that he comes to the Old School Baptist meetings occasionally, and he does not pay much attention to the do and live society as he formerly did; he is really a changed man, Jesus has changed him into a different being. It is a different looking house now, a new man has taken possession and the old man is in deep distress because he cannot control the new man. This new man is a strong one, he has even bound the old man hand and foot and has taken away his armor in which he trusted; he is being subjected to torture, and it is trying to his natural senses; he is in a strange land and he (the old man) says, I will return to my own land and to my kindred, but the new man says, No, but you must follow me; where I command you to go you must go, and the old man is defeated again. The new man has certainly gotten full possession, and if the new man should allow the old man to return to his own land and kindred I do not think he would be satisfied, I think he would find the land badly contaminated and filthy, and his kindred I think would not suit him; I think he would be altogether dissatisfied. Jesus is doing his perfect work, and his work continues steadily. Perhaps the poor sinner feels at times the Lord has forgotten to be gracious,

but let me say he has not, he hears your petition, he hears the prayers of all his people and can hear them all at once; he is attending to the case of each afflicted saint. As the housewife keeps her mind upon the bread, so Jesus is watching over you who are mourning; and remember, as the dough has to be changed before it becomes fit for use, so must man be changed before he is fit for the Master's use. Remember he will make of you what he pleases; wherever you belong in this wonderful building the Builder will put you there.

I have written lengthily. My mind seemed to drift until I saw a multitude in destitution, mourning on account of sin, and who were tempest-tossed, and I seemed to have a desire to tell them about Jesus and his perfect work, and I find I have been trying to talk to that class. Now to you I will say, May the hand of the omnipotent One uphold you in your bereavement, and may the words of the apostle dispel all gloom from your mind, if there should be any: There remaineth therefore a rest to the people of God.

I forgot to say I was glad to receive your letter, but sorry to hear you were not feeling well. I hope you are feeling better now. I received a letter a short time ago from Elder Coulter, which seemed to strengthen me; also Elder Fenton and others have written me, and I prize these letters highly.

Your brother in hope,

A. T. BENSON.

WISCASSET, Maine, Oct. 20, 1912.

ELDER F. A. CHICK—DEAR BROTHER:—May I call you that? I am far from being worthy to do so, and think I realize this more and more as I see more of myself. But I do not wish to write about

myself, it is not worth while to do so. Your letter of last April 30th has been neglected, but time flies, and I have not been, and am not now, in a frame of mind to write to you, but I am alone, and thinking of you and of others of like precious faith, and do feel that I must write a little, even if I fail to answer your letter as I ought. I realize more and more as the years go by that I cannot even think a good thought, or one worthy of being put into words or upon paper. Why do I not in my heart feel to praise him more, who has so highly blessed me in the past by giving me a hope in his mercy? For surely it was the Lord alone who took me out of the horrible pit and miry clay, and placed my feet upon a rock, and gave me to say, Salvation is of the Lord. O how freshly it all comes up before me as I write all that I went through in that experience, when, as I did then hope and still hope, I was brought from darkness to light, from death to life. "Jesus all the day long was my joy and my song." But how about it all now? Why this dull and lifeless frame? I sometimes ask myself, Would it be different with me could I be more in company of God's people and with the people of the world less? I do not know. In those days I had opposition to contend with, now I do not. It may be that this accounts for some of the difference. I did not get to our association this year, as you know if you were there, as I suppose you were. I have not heard from any one since about it. I trust you were there. I thought I might never again be blessed to see you in the flesh, but still we both may be able to attend another year. At the time, I was getting ready to move, and did not feel able to go. I cannot endure very much. I have had much and continued labor for

some time, owing to various causes not needful to name, but am now rested from all that. I think it will be comfortable where we are now, but I dread the winter much. I hope I may get to one more meeting before the cold weather sets in. I do not as yet know whether Elder Keene will go to Whitefield again this fall. I shall miss sister Ella Pulsifer very much. I had planned to go up for a visit to her very soon, when I received the word that she had gone from earth. She looked very badly the last time I saw her, and I felt as though I must go and spend at least a day with her. How little we know what to-morrow may bring forth. There are but few left in the Whitefield Church; I often wonder, Will the Lord ever again build up his church there? You spoke of missing the old faces when you came this way. O how much we all do miss them. Why, my brother, when I do get to the meetings in Whitefield, or see any of them, it does not seem at all as the meetings used to. They who remain are all just as dear to me, but so many of the older ones are gone that it seems to change everything. I cannot express it, but you know how it seems and can understand my meaning. As I read over your letter it makes me wish and long to be able to go to those meetings of which you spoke. I have always had that desire ever since I have had any love for such things, but it has not pleased the Lord to have it so, or to grant that desire. I am now away from even my home church, and for how long I do not know. Sundays are long, tedious days to me. I could go to meeting here, but I have no desire to do so. I have never been to one of them since being here, as I feel as though there is nothing to go for. I feel like one alone in the world, yet I know that I am not

alone, if it be that I am a subject of grace, and when I receive a letter from some one of the children of grace I read my own experience, and feel that I have been there, and that I know what they are talking about. Then again, when I turn my eyes within all seems so vile, so vain, and sin is so mixed with all I do, think or say, that I fear I am mistaken, but it is all in the hand of the Lord, and I am thankful that it is so. As you say, there is not one stone in the building of mercy, save what he has placed there, and it is good that it is so. Even though I am so cold and lifeless, and at times feel as though I am far away, I do rejoice that salvation is of the Lord, and not of anything that I have done. O what is man that the Lord should take thought of him?

But I must close this letter. Please excuse so rambling a letter, but it is the best I can do. You have always shown great patience toward unworthy me, and I hope you will still have patience with me a little longer. My best love to you all. I hope you will write me again.

I remain your sister in hope of a better life,

MARTHA E. GLIDDEN.

TORONTO, Ontario, Sept. 30, 1912.

DEAR EDITORS:—Having moved, I would ask you to kindly change my address to 320 Royce Avenue, Toronto, Ont., and I want to say to any one feeling an inclination to write me, do not refrain from doing so. I am yearning for the company of the saints, and would write if I could, but alas, the cares of this life seem to be choking the word. Pray for me that my faith fail not.

Yours unworthily,

(MRS.) W. C. YOUNG.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1912.

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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MATTHEW XX. 20-28; MARK X. 35-41.

IN these two portions of the word is recorded the narrative of the coming to Jesus of the mother of Zebedee's children, with her two sons, James and John, with the request that they be favored to sit the one on his right hand and the other on his left in his kingdom. The only difference in the two narratives is, that while Mark mentions only the two sons of Zebedee, Matthew speaks of the mother as well. In these two narratives, as well as in other portions of the gospels, there is set forth on the one hand that which the natural mind can attain to in its thoughts concerning the kingdom of God, and on the other, the testimony of the Master concerning that kingdom. The Jewish nation as a whole were at that time expecting the Messiah to come quickly. When he should come it was their understanding that he would overcome the foes of Israel and set up again the kingdom of David, and reign upon David's throne, only much more gloriously than David or Solomon. This was the universal expectation among that people. The spiritual among them also looked for this coming kingdom, although they also were in darkness concerning its nature

and design. Therefore, when Jesus had come in the flesh and had begun to manifest his power by his miracles, and had gathered to him by effectual calling the twelve to be his witnesses, and had spoken to them of the kingdom of God, they did not comprehend his teaching, but still thought that soon he would take to himself the throne of David, and reign over Jerusalem and the chosen people at Jerusalem. This they continued to think, notwithstanding all that he said from time to time in correction of and in rebuke of their carnal ideas; out of their flesh proceeded fleshly thoughts and fleshly strivings. Upon other occasions as well as in this instance, they strove among themselves for the highest honors in the coming kingdom. Had they indeed understood the real nature of his kingdom they never could have sought for such fleshly honors among themselves. In this narrative we find not only the disciples in general, but those also who were taken nearer to him upon two special occasions, making manifest that they did not rise very far above the most gross and fleshly in their comprehension of the kingdom of God, and with a fond fleshly ambition for her sons their mother also came with them, to urge their plea for special places and special rewards in his kingdom.

First. From the foregoing considerations we learn that believers and disciples of the Lord ought not to claim perfection in knowledge or in spirit. In the hearts of all true believers there will be always a warfare between that which is fleshly and that which is spiritual. This one thing must be said however for the consolation of those distressed with this warfare, viz., that wherever there is a warfare there must be two opposing forces; there can be no such warfare unless the Spirit dwells in us as well as the

flesh. Where there is no warfare it is sure that men are still dead in sin; where there is a warfare it is sure that there is life from the dead. These two disciples were not among the dead in sin; there was love in their hearts toward the blessed Master. This love is itself full evidence of the indwelling of the Holy Spirit. Love is one of the fruits of the Spirit. Where the Spirit does not dwell there can be no love of God, yet these desires in James and John to be chief in the kingdom of God were altogether of the flesh. Such desires would suit any earthly kingdom, but they do not suit the kingdom of God. These two disciples did not then realize this difference between the flesh and the Spirit, and it does not seem that they felt any sorrow at that time because their thoughts and desires were so carnal. Often because we do not know what is fleshly we are found yielding to the demands of the flesh. It was so now with these two disciples. They wanted to be with the Master in his coming reign, but they did not know in what that reign consisted, and it is sure that could their desires have been granted, and they have become great in that visible reign upon earth of which they conceived, there would still have remained within them a hungering and thirsting that would not have been satisfied. How often the gratification of our desires would leave us more desolate and dissatisfied than before. Jesus mercifully withheld from these disciples that which they sought, and he still, with equal mercy, does not give his children the stone which they, thinking it to be bread, often desire. Natural things cannot satisfy the desires of the spirit. Those who hunger and thirst after righteousness cannot be put off with any worldly gain. The Father in his wisdom will withhold nothing from those who de-

sire heavenly good, nothing, that is, which is heavenly. He will give the Holy Spirit to them that ask him. By the Spirit is meant all the fruits of the Spirit, such as love, joy, peace, &c., and to these two disciples he would give nothing less than that which his Spirit within them desired. Did ever any worldly gain of wealth, friends, station or what not, satisfy the real desires of a child of God? Yet how often they do desire such things. In this is there evidence of their ignorance, even as James and John asked the favor which they did ignorantly.

Second. The entreaty of James and John with their mother may have been suggested by the words of the Savior recorded in chapter 19, verse 28; there the promise is recorded that his disciples who had followed him should in his kingdom sit on thrones as judges, and it was the ambition of these two disciples to be chief of these judges, sitting nearest to him. In this, as said before, there was a wrong conception of his kingdom, and of the spirit of that kingdom. Princes, and the great among men, rule over their fellows, and demand their service. In this new kingdom those who were to be great must serve rather than receive service, and the spirit of his kingdom is the desire to serve rather than to be served. To those who served with the spirit of service, thus following the Master indeed, there should be thrones, but disciples were not to seek these thrones. Those who seek thrones shall never attain to them, but to those who seek service, with the spirit of doing to others rather than to receive from others, thrones should be given. There seems to have been in the minds of the disciples the thought that while they were now following the Lord in poverty, reproach and toil, after a while they

should reap a reward of ease, honor and riches. But to sit on thrones as judges does not mean rest from labor, but rather more labor. The same thing is taught in the parable of the talents and in that of the pounds. He that used well the ten talents should now have charge of ten cities; he that used well the five talents should now be required to take charge of five cities. The same principle in substance is taught in the parable of the pounds, and so also in the promise of these thrones of judgment we see indeed that while the Lord promises to honor those who follow him, this honor means much more of service to be required and much more diligence. Natural things are often figures of that which belongs to the kingdom of God, and this principle of which we are speaking here belongs to the affairs of the natural world as well as to the spiritual kingdom. He who, as is narrated in the parable, uses well and wisely that portion of this world's goods, be it wealth, learning or any other thing which is bestowed upon him, will straightway find that he is in demand more and more, and that there will be required of him more and more service, so that as the years go on idleness will be further from him, and the burdens will grow more and more weighty. Thus in every age of the church faithful servants of God will find more and more demands made upon them, and the more the spirit of service abounds in a believer, and the more he serves, the more is that servant honored by his Master by requiring still greater service. This is the law of the kingdom.

Third. If we ask, How shall we come to this throne, this spirit of service and this ability to serve? in the narrative under consideration the answer is given: Ye shall drink of the cup that I shall drink of, and be baptized with the bap-

tism that I am baptized with. These were the dear Savior's words, and in substance the Savior here declared just what the apostle declared afterward, It is through much tribulation that we are to enter the kingdom. On another occasion 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." In this last quotation the little word "as" ought to be emphasized. Just as Jesus entered into his kingdom so should they, and he entered into his kingdom by the road of suffering, and cross bearing, and death. Not knowing what it meant, they had said, We are able to drink the cup and to be baptized with thy baptism. Jesus said that it should be so indeed with them, and further he added that to sit on his right hand and on his left was not his to give save to those for whom it was prepared of his Father in heaven. This expression, "for whom it is prepared," includes in itself also the thought of the preparation of those who should receive it. The kingdom of heaven is prepared for the chosen, but then it is true that the chosen must be prepared for it. It has been well said, Heaven is a prepared place for a prepared people. This is equally true of the kingdom of God on earth, and there is no preparation for this kingdom save the preparation of tribulation, of humiliation and of self-abasement. Jesus taught in these words again the lesson that not human strength, or wisdom, or goodness, but rather weakness and foolishness, and such a sense of unworthiness as will take away all thought of boasting, will avail to give one a place in his kingdom. All boasting, save in the Lord Jesus Christ, is thus excluded. How searching the question, If the price of a place in his kingdom be suffering, self-denial and

crucifixion, are we willing to pay the price? Paul had evidently caught a glimpse of these things, and had come to possess something of this spirit when he said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." And of others he said that they took joyfully the spoiling of their goods, knowing that in heaven they had a better and more enduring substance. This spirit had been wrought in the heart of those ancient worthies who are numbered in the eleventh chapter of Hebrews as witnesses of the power and victories of faith, and as it was given them all to drink the cup of suffering and to be baptized in affliction, that they might enter into the kingdom, so also their power to serve others in like conflicts grew. There is no other way, and this way is effectual, so that all who travel it do serve. They do serve, though to themselves it often appears that they do not serve in any way.

Fourth. In conclusion, let us remember that there is a solemn lesson of warning in all that we have here called attention to. It is this, that the spirit of seeking honor and exaltation will, in itself, render all we may do of no account in the kingdom of God. Peter once said, Lord, we have left all and followed thee; what shall we have therefore? This he said when the young man had gone away sorrowful because he had great possessions. (See the close of chapter nineteen.) Then see the parable of the laborers in the vineyard which follows in the beginning of the twentieth chapter. The special words of the Savior to which we desire to call attention are there repeated twice, chapter nineteen, verse thirty, and chapter twenty, verse sixteen. But

many that are first shall be last, and the last shall be first. In these words Jesus would say to Peter, and to all who say, What shall we have because we have followed thee? You may have followed me from the first, and in doing so may have left all that men count dear in this life, but, after all, if the spirit which is controlling you be to seek a reward, and to be honored, that spirit is of the flesh, and has no place in my kingdom, and instead of being first, it places all who are actuated by it last in the kingdom. We do not attain to the kingdom by human merit, either of work or of self-denial, but we enter it by the favor of God. The greatest in that kingdom is he who feels to be the least. In the parable which follows, those who had wrought but one hour could not for a moment think of themselves as in anywise deserving of the penny which was given them, yet to them was the penny given. How gracious they must have thought the householder to be toward them; while the spirit of those who had indeed borne the burden and heat of the day was not to serve gladly and willingly, as had the others, but simply for the wages given them. Here was justice, but no mercy. These demanded justice, but felt no need of mercy. But the last received mercy. If any of us come demanding something in the kingdom as our right because of our service, we know not the spirit of the kingdom, and shall be last rather than first. It seems to us that this is in substance the spirit of this parable, and, in fact, of all the teaching of the blessed Master. Happy indeed are we if to us it has been given to be possessed of this spirit, and to be governed by it. C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

CHRIST THE BLESSED AND ONLY POTENTATE.

"For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,) but 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."—1 Cor. viii. 5, 6.

Admitting all that can be claimed by principalities and powers, either in heaven or earth, to us, that is, those who are the called, quickened and spiritually instructed, there is but one supreme ruling power, transcending all the powers which are put under him. He is the only wise God, our Savior, his name is called "The Word of God." All the powers in heaven acknowledge his majesty, and all the angels of God are commanded to worship him. The four beasts (or living creatures), and the four and twenty elders, which represent all the principalities and powers in the heavenly places in Christ Jesus, acknowledge him to be the Head over all things to his church, which is his body, the fullness of him that filleth all in all, and he himself declares his supreme power over all flesh, which he must needs possess that he might give eternal life unto as many as the Father hath given him. When by a commission from him his apostles were seated upon thrones of judgment to judge and administer to the twelve tribes of his spiritual Israel, and the keys of the kingdom of heaven (that is, the direct inspiration of the Holy Ghost, with which they were baptized on the day of Pentecost) were given them expressly to make binding on earth all their apostolic decisions, they were distinctly informed that the excellency of all this power was of God, and not of them. He "came and spake unto

them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."—Matt. xxviii. 18-20.

In asserting the absolute supremacy of our Lord Jesus Christ over all beings, all events and all worlds, we design in this article to show that in ascending his mediatorial throne all temporal as well as all spiritual authority was vested in him. The apostle in showing what is the exceeding greatness of God's mighty power to his churchward, "who believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come," adds, "And hath put all things under his feet," and in all this fullness of power over all things in heaven and earth, in this world and that which is to come, "gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all."—Eph. i. 19-23. We will notice first his supreme power in the heavenly places, and secondly his supreme authority over all the principalities or departments of power in this world.

First. Christ is supreme, blessed and only Potentate in his spiritual kingdom, the departments of which are called heavenly places, wherein "are set thrones of judgment, the thrones of the house of David."—Psalms cxxii. 5. There are no thrones of legislation, for not even the

apostles were allowed to enact any law, or amend, annul or alter any part of the law of Christ. His princes shall sit in judgment, they shall sit in judgment over his chosen tribes, giving judgment and decision on every part of the law of Christ, and their judgments and decisions are authoritative, for they sit on thrones, and thrones signify places of imperial power. Thus in setting forth the principalities of the heavenly places the apostles are first brought to view, endowed with power from heaven to administer the laws of Christ, to set in order all that belongs to the organization and travel of the church of God. What they have written by inspiration of the Holy Ghost makes up a full, perfect and complete directory for the observance of all the children of God throughout all time. The man of God is perfectly and thoroughly furnished to every good work. The primitive church was organized on and in the apostles' doctrine and fellowship, and only so far and so long as we abide in the doctrine of the apostles can we continue in their fellowship. What they have bound on earth is bound in heaven, also what they have loosed on earth shall be loosed in heaven.

Next to the apostles in authority are the prophets which God has placed in the church, having gifts from the Lord for the edification of the saints. Thirdly, teachers, in a more general acceptance of the word, as this principality embraces, as we apprehend, all the gifts, or all those to whom God has given ability to teach the doctrine, order and ordinances of the house of God. The same gifts which are simply called teachers in 1 Cor. xii. 28, are in Eph. iv. called evangelists, pastors and teachers. Next to these in their order come the gifts of healing, of helps, governments, tongues, &c., and all for

the edifying of the body, the church, none of them to be despised or unappreciated, for these all being established as principalities in the heavenly places of the church and kingdom of Christ are to be regarded as thrones of power which Christ himself has set. They are to teach, exhort, reprove and rebuke with all authority, that is, with all the authority by Christ invested in them, and that is to be determined by his word. These principalities cannot be disregarded without violation of our loyalty to Christ, for he has said to his servants, "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me."—Matt. x. 40. The Pharisees were astonished at Christ's doctrine, for he taught them as one having authority, and not as the scribes; and it is a distinguishing mark of a servant of Christ now that they, and only they, have divine authority for what they teach. Jesus said to Nicodemus, We speak that we do know, and testify that we have seen. But we should remember that it is only when the servants of God speak as the Lord Jesus has authorized them that they speak or teach with authority. Now all these principalities and powers which Christ our King has set in the heavenly places of his kingdom are in subjection to Christ as the blessed and only Potentate. He is exalted not only above, but far above, all principality and power, and every name that is named, both in this world and that which is to come. They are only his servants, acting by his authority, having none of their own. He is the Head, and they the members of his body, and to him they constantly ascribe all power, might and dominion, saying, "For thine is the kingdom, and the power, and the glory, for ever. Amen." Should any one therefore attempt to introduce

into the kingdom, or to bind any obligations upon the saints which our Lord Jesus Christ has not authorized, whatever their position may be in the church or in the ministry, their effort should be firmly resisted. Even the apostles are to be followed only as they follow Christ, and if Paul, or an angel from heaven, should teach any other doctrine than that which the apostles have preached, let them be accursed. To hold Christ as the blessed and only Potentate will not allow us to receive from any of his servants, or professed servants, aught in doctrine or order that does not bear the broad seal of his Holy Spirit. All the power or authority any of his apostles, prophets, evangelists, pastors or teachers can have, or that the church has a right to regard or obey, is the power and authority of Christ himself, as he is the only, as he is the blessed Potentate; and it would be treasonable in any of his subjects to bow to any other sovereign or potentate in his kingdom.

Secondly. The principalities and powers of the earth, as well as all those of the heavenly places, are subordinate to him whose name and titles are written upon his vesture and upon his thigh: King of kings and Lord of lords. The boundaries of his government in providence are from the rivers to the ends of the earth. The heathen are his inheritance, and the uttermost parts of the earth are his possession, and all legitimate powers, governments, thrones and dominions of or over the tribes of mankind are from him, and no power can be exercised over men except by usurpation that comes not from him. He as God of the whole earth has instituted human governments, set up kings, governors, rulers and judges, limiting their rights to govern within such bounds as to be a

terror only to evil-doers, and a praise to them that do well. Paul gives this as the reason why every soul shall be subject to the higher powers, for there is no power but of God; the powers that be are ordained of God. This applies alike to all degrees of power or authority by special ordinance of God, whether it be vested in kings, governors, presidents, judges, husbands, parents, masters, or wherever it exists, and for the limitation, regulation and duration christians are to examine the ordinance of God in which all these several powers are authorized. The powers are widely different in degrees; the parent or the master has not the power which God has given to kings, but their respective powers to the extent provided in the ordinance is as legitimate in the one as in any of the other departments of human power, and in every case christians are to respect all these powers and authorities simply because God has ordained them, not because one man of himself has more right to rule than another. The christian is to honor all men, love the brotherhood, fear God and honor the king upon the very same principle that servants are commanded to obey or be subject to their masters with all fear, because it is God's ordinance, and our obedience as children, as servants and as citizens of states and nations, is, so far as christians are concerned, that thereby we honor and obey God. This motive for the submission and obedience of every soul to the higher powers or authorities is urged alike in regard to every grade or degree of authority which God has ordained and enjoined. Children are exhorted to obey their parents, because God has commanded it; it is the first commandment with promise. Servants are commanded to obey in all things their master according to the flesh, not

with eye service, as though it were only from fear of man, as menpleasers, but in singleness of heart, fearing God; and to do it heartily, as to the Lord, and not unto men. (Col. iii. 22, 23.) Obedience to kings, governors, judges and magistrates is by special command of our blessed and only Potentate to be faithfully rendered, because God has commanded it; not merely because men have enacted the laws, or kings have decreed them, with pains and penalties, but in the fear of God and in obedience to him. For rulers are not a terror to good works; that is, those whom God has invested with power, and who are his ministers to us for good. The extent of all power given of God to rule is that they shall be a terror to evil-doers and a praise to them that do well. They are ministers of God, in the civil department of his government, to protect the law-abiding in all their rights, and to punish those who infringe upon the lawful rights of others, hence the power to be recognized by christians, although ministered by rulers and judges divinely appointed, is none the less the government of our blessed and only Potentate, and all kings, governors and rulers of the earth are as firmly bound to rule in the fear of God, observing the limitation of all their powers, as their subjects are to obey them, as the ministers whom God has put in authority over us. A careful examination will show every candid and honest inquirer after truth that the obligations of subordination, submission and obedience enjoined on christians to all the principalities of the heavenly places, that is, in the church of God, and their obligations to obey all men who are divinely invested with authority over us in the flesh, as kings, rulers, parents, husbands, masters and all other institutions of

power, to the full extent of the power thus given to them over us, rests alike upon the recognition of the divine power, and should be cheerfully rendered in obedience to our blessed and only Potentate as unto God, and not unto men. It is then as disloyal to our Potentate for a child to dishonor or disobey his parent, a servant to dishonor or disobey the lawful commands of his master, as it is for a citizen to disregard, dishonor or disobey the wholesome laws of the state or nation where he owes his obedience. No man on earth is invested by any ordinance of God with unlimited power or authority. Some have indeed usurped and exercised such power for a season, making the monarch's will the supreme law. Such were the pretensions of the haughty king of Babylon, when commanding all his subjects to worship his golden image, but God rebuked him and drove him from the society of men to eat grass with the beasts of the field until he confessed the supremacy of the God who rules over all. No earthly government has any divine right to judge the saints in religious matters, nor has any saint a right to be judged by them in meats, or drinks, or holy days, new moons or sabbaths; nor has any husband a right to dictate the religious faith of his wife, nor has a parent a right to command his child to disobey the laws of God or men, nor has the owner or master of a servant a right to require of him anything that God has forbidden, or that would be in violation of the legitimate laws of the land. In this view of the subject we bow our knee and swear allegiance to our blessed and only Potentate, as the King of kings and Lord of lords. "And whatsoever ye do, do it heartily, as to the Lord, and not unto men."—Col. iii. 23.

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

Let every kindred, every tongue
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all."

MIDDLETOWN, N. Y., September 15, 1865.

CIRCULAR LETTERS.

The Maine Old School Baptist Association, assembled with the South Gardiner Church, at South Gardiner, Maine, September 6th, 7th and 8th, 1912, to the churches composing the association, and to the associations and meetings with which we correspond, sendeth christian greetings.

DEAR CHILDREN OF THE GOD OF ABRAHAM, ISAAC AND JACOB:—We feel like using the language of the apostle Paul in his epistle to the Ephesian brethren, and to the faithful in Christ Jesus: "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ." These are the chosen of God, chosen in Christ Jesus before the foundation of the world; they are blessed with all spiritual blessings in heavenly places in Christ. This choice was not according to their works, neither was it according to their choice, neither for their good works, but according to the eternal purpose which he purposed in Christ Jesus our Lord. What a wonderful work is wrought when poor, justly condemned sinners are brought from darkness to light, and turned from the power of Satan unto God, and are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and old things have passed away, and all things are become new. They are now traveling in a new and living way, citizens of the new Jerusalem, which is

above, which Paul says is the mother of us all, the heavenly Jerusalem, which cometh down from God out of heaven; it is the Zion of our God, it is a quiet habitation; no striving there, no laboring or toiling; it is a tabernacle that God hath built, it 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 the glorious Lord will be unto us a place of broad rivers and streams. The inhabitants thereof have no use for a galley with oars, neither is there any place for a gallant ship; it is there that the brethren dwell together in unity; it is the dwelling-place of our Judge, our Lord, our Lawgiver, our King and our Savior. Dear brethren, is not this a heavenly place to dwell in? It is the place where a great spoil is divided, it is where the lame take the prey; the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity. He that sits upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever, dwells in this everlasting tabernacle, and in him is infinite fullness, for it is in him that all fullness dwells, the fullness of the Godhead bodily. What a wonderful work is made manifest to the children of God, that they by faith in Jesus are enabled to see; but how often we try to build tabernacles for Moses and Elias and for Christ. But the law and the prophets were until John, then Jesus came to fulfill all that was written of him in the law and the prophets. Paul, in speaking of these things in words of truth and soberness, said that having obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than

those which the prophets and Moses did say should come; therefore we have the testimony of Moses and the word of the prophets all pointing to the coming of Jesus, and the apostle tells the churches of Galatia that "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." The angel appeared unto Joseph, and said, "Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." It is this same Jesus that came into the world to save sinners; has he failed to accomplish what he came to do? If we believed the popular preaching of this time we should say that the Son of God had failed to do the will of his Father that sent him, but, dear children of the eternal God, our God has never failed to carry on the work of his eternal purpose, for he speaks and it is done, he commands and it stands fast, and whatsoever his soul desireth, even that he doeth, for he is in one mind, and none can turn him. The spirit of prophecy has declared that he shall not fail nor be discouraged, until he shall set judgment in the earth; he came not to do his own will, but the will of him that sent him. "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." Dear children, you are the sheep of his pasture, chosen in him, preserved in him and called, and he of God is made unto all that the Father has given him,

wisdom, righteousness, sanctification and redemption. He was put to death in the flesh, but quickened by the Spirit; he was delivered for our offenses, and was raised again for our justification. The work of God is a wonderful work; it brings sinners from darkness to light; it makes darkness light before them; it brings them off conquerors, and more than conquerors, through him that loved them and gave himself for them; his soul was made an offering for sin; it pleased the Lord to bruise him, put him to grief; he hath seen his seed, he hath prolonged his days, and the pleasure of the Lord hath prospered in his hand. The love of God underlies all that Jesus has done for lost and ruined sinners, for God commendeth his love toward us, in that while we were yet sinners Christ died for us. Dear brethren, if what we have written applies to us, it is because we were chosen in Christ Jesus before the foundation of the world, but if we were not chosen in him we have neither lot nor part with God's eternal Son. What shall we say more? He that spared not his own Son, but delivered him up for us all, how shall he not with him also, freely give us all things?

"O hope of every contrite heart,
O joy of all the meek;
To those who ask, how kind thou art,
How good to those who seek.

But what to those who find? Ah, this,
No tongue nor pen can show,
The love of Jesus, what it is,
None but the loved ones know."

Z. M. BEAL, Moderator.

J. E. HUBBARD, Clerk.

NO MORE LARGE HYMN BOOKS.

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

CORRESPONDING LETTERS.

The Lexington Old School Baptist Association, in session with the Lexington Church, October 2nd and 3rd, 1912, sendeth love in the Lord.

DEAR BRETHREN:—We feel to be thankful for this one more privilege of coming together in fellowship and having the opportunity of hearing the gospel proclaimed by those whom the Lord has called to proclaim the everlasting truth of the gospel. We most earnestly desire a continuance of your correspondence.

Our next session will be held with the Olive and Hurley Church, first Wednesday and Thursday in October, 1913, when we hope to receive your Minutes and messengers.

R. W. SANFORD, Moderator.

JAMES AVERY, Clerk.

J. H. BEVIER, Assistant Clerk.

The Juniata Old School Baptist Association, in session with the Fairview Church, Fulton Co., Pa., October 11th, 12th and 13th, 1912, sendeth christian greeting in the Lord.

DEARLY BELOVED IN THE LORD:—As another year has rolled around, we send our annual letter of correspondence to the sister associations with whom we are in christian fellowship. The messengers in our association report peace and harmony, all in good fellowship, and we desire, as the true church of the living God, that he will guide and keep us in that faith which was once delivered unto the saints, which our ministers who are with us have so strongly declared unto us. They strive not to please man, but deliver it as it is in Christ Jesus, for he has said, My counsel shall stand, and I will do all my pleasure. He speaks and it

stands fast. We earnestly desire a continuance of your brotherly love and fellowship.

Our next association will be held with the Springfield Church, Huntingdon Co., Pa., commencing on Friday before the second Sunday in October, 1913, where we hope to meet your messengers again.

H. H. LEFFERTS, Moderator.

A. MELLOTT, Clerk.

The Salisbury Association of Primitive Baptists, in session with the church at Snow Hill, Worcester Co., Md., October 23rd, 24th and 25th, 1912, to the several associations with which we correspond sendeth greeting.

DEAR BRETHREN:—According to appointment we are privileged to assemble ourselves together in an associate capacity, although the weather is dark and gloomy, so much so that perhaps the congregations are not so large as usual, but surely the Lord is with us, for the preaching has been a demonstration of the Spirit throughout the meeting, for which we desire to render thanks to the Giver of all good gifts. The letters from the several churches assure us that peace, love and harmony prevail throughout this association. We desire a continuance of your valued correspondence, for in this we are assured of a friendly feeling toward us, which is greatly desired by us.

Our next session is appointed to be held with the church at Salisbury, Wicomico Co., Md., Wednesday, Thursday and Friday before the fourth Sunday in October, 1913, where and when we hope to again receive your messengers bearing your messages of love.

T. M. POULSON, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Assistant Clerk.

MARRIAGES.

By Elder H. H. Lefferts, Nov. 6th, 1912, at the Inn, Leesburg, Va., James H. Mooney, of Haymarket, Va., and Miss Arabella Dawson, of Lenah, Va.

By Elder J. McConnell, assisted by Elder B. F. Coulter, at the Ebenezer Baptist Church, New York city, Sunday, October 27th, 1912, Howard Lester Addis, of Philadelphia, Pa., and Ruth Frances Beard, of New York city.

OBITUARY NOTICES.

Mrs. Hattie E. Willersdorff, our beloved sister in Christ, passed away from mortality at her home, Bellvale, Orange Co., N. Y., October 21st, 1912. She was born Jan. 14th, 1847, the daughter of the late Abner Benedict, and all her life was spent in and around Warwick valley. Her home for many years was with her brothers, Joel and John V. D. Benedict, and the two sons of the latter, Charles and Efford, who had been with her from infancy, and who looked upon her almost as a mother, and indeed she was about the only mother they ever knew, as the wife of John V. D. Benedict died when these boys were very young. Sister Hattie was afflicted for many years, and during all that time the patient love and devotion of the two brothers and two nephews and of her sister Mary, who died a few years ago, manifested in caring for their loved one was touching and beautiful. During the writer's pastoral care of the Warwick Church it was his privilege to be in their home often, and it is no more than their due to acknowledge that he never visited there but that he felt comforted and soothed as the result of it. It was not a home in which the trivialities and nonsensical gossip of little minds had any place, for the time was invariably taken up when visiting there in talking of the blessings of God and the spiritual things of Christ's kingdom. Sister Hattie loved that kind of conversation, and was a gifted talker herself, but on account of her affliction was very seldom able to meet in Warwick with the regular meetings of the church. It was my privilege to baptize her in the fellowship of the Warwick Old School Baptist Church Sunday afternoon, Oct. 14th, 1906. Her experience dated back to the time when Elder Philander Hartwell was the pastor of Warwick Church, which was many years ago. Becoming confused in her mind regarding the Scriptures, and being somewhat alienated from the Old Baptists, because of troubles in the Warwick Church, she connected herself with the Dutch Reformed denomination, but never found there the rest and peace her soul craved, so that eventually she was brought back, as was the prodigal son, to her Father's house. When finally she did come back to us there were some that feared, on account of her afflicted condition, that she could

not stand the ordinance of baptism, but she had no fears that day herself, and neither had the writer, for in all his experience in administering the ordinance it was never easier than on that occasion. During the last few years sister Hattie had several severe spells, when the family thought the end was near, but each time she rallied, and when at last the end did come it was sudden and unexpected. All day Sunday, and far into the night before she died, she suffered much, then fell asleep, and one could scarcely tell when the end came. While all that are left, both in the family and in the church, will miss her much, there is not one that can mourn for her, for she left a blessed assurance that the rest she so long sought is now hers.

The funeral services were conducted by Elder H. C. Ker from the home of the family, Bellvale, N. Y. May the Lord in his loving-kindness remember each one of the bereaved family, and also each member of the church of which our sister was one.

Written by request of the family of the deceased.

H. H. LEFFERTS.

LEESBURG, Va., Oct. 30, 1912.

It becomes my sad duty to give an account of my dear mother's death, **Mrs. M. M. Coker**, which occurred on the evening of Sept. 18th, 1912, at 8 o'clock. She was born Feb. 5th, 1834, in the State of Georgia, and was the daughter of Cohen and Mary Attaway. She was married to Joseph Coker April 9th, 1855. To that union were born twelve children. Two of them preceded her to the grave, also my father, six years ago. His death was published in the SIGNS. Mother was a faithful member of the Primitive Baptist Church since 1860, when she was baptized in the fellowship of Cane Creek Primitive Baptist Church of Georgia, by Elder Jones. She was a Predestinarian Baptist in full faith and practice; her door was open to the Baptists fifty-two years, besides in her girlhood days she helped her father and mother care for them. She and father moved from Georgia to Texas in the year 1870. Those who knew them best can testify of their firmness. After father's death mother's home was sad; her children were her only delight. She did all in her power for the comfort of her children, and as long as she could talk she would speak of her love and care for them and ask God to guide and protect them through life. She remained on the old homestead until her death. May 29th she was taken very ill, and all her children were called to her and remained by her bedside almost all the time until her death. Through her sickness when she was able to talk she spoke of her anxiety to depart and be at rest, but was submissive to God's will. The first two months she did not suffer, but after that until death relieved her she suffered untold pain. She told us how she wanted to be laid away, and wanted Elder W. W. Slaughter

to hold services at her grave. She had spoken to him about it before she was taken sick; but we could not get a message through to him, which we regretted. Her son-in-law, Elder D. H. Riddle, was present, and spoke words of comfort to the bereaved children and relatives. Everything was done that human hands could do, but the same God that gave us this dear mother has taken her to himself. All her children (ten) were with her when death came, for which we all feel thankful. What a blessed consolation it was to us that she died in the full triumph of the faith. Mother said her future was peace and rest, but O how sad it is to give up a dear loving mother. God grant that we may become more reconciled. She always desired to live to see her children grown, and we are thankful that her desire was granted. She asked me to give notice of her death in the SIGNS, as she had been a constant reader of it since 1886. Her requests have been carried out, so far as possible.

Her daughter,

JENNIE COKER RIDDLE.

Mary C. Phillips died Nov. 21st, 1911, after a long illness. Her maiden name was Mary C. Drake, second daughter of Zephaniah Drake. She was born in 1853, and married Wm. H. Phillips in 1878. She leaves her husband and two sons to mourn their loss, also four sisters. Another son, Claude, followed her in death Dec. 13th. For several years she suffered from diabetes, which caused her death, but through it all, as well as her many trials, she exhibited a sweet and singular patience, and a reticence and unwillingness to burden others with her sorrows that was truly noble and remarkable. God was truly her only refuge and strength, and her last week on earth was a living triumph of faith. Often when she found herself sinking into a comatose condition she would calmly bid us good-by, with a smile on her face, repeating the hymn, "Jesus can make a dying bed as soft as downy pillows are." She would say, "Do not grieve for me, for I long to go." Many weeks she lingered with life at its lowest tide, to go at last so quickly and quietly that her husband in his faithful watching knew not just the moment her spirit fled. We can only say her life was, through grace, wonderful in its patience and resignation, and may God in his mercy help us to bear all things as she bore them, in prayerful resignation to his will.

[We could not add anything beyond what sister Heston has said above concerning her sister in the flesh, but we do desire to say that none too much has been said of sister Phillips' patience in her affliction, nor of the steadfast faith that was given her. This faith had been hers when in good health for many years, but in her illness it was made more manifest, even as that of the ancient worthies named in the eleventh chapter of Hebrews appeared wonderfully in their trials and afflictions. No one possessed a kinder heart, and no one was more willing

to help others in time of need than was she. She always attended her meetings until hindered by feebleness and many other causes. She loved the name of her Redeemer and delighted to exalt his name. We all greatly miss her presence in our meetings.—C.]

Miss Sophronia O. Heard, our beloved sister, died at her home near Covington, Newton Co., Ga., Aug. 30th, 1912, and was buried at the Heard family burial ground. Elder J. F. Moss conducted the funeral service, using for his text Psalms cxvi. 15: "Precious in the sight of the Lord is the death of his saints." Our dear sister was received in the church at Holly Springs, March 12th, 1859, and was baptized by the late Elder Joseph L. Purington, who was pastor of the church at that time, and to whom she was devotedly attached by the strongest ties of christian love and fellowship. A few years later Elder Wm. L. Beebe united with this church by letter, and our home soon became a home to him, and she looked forward to his monthly visits with great pleasure, and many were the happy hours spent around the family fireside, talking of their experiences, of the wonderful love of God to poor lost sinners and the marvelous plan of salvation by grace. I never knew a more devoted member of the church, nor one more firmly established in the truth, nor one who more clearly comprehended and understood the doctrine, nor one who loved it more. Notwithstanding her health had been failing for several years, and she knowing this was her last sickness, she never complained under her great suffering, but it was her prayer that she might have grace to patiently await the appointed hour when her heavenly Father would call her to that house not made with hands, eternal in the heavens, where she had so long desired to be. I have often heard her speak of hymn No. 881 (Beebe's collection), beginning, "Weary of earth, myself and sin," as expressive of her sentiments and wishes. She had been a reader and subscriber of the SIGNS for fifty years or more, and regarded it as more precious than gold. She leaves one dear sister (sister Susie), who will miss her more than any one else, for they had been inseparable since childhood, and their joys and sorrows, hopes and fears were one. May the God of all grace bless, console and comfort this dear sister in this her severe and sad bereavement. There are three brothers left to mourn the loss of our dear, precious sister; all are members at Holly Springs Church. While we in sadness mourn her departure, yet we trust that we do not mourn as those who have no hope. I feel that it can be truly said of her as the apostle said to the saints at Philippi, For her to live was Christ, and for her to die is gain.

From her devoted brother in the flesh, and, as I humbly hope, in the brotherhood of Christ.

EDWARD HEARD.

COVINGTON, Ga., Nov. 4, 1912.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 80. MIDDLETOWN, N. Y., DECEMBER 1, 1912. NO. 23.

POETRY.

PRAYER.

My great High Priest, I cry to thee,
O hear my sad complaint;
I count my failings by the score,
My faith 'tis nigh to faint.
I view my state with mournful eye,
So sick of mortal sin;
From this sad frame I fain would fly,
Thy spirit world to win.
O how I grovel here below
In sickness, pain and woe,
And how I strive to look to thee,
And seek thy love to know.
I seek in prayer thy loving help
In pity to bestow;
O draw my broken heart to thee,
And stay my tears of woe.
'Tis thou alone, who formed the heart,
That hath the power to heal;
Thou canst protect from Satan's dart,
And make thy love my shield.
O Rock of Ages, cleft for me,
I sing it o'er and o'er;
O let me hide myself in thee,
Until the storm is o'er.
How many storms in life I meet!
How frail my earthly bark!
How swift to danger running feet!
Within how sad and dark!
My great High Priest, I cry to thee
To tide me o'er the wave;
O let me to thy strong arms flee,
For thou alone can save.

FLORENCE PULTZ.

WHEELING, W. Va.

(Forwarded by Anna McKinney.)

CORRESPONDENCE.

WHEELING, W. Va., Oct. 13, 1912.

DEAR BROTHER CHICK:—I am sending sister Wright's letter, which I received several months ago, and have read several times with unabated interest. I love to read after her gifted pen; her letters seem wonderful to me. Each time I have read this last, I have been melted to tears. I do not, however, ask you to publish it unless you deem it best. I recall that in one of your letters to me you spoke of having known her for many years. I feel sure that you will enjoy this letter with me.

Your sister,

FLORENCE PULTZ.

SANTA CRUZ, Cal., June 11, 1912.

DEAR SISTER PULTZ:—Your letter came very unexpectedly, and it was so good and helpful that I do not know how to thank you. I know that I felt drawn toward you in spirit and in truth, and more than that, wished, as I have done many times before, that I could write as comfortingly as you can. I have admired and enjoyed your gift in that respect ever since I first saw your name to an article in the SIGNS. In the first

place, I will tell you that I was especially glad to hear from you, and why. When I parted with the brethren at the association, many said, Let us hear from you, and I promised to do so. After arriving home, with much to do, and the excitement of the approaching holiday, I found that it would be impossible to write to so many, and concluded it would be as well to send a letter to our family paper, the first line, or lines, that I ever requested to be published. One, two, three and nearly four months passed without seeing it there, and I was grieved, because I thought I had written amiss, or had said something in my ignorance that was hurtful to the truth, and to make it worse, I had promised faithfully to let them hear from me, and they would think, She has forgotten us, and in so short a time. When you told of enjoying it, I felt fully repaid for the writing, and for the delay. I know that my two cousins whom I met were glad to see it, and that is enough. I thought of you as I neared your city, and long after leaving it. I wanted to stop for a day or two, and would have done so, but my objective point was the association, and I just had time to get there. I reached Washington Monday afternoon; was met by my daughter and cousin, and we went from there to my sister's, who lives about five miles from the meeting-house. I stayed in bed nearly all of next day, and the following one found me on the road to the place which had occupied my mind for months. No sickness after getting there. I felt revived, made new as it were, heard and saw, and was happy, so happy that I cannot explain it to you, but you must have had such seasons, and will understand. The people at Bethlehem were so good and kind, so willing to minister to one of like faith, and the preachers appeared so exalted, that I al-

most wanted to hide from them; at the same time, wanted to hear all that was being said. I was so hungry for the truth, was so delighted to see such fellowship, was so pleased to be with his people again, that I forgot my unworthiness, and there was no care, no sorrow, there was a triumph of faith, a renewal of hope long deferred, the realization of more than I had anticipated, and I was for the time another being. The Frying Pan meetinghouse is nearly as old as the history of Virginia; my mother was a member there for more than fifty years, and you know it was a blessed privilege to go there and greet in the Lord the many who had known and loved her. I missed the face and preaching of Elder White, for he had gone to his reward, but that little flock was being tenderly cared for by Elder Lefferts, who is a tower of strength, and who is loved by every member, and some who are not, but who clearly show that they have heard the voice of the Master. Believing that you are known of, and loved by Him, I could wish you nothing better than that you could have been present at all the meetings. The preachers must be highly esteemed by him who chose and called them to their respective places, for they have been deeply taught, and at the same time are loving and humble, willing to serve, even esteeming little ones like ourselves better than they. How much good it does us to see them so Christ-like. Is there anything like it to be found anywhere else? Are there any others who give God all the glory, or who believe it is not of him that willeth, nor of him that runneth, but of God who sheweth mercy? Are there others who are so contrite in heart, so broken in spirit, so unable to help in saving themselves, who have so great a knowledge of

their sinfulness, who are so willing to renounce the world and its vanity, and who are so anxious to serve the Master, as those among whom we are numbered? If so, they are of us, though they may be in distant lands, and may never have heard the gospel preached. Then we ought to rejoice, and be glad that God in his mercy has included us, and put it in the hearts of the brethren to call us "sister." I wish you could have gone to Baltimore, then you could have told me the old but ever new story of how good it was to be there, of your love for those who already have mine, of the greetings and partings, and of the exaltation of our dear Lord and risen Redeemer. It is the old things in which we are most interested. The song of deliverance sung years and years ago is the sweetest; the promises written of by the prophets, and confirmed later are the surest; the wills and shalls of Jehovah are the firmest foundation, and the words, "I will never leave thee nor forsake thee," are among the most comforting ever uttered—a pillar of fire to us until we reach the land where there is no night, for Jesus himself will be our light. We cannot comprehend it now, but by and by we shall know as we are known. He can make our prisons palaces here, then what must it be to be there? Sometimes I think I will never know, but when I meet his people, when I read your letters, with those of others, when I hear the gospel preached, my heart answers to yours, my spirit testifies to the same things, a love goes forth to one and all, until I am able to say, "My Lord, and my God," and to believe that if he commences a good work he will finish it. I can, I must believe, but in his strength alone. When left to myself I am undone, but he returns with healing. He causes no thirst and then with-

holds the river of life; no hunger, refusing to give us the bread that endures; he causes no longing for a life with him, unless he has prepared the way thereunto. So if we are of all men most miserable regarding our inability to attain to these things, we ought of all others to be able to say of a surety, I know that my Redeemer liveth.

But I will conclude, lest I write that which I do not know, lest I weary you with so long a letter. We are having beautiful weather. We own our little home, which is surrounded by various kinds of flowers, an inexpensive but pretty place. We have raised four children, but the home got too small for them; first, they sought employment, later all have married, and we are as we commenced, all alone.

With much love, and a prayer that our God may shield you from all that would work to your harm, I am your sister in hope of a better life,

B. E. WRIGHT.

OTTAWA, Kans., Oct. 22, 1912.

DEAR BROTHER CHICK:—This morning the oft repeated desire is with me to try to write you a few lines. Your editorials have been comforting to me for years, and I have often wanted to write and tell you how encouraged I have been to hope after reading my own thoughts, my own hopes and desires from your experience. I must believe, for the husbandman must first be partaker of the fruits. In No. 18, your article on church ordinance caused great heart-searching and much deep sorrow, as I greatly feared I had not a personal experience of life in Christ, therefore could not be a true witness for him. I did not know that I had a personal faith and a personal Savior. The next day while my hands were busy

with my household duties my mind was busy on a, to me, vital subject, when the question came into my mind, Can you give up your hope in the Savior? Can you cease looking to him for everything? I said, No, no, I cannot live without him. Then I was encouraged to hope that this was what you meant by a personal Savior. As I read your explanation of the "vision of the valley of dry bones" I wept for joy, as I thought, How well I know all this. My only hope is in his power, wisdom, love and mercy. I do hope I appreciate the need of the work of the Lord, rather than any work of mine, or of any human being. I am so tempted and tried, I am so weak and helpless, I must continually call upon God for mercy to me, a sinner. It is my cry in the night and in the morning, and often when in company, in my heart I am made to say, Lord, be merciful to me, a sinner. Last June after reading your editorial on the text, "For that ye ought to say, If the Lord wills, we shall live, and do this, or that," I had a great desire to write and tell all that was in my heart as I read. It has not pleased the Lord to favor me with a gift to tell much of what I hope he has revealed to me, but it has been told again and again, and is still told by writers of the SIGNS. I do not think I ever receive a number that I do not feel that some of my travels have been told. If we have not been taught in the same school, and by the same great Teacher, how could they know all about me? We are miles apart, I have never seen their faces, yet they are not strangers, but kindred, and my heart goes out in love to them. I long with an intense longing to live among those who worship God in spirit and in truth and have no confidence in the flesh. I am so lonely, I feel at times to say with Job, "Have

pity upon me, O ye my friends; for the hand of God has touched me." Just think of it, dear brother, it has pleased the Lord to keep me continually exercised upon these things, without one person to speak to who understands me or has any sympathy for me. When I try to talk to any of them it seems but mockery. I feel that I could talk for days, and then not tell half of God's goodness to me. His promises have never failed. Again and again did he assure me that he alone would cure my little daughter, and it has now been more than two years since she had one of those dreadful spells; they stopped and never came back; we can give the praise to nothing natural. Less than a week ago our two little girls, aged nine and twelve, started for school, and being always anxious about them, I do not let them go alone, and that morning I went part of the distance with them; as I stood watching them go on their way, a neighbor came along, and as I saw them climb into the wagon with two other little girls I thought, Now they are all right, and started back home. In a short while I received a telephone message that the horses had run away, thrown them all out and to come to the schoolhouse for them. I did not know how badly they were hurt, and as I rode along every breath was a prayer to God for mercy. I found one of them very sick, from falling on her head the doctor thought. The other fell across a gas pipe and was bruised, but not a bone was broken, and as far as we know they are now about as well as usual. Those who saw the accident say they were within a foot of being caught under the overturned wagon drawn by the frightened team. When I was assured that all was well I wanted to praise and thank God for his goodness

and mercy to me, but try as I might, all I could think or say was, Lord, have mercy.

I would be glad, if you have the time, to read an editorial from you on Paul's words to the Philippians: "Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God." I remember once you said that Saul sinned in doing more than God commanded, when he refused to allow his army to stop to take nourishment. I am always fearful of going to extremes, of trying to do what I have not been commanded. Paul said some had a zeal of God, but not according to knowledge. One thing causes me much trouble: they are continually having entertainments in our school; so far I have kept our little girls from taking part, but I feel it will soon have to be a firm refusal, and I do not know what is right to do. Of course if religion were mixed with it I would not be in doubt.

I am afraid this long letter will tire you. I am almost too nervous to write. Forgive the presumption.

Unworthily,

ANNA MCKINNEY.

WALKER, Oregon, Oct. 3, 1912.

DEAR BRETHREN EDITORS:—I am frequently requested by acquaintances to write for the SIGNS, but I so much enjoy reading after the many precious brethren and sisters that I am fearful of burdening the paper to no profit, but if the Lord so wills I will write now some thoughts, which you will please use as you judge best for the cause. When the Pharisee, Nicodemus, a ruler of the Jews, said, as recorded in John iii. 2, "Rabbi, we know thou art a teacher come from God: for no man can do these miracles that thou

doest, except God be with him," he plainly voiced the same natural mind that is now leading the world to heap to themselves teachers, having itching ears, and this is so much so that they are turned from the truth unto fables. But the Savior's answer was clear and concise: Except a man be born of the Spirit, he cannot see the kingdom of heaven. Further he said, That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Paul said, The natural man receiveth not the things of the Spirit, neither can he know them, because they are spiritually discerned. And, They that are in the flesh do mind the things of the flesh. Now without faith it is impossible to please God. So those whose hearts have been moved by the Spirit, that still small voice, are seen to turn and show the walk of a new creature in Christ. With the mind we serve the law of God, but with the flesh the law of sin. The sin that was seasoned as with the poison of asps, and that was rolled as a sweet morsel under the tongue, is now a sore thorn in the flesh, and, when compared with the perfect righteousness of our divine Creator, it is sufficient to exclude all boasting from us, and to prevent us from being exalted above measure. God's way with all his children is as it was with Paul, not to remove the thorn, but to supply sufficient grace for each day's needs. With this new life comes new desires and new affections. We now love him, because he first loved us. We are no longer kept in subjection through fear of the old schoolmaster, the law, but the love of Christ constraineth us, yet this old man of sin is not altogether broken down with his various lusts and varied works, such as boasting, envying, strife, jealousy, emulations, but there is a growth in grace and in knowledge of the truth. Much to the

surprise of younger brethren, silver-haired fathers and mothers in Israel are heard to mourn more and more for sin as they come to realize day by day the depravity of the flesh and the holiness of God. He has this way of weaning his children from the vain and trifling things of time and of the fleshly mind. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." And, "If ye are without chastisement, whereof all are partakers, then are ye bastards, and not sons." "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." "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." He says, "As the heavens are higher than the earth, so are my ways higher than your ways." We have such a full pattern of this weaning in type that I will mention it to illustrate the reality. When the child of promise, born of the freewoman, Sarah, by Abraham, was weaned, there was a feast made, and Sarah saw the child of the bondwoman standing and mocking. He no doubt said in his heart in substance, I thank God that I am not as other men, that I have paid all my vows, and that I am not even as this poor, helpless, weeping babe, who in its helplessness can only cry for help. Have you not, dear child of God, been gradually weaned from the frivolous things of this world by the things that you have suffered, as one aircastle after another has vanished, crushing down your hope built upon works of charity, &c.? Has not your mind thus been gradually loosed from the world's treasures of vanity? And has it not been planted more and more within the veil, where

Jesus, the forerunner, hath for us entered? And while thus mourning over your sin have you not been mocked, and derided, and told how easy it is to do good works, such as are required by those who have been born of some of the three-score queens and fourscore concubines and virgins without number, who have not been willing to wait upon the Lord? How anxious seems the bondwoman and her brood of profligates to labor before the Lord's appointed time to build the house. But, poor tempest-tossed child, have you not great reason to glory in tribulations, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed? Paul suffered forty stripes save one, five times. Three times he was beaten with rods. Once he was stoned. He suffered shipwreck, and a night and a day he was in the deep; he was often in perils of robbers, and in perils among his own countrymen, and from the heathen. He was in perils in the city and in the wilderness and in the sea. He was in peril among false brethren, in hunger and thirst. He was often in fastings and cold and nakedness, and, beside that which was without, he had upon him daily the care of all the churches, and thus he lost all confidence in the flesh, and came to say, The life that 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 is said of Christ himself, "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 to all them that obey him." Then if we cannot find comfort in the words of the boastful pharisee, the mocking child of bondage, "let us lay aside every weight, and the sin which

doth so easily beset us, and let us run with patience the race that is set before us, 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, and is set down at the right hand of the throne of God." Also let us remember that "in all their afflictions he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them: and he bare them, and carried them all the days of old." When we have been weighed in the balance and found wanting, when we have exhausted every self-righteous plea and find our neck bowed in shame beneath the descending sword of divine justice, then we will withdraw our plea of justice, and enter the plea, "God be merciful to me a sinner." Jesus traveled through every temptation, in poverty and fasting, over every thorny desert and through every dark valley, even to the cold, dark tomb, and he has taught his people by word and by example to pray, not for justice, but for mercy, and they come to know that it is not because they are better than others, but must cry, "God be merciful to me a sinner." But in all they must say, Not as I will, but as thou wilt, as did the Master in the agonies of Gethsemane. After he had conquered the very last enemy, he left on record the sweet promise, Because I live, ye shall live also; then, "O death, where is thy sting? O grave, where is thy victory?" If the road be rough and steep, let us still press on toward the mark for the prize of our high calling in Christ, steadfastly hoping that when this world and its vanities have been swallowed up in victory, and he shall appear, we shall be like him, for we shall see him as he is. Certainly there could be no better hope given. "He that

spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Dear editors, do not crowd out better matter with this; it is but a very weak effort to praise and glorify the holy name of Jesus.

G. O. WALKER.

THE TRUE CHURCH.

I DENY the allegation of Arminians, that the Scriptures were addressed to the entire human family. The Scriptures are addressed to the living, and not to the dead. Jesus Christ and the inspired writers would not have written a spiritual message to the sinful dead. Jesus Christ's kingdom is a spiritual kingdom, and not an earthly kingdom. He and his apostles wrote to those who had been born into this spiritual kingdom. They did not write to the world, but to those who had been quickened (made alive) into spiritual life, regenerated and born of the Spirit of Christ, the Spirit of Christ having been formed in them the hope of glory, the hope of heaven and eternal life. "And you hath he quickened, [made alive] who were dead in trespasses and sins."—Eph. ii. 1. No dead man can bring himself to life, the church, the Bible, the preacher, the gospel, neither can the good works nor prayers of the dead sinner put spiritual life in him. If so, his eternal life would be of debt and not of grace. Spiritual life must come from a supernatural power. Action follows life, dead men can neither accept nor reject Christ nor the gospel. Human sensibilities may be aroused in the dead sinner, but this sensibility is human and not divine. It must be accompanied by the Holy Spirit to quicken dead sinners into spiritual life. The popular religious world claims that the

good works of the sinner are the cause of God bestowing his special mercies and graces upon them. This is a false doctrine, or the New Testament has been wrongly translated. The do and live system is false, or the live and do system is false. As action follows life, I am constrained as an honest man to believe that only the living can accept Christ and the gospel. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14. Who is the natural man? The natural man is the man who has not been quickened into spiritual life, the man who has not been regenerated and born of the Spirit of Christ, the man who has natural eyes, ears and heart, but cannot see, hear nor understand the things pertaining to Christ's spiritual kingdom (the church of Jesus Christ). The Old School or Primitive Baptists are the only people in the universe of God who believe and preach this doctrine; they are therefore the church of Jesus Christ "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."—John x. 28-30. No other denomination of christians, or so-called christians, believe and preach this doctrine, except the old order of Baptists. They do not have to buy eternal life with good works, God gives it to them, and no set of powers in earth, hell or heaven can take it from them. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John vi. 37. If the Father gave the entire human family to his Son for a bride (the church), then all

will be saved, for they shall all come to him (no conditions in it) and he will in no wise cast them out. But the Arminian says the people are free agents, and can accept or reject the terms of salvation upon their own volition or will power, and be saved if they will. I emphatically deny the allegation that there are any conditions to be performed by the dead sinner in order to obtain eternal life, but there are many duties and commandments to be performed after eternal life has been given. "If ye love me, keep my commandments." I defy the Arminian world and all its preachers to point out the chapter and verse in the Bible where the dead sinner is required to perform any conditions in order to obtain eternal life. "I give unto them eternal life;" they do not have to buy eternal life by performing conditions, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast."—Eph. ii. 8, 9. No denomination believes or preaches this doctrine except the Old School or Predestinarian Baptists. "According as he hath [past tense] 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."—Eph. i. 4, 5. According as he (God) hath (past tense) chosen us (saints) in him (Christ) before the foundation of the world. Not when they were regenerated and born again, not when they joined the church, not when they were baptized, but when were they chosen? Before the foundation of the world. This was done in God's eternal purpose and foreknowledge before the world began, and their names were

all written in the Lamb's book of life. "But rather rejoice, because your names are written in heaven."—Luke x. 20. "And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."—Rev. xiii. 7, 8. This Lamb was Jesus Christ. In God's eternal purpose and foreknowledge Jesus Christ stood a Lamb slain for all that the Father gave him for his bride, and their names were all written in Christ before the foundation of the world, and no power in earth, hell or heaven can erase one of their names without destroying the immutability of Jehovah. No religious denomination believes and preaches this doctrine except the old order of Baptists, they are, therefore, the church of Jesus Christ. There are many other characteristics of the Old Baptists in the New Testament, but I cannot refer to them all. I will only quote a few of them: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke xii. 32. Not the multitude, but a little flock. This suits the Old Baptists, "Because strait is the gate, and narrow is the way which leadeth unto life; and few there be that find it."—Matt. vii. 14. This is characteristic of the Old Baptists—only a little flock compared with the multitude. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John xv. 18, 19. This suits the Old Baptists. No denomination is hated by the re-

ligious world like the Old Baptists and the doctrine they advocate. Please remember that they were chosen out of the world by Jesus Christ. They did not choose Jesus Christ, but he chose them and gave them eternal life. No conditions mentioned on the part of the dead sinner. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son."—Rom. viii. 29. No other denomination teaches this doctrine except the Old Baptists. If I were as sure of heaven and eternal life as I am that the Old School or Predestinarian Baptists are the church of Jesus Christ, I would be a happy old man.

Yours in the faith of God's elect,
S. M. CARLTON.

THORNTON, Texas.

RATCLIFF, Ky., July 14, 1912.

DEAR EDITORS OF THE SIGNS:—For some cause I am impressed to write a few thoughts on the resurrection and submit to you for your consideration. It is clear to my mind according to the testimony of Christ and the apostles, that the resurrection of the saints unto eternal glory was in the future, and their mortal body is the body that is changed. "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."—John iii. 2. In the world the saints are plagued with sin and sorrows, trials, pains, sickness, and death terminates their earthly existence. In nature we look at them and cannot see that such are the sons of God; looking ever so intently on them with our natural eyes we cannot see that they are heirs of God, kings and priests to reign with Christ in eternal glory. The true believers in Jesus are despised and hated by

the world, they are accounted the off-scouring of all things unto this day, yet God hath chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him. In the removal from our midst of our dear kindred in Christ we have often witnessed the truth of the word: We do all fade as the leaf. Our eyes have looked upon the mortal tabernacle and I have said in my heart again and again, It doth not yet appear what we shall be. They have been carried to glory, their souls are with Christ before the throne, their bodies await the resurrection at the last day. What a wonderful transformation; it will be a better resurrection. Our dear heavenly Father shall raise again in the image of his glorious Son all the dear children, no more mortal, no more a mortal body, no more weakness, no more dishonor, no more corruption. "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."—1 Cor. xv. 51, 52. Yes, my dear kindred, it is to me very infidelity to be quibbling, questioning, and what men in the vanity of their earthly minds conceive as the incredible, to be denying that the mortal bodies of the children of God shall rise again at the last day; they shall be raised spiritual, immortal, incorruptible, in power, glory and honor, changed, that they may be fashioned like unto Christ's glorious body, according to the power whereby he is able to subdue even all things unto himself. (Phil. iii. 21.) The resurrection of them that are Christ's (1 Cor. xv. 23,) is the crowning act, the actual accomplishment, the consummation of the regeneration of the chosen in Christ Jesus, the church, which is his body, the fullness of him that filleth all in all. To see what

we shall be, we need keener sight than the eye of the vulture, we have need of the eyes with which Abraham looked through ages to come to see Christ's day and to rejoice therein. With eyes of faith the believer in Christ is favored, as Moses was, to see him who is invisible; we look with eyes of faith upon the things that are unseen and eternal. (2 Cor. iv. 18.) When the eyes of our spiritual understanding are enlightened we have such sight to see beyond all that mortal eye can see, even though it takes to its aid all the modern improvements of the world. Ah, dear child of God, blessed are your eyes that see, that penetrate beyond the scenes of time, that pierce the mist and shadows of mortality. We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor. When our blessed Redeemer was received up into glory he left not his body in the tomb, and when he ascended and passed into heaven by his own blood he did not divest himself of his manhood. Our beloved Intercessor and Mediator, who now within the veil appears in the presence of God for us, is David's Lord and also David's son. In the person of Jesus our manhood is in heaven, in eternal glory, and glorified in him, afterward they that are Christ's at his coming. O blessed afterward, there is hope. Did the body of Jesus rest in hope? Ah, yes. Then my flesh shall also rest in hope, the bodies of all the elect, of all the church, of all that are Christ's, shall be raised from the dead, harvested to glory. Unbelievers may deny all that is said in the Scriptures, but let them traverse every inch of the earth, let them drain the great Mediterranean Sea, they will not find the body of Jesus, it is not there; the Son of God cast not his manhood away; it per-

ished not as he ascended far above all heavens that he might fill all things; our precious Jesus, who suffered, bled and died, and thus descended, is the same also that ascended. (Eph. iv. 10.) Then will the glorious body of the Son of God, his manhood, be the only manhood in heaven? will he only, the word made flesh, who verily (not in pretense) took on him the seed of Abraham, be formed in eternal glory with his resurrected glorious body? O no, faith in our heart says, "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." It is Christ the firstfruits, afterward they that are Christ's, at his coming. When life's journey is ended, then the better country, that is, the heavenly, shall be our home; no sickness, pain or death shall ever invade the realms of bliss; it is the home of the glorified saints; we shall see him as he is, the King in his beauty, and be like him. The psalmist long ago exclaimed, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness," and then in the palace of God we shall dwell forever and ever. By faith we receive the revelation of God, and believe that in the eternal purpose of God our salvation was complete, and our ultimate glorification was perfect. Again, by faith we look to the crucifixion of the Son of God, to his descending in suffering unto death, and his rising again from the dead, and by faith as we look to Jesus we say, All is perfect in Christ, he is our salvation, and by faith, which is the substance of things hoped for, we embrace and rejoice in the precious word of Jesus, who says, I am the resurrection and the life. Christ Jesus, our glorious head, died, yet he saw no corruption, but his body at the

appointed time of the Father, on the third day, rose again, he attained unto the resurrection, the firstfruits of them that slept; it doth not yet appear what we shall be. Our beloved brother Paul said he was not already perfect, that he had not yet attained unto the resurrection of the dead, but it was his hope and blissful anticipation. (Phil. iii. 9-14.) It doth not yet appear that mortality is swallowed up of life, this mortal hath not yet put on immortality, but God hath wrought us for the self-same thing, that mortality might be swallowed up of life. We have not yet attained unto immortality and incorruption, for our body, which is Christ's, which he bought with a price, is now mortal, corruptible, but this mortal must put on immortality, this corruptible must put on incorruption, &c. O blissful hope of the resurrection, he hath ransomed us from death and the power of the grave, and God hath given to us the earnest of the Spirit in our hearts (2 Cor. v. 5), we are saved by hope, but hope that is seen is not hope, but if we hope for that we see not, then do we with patience wait for it. Now our God hath given us the earnest, the Spirit foretaste by faith that mortality shall be swallowed up of life, for the earnest of the Spirit in our heart is the assurance that this mortal body shall put on immortality. "If the Spirit of him that raised Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 11. "Shall also," therefore we shall attain unto the resurrection of the dead (Phil. iii. 12), to this we hope to come. (Acts xxvi. 7.) Our mortal bodies shall be quickened by his Spirit that dwelleth in us; they shall put on immortality and incorruption, mor-

tality shall be swallowed up of life. Having therefore the earnest of the Spirit in our heart we are by grace able to sing as we press toward the mark of the prize of our high calling in Christ Jesus, "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."

Humbly submitted by yours in affliction,

JOHN E. THORNBURY.

WEST ORANGE, N. J., Nov. 2, 1912.

DEAR BROTHER CHICK:—I have long wanted to write to you, but have felt my inability and unworthiness to such a degree that I have put it off, hoping to feel better. I wish to thank you for the kind, consoling letter you wrote me in my great grief and sorrow at the death of my dear son, but I am such a poor, imperfect creature, always doing the things that I should not, and leaving undone the thing that I ought to do. I am a mystery to myself, for if I know my own heart, I feel a desire to be found walking in the strait and narrow path, but for the most part my harp is hung upon the willows, and how can I sing the Lord's song in a strange land? I have been thinking much of the valley of dry bones. It is said that they were very dry and that they were the whole house of Israel. This was true spiritually, but there is nothing too hard for the Lord; he will cause his children to pass through the fire and to come forth without the smell of fire upon their garments, and this he does to purify unto himself a peculiar people, zealous of good works. I think of Bunyan's pilgrim, when in the valley of the shadow of death, fighting with Apollyon, and of his whispering, and of

the fiery darts, and it all seems to be my case. The enemy tells me that these glorious things are not mine, that I am taking the children's bread. How I long for some ray of comfort. Am I wholly deceived? I know that I am black as the tents of Kedar. I think that the Lord of late has shown me more of the hidden evils of my heart. Hymn 1007 expresses my sad case. My doubts and fears, which are many, arise. Am I one of his true followers? Have I built my house on the sand? Marks of grace I cannot show. I mourn and cry, and feel to say with one of old, Forsake me not now that I am old and grey-headed. Remember not against me the sins of my youth. It has been now more than fifty years since I began creeping after this people who worship God in the spirit, and have no confidence in the flesh. I think the time will soon come when it will be said, Ye saints, ascend the skies. Will I be among them? Not by works of righteousness which we have done, but through his great mercy he saves whom he will, and makes them white and calls them fair. Happy art thou, O people saved by the Lord. I have thought in times past for short seasons that I knew and enjoyed these precious things. Then I had given me the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Then my heart overflowed with love and thankfulness, and the world was put under my feet; I sincerely hoped that as I grew older I should know more and serve him better, but now I often feel to say with the poet,

"So far from God I seem to lie,
Which makes me often weep and cry."

There was a short time last spring when the Savior seemed near, when he communed and talked with me as I lay down at night and when I arose in the morning.

Precious moments! Happy seasons! If such the sweetness of the streams, what must the fountain be? These little sips by the way keep us longing and hoping for what the earth cannot give and cannot take away. I have been thinking how to fight the good fight of faith and lay hold on eternal life. Will you please write upon it? I know that the inspired apostles admonished the saints of nothing which they were unable to do. Also write about how they quench the Spirit. [We will try to comply with this request after a while.—C.] I am but a poor, ignorant worm of the dust. I am not able to get to hear preaching, and live so far from any of our faith and order, and my eyesight is getting so bad, that I cannot read, and can only write this imperfect letter with black ink upon white paper.

I would like to say through the SIGNS that if any Old School Baptist ministers find it convenient in their travels to call on me it will be highly appreciated. The same would be true if any others who love the truth would call upon me. I am becoming quite deaf, and feel that my earthly house is fast being taken down, but I cannot give up the little hope which has been as an anchor of my soul, though oftentimes I have been fearful and trembling.

Unworthily your sister in hope,
LUCINDA B. BREWSTER.

PLYMOUTH, Ill.

DEAR BRETHREN IN CHRIST:—I will now try to pen you a few lines and send in my subscription, which is due the 15th of December. I have a good letter from our dear sister McCoy, of Dighton, Kansas, and would like to see it in the dear SIGNS. It is all the preaching she gets. She has been a subscriber a long time, and is satisfied with the doctrine it con-

tends for. She is ever faithful to let us hear from her from time to time, and if all who move away from our church would do so we would have no trouble in telling who they are, where they live and how they are in faith. She has written one to the dear old church and one to us, and we will send them both to you for publication, believing that others will be comforted and edified in reading them. Our members are scattered in many of the States, and as some do not write to us we do not know whether they are living or dead; but dear sister McCoy does not forget her dear old home church, where she joined and was baptized, and where she first saw the light as a newborn babe in Christ, yet remained outside the Shepherd's tent many long years before entering in; but she found a joy in obedience that she did not find outside, and that nothing else can give. Being buried with Christ in baptism she arose to walk in newness of life and has been satisfied, although she has had many ups and downs, much sickness and sorrow, but the afflictions of this life, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory.

I must tell you that at the association here the second Sunday in September, we had a good meeting; the ministers all came laden with good news from a far country. The weather was very warm and dusty, but there was a good attendance, all seemed to enjoy themselves, and those who entertained did everything in their power to make us comfortable, and we will not soon forget them. Many faces we saw there that we had hoped to see, but we know according to the course of nature that we will not all meet again on this earth. We heard that our dearly beloved brother Varnes, of Farmington, Ill., a

man of God, we believe, had a sick spell before he reached home from the association, which adds to his already weakened condition. He has suffered much in the last few years, but his suffering will soon outride the storms of this life, and he will be landed safely on the sunny banks of sweet deliverance, where we will all meet and be complete and ever together dwell.

I will have to close, as I am very nervous and cannot write more. May the Lord enable you to stand upon the solid rock, is the prayer of your unworthy sister, if one at all,

(MRS.) S. G. FRAZEE.

DIGHTON, Kans., June 12, 1912.

MY DEAR SISTER:—I have been wanting to write and tell you and the church how much good the last letter I received from the dear old home church did me, but I have not words to express the joy and comfort I had when I read it. I was surprised when I saw brother Frazee's name in the dear SIGNS, and commenced to read what he had to say first of all, as I always do when I see any brother or sister from home has written, not thinking that I would be named in the letter, but as I read, tears of joy ran down my cheeks; my mind went back to the day I was baptized and the loving welcome I received. Elder Newton Frazee was the first to meet me as I came out of the water, and the handshake he gave me, and that of my dear old mother, her face wet with tears of joy, I never can forget, and many other brethren and sisters, but there are few of them left that I know of who met with us in our good meetings in those days. I often wonder and would like to know how many of the old members who were there when I joined, and how many others, belong now, and who

they are. I expected to write you a letter for the January meeting, but was taken sick and have not been able to leave my room until the last three weeks, but am feeling pretty well at this time. I wish I could be at your next meeting, but am not able. I wonder if the good Lord will ever send Elder L. E. Frazee or any one of his servants this way to preach to the people while I live. I would be so glad to hear the gospel preached, if it is the Lord's will. I wanted so much to go to the association last year. There is a sister Forbes there; she wrote me to come to her house and attend the association, and I wanted to go so much. I thought perhaps Elder Frazee and others from my old home would be there, and then I was hungry for the kind of preaching we do not hear in our town. She wrote me that they have a church of fifty members all in peace and harmony, and a comfortable church building free from debt. Their pastor's name is Brown, I think. I love to hear of my old friends or their children going home to their friends at old Providence. I hope to hear of others and some I have known a long time. May love and peace abide with you.

Your sister, I hope,

NANCY A. McCOY.

DIGHTON, Kans., June 12, 1912.

MR. AND MRS. S. G. FRAZEE:—I would have written to you long ago, but have been sick much of the time during the last two years. I cannot tell you anything about what I have suffered. If my children were not so good and kind to me I do not know what I would do, but best of all, when it seems I cannot live longer and every one gives me up the good Lord brightens my hope and takes away the fear of death and dread of the

grave, and I do hope he will be with me when my last hour shall come, as he has in the past. O, if I could love him more and serve him better for his goodness and mercy to me. I would like to see you and have a good long talk with you. Was it one of your brother John's daughters who joined our church? Write and tell me how you are getting along, and how Aunt Alzada Groves is, and where she lives. I often think of her. Write soon and give me all the news. I wish you both would write for the dear old SIGNS OF THE TIMES; I so much enjoy your good letters and would like for all the home folks to write more for the SIGNS. I would be so glad to have Elder L. E. Frazee or some of the good Old Baptists ministers come out here and preach to the people. I believe there are several who need to hear the truth and would enjoy it, but I must try to be content until the Lord's own time, then his people will hear the joyful sound without any of my worry, but I would like to see some dear ones making a profession claiming Christ as their Saviour, the only way of salvation through his love, mercy and grace, free grace, for that is the only way, before I go home. I hope you both have good health for people of your age. Write soon; kindest regards to all inquiring friends.

Your sister, I hope, though poor and weak,
NANCY A. McCOY.

RUSSELLVILLE, Ky., Oct. 19, 1912.

DEAR BRETHREN:—Allow me the privilege of joining in your little band of professed followers of our Lord and Savior Jesus Christ in ascribing praise to him for what he has done for us in the covenant of redemption, for he hath saved his people and called them, not according to their works, but according to his own

grace and purpose, which he purposed in Christ before the world began. All the blessings and favors that God's children are recipients of were treasured up in Christ before the world began by the Father, and they are all in harmony with God's word, for we learn that there was a covenant, or agreement, entered into between the Father, Son and ever-blessed Spirit before time, to save his people, and in this covenant, or agreement, these people were given to Christ by the Father, and Christ's mission into these low grounds of sin and sorrow was to put away their sins by the shedding of his precious blood on the tree of the cross. Did he do it? He said he did, and I for one believe it. I have never doubted his word since I professed a hope in him; and this is not all he said about it; then, after he had shed his blood for them he cried out and said, "It is finished," and I believe that also, and this is not all I believe about it. I do not believe there has ever been a sinner saved since then, and never will be so long as time shall last. I understand from the reading of God's word that Christ went back to the Father after he had suffered for his people, and there he is to-day interceding for them according to the will of the Father. Jesus when he left this world told his disciples that it was needful for him to go away, for, said he, if I go not away the Comforter will not come, but if I go I will pray the Father, and he will send you the Comforter, and he will abide with you forever. How encouraging all this is to the little doubting child of God, to know that Jesus will always be with him in this world. Yes, he has promised to be with them always. Jesus is our all and in all, and without him we can do nothing, and are less than nothing and vanity. Man deviseth his way, but

the Lord directeth his steps. All power in heaven and earth is given into Jesus' hands, that he should give eternal life to as many as the Father hath given him, and this is eternal life, that they believe on him whom the Father hath sent. "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 he hath given me I should lose nothing, but should raise it up again at the last day." Yes, Jesus was given this power of his Father, the absolute Sovereign, to lay down his life for his people, and he was given power from the same source to take his life again, and reign and rule for them according to the will of the Father in ceaseless eternity. His children are kept by this same power through faith unto salvation, ready to be revealed in the last time, bought with a price, even the precious blood of our Lord and Savior Jesus Christ; therefore glorify God in your body and spirit, which are the Lord's. Yes, all the power, glory and honor belong to God for the salvation of his people; he hath saved us and called us, not according to our own works, but according to his grace and mercy given us in Christ Jesus before the world began. In him we live, move and have our being, and without him we can do nothing. We are his by creation, his by adoption; whenever we lose sight of Christ we begin to sink, as did Peter when his Lord bade him come to him walking on the water.

Write on, dear brethren and sisters, in defense of God's truth for the comfort and consolation of his dear people; shun not to declare the whole counsel of God; hew to the line, let the chips fall where they may; let God be true and every man a liar, so says the word, but endeavor to

keep the unity of the Spirit in the bond of peace.

Pardon me, dear editors, for writing so much. I fully indorse the doctrine set forth in the SIGNS, and have often been comforted in reading it.

A sinner saved by grace, if saved at all,
J. B. JONES.

—————
HAMPTON, Iowa, July 20, 1912.

DEAR BROTHER KER:—Inclosed I will send you a letter I received from our afflicted brother, Elder J. W. McClanahan; it was so comforting to me I felt that it would be edifying to the dear readers of our family paper, the SIGNS. I received the number of July 15th, also the views of brother Chick; they were very comforting to me. My wife is confined to her bed with a severe attack of rheumatism, but is some better at this writing. I wrote Elder McClanahan I would send his letter for publication. Love to all the household of faith.

E. A. NORTON.

—————
LANHAM, W. Va., July 16, 1912.

ELDER E. A. NORTON—DEAR BROTHER:—I will try to write you a few lines to let you know that I am still in the land of the living, hoping you will pardon me for delaying so long in answering your request. Getting my right eye knocked out just before your letter came to hand, and suffering for months afterwards, has in part kept me from writing to you and many others. This fairest among women is the bride, the Lamb's wife, for she is the beauty of the whole earth, she is living by hope; she is not in possession of a perfect knowledge as others are who are not so fair. This fairest woman is the church of Jesus Christ, her going forth is in the power and strength of her Husband, Prophet,

Priest and King, she being directed by the unerring Spirit of her Husband to watch well the ancient landmarks by the footprints of the flock, which are traceable through the law dispensation and prophetic age to the coming of Christ and the gospel dispensation, Solomon being a figure of Christ, and his voice to this fairest woman is the same voice of Christ to the church. There is no people so mysteriously led about and instructed in truth and in the way of holiness as is the Lord's portion; the Jacobs are all found in the waste howling wilderness of sin and folly. The kids, to my mind, are those who love the truth, and stand close by the church, and when the enemy makes an attack on her they are ready to help fight her battles; they drop back on the east side of Jordan, as there they have more room, but for some cause best known to the God of heaven cannot get the consent of their minds to go home to their friends and tell them what the Lord has done for them. The shepherds' tents are the churches in all parts of this earth of the same faith and order, and these kids are fed by the undershepherds and by the church, this fairest woman, experimentally, for they do know the joyful sound and the waymarks or footprints of the flock, yet they cannot have the privileges of the church which those have who have gone home to their friends; they seem to like plenty of room, would rather not be subject to church discipline, yet in the Spirit they are one with the household of faith, and feast on spiritual food.

Yours in gospel bonds,

J. W. McCLANAHAN.

MAY 14, 1911.

DEAR BRETHREN EDITORS:—I want to write a few lines, if the Lord will guide me, for I know that without him I can do nothing. The subject that has been on my mind for some time will be found in John vi. 32, 33, which reads as follows: "Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world." Dear brethren and sisters, do we believe that he was the true bread, or, in other words, the Son of the true and living God? If so, we are children of God, and joint-heirs with the Son of God. What a wonder it is that poor worms of the dust have such a great blessing bestowed upon them that they should be called the sons of God. The great question with me is, Am I one of the favored ones? When I see myself, that is, this vile nature of mine, it often makes me shudder at the thought of being cold; a child of God, Paul said, and I say, O wretched man that I am, who shall deliver me from this body of sin and death? I thank my Lord and Savior Jesus Christ, dear brethren, he is the only one who has all power both in heaven and earth, for none can stay his hand, and there is none other name given among men whereby we must be saved. "But I said unto you, That ye also have seen me, and believe not." How many to this day believe not this sixth chapter of John. It is a sermon in itself. Like all other chapters in the Bible, it proves to my mind the doctrine of election and God's unlimited power. Some of the brethren have written on predestination, and I love to read their excellent letters; I certainly love the doctrine. I often

think what a blessing it is we have the privilege of reading such good letters and editorials, for we are a scattered people. The Bible says God's people are scattered, that he has a people in every kindred, tongue and nation, and he saith unto them, It is I, be not afraid. No, there is no reason to be afraid; where our dear Savior is there is no need of fear.

Dear brethren editors, may God's richest blessings be with you and enable you to still conduct our good paper.

Your brother in a precious hope,
THOMAS ALDEN.

BELLINGHAM, Wash., Sept. 18, 1912.

DEAR EDITORS AND READERS OF THE SIGNS:—If the dear Lord will allow one so vile as I know myself to be to thus address you. My dear companion has gone from home to her sister's home, to remain for the night with the children, as her sister had an operation performed. She is a believer and a true Old School Baptist. I have united with the church, but cannot say the same for myself as for her. I am a mystery to myself, but I do believe the Old School Baptists are the church, the true children of the living God, whether I am really one of that flock or not. God alone is my judge. If I could forget all my past life, and did not think about sin, then I would believe that I am one of the Lord's children. My hope seems small, and I sometimes think I have no hope at all, but I do look to Jesus as the author and finisher of all the work.

We hold meetings once in every month at Bellingham, on the second Sunday, and Saturday before, but our last meeting we held at dear old brother Wood's place, on Samish Lake. We had a glorious meeting, and chose Elder Shields as our pastor. He is a dear good old brother from Virginia. As the

distance was great, there were but six members present. O may the Lord of lords and God of gods call his people out of darkness into his marvelous light. Jesus said, Where two or three are gathered together in my name, there am I in the midst. In his presence there is blessing indeed. Being present at the meeting, I felt to be with the children of God. How glorious and how great to dwell in Mt. Zion.

Now, dear brethren, may the God of heaven and earth keep you and bless you with the faith that was once delivered unto the saints. Please remember me at the throne of grace.

Unworthily yours,

W. D. WITHERS.

CARBON, Texas, Jan. 26, 1912.

DEAR BRETHREN:—I want to renew for the SIGNS OF THE TIMES, as I am behind with my subscription. I do not want it stopped, as it is all the preaching I get. I am in my eightieth year, am feeble, and cannot get to the meetings, as there are none very near me. I thought when I was young that when I got old I would be better, but I seem to be more corrupt every day. I want to take the SIGNS as long as I can read. The doctrine it sets forth is what I believe, and I have been comforted in reading the experiences and travel of the saints. It seems there are others who travel the same rugged road that I have to travel. I know I have but a short time here in this sinful world, but have hope of a better life. It seems very small, but I would not let it go for all the world. I cannot see what I have been kept here thus long for, I am of no profit to any one. I hope you may live long to strengthen the weak and comfort the poor and lonely ones.

Your unworthy brother, if one at all,

J. J. HOUSE.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1912.

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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I PETER III. 21.

"THE like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

We have in these words a clear statement of the meaning and design of baptism. It is stated to be a figure of the resurrection of Jesus Christ from the dead, and its design is, not to purify either the body from outward defilement or the conscience from sin, but that a good conscience may thus give answer outwardly to the work of God wrought in the heart. A good conscience is one which has been cleansed through faith by the application of the blood of Christ, which alone can purify from all sin. We have in this text first, a refutation and condemnation of the perversion which nearly all professing christendom has made of the ordinance of baptism, viz., that it is essential to salvation, in the sense that by baptism are souls regenerated and made fit to be heirs of glory. When vital godliness dies out of any people there straightway comes in formality and ritualism of various sorts, and salvation comes to be no longer ascribed to the death and resurrection of Christ for justification, and the new birth of the Spirit is ignored, and salvation and

regeneration are held forth as the result of baptism or of other forms and ceremonies. This is true of Romanists, Episcopalians, Campbellites, and is also largely true of Presbyterians and Methodists. Campbellites teach that baptism is essential to final salvation, as an act of obedience, and the others named teach that baptism is essential to salvation, not merely as an act of obedience to God, but because in baptism the soul is regenerated, without which regeneration no soul can live eternally with God. It was the declaration of a Romanist preacher centuries ago that the wailing cry of the souls of unbaptized infants is heard throughout the regions of darkness forever. Such souls it is asserted are not in hell, neither can they enter heaven and dwell in the presence of God, therefore they roam, without rest or peace, forever in the regions of darkness. All who believe in infant baptism feel that they must have this ordinance attended to before their children die, else the children will lack something in that other world to which had they been baptized they would have attained. One many years ago said to us that she had lost one child by death which had not been baptized, and she then made a vow that no other child of hers should die without baptism. In reply to the question, "Why, do you think that your child was lost?" she said, "No, but it lacked something in that world which baptism would have secured to it." We could but say to her, "If your child is suffering through your neglect, instead of your suffering for it, where is the justice?"

Because Baptists have always insisted upon baptism as it is taught in the word of God, and have condemned sprinkling or pouring as superstitions of men, and because they have never received such

sprinklings and pourings as baptism when members of other professed bodies of christians have come to them, it has been for centuries charged against them by haters of truth, and believed by foolish and ignorant men, that they believe that baptism is essential to salvation. It has not mattered that they believe and have always taught the contrary, viz., that salvation is essential to baptism. Evil-minded men continue to urge this charge against them, and foolish men believe it. If indeed we do believe that baptism must be received in order to the justification of the soul and to an entrance into the world of glory, unless Baptists do not possess ordinary human sympathy with their fellow-men we certainly should be found urging with all solemnity and persistence upon all men the necessity of being baptized, and did we believe this there would never be any question asked of any one who came to us asking baptism; we should only be too much filled with rejoicing that another had come asking for that which would save the soul. It is not we, as Old School Baptists, who believe and teach that one must be baptized if he would be saved, but those who practice sprinkling of infants, and Campbellites, who practice immersion. Old School Baptists could not believe and teach salvation by ordinances of any kind, because they do believe and teach with all their hearts that salvation is alone through the atonement upon Calvary. They believe that it is the work of Christ for us that saves, and in which we are to trust, and not our work. Baptism by immersion and emersion (into and from) the watery grave is essential to walking obediently in the commandments of the Lord, just as to follow all other commandments which he has given his people is essential to obedience. But obedience

to the commandments of the Lord does not justify the sinner, nor secure his abode in heaven; this is secured to him alone by the finished obedience of the blessed Lord. There is no more salvation in baptism than there is in any other act of obedience which we may gladly render in token of our love to him who loved us and died for us. We have not written here of all this with any expectation of silencing the charges of ignorant men to which we have referred, but that our readers who it may be have been disturbed by these false assertions, may have somewhat to reply when they hear such things said.

In the text the apostle uses the expression, "The like figure whereunto, even baptism." Baptism here is asserted by the apostle to be just such a figure of salvation as was the water of the flood by which he declares that Noah and his family were saved. The waters of the flood then were a figure of salvation; baptism is also a figure of salvation. Let us note that the apostle here did not say that Noah was saved from the water of the flood, but by the water. The ark, into which he was shut, saved him and all with him from destruction by the flood, but here the assertion is that there was a salvation by the water itself. What was that salvation? It appears to us that it could have been but one thing, viz., that by the flood Noah and his family were separated forever from the wicked antediluvian world, or saved from it. The same flood that saved Noah from the former wicked world, at which he vexed himself and against which he preached while preparing the ark, was the destruction of the world of wicked men. Noah was by the flood forever separated from all his former life, so also were the people said to be "baptized

unto Moses in the cloud and in the sea," when they passed over dry shod through the water standing as walls of brass on either side and under the cloud that hovered over them. True, the word "baptism" always signifies dipping or immersion and emersion, but here the reference of the apostle is not so much to the form of baptism as to the separating work wrought at the Red Sea, by which all Israel was forever separated from Egypt and their former life there, and were shut up to the leadership of Moses. "Separated from Egypt, and separated to Moses." So Noah was by the water of the flood separated from the old world and separated to the new world that appeared after the flood. All this was a figure of that salvation which God works for his people through the finished work of Christ by his death and resurrection. They are in like manner (not figure, but in reality) separated to the Lord and from their former death in sin and ungodliness. Now baptism is here declared to be just such a figure of this salvation in Christ as was the water of the flood. As the antediluvian world became dead to Noah by the flood, and he to it, so through Christ believers have become dead to their former life, and hope, and bondage, and have been raised up to newness of life, and now live in a new world, with new hopes and desires and blessings, and by the water of baptism they declare this work to have been wrought in them. As Noah was saved by the work of God wrought in him, separating him from the ungodly world in spirit and feeling before the flood came, so are believers separated from their former life and love by the work of the Spirit in their hearts before they receive baptism. Indeed, had not this work been wrought in the heart of Noah before

the time of the flood, salvation by the water of the flood could not have been his. The water of the flood would not have wrought this righteous principle in him, and he would have been after the flood living the life of wickedness that all the world had been doing before. So also if righteousness has not been wrought in the heart of men before baptism there has been no real separation from others, and the water of baptism is to them but a solemn mockery.

Let us remember that, after all, the apostle declares that there is a salvation in the figure baptism, but this salvation is not that salvation which puts away sin, the filth of the flesh. The apostle declares that this salvation is now, but the putting away of sin is not now; that was accomplished when Jesus died and rose again; he was put to death for our offenses, and was raised again for our justification. Redemption, in the real sense of the word, was finished when Jesus had finished the work which God gave him to do, and was raised again from the dead. So the apostle here connects baptism with the resurrection of the Lord Jesus Christ. The like figure whereunto, even baptism, doth also now save us, by the resurrection of Jesus Christ. The apostle Paul sets forth the same great truth which is here declared by Peter, in Romans vi. 3, 4: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Here the meaning of the apostle evidently is that by real heartfelt experience of death to sin, and life to holiness and God, we have been baptized into him, and into

his death, and therefore we are in water baptism buried with him, and rise therefrom to walk in newness of life. So Peter in the text connects our water baptism with the resurrection of Christ. The resurrection of Christ is his work for us by which we are saved, while we testify to this work as having been wrought in us by being baptized, and this baptism is the answer of a good conscience toward God; it is our confession of what the Lord has done for us in the resurrection of Christ. Baptism, then, is a form presenting a reality; it is a form, but not an unmeaning form. The ordinances of the house of God appointed in his word are all of them filled with meaning. In them we do not find redemption, or justification, or eternal life, but they all testify of these things. So the supper tells of Jesus' body and blood, upon which we live and by which we are cleansed from sin. Baptism also sets forth three special things, according to the testimony of the word. In the first place, it sets forth our faith in the death, burial and resurrection of Christ for our justification and redemption. By our baptism we declare that our hope is in his work for us, finally finished when he died, and witnessed to us by his resurrection from the dead. In the second place, in baptism we declare that it is our hope that we also have become experimentally dead to sin by the body of Christ and alive unto holiness. Dying we are buried, and living again we rise to walk in this newness of life; and, in the third place, as our bodies are buried in the watery grave, and rise again from it, we declare that our faith is that our bodies are included in the redemption of the Lord Jesus Christ, and that they shall one day also rise as did his crucified body, and be changed into the likeness of his glorified body, and so

live forever with him. In these three things are summed up all the principles of truth contained in the gospel of the Son of God. Lastly, baptism is itself a salvation to all who believe. It does not indeed put away sin, which is the chief part of salvation, but it does separate us from our former lives in and of the world in the sight of all who love God, and indeed in the sight of all men. We are henceforth known as the professed followers of Christ, as those who henceforth do not live as others live, in the vanity of their minds, but as those who live in union with that which pertains to God and godliness. It is a great help to one who loves the Lord, and who has in heart and desire been separated unto the Lord, to have it known by all that this is his hope, and it will, we think, be the testimony of all believers that they have found a help to resist temptation after worldliness by the very fact that they have been baptized in the name of the Lord. Even the world does not expect those who have made this confession to live as they did before, or as the worldly live. There is gain surely when we know that the world no longer expects us to run in the way that we once did; at least we know that in our early life young friends did not, after we were baptized upon confession of our faith, expect us or ask us to join in many things that they did insist upon our doing before. We did find in this sense a salvation in baptism. We doubt not that many have found it so. C.

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EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

I TIMOTHY VI. 1-5.

"LET as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

In the discussion of the subject matter of this text it is our design to address our remarks especially and exclusively to the saints of God, and to the church of our Lord Jesus Christ, as to them who are redeemed from the tribes of the earth and called out of the world into that kingdom which is not of this world. With the political strife of the potsherds of the earth we have nothing to do, nothing to say. We are not responsible for the policy of human governments, nor are they responsible to us. God will hold them to a strict account who rule not in his fear. But while we shall cautiously avoid as far as possible alluding to the political controversy and strifes of the kingdoms and governments of the world, we design to shun not to declare all the counsel of God to his saints, and especially such portions of the sacred Scriptures as Christ, our blessed and only Potentate, has through his apostle commanded his ministers to "teach and exhort." Our mission is to the saints, and our paper is devoted to the Old School Baptist cause, and by the example of the apostle, and the precepts of Christ, we

are forbidden to keep back anything that is designed to be profitable to the children of God. The laws of Christ and the doctrine of the apostles are only applicable to the children of God; they were not given for the government or instruction of the kingdoms of this world, therefore although they may conflict with the policy of human governments, they are nevertheless to be religiously observed by the disciples of Christ, and if any of them are repudiated by earthly legislation, that fact affords no license to the subjects of Christ's kingdom for disregarding them. Much of the apostles' doctrine, on which the church of Christ was organized on the day of Pentecost, and in which the primitive disciples continued steadfast, was repugnant to the laws, ordinances and usages of the earthly governments of that period, and brought the apostles and early disciples into frequent collision with kings, councils and human authorities, and they were frequently incarcerated in dungeons, and cruelly punished for the tenacity with which they adhered to their allegiance to Christ as the King of kings and the Lord of lords, for they counted not their own lives dear unto themselves, they loved not their own lives to the death.

The peculiar circumstances surrounding the saints of God upon the subject presented in our text, the great strife which has recently been witnessed and the disposition made of the subject by the secular powers, when considered in connection with the divine injunction which commands the children of God to submit to every ordinance of men, for Christ's sake, make it the more vitally important at this very time that we carefully, prayerfully and in the fear of the Lord investigate the subject, and seek to learn from the instructions of the in-

spired word the decisions of the apostles whom Christ has seated on thrones of judgment over us, what course we are required to take as disciples and followers of our Lord Jesus Christ, and nicely to discriminate between the things which belong to Cæsar and those which belong to God. A careful examination of our text, (1 Tim. vi. 1-5,) compared with Col. iii. 22-25; Titus ii. 9, 10; 1 Pet. ii. 18, and all other passages treating upon the same subject, clearly presents to us the three following propositions, viz., first, that the relationship of servant and master, with all the relative obligations of both, is an institution of God, in harmony with the name of Christ, and the doctrine which is according to godliness. Second, that Timothy and Titus, and all other ministers of Christ, are commanded to teach and exhort its recognition and observance by all the church of God. Third, that all who teach otherwise, and consent not to these wholesome words of our Lord Jesus Christ, are to be put away from our fellowship; or, in the words of our text, "From such withdraw thyself."

Without going back to the record of the ordinances in the Old Testament, instituting the different grades of human governments, we find enough embodied in the instructions of Christ and his apostles in the New Testament to sustain our position upon this subject. Indeed, in the absence of all other testimony the five verses at the head of this article are abundantly sufficient for our purpose. Can it be supposed that the apostle Paul, inspired as he certainly was by the Holy Ghost, would enjoin on Timothy as a minister of Christ to teach and exhort the members of Christ's kingdom to observe and practice what God has not approved and enjoined upon them? His commis-

sion was only to teach them to observe all things whatsoever Christ had commanded, (See Matt. xxviii. 20,) and if it be admitted that Paul spake and wrote by inspiration of the Holy Ghost, then what he has said on this, as on every other subject, is said and written by God himself. To the apostles were given the keys of the kingdom of God, and what they bound on earth is bound in heaven, and what they loosed on earth is loosed in heaven. How then can we possibly avoid the conclusion that what the apostle has here bound on the church is ratified in heaven, and binding on the saints throughout all time? It would be trifling with the holy Scriptures to suppose that Paul, as an apostle, solemnly enjoined on Timothy, Titus and others to teach and exhort the churches to recognize and exhort the saints to practice what God has not authorized, much less what God disapproves. The apostle in this text not only recognizes the institution as of divine appointment, but says distinctly that it is presented in the wholesome words of our Lord Jesus Christ, and according to the doctrine of godliness. Still farther, that to fail to observe and teach and exhort these things is to expose the name and doctrine of God to blasphemy. Again, as an institution appointed, approved and enjoined on the saints by God himself, it is classified with other unquestionable ordinances or laws of God, such as that of marriage, and all grades of human government and human subordination to be observed by the children of God. In almost every place where the relationship of master and servant is named in the apostles' instructions to the churches, it is placed in connection with the relations and corresponding obligations of parents and children, husbands and wives, kings and subjects,

governors and governed, and with all these institutions in view the apostle exhorts most solemnly that every soul shall be subject to the powers (authorities) that be. The soul of the child, of the servant, the wife, the citizen, and even the king or governor, in their turn is to be in subjection to the higher power of Him who holds his throne far above all principalities and powers, and every name that is named, not only in this world, but also in the world to come. No man, in our understanding of this subject, can loose what the apostles have bound upon servants to honor and obey their masters without also loosing the obligation of children to obey their parents, wives their husbands, citizens their kings, governors, magistrates or rulers. These relative positions are all classified together by the apostle in Rom. xiii., and the saints are informed that these powers which be are ordained of God, and whosoever resists them resists the ordinance of God. "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Among those to whom honor is due the apostle in our text recognizes the master, and commands that as many servants as are under the yoke shall count their own masters worthy of all honor. Dare any servant who fears God disregard this command, and refuse honor and obedience to his own master, or deny that the institution by which he is held under the yoke is of God, or say it is wicked and sinful, and ought not to exist? Peter goes still farther, and commands servants to be subject to their masters, with all fear; not only to the good and gentle, but also to the froward, and this rule we presume also applies to others in subordinate positions. Children may have ungodly

parents, wives may have tyrannical husbands, and citizens may have oppressive rulers, yet they are, as christians, commanded of God to honor them in all cases, and to obey all their lawful commands; that is, all their commands which do not conflict with their obligations to obey God rather than men. The different degrees of power or authority invested in men to rule in any of these positions, as parent, master, husband, magistrate, governor or king, are to be determined by the christian, child, servant, wife or citizen, by the extent of authority expressed or implied in the ordinance of God by which such power is invested, for all the powers that be are ordained of God, for there is no power but of God; that is, as christians we have no right to recognize any authority but that which God has given. Neither parents, masters nor kings have any legitimate power to require those over whom they rule to disobey God. Indeed, the obligation resting on all christians to obey parents, masters, governors or kings, is simply because God commands them to do so, hence they are commanded to render this honor and obedience in the fear of God, "as unto God, and not unto men." That Timothy was commanded to teach and exhort these things is expressly stated in the most unequivocal terms that human language can afford: "These things teach and exhort." And as Titus is also commanded, in chapter ii. 9, 10, to "Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Savior in all things." And as similar instructions are contained in nearly, if not all the epistles, we infer that what Timothy and Titus, as minis-

ters of the gospel, and as pastors, or bishops of the churches, were to teach and exhort, all the other ministers of Christ, and pastors and teachers of the churches must also teach and exhort. Here are two duties devolving on the faithful minister. First, to teach; second, to exhort. First. Teach these things, as the disciples are to be instructed in word and in doctrine; for a disciple means a pupil, a learner; and the ministers must be apt to teach, and according to their commission they must teach the disciples to observe all things whatsoever Christ has commanded, and these things, among all other things which he has commanded, and if Paul, or an angel from heaven, shall teach less or more than what Christ has commanded them, Paul says, let him or them be accursed. To teach is to expound, to explain, to show the authority of God on which these obligations rest, and how and in what manner they are to be obeyed. Timothy must teach servants how they are to honor their masters, and that their adherence to his instructions is required, that the name of God, by whose authority they are required to observe these instructions, and the instructions or doctrine, be not blasphemed. Titus is told also that they are not to purloin or steal anything from their masters, but to please them well in all things; not to be disrespectful, impudent or saucy, but reliable, honest and faithful. Peter adds to the instruction given, that if they have bad, or severe, or froward masters, still they are to bear it for their heavenly Master's sake; for this is thankworthy, if a man for conscience towards God endure grief, suffering wrongfully, &c. Second. In their exhortations the ministers of Christ are to faithfully admonish servants to discharge all the duties de-

volving on them in the position and relation which they occupy, in the fear of God; exhort them to do their duty faithfully, because it is the command of God that they should, and that they cannot fail to do so without disobedience to God; that is in special reference to the will and law of God which requires fidelity of them, and not merely as men-pleasers. Third. We come now to our third and last proposition: The duty of the ministers of Christ to withdraw themselves from those, if any there be, who teach otherwise, and consent not to wholesome words. Here are two points involving fellowship, or companionship. First, If any man teach otherwise. Second, If any man consent not to wholesome words, &c. Any subject involving christian fellowship demands a serious and careful investigation, for all the saints are required by the laws of Christ to endeavor to keep the unity of the Spirit in the bond of peace, yet to extend expressions of fellowship beyond the limits which are set by Christ and his apostles would be unjustifiable, and tend to disorder and confusion. The precise limitation of fellowship, or at least of companionship, on the subject under consideration, is so distinctly marked by the apostle in our text as to leave no discretionary power. Neither our feelings nor personal interests have any lawful bearing on our decision; the stakes are unalterably planted by divine authority. The questions arising on which we are to judge and decide are: What is it to teach otherwise? And, Who are they that will not consent to the wholesome words of our Lord Jesus Christ, and the doctrine which is according to godliness? We would not, and perhaps should not, include with those who teach otherwise, those whose minds have not been drawn to the subject, for

although it is the duty of all the saints to search the Scriptures, to prove all things, and hold fast that which is good, there are those who are weak in the faith, whose burdens we are to bear, and those who are lame and must not be turned out of the way. But by "teaching otherwise" we must understand those who teach that which is antagonistic to the plain instructions of our text, those who teach that the institution itself is wicked or sinful, and that it therefore ought not to exist, that masters have no right or property in servants, that the relationship is oppressive, unjust and incompatible with the gospel of Christ, and inharmonious with the doctrine of godliness, or that it is right, scriptural, philanthropic and christianlike to oppose it, that it is not the duty of the servant who is under the yoke to count his master worthy of all honor, but that he may run away, or in any way refuse to comply with the explicit instructions of our text. They are understood to teach otherwise from what the apostle taught, who use their influence to deprive masters of their property in servants, and who recommend and justify the use of the sword in putting down the institution, and thus of depriving the masters of their property in servants. In short, we cannot conceive it possible for a christian, or one who professes the christian religion, to be what is at this time called an "Abolitionist," without teaching that which is clearly and palpably otherwise from what the apostle has taught in our text. Those who teach otherwise from the instruction given in our text are such as assume to be teachers and do not confine their instruction to what the apostles taught, but teach something else, and whatever they may teach must be otherwise from what Timothy was commanded to teach

and exhort. Of this class of teachers, few have been found among Old School Baptists; antichrist has furnished her legions, who have made war upon the institution, blasphemed the doctrine which the apostle says is according to godliness, repudiated the plain instructions of the Scriptures and authority of Christ, and have used all their influence to stir up strife, envy, evil surmisings and perverse disputings on the subject, urging the most desperate and cruel measures for the abolition of the institution, denouncing that as unholy which God has authorized and approved. All these evidently teach otherwise from what Christ by his holy apostles has taught, and we are commanded to withdraw from them. We are neither to hold fellowship nor companionship with such. They who consent not to the wholesome words of Christ, and the doctrine which is according to godliness, whether they be teachers or pupils, are those who will not regard these plain instructions of the Scriptures, but set their judgments above the apostles' instructions, making themselves wise above what is written, and persistently refuse the admonitions of the word, and madly contribute their influence in opposition to what the apostle has so clearly enjoined. From all such we are commanded to withdraw. We do not, however, understand that this divine rule requires that we should withdraw from such as merely, from ignorance of the teachings of the apostles, or from the prejudice of education and habit, may feel an aversion to holding servants as property, providing they consent to the apostles' instructions. The institution, as taught in the Scriptures, requires no one who does not feel so disposed to own or hold servants, nor does it forbid the owners of them to set them free, but

the law of God does forbid that we should covet, or seek to deprive our neighbor of his manservant, or his maidservant, or his ox, or his ass, or anything that is our neighbor's, and the servant, if he may be free, by the consent of his owner, is allowed to choose it rather. But those who teach that the institution is not a divine appointment, that servants are not by the law of Christ required to honor, obey and faithfully serve their masters, and consent not to, but deny these apostolic injunctions, must be put away from our society and fellowship, or, in other words, we are commanded from such to withdraw. The necessity for observing this rule is as important now as at any other time or place, for heresy on this subject is fully as productive of envy, strifes, railings, evil surmisings and perverse disputings of men of corrupt minds, and destitute of the truth now as at any former time. The fruits of undue prejudice against our southern brethren has already been betrayed, to some extent, and now that intercommunication of brethren, which has been interrupted, is being restored, this subject must be met; it cannot be avoided. Let us meet it on Bible grounds, and fear not for the consequences.

MIDDLETOWN, N. Y., Oct. 1, 1865.

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MARRIAGES.

By Elder H. H. Lefferts, at Loesburg, Va., Nov. 14th, 1912, Vernon A. Callar and Miss Priscilla C. Ellmore, both of Sterling, Loudoun Co., Va.

OBITUARY NOTICES.

William H. H. Pilchard departed this life at his home in Worcester County, Md., Tuesday morning, October 1st, 1912, after a lingering illness. He was the most quiet and composed person at the approach of death that I ever saw; he would talk as though he were going on a pleasant journey. He told his wife not to weep for him. His mind was clear almost to the last breath, and he spoke of his pallbearers and other matters. The last Scripture he quoted was, "The gift of God is eternal life through Jesus Christ our Lord." He was born Feb. 20th, 1840, and was married to Mrs. Susan Payne Sept. 19th, 1871. Five children were the fruits of that union, three boys and two girls. He also leaves nine grandchildren. He was baptized by the writer in the fellowship of the Old School Baptist Church called Pitts Creek, Worcester Co., Md. He served the church as clerk and deacon much to his credit. His disease was supposed to be inward cancer. We all miss him, but not so much as his dear companion. The family has our sympathy.

The writer was called upon to officiate at the funeral, in the presence of the largest company of people that he ever saw at a funeral, using for a text, "I am now ready to be offered, and the time of my departure is at hand." Afterwards all that was mortal was laid away to rest until the morning of the resurrection. T. M. POULSON.

John M. Dorman, the subject of this memoir, was born March 9th, 1846, in Dorchester County, Md. He was married to Miss Sarah Wells Jan. 4th, 1870. One son and one daughter were born to them, who, with the widow and two grandchildren, survive him. Mr. Dorman with his family moved to Baltimore city some years ago, and he and his son engaged in the drug business and were successful. It was the good fortune of the writer to know him and his family for nearly fourteen years, and always found him to be a kind, pleasant gentleman. Old Baptists always found a welcome in his home. Mr. Dorman never made a profession of the religion of Jesus Christ, but we feel from remarks made while in his last sickness, together with his apparent reconciliation to the Lord's will, that we have reason to hope that the blessed Savior was with him. He said a few days before passing away: "I have tried hard to get well, but I have got to go and it is all right."

He was taken very suddenly with a nervous chill on June 9th, later blood poisoning developed and he suffered a great deal for two months, but was very patient. His loving and devoted wife, son and daughter, together with the family physician and trained nurse, did all that they could do for him, desiring if possible to keep him with them, yet he kept sinking, and on the 9th day of August, 1912, he very peacefully fell asleep in Jesus, as we hope. On the afternoon of the 10th the writer accompanied the bereaved widow, son, daughter and daughter-in-law on the boat to Cambridge, Md., and on Sunday a. m. went to old Trinity Church, Church Creek, where the writer spoke for a short while from 1 Thess. iv. 13-18, after which the remains were laid to rest to await the resurrection morn.

To the bereaved ones I would say, May God give you to feel that your loved one is far better off than to be in this world of sin and affliction; so now, dear ones, make yourselves as comfortable and cheerful as possible, for the Judge of all the earth will do right, and may he comfort your hearts as no other can, is the prayer of your friend.

By request.

JOSHUA T. ROWE.

CLEBURNE, Texas, Nov. 16, 1912.

ELDER H. C. KER--DEAR BROTHER:--I send you a sketch of the life and death of Elder J. B. Buntyn, written by his daughter, Mrs. Ellys Morris, who had it published in a Hillsboro paper, and it is the desire of the family that I send it to the SIGNS, with the request that you dispose of it as you see fit.

Yours in hope,

W. L. ROGERS.

On Tuesday afternoon, October 22nd, at 2 o'clock, at the residence of his daughter, Mrs. Charles E. Smith, on Craig St., occurred the funeral of **Elder J. B. Buntyn**. The services were conducted by Elder W. L. Rogers, of Cleburne, an old friend of the deceased and his family. Elder Rogers spoke touchingly and tenderly from this passage of Scripture, which had been selected by Elder Buntyn some months before as a text for the occasion of his funeral, Acts xx. 24: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Elder Rogers reviewed the life and ministry of his deceased friend, and very earnestly endeavored to show that the doctrine so long loved and so ardently expounded by the departed husband and father was but the divine truth set forth in the Bible, and nothing of which to feel ashamed. He recounted the years of association and bond of brotherly love that had always existed between him and Elder Buntyn, and pityingly of the afflictions that overtook him as he neared the end of his earthly pilgrimage. At the conclusion of Elder

Rogers' remarks M. T. Andrews very soothingly reminded the bereaved family that it was one of the most merciful directions of divine Providence that the recollections that would linger longest of the departed one were those dear remembrances of him in the prime of life, flushed with the vigor of young manhood, and not of the closing years, when paralysis had enfeebled his frame and robbed his eyes of their intellectual lustre. At the close of the services the remains were conveyed to the Old Cemetery and laid to rest to await the summons for the graves to give up their dead.

James B. Buntyn was born at the old homestead near Griffin, Spalding Co., Ga., Oct. 7th, 1855, being the youngest child of Joseph and Elizabeth Buntyn, and was at the time of his death 57 years and 3 days old. He grew to young manhood in the home of his birth, and on May 5th, 1881, was happily married to Miss Mary Ansley, of Griffin. This union was blessed with ten children, all of whom survive him except an infant son, who was buried in Jonesboro, Ga., the children being Mrs. Robt. L. Morris and Mrs. Chas. E. Smith, of this city; Mrs. Linda B. Willie, of Waxahachie; Mrs. Will E. Smith, of Benton, Ill., and Worthy J. Buntyn, of Amarillo. The children residing with their mother are Miss Myrtle, Forrest L., Miss Mary and Elon, also of this city. Only one sister, Mrs. Elizabeth Futral, of Griffin, Ga., is left of a large circle of brothers and sisters to mourn her loss. Although being a great Bible student from early youth, and loving the people of God, James B. Buntyn did not take upon himself the obligations of church membership until he had entered his thirtieth year, and then, in company with his beloved wife, was received in the Mt. Gilead Old School Baptist Church, near Newman, Ga., by Elder Jordan, in 1889. He had not long been a member of the church of his choice until it became evident to his brethren that God had bestowed on him the gift of the ministry, and he was soon licensed to preach. There were congregations in Newman, Ga., and also at Griffin, Ga., to whom he preached, but it was in the old home church at Mt. Pleasant that perhaps he is held in most tender memory. In December, 1894, he removed with his family to Texas and lived for one year near Chandler, in Henderson County. In the autumn of that year he visited the Old School Baptist Church then existing in Hillsboro, and was later called by that church as its pastor, and came with his family to this city to reside Dec. 31st, 1896. About 1907 the Old School Baptist Church at Martindale, Texas, desired him to serve as their pastor, and for two years his relation with the Martindale Baptists was very close and tender, and the love and sympathy of these brethren were very comforting to him when he was first stricken with the paralysis that was finally the cause of his demise. Gradually it took a deeper hold upon him, and he was forced to

give up the care of his church, and in the fall of 1910 the family returned to Hillsboro, sadly realizing that ere long the husband and father must succumb to the inroads of the disease that made useless his hands and dimmed his intellect. In those days of affliction the cherished Bible and religious papers were his comforting companions. He never murmured or complained at the weight of the cross upon him, but to him God must receive all the glory, and he often repeated the words of the poet Pope, "Whatever is, is right." He was a gentleman of the old school, he prized his honor and unblemished character above everything, and labored to inculcate in the hearts of his children the principles of honesty and veracity that should guide them as a light upon life's highway. He taught them to despise all things gross, and set an example in word and deed that will live long in the minds of his children and serve as a heritage to his grandchildren.

My beloved companion, **Mildred Herndon**, was born Nov. 2nd, 1844, and departed this life Sept. 4th, 1912, after an illness of twelve days duration, making her stay on earth 67 years, 10 months and 4 days. We were united in marriage Jan. 24th, 1861. To this union were born thirteen children, six sons and seven daughters, all of whom survive her. She, with myself, united with the Little Flock Church, Anderson Co., Ky., the fourth Sunday in July, 1866, being baptized by Elder John F. Johnson on the same day. She continued a steadfast member for a period of over forty-six years, always occupying her seat at our meetings unless providentially hindered. She was of a self-sacrificing disposition surpassed by none, ever ready to deny self for the comfort of others. Three of our children are members of the same church, viz., David W., Ella C. and Martha E. The last named is the wife of Elder C. W. Bond, of Baker City, Oregon. Truly it may be said that I have lost a devoted companion, our children a loving mother and the church a faithful member. May the sustaining grace of our heavenly Father abide with each of us, is the desire of one sorely afflicted.

Funeral services were conducted by Elder P. W. Sawin, at our residence, after which her remains were followed to Lawrenceburg cemetery by a large circle of brethren and friends and laid to rest to await the final resurrection.

A. G. HERNDON.

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

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SILAS H. DURAND.

SOUTHAMPTON, Pa.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 80. MIDDLETOWN, N. Y., DECEMBER 15, 1912. NO. 24.

CORRESPONDENCE.

FRAGMENTS.

I AM often thinking of Jacob, lonely, tired and forlorn, looking around for stones to rest his weary head upon. It is not a cheerful scene to contemplate, but desolate and doleful, yet my mind dwells upon it with a pathetic interest, and with a feeling of sympathy, as knowing something by experience of the meaning of this sad picture. Jacob is one day's journey from his father's home, but to that home he dare not return. He has undoubtedly traveled rapidly, and is a good distance on his way to the home of his mother's people, where he expects to escape the anger of his brother Esau. He lighted on a certain place and tarried there all night, because the sun was set. It was not, probably, a certain known place to Jacob, for likely he had never been there before, but certain to the Lord, whose will and purpose embrace and control all things and all events.

Now he is looking around in that desolate place for something to use as pillows. For some reason he took of the stones of that place for pillows, and the fact is made a matter of record. We

might wonder that he should take anything that appears so unsuitable, but we may well conclude that he could find nothing else in such a place that would do at all. There were, no doubt, plenty of them. Whether they were smooth, or broken and harsh, we do not know, but we do know that they were hard, and not likely to promote restfulness. He seems to have taken several, as though he may have felt so tired that he knew he should need to change frequently, as one will who is excessively weary, even though he have the softest pillows. If one has heavy griefs or sore afflictions of body or mind a pillow of down will be as restless as a stone to him.

Jacob had something on his mind which made the stones of that place seem to suit his condition well as pillows. What rest could any kind of a pillow afford him who had been saying to his blind father, I am thy very son Esau? and that not merely on a sudden impulse, but after a careful preparation to carry out the falsehood so that Isaac will be deceived upon a full investigation. Jacob did not know that the Lord had a purpose in all of this. In Jacob it was pure deceit, and his name signifies his nature.

He had told a plain falsehood and was guilty. Now he is fleeing from his brother, Esau, whom he has twice supplanted.

In the Scriptures we do not find that any of the holy men of old are presented as standing in the favor of God on account of any merit which they possess by nature. Abraham, David, Hezekiah, Daniel, and all the rest of them, are presented as sinners, who need the same mercy and grace that we poor sinners need to-day, and whose only righteousness before God is that which is of God by faith in Jesus Christ.

How ashamed Jacob must have been when he came before Isaac, at his command, to receive his blessing and his fatherly directions. Isaac knew that he had been mistaken when he blessed Jacob, believing that he was blessing Esau. He knew now that the words he had used for Esau the Lord had meant for Jacob, and had given Isaac faith to say to Jacob, "See, the smell of my son is as the smell of a field which the Lord hath blessed," while his natural mind thought that the words were meant for Esau.

And now Jacob is alone in this certain place upon which he had lighted, and has his terrible deceit to think about. No wonder he is looking for stones for his pillows; they will suit his state of mind wonderfully well. But soon sleep shuts him away from all surrounding things, and a dream appears to him, a dream framed in the darkness, like a picture, itself standing out in view in a wonderful and mysterious light.

In that legal dispensation every command given by Moses was as a stone for a pillow; no rest from work, no possibility of obedience to those commands by a sinner, who is already condemned. To obey is to die. Death is the wages of sin, and the wages must be paid.

The way of salvation through Jesus Christ was shown to Jacob in his dream in the figure of a ladder set up on the earth, the top reaching to heaven, and the angels of God ascending and descending on it. The Lord from above the ladder gave to Jacob the promise which he had before given to his fathers, Abraham and Isaac, and said moreover to him in the dream, "I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." And Jacob said, "Surely the Lord is in this place, and I knew it not." He was afraid, and called it a terrible place: the house of God and the gate of heaven. And he took the stone which he had put for his pillows and set it for a pillar, and he vowed a vow to the Lord. But Jacob did not have a personal experience of this salvation thus shown to him in a figure in his dream until after many years had passed by, and he was alone with the angel of God's presence, and wrestled with him all night, and had the hollow of his thigh put out of joint and a new name given him, even Israel, a prevailer.

ONE may hear from a preacher, or read from a writer, a sentiment so clear, so strikingly beautiful and so well suited to his own way of thinking, that it seems almost as though the thought, and the language in which it is expressed, had originated in his own mind, and he may be tempted to use it as his own, without giving credit to the author. Some one has said that where a sentiment is received from another in this way, which just answers his own mind, it really becomes his own, and he may use it as such. But this is not quite true. Could

any lover of the sweet words of Paul in 1 Cor. xiii. ever be tempted to use them as his own? Though in a sense they belong to every one in whose heart they find a deep, pure abiding place, yet everywhere, and by whomsoever they are repeated, they are still always the words of Paul, given to him by the inspiration of the Holy Spirit.

There is a real comfort in delivering a message of gospel truth which has come into our minds for the Lord's people. There can be no true comfort in delivering, as our own, sentiments which we have received from another.

TO-DAY. "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." Here is a "to-day" that can never have a to-morrow; a "to-day" that rises above all time, above all that ever has transpired or that ever shall transpire in time, and which comprehends all the unfathomable depths and all the unapproachable heights and all the infinite extent of eternity. This "to-day" rises in its boundless character above all the terrible scenes then taking place on Calvary. To our natural understanding this answer of the dear Savior to the dying thief would include merely the portion of time from the moment they were spoken until the going down of the sun, or until midnight. This is the ordinary meaning of the word "to-day." But immediately after these wonderful words were spoken Jesus died; and then that day's sun went down, and another day passed by, and the morning of a third day began, and on the morning of that third day Jesus arose from the dead, and then forty days of time passed by after his resurrection, when he ascended up on high as the King of glory,

and forever sat down on the right hand of God.

But the words spoken to the dying thief must have been fulfilled. We can never understand by mortal intelligence the glorious mysteries involved in this most wonderful subject, but we must know that from the moment of the death of Jesus and the death of the thief they were both in paradise.

"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." That heaven of eternal glory, the eternal dwelling-place of God, has never ceased to be full of the radiance of the Sun of Righteousness, and never will. While the eternal Son of God went down to the lowest hell, in his sufferings for the sins of his people, that glorious heaven, the eternal abode of God, was never dimmed by a shade of darkness. Its infinite glory has never failed in the least degree. The Father, and the Son which is in the bosom of the Father, are the light and glory of it. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isaiah lvii. 15.

No change of place or of time with Him. He was with Abel when he slew the lamb. Abraham saw his day and was glad when he laid the ram in the place of his son upon the altar. He is with every one who worships, no matter how far apart they are in space or in time. "To-day," he said to the dying thief, although he must die on that day of Jewish time, and must lie in the grave three days, and must rise again, and must be seen forty days of witnesses chosen

before, and then ascend up to glory; yet "to-day," he said, "shalt thou be with me in paradise."

As the eternal Son of God he could not die. He came in the flesh that he might die. He took part of flesh and blood, that he might taste of death for every one of the many sons whom he, as the Captain of their salvation, was sent to bring to glory. He was here in time to redeem those sons from sin and death, and yet to him a thousand years are, and ever were, as one day, and one day as a thousand years, and he could say, "To-day shalt thou be with me in paradise."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Nov., 1912.

PORTLAND, Ind., Sept. 1, 1912.

BROTHER KER:—I inclose to you a copy of a Circular Letter of the Greenville Association, situated in Ohio, which was published in 1894. The doctrine set forth therein and the prophecies by which the said doctrine is proved I would like to have published in the SIGNS.

The doctrine of the predestination of all things, as set forth by the Scriptures of eternal truth, the foreknowledge of God in foretelling future events, both of men and nations, of the virtues and vices, the good and evil deeds of kings and rulers, men and nations, of their good and evil practices, fully set forth by prophecy, the foreknowledge of God in foretelling future events, the rise and fall of kings and nations, and the setting up of the kingdom of heaven in the days of these kings, that should break in pieces all other kingdoms, I feel sure should be inquired into, for we are now living in some part of these prophecies, and the things that are now being fulfilled should demand our study and serious thought. If God knew sin would come into the

world and cause all men to become sinners, and had power to keep it out of the world, and did not do so, it is most certain he had a holy, righteous and most certain purpose, for our God cannot foreknow an uncertainty; and if we say God knew man would fall, we would lack wisdom if we should say it was not certain and fixed, for how could our God foreknow an uncertainty? If Christ came to seek and to save that which was lost, did not our God know they would be lost? If he came to save sinners, did not our God know there would be sinners to save, and choose them in him before the foundation of the world?

Yours in hope,

NEWTON PETERS.

The Greenville Association, composed of the ministers and messengers of the church composing her body, sendeth salutation to all the members and friends of the church.

BRETHREN:—We have great reason to continue steadfast in the love of Christ, for we have abundant proof laid down in the Scriptures that our doctrine is the doctrine fully laid down in the inspired record. If the Lord enables me to set it forth in this short epistle I wish to prove beyond a doubt the fixed predestination of all things. First, in the fifteenth chapter of Genesis we learn that God made a covenant with one man he selected out of the nations (Abraham), and foretold to him in different chapters, in this connection, that Abraham should have a seed that should become a great nation, though Abraham and Sarah were both stricken in years and were counted as good as dead, also that the nation or seed should be in bondage to another nation and be evilly treated for four hundred years, and that nation to whom they should be in bondage God would judge, and Abra-

ham's seed should be delivered with a great deliverance. All this was foretold before Abraham yet had any seed; hence in this prophecy or promise to Abraham is foretold the seed that should be born, the four hundred years of Egyptian bondage, the deliverance by Moses and the overthrow of Pharaoh and his host, for it was foretold they should be delivered with a great deliverance, and that nation to whom they should be in bondage will I judge. Hence we see foretold the suffering of the Israelites, for, said God, they shall evil entreat them for four hundred years, and the judgment sent upon the Egyptians. First, the many plagues, such as the pest of frogs and lice, the murrain of cattle, the hail, the smiting of the firstborn of men and stock, and the final overthrow of Pharaoh and his host in the Red Sea. All this was a fulfillment of the prophecy or promise to Abraham. Hence the time between the beginning of the prophecy and the fulfillment of it was five hundred years, yet it took the combined human efforts of the nations to walk in line and fulfill that prophecy. Thus, brethren, it is this moving of the nation in line of prophecy that should give us great encouragement to stand steadfast in the doctrine of predestination, for even the going down into Egypt by the children of Abraham foretells another event that should not go unnoticed, and that is, they should go and dwell until the iniquity of the Amorites was full, so that while Egypt was fulfilling the prophecy told of her in evil treating Israel four hundred years, the Amorites were fulfilling their unalterable course in filling up their cup of iniquity, and when this cup was full the Lord delivered the two Amorite nations (Heshbons and Bashan) over to be destroyed by the Israelites, and the land given to Israel as a fulfillment of the promise God

made with Abraham when as yet he had no seed; and it is further to be remembered that when Amalek smote the hindmost ones of Israel by the way, when they were weak and coming into the wilderness from the Red Sea, that God then and there made a decree against Amalek, saying to Israel, "Remember what Amalek did unto thee by the way," and that they should remember and forget it not, but should blot out the remembrance of Amalek after Israel had rest from their labors in the land of Canaan. This prophecy so positively foretold in Deuteronomy xxv. was called up by the Lord unto Samuel the prophet, whom the Lord sent to anoint Saul king in Israel, saying, I remember what Amalek did unto the children of Israel, go destroy the Amalekites and spare neither age nor sex. Although this prophecy was not fulfilled for 420 years after it was made, yet it shows to us the unchangeableness of our God in whom we trust; that the king's heart is in the hands of the Lord, and he turneth it whithersoever he will. A man deviseth his way, but the Lord directs his steps. The way of man is not in himself, neither is it in man to direct his steps. He meted out the heavens with a span. He gave the seas their bounds and they cannot pass over, for he saith, Stay, thou proud waves. He made the earth, and created man upon it, and all beasts and creeping things had their beginning with God. He raiseth up nations and overthroweth nations. He setteth up kings and removeth kingdoms. Thus, brethren, we have great consolation in the doctrine we believe, that our God is a universal sovereign. He is of one mind and changeth not. He created all things for a purpose, yea, the wicked for the day of evil. He maketh peace and createth evil. He foretold to Abraham that his

seed should drive out the Canaanites and possess their land. Men who use natural reason for their judgment against God can see no justice in foretelling centuries beforehand the evil treatment of Israel by the Egyptians, and in pronouncing judgment upon Egypt centuries before the men were born that received the plagues, but we, brethren, have a hope that is sure and steadfast, and judge not God after the reason of the flesh, but after the mind of faith in Christ. We thus adjure you not to be blinded by the construction put upon the Scriptures by the enemies of the truth, when they say to you that God set before Israel good and evil, and life and death, and that Israel had thereby a right of choice, and hence they were thereby left free moral agents; but examine the Scriptures and you will find that after God had foretold, by Moses in Leviticus xxv. and Deuteronomy xxviii. the blessings that should come upon Israel for obedience, and the curses that should come upon them for disobedience, that he positively told Moses, and Moses recorded in Deuteronomy xxxi. and xxxii. that God knew they would disobey and receive the curses written in the book. Yea, even before Israel crossed Jordan to possess the land of Canaan, God foretold he would bring the curses upon them. Even the siege of Samaria and Jerusalem is foretold in Deuteronomy xxviii., the pestilence and famine, that tender-hearted mothers should eat their own children in the sieges. Examine the chapters above and then turn to the calamity of these sieges, and you will find all came to pass as foretold. Thus we have it, God foretold the curses and blessings, the life and death set before Israel, and foretold at the same time that they would choose the evil and receive the curses; hence the saints of God who stay themselves upon

their God, not being moved by earthly commotions, have great reason for steadfastness in their doctrine, that in every age, even in our own time, men and nations, with their kings and rulers, are only marching in line with prophecy. In the sixth chapter of Joshua is foretold the curse that should befall the man that should rebuild Jericho: that he should lay the foundation in his first son and set up the gates in his second son. This was fulfilled by Ahab over five hundred years after (1 Kings vi. 34); it was foretold by the man of God that came out of Judah and cried against Jeroboam, after saying, Behold, a child shall be born unto the house of David, Josiah by name, and he shall offer the priests of the high places that burn incense upon that altar, and burn men's bones, even that he should cleanse Judah of idols. This was fulfilled 351 years after Jeroboam built the altar, and 351 years after the man of God proclaimed it. (See 1 Kings thirteenth chapter, and fulfilled in 2 Kings twenty-second and twenty-third chapters.) Hence the word of God standeth sure. The division of the twelve tribes into the houses of Israel and Judah was foretold by the prophet that took the new garment of Jeroboam and divided it into twelve pieces, giving ten pieces to Jeroboam, saying, The Lord made thee king over ten tribes. This division was final, and is typical of divisions among the antitype that national Israel was a type of. The keeping of the house of Judah from departing after idols with the ten tribes was a thing God did because of his oath to David: for that, a Christ should be born, and the scattering of the tribes among the nations to be remembered no more was foretold in the curses pronounced against Israel in Deuteronomy xxviii., and the Babylonian captivity of the part

of the two tribes, the remnant of the house of Judah, was likewise foretold in the same chapters. The four Hebrew children, Daniel, Meshech, Shadrach and Abednego, who were kept in Nebuchadnezzar's palace, was foretold, 2 Kings xx. Thus we have great reason to stand steadfast in our doctrine, seeing that the walk of men and nations from Abraham's day down to the coming of Christ was foretold, also the virtues and vices of kings. It was foretold to Samuel when Israel desired a king that God would give them a wicked king; and Solomon's righteous, peaceful reign was foretold to David, and that he should build the house of God at Jerusalem; also God's delivering Israel over as captives and servants to other nations for their sins, is foretold in Deuteronomy xxxi. and xxxii., and the delivering them when they cried is also foretold in the same chapters; also the deceived and the deceiver are the Lord's, and if the prophet be deceived, I, the Lord, deceived that prophet. And can there be evil in a city and I the Lord have not done it? Israel shall cry, and that they would cry he foretold as certain. Thus, brethren, you have ample proof to stand firm in our doctrine, and the Scriptures furnish us ample proof that our God rules in the army of heaven and among the inhabitants of the earth. The Lord bringing Nebuchadnezzar's army and besieging Jerusalem is first foretold in Deuteronomy xxviii. and xxxi., and then in many chapters of Isaiah and Jeremiah, as the king of the north country, as all the families of the north country, a strange language, a language that Israel knew not. Isaiah cried unto Israel that God would bring Nebuchadnezzar his sword, his battle-axe and destroy the land of Judah, and also that all the kings of the different nations should bow their

necks under the yoke of Nebuchadnezzar. Then we have the seventy years' war of the Babylonian kingdom foretold in the books of Isaiah and Jeremiah, that he should fill the hills and valleys of the different nations with the dead. This, however solemn, is true, and it all came to pass. The Lord foretold 175 years before it came to pass, in Isaiah xlv., that King Cyrus, by name, should liberate the Babylonian captives and rebuild the city of Jerusalem, and this was foretold long before Cyrus was born, yet it took kings, men and nations to all march in line of prophecy to fulfill God's decrees; and also is foretold in Deuteronomy how the Lord would bring back the remnant of the captives and renew his covenant; hence it is with much assurance and earnestness we thus adjure you all to stand fast in the liberty wherewith Christ hath made his people free, seeing he ever liveth to make intercession for his people, and that as the world hath moved for ages in the line of prophecy, and the sure promises God hath made known to his people, therefore the sure mercies of David are decreed, to rest and abide upon the true Israel of God, upon the vessels of mercy he hath afore prepared unto glory. In Daniel's prophecy we have a wonderful decree made known unto the sons of men. After God had broken down all the nations by proud Nebuchadnezzar, he then broke the pride of that mighty king in sending him a dream, a vision which Daniel interpreted. He saw an image of four different metals. Daniel said those different metals meant four mighty kingdoms to arise out of the earth, and Daniel in a vision saw four different beasts, which the angel interpreted as being four different kingdoms, and the first was to be overthrown by the second, and the second by the third, and the third by the

fourth. These, brethren, were as follows: the first, Daniel said, was the kingdom of Nebuchadnezzar. This he interpreted by the handwriting on the wall, was given to the Medes and Persians, the two arms and breast of silver; and the Medes and Persians were overthrown by the kingdom of Greece. As interpreted by the two-horned ram and the one-horned goat, the brass kingdom, and the third, or Greece, was overthrown by the next, fourth, or iron kingdom, that breaketh in pieces all other kingdoms, which was so done by the only kingdoms that arose to overthrow Greece, which is commonly accepted as the Cæsar or Roman kingdom. All efforts of the Babylonians to subdue the nations were made by them as though they were following their own free will, yet their will, desire and their course were all laid out before them in Moses and Isaiah and Jeremiah and Daniel and Ezekiel; and the coming up of the Medes and Persians was with great pomp and splendor; men ran to and fro and followed their hearts' desire, but perhaps did not know that man only deviseth his way, but the Lord directs his steps, and the way of man is not in himself. The lot is cast into the lap, but the whole disposing is of the Lord. Even it is to be remembered that the king's heart is in the hand of the Lord, he turneth it whithersoever he will; so the Lord turned the heart of Alexander to fulfill Daniel's prophecy, and push at the two-horned ram, the Medes and Persians, and overthrow them, though it had been about two hundred years after Daniel foretold it. And now we come to the fourth great kingdom, the iron kingdom, that was to be terrible and dreadful and divorced from all other kingdoms before it; it should wear out the saints of the Most High. Here is foretold the martyrdom

of the saints. Daniel said this kingdom had seven heads and ten horns, and he looked and saw a little horn come up after the ten and pluck three of the first ten up, and that little horn was a terrible persecuting power. Daniel saw this beast with ten horns, and then another came up and took three of the first. Now, brethren, if we are not mistaken in the true interpretation, these two kingdoms connected out of one, first the beast of ten horns and then another coming after and taking his start by taking away three first, and then after this little horn waxed great, even to casting down the host of heaven. This we understand to be the same first ten-horned dragon seen by John, and the beast that came up out of the sea, or people, that the dragon gave his power, to be the same two-horned beast or kingdom in one that Daniel saw. We now understand the first ten-horned beast seen by Daniel to be the ten-horned dragon John saw, and the little horn Daniel saw that came up out behind the first ten horns to be the ten-horned beast John saw that the dragon gave his power to. The first of these powers to be Pagan Rome, the dragon that stood before the woman to devour her man child as soon as he was born, and went to make war with the remnant of her seed; and the second power we believe to be Papal Rome, that the dragon or Pagan Rome gave his power to, for Papal Rome it seems has been wearing out the saints of the Most High and cast down many ten thousand and stamped the residue with the feet of it. But all the world combined in their wild and mad career in following their hearts' corruption and desires have not in the least gotten ahead of prophecy nor gone beyond the wisdom of God in any way; then let us remember that it was also foretold by Daniel that

in the days of these kings the God of heaven would set up a kingdom that should never be destroyed, and to it shall the Gentiles seek, for Isaiah foretold his coming over seven hundred years beforehand. Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder. His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace, and of the increase of his kingdom there shall be no end. He was wounded for our transgressions, he was wounded in the house of his friends. By his stripes we are healed. He hath laid upon him the iniquity of his people. He was made sin for us who knew no sin. For the iniquity of my people was he stricken. He was led as a sheep to the slaughter, and as a lamb dumb before his shearers, so opened he not his mouth. So, brethren, we have ample testimony that God foretold that Christ should come and die for the sins of his people; that no other offering was acceptable unto God, and that he should be betrayed by Judas, and even the thirty pieces of silver was foretold as the price of blood, and the casting of lots for his raiment was foretold, and, as Peter says, I perceive of a truth that both Pontius Pilate and the chief rulers and the scribes were gathered together to do whatsoever thy hand and thy counsel hath determined beforehand should be done. And Peter said, Men and brethren, the Scripture must needs be fulfilled. Ye have by wicked hands taken and crucified the Lord, him being delivered by the determinate counsel and foreknowledge of God. We have much assurance that the Scripture abounds with ample proof that in all ages men and nations combined have only followed in line of prophecy, and have only fulfilled what prophecy has laid out for

them. And now, brethren, it is our belief that we are living in the latter part of the reign of the two-horned beast John saw, and the toes of the feet of two legs of iron, which were part of iron and clay mixed. It shows the kingdom is now partly weak and partly strong. As this kingdom should mix with the people, but should not cleave to each other, so Rome to-day is mixing with the people, but they do not cleave together. Romans are Romans, even if some of them are mixed in every city; in them is the strength of iron, but as there is clay to keep them from consolidating, so they are only partly weak and partly strong, and the two-horned beast John saw, that spoke as a dragon yet had horns like a lamb. This, brethren, is, we believe, the two ruling elements that now causeth all, both small and great, to worship the beast, as all the world seems to be drifting back to Romanism under the two-horned dilemma. First, striving for power in numbers; second, the united acknowledged free agency believed in by all religious creeds, thereby setting aside from their faith the line of prophecy marked out in the Scriptures, for prophecy and free agency will not work together, for while prophecy foretells the certainty of events from the acts of men and nations, free agency makes nothing certain. Neither is it accepted that man's bounds are set, that he cannot pass. Prophecy is predestination; free agency renders nothing fixed, and, brethren, it is the calling of the Gentiles from nature to grace, the breaking down of the middle wall of partition between Jew and Gentile, that is so readily mistaken for universal salvation, or for free agency. They seem to overlook the prophecy that the Jews were to be blinded and their understanding deadened to the truth upon

the bringing in of the Gentiles. The words "all men," used by these men, should be compared with the declarations of Paul when he said he was to make all men see the fellowship of the mystery, and by his mouth all should hear the gospel, and that he was to preach the gospel to every creature. The calling of the Gentiles is what was alluded to, so stand fast. All men marveled at the miracles at one time, and all men were amazed at another time, and all men, it is said, were seeking Christ at the time he and Peter and John went up into the mountain, when Moses and Elias were transfigured before them. Thus the words "all men" were limited words in the Scripture, for Paul could not make all men universally see the mystery, as millions had died before Paul's day; but the Scriptures that are commonly understood as applying to each individual of all men only apply as Christ applied them when he gave the apostles their charge to go unto all nations and preach the gospel, and he that believeth and is baptized shall be saved, and he that believeth not shall be damned. He also declared that as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on him should not perish, but have everlasting life. And Paul said to the Jews, Seeing you judge yourselves unworthy of eternal life, lo, I turn unto the Gentiles, and it is here declared that as many as were ordained unto eternal life believed; hence, brethren, even the belief is ordained, for with the heart man believeth, and the preparations of the heart in man and the answer of the tongue are of the Lord. Thus it is God first and God last, having abundance of proof that all things are fixed; even it is decreed that Satan shall be chained a thousand years,

and that to the angel were given the keys of the bottomless pit. So, brethren, the keys of Satan's pit were given to the angel by a fixed prophecy, and that he should go and deceive the nations is foretold in the same prophecy that foretold the deliverance of the saints; so then we thus judge that all things were predestinated; if not, the unpredestinated might conflict with the predestinated things; and if some things are predestinated and others not, all then have their fixed place, the decreed and fixed predestinated things, and the other decreed, fixed and set apart unpredestinated things. If one is decreed and the other not, the things undecreed must be fixed, the predestinated unpredestinated things, so that the theory or heresy that is sowed abroad that God decreed some fixed predestinated things and left the rest as the certain unpredestinated things, I say this theory is dissolved by the very same theory that it is sought to be established by. Brethren, the line of prophecy from Abraham until Christ proves that the evil, as well as the good, was fixed, and the travels of the children of grace typified by the whole line of prophecy. After Moses had led the children of Israel forty years in the wilderness, and they had been eye-witnesses to the miracles, and themselves the recipients of the many blessings, such as being fed direct from heaven with manna in the morning and quails in the evening, and their raiment wore not out, even the Lord slaying the twenty-four thousand with the plague to prove they must trust in God, yet Moses summed it all up and told them in the face of all they had seen they yet had not learned anything about God, for that God had not given them hearts to understand, nor eyes to see, nor ears to hear the sending of the prophets. The Lord

said he continued sending them, rising up early, yet they learned not, but slew the prophets, proving that from Moses' time, or at the beginning of the law, until God gave men hearts to believe and perceive, they could not know him; the fifteen hundred years trial of law proved without the operation of the Spirit man knew nothing; so now the unregenerated reject the truth. The revealed law of God condemns all man has trusted in; the law of Moses was understood only by those God gave hearts to perceive, and they wept because they understood that the law was a witness against them; even so the law of God when it is understood by the children of grace worketh death. There is no law given that giveth life, but it is clearly of faith that it might be by grace, to the end that the promise might be sure to all the seed, that no doubt could arise, but sure to all the seed. So by grace salvation is sure to all the seed.

Seeing the affliction of Israel was appointed unto them by the hands of Egypt, and Egypt's appointed destruction declared centuries before it came, we then conclude the predestination of all things is proven by such prophecy or declarations. Also the declaration that the Amorites should fill up their cup of iniquity and then be destroyed by the Israelites centuries before the Lord did it, and also destroying the Amalekites centuries after it was declared, strengthens the proof. Also the certain failure of Israel to keep the law, declared as above cited, and also their turning and serving other gods, and provoking God to anger, until he should destroy many of them by sword, famine and pestilence, as cited above, which God not only said he knew, but declared it, which established it as certain. Also Saul's cruelty to Israel

as their wicked king, still proves that God's decrees did not confine themselves to Israel, but to all the nations of the world. Wicked kings had their evil courses declared, as well as righteous kings. The dividing of the twelve tribes was declared and fulfilled, even the scattering them among the nations to be remembered no more was declared centuries beforehand. The Assyrians were declared to be the rod of God's anger, and the staff in their hand was God's indignation. I will send him (2 Kings xix. 25; Isaiah x.) against an hypocritical nation, and against the people of my wrath will I give him a charge to take the spoil and to take the prey, to tread them down like the mire of the streets. And the Assyrians boasted that they had done all this by their own strength. The Lord says, "Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself." The Lord declares unto Assyria, Dost thou not know a long time ago how I have done it, and from ancient times how I have formed it? and now I bring it to pass, that thou shouldest be to lay defenced cities into ruinous heaps. The Lord declares he had appointed the Assyrians from ancient times to destroy nations, and calls them the rod of his anger. It is to be remembered that while God declared he would establish his covenant with Isaac and make his people a great nation, he decreed at the same time he would make of Ishmael a great nation, so his decrees went farther than just with his chosen people. Also while he gave the children of Jacob Canaan for a possession, he also gave Esau and his seed Mt. Seir for a possession. He also gave

the Moabites and Ammonites, the children of Lot, the land of Ar for a possession. By his decree Josiah's reign was declared three hundred and fifty-one years before he performed it. So while God creates peace he also creates evil. While he forms light, it must not be forgotten that he also creates the darkness; and while he created Israel a joy, he also created the wicked for the day of evil; and while he created the vessels of mercy, it should be remembered he also created the vessels of wrath; and while he declares himself to be a God of love, he also declares himself to be a God of wrath; and while he declares himself to be a God of mercy, it must not be forgotten he also declares himself to be a God of vengeance; and while he created the innocent lamb, he also created the vicious lion; and while he created the dove, he also created the cruel vulture; and while he created the butterfly, he also created the crooked serpent; and while he loved Jacob, he hated Esau; and the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee. I will have mercy on whom I will have mercy, and whom I will I hardeneth. While the spirit of truth comes from God, an evil spirit from the Lord came upon King Saul, and repeatedly an evil spirit from the Lord came upon King Saul; also an evil spirit from the Lord came to the gates of Jerusalem, and God sent an evil spirit between Abimelech and the man of Shechem; and he sent a lying spirit in the mouth of Ahab's prophet; and the deceived and the deceiver are the Lord's; and if the prophet be deceived, I, the Lord, hath deceived that prophet; and can there be evil in a city and I, the Lord, hath not done it? Nebuchadnezzar's kingdom was declared

by Moses, Isaiah, Jeremiah, Ezekiel and Daniel as being an instrument in God's hand to break down and crumble all the other nations; and in turn the Lord declared Nebuchadnezzar's kingdom should fall by the Medes, and the Medes by the Greeks, and the Greeks by Pagan Rome, and Pagan Rome by reformers, and the reformers by Papal Rome, and Papal Rome by another beast, and so on. All powers that are earthly have their appointed time. All powers had to crumble before Christ, and all must crumble at their appointed time, for there is no power but of God, and all the powers that be are ordained of God, for by him all things consist, whether they be thrones, dominions or powers, or things on earth, or things in heaven, visible or invisible, but all must crumble before God, for God's kingdom shall never be destroyed, but shall break in pieces all other kingdoms. If there is no power but of God, then where is any other power derived from? And if all the powers there be are ordained of God, then all the powers there be are predestinated of God, for to ordain is to predestinate, says Webster. Hence the predestination of all things is proven, for by him they all consist, in heaven and earth, visible and invisible, thrones and dominions, principalities and powers, and as they include all things, hence our point is proven, for be it remembered Satan being chained a thousand years is declared by the inspired writer, hence he is brought under by God's angel, that he should deceive the nation no more for a thousand years. Hence if God declared it he appointed it; if he appointed it he ordained it; if he ordained it he predestinated it; and be it remembered that after the thousand years is expired God has declared he shall be loosed out of his prison and shall go out to deceive the

nations which are in the four quarters of the earth, and shall encompass the camp of the saints about, and the beloved city; and fire came down from heaven and devoured them. So all powers being ordained of God, hath their appointed time to run, and also hath their appointed time for destruction, typifying that all fleshly pride in the children of grace must fall, all hatred to God's people must fall, all boasting must be given up, and the reign of the beast we are living under will finally come to its appointed end, and the people of God will triumph through their strength, which is Christ.

Your humble servant,

NEWTON PETERS.

WAVERLY, Pa., Oct. 30, 1912.

DEAR EDITORS:—Inclosed you will find three letters, one from sister Florence Weld, whose husband, Deacon Geo. Weld, died a few weeks ago, and another from Sandy Ardies, and Bertha his wife. You will also be glad of the letter from sister Young, stating her feelings in regard to moving from Alvinston, Canada, to Toronto. She is truly a living soul. Use your own mind or judgment about publishing them. Love to all.

Yours as ever, D. M. VAIL.

INGLESIDE, N. Y., August 11, 1912.

DEAR BROTHER VAIL:—Your kind letter received, and was very glad to hear from you, as you could not come back to stay any with us after the funeral. Yes, I believe that George is at rest and happy, far, far happier than it was possible for him to be in this life, and I cannot wish him back here to suffer as he had so long, but O, it seems so long since he was taken, yet I know it is all right, and for the best in some way, if I cannot see it. I am glad, and I hope thankful,

that I had the strength given me to care for him to the end, and I feel that I did all I could for him as far as I knew. I shall miss him very much, but I do not feel to murmur and rebel as some do who are left that way, but feel to be still and know that it is God who rules. I know that it is no worse for me to bear than for hundreds of other women who are left alone. I know not what I will do, but the Lord has something in store for me, some place for me to fill, and I hope I can do it cheerfully. Sister Avery was taken to the asylum last Thursday. How much I rather have George go as he has than to have had him as she is, and be confined in an asylum; but, after all, it is the best place for one to go, I think, when they get as bad as she was. I expect I have seen her for the last time. I had intended to write you, asking you to write a notice of George's death for the SIGNS, and give you some dates, but since you have sent it, it will make no difference. I would be glad to hear from you once in a while, if you have time to write.

Your sorrowing sister,

FLORENCE WELD.

MAYFAIR, Ont., August 26, 1912.

D. M. VAIL:—My dearly loved brother in hope of eternal life by the gift of his dear Son, who died for his people's sins, rose again for their justification, ascended up on high and sits at the Majesty's right hand, making intercession for his poor and afflicted people, who trust in the Lord, for in the Lord Jehovah is everlasting strength, and, blessed be his holy name, all whom he has given that trust know that they themselves can do nothing, that all their righteousness is as filthy rags. But God, who is rich in mercy, wherein he has loved us, has

quicken us together with Christ; by grace are ye saved, not of works, lest any man should boast, for we are his workmanship, created in Christ unto good works, which God hath before ordained that we should walk in them. The dear Savior said he came to do the will of his Father, and this is the will of his Father, that all that the Father gave him shall come unto him, and they that come unto him he will in no wise cast out. O what comfort in the wills and shalls of Jehovah, who speaks and it is done, who commands and it stands fast; who says, I am God, I change not, therefore ye sours of Jacob are not consumed, when compared with a worm, made of the dust, to return to dust when the will of God will be done. David said, "What is man, that thou art mindful of him? or the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor," and sitteth him over the works of thy hand. Praise the Lord, O my soul, and all that is within me. Praise his holy name for his wonderful works to the children of men; he taketh them up out of an horrible pit and miry clay, and establisheth their feet upon a rock and putteth a new song in their mouth, even praise to our God.

I see by your letter you expect to be at Brantford some time in September. Do you expect to come our way? We will be pleased to have you visit us. It may be you will have appointments here. We hope it will be so ordered. Elders Chick and Peters preached for us this month. They both had dinner with us the day they preached here. We have our appointment at 2 p. m., as our people do not like to be out after dark. The friends are in their usual health as far as we know. Bertha's sister is visiting with us.

She lives in Tarrytown, N. Y. Remember us to the family; hope sister Vail is well. Excuse mistakes. We are both well.

From your loving brother and sister,
T. A. AND BERTHA ARDIES.

TORONTO, Ont., Oct. 20, 1912.

DEAR BROTHER IN HOPE:—It has been four months since I last saw you and said good-by. In many ways it seems more like a year, yet in other ways the summer seems to have sped swiftly by. I cannot recall the time for many years that I have done so little writing or reading. The confusion and turmoil of things around me seem to deny me the privilege or convenient time to write. It has often been a serious question in my mind whether I have followed the impressions of the flesh in coming here away from what church privileges I had. It has caused great searching of heart, yet I do know I tried to ask the Lord to make known to me his will and reconcile me to it. In many ways it looks to me that it was well for us, as a family, and as far as I can see thus far, that we made the move; the opportunities and advantages in a worldly point of view for the boys and Verna are much better here. Our business prospects thus far are very favorable, and we have been blessed with good health. I do not remember a time of this length that Mr. Young has been so hearty. But what a loss to not be able to mingle with the saints of God in their solemn assemblies. But God, I trust, will be my all in all. May he be my guide and keep me in the strait and narrow path. May he forbid that I should be left to enjoy the pleasures of this vain world more than the word of God. Elder Vail, I need your prayers; I am weak, poor and needy. Yes, Lord, help me.

I was glad to read the letter from sister Miller, published in the last SIGNS. It came sweetly to me, and brought to my remembrance the comforting words that had been applied to my poor broken heart through your preaching, and all to the praise of God, the Giver of every good and perfect gift. I suppose you visited Brooke again the first Sunday in October. I have not heard, but it is my own fault, for I have not written to any of them. It just seems that the cares of this world are crushing the better life. If ye sow to the flesh, ye shall of the flesh reap corruption. I am surely reaping corruption. Read Martin D. Fisher's piece in the last SIGNS. He says, "I have hope, but that hope is not seen, for there is no evidence that my condition will ever be better." I do not feel there will ever be a home feeling here on this earth, yet at times I feel a sweet assurance that some day I shall be satisfied when I awake with the likeness of our dear Savior and Redeemer. What a precious hope! How could I endure life's stormy battles if not for that God-given faith that Jesus is able to save to the uttermost all who come unto God by him?

Now I forgot that you do not like to read small writing; but I will try to think and write larger the next time. Write and let us know how you and all the family are. Kind love to each member of the family.

Your sister in hope,
(MRS.) W. C. YOUNG.

HERNDON, Va., Nov. 24, 1912.

DEAR EDITORS:—I most always feel when renewing my subscription like writing you a few lines in commendation of the things that are written in the dear paper, the SIGNS, but at this time I feel

to be void of the expression of praise I would love to give by the spirit of the inward man. I suppose Paul, the great apostle, felt something like I do now when he used the words: "For I delight in the law of God after the inward man." "But," he said in conclusion, "I see another law in my members, warring against the law of my mind [spiritual mind], and bringing me into captivity to the law of sin which is in my members."

I am glad Elder Durand wrote that letter published in the November 1st number of the SIGNS. It has brightened my very dim hope a little, though I sin wilfully all the day long, and have to suffer its punishment. I would like to ask, Can a child of God live in this sinful flesh without sinning? If he can, then it leaves me to grope my way in darkness, and will cause me to cry out,

"Like one alone I seem to be,
O is there any one like me?"

I am crushed down so now with my daily sins that, I feel it is a great shame for me to confess it before men, but if I fail to confess it before God, for he knows my feeble frame; he knows I am a vile sinner, and cannot do the things I would love to do in the spirit. "For the good that I would, I do not: but the evil which I would not, that I do." Paul concludes the chapter by saying, "I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law of sin." A child of God would never have a warfare while here in the flesh if he did not sin while in the flesh; he would never have any chastisements if he were not a son of God. What does the Lord chastise his children for? Not for being good, but for being disobedient and bad children, wilfully sinning against his

Holy Spirit, for the apostle said, "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 am that poor, wilful sinner that Elder Durand writes about, and I am willing to acknowledge my sins and punishment, for I am beaten daily with many stripes, and we are told that it is by his stripes we are healed.

But I must close, for I am too ignorant and sinful to write on such a subject; I am too sinful and disobedient to have a name with the people of God. I do not know what the end of my journey will be, but I suppose that I am either lost or saved, and it will not be by my works of righteousness, but according to the Lord's mercy I am saved, if saved at all. His blood must cleanse me from all sin; that would blot out wilful sin and all other kinds of sin that the flesh is subject to. Not one of his children can possibly be lost. His name shall be called Jesus, for he shall save his people from their sins. I have lived to be an old man, sixty-four years, and have been identified with the Old School Baptists about twenty-six years, and feel to be a greater sinner now than ever before. If I have ever had any light on the things of the kingdom of God in this life it has almost gone out, nothing but a spark it seems to me left. I long for the bright seasons to come back to me that I had in my early experience with the saints, but no light returns. I feel like David: "As the hart panteth after the water brooks, so panteth my soul after thee, O God." I long for living water, and to be made to lie down in green pastures, and be made to say, "The Lord is my shepherd; I shall not want," but I seem to be far away from such bright places, far from

friends and home, an exile in a foreign land. I mourn because I cannot mourn; I weep because I cannot weep; I am led as a captive; sin is mixed with all I do. I can fellowship the words of the poet who said:

"But now I find a warfare,
Which often bends me low;
The world, the flesh and Satan,
They do beset me so."

Now, dear editors, you can see at a glance that I am in no condition to write a letter of any comfort to the people of God, so just cast it into the wastebasket and pray for me that my faith fail not.

From a sinner saved by grace, if saved at all,
JOHN F. OLIVER.

"BEHOLD THE MAN!"

PILATE uttered these words under great stress of mind; Jesus was before him. Pilate said, "I find no fault in him." Pilate was the sixth Roman procurator of Judea. The Jews had brought Jesus before him to find occasion of sentence of death from Pilate, but somehow Pilate sought to release him. Pilate said to the infuriated and bloodthirsty throng, "Behold your King!" Pilate and Cæsar did not wish to offend each other, and the Jews sought to prevail upon Pilate by saying, "If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar." Pilate said, "Behold your King! But they cried out, Away with him, away with him, crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar," and they led him away and crucified him.

When Jesus stood before Pilate he was in the very extremity of weakness; they had placed a crown of thorns upon his head and had put a purple robe upon him, a reed in his right hand; they

mocked him and spit upon him, and took the reed and smote him on the head. "Behold the man!" Brethren, sisters and friends, I saw this man long before I was brought into the Old Baptist Church, as I was singing hymn No. 420, fifth verse (Beebe's collection):

"Mocked, spit upon and crowned with thorns,
A spectacle he stood."

I had no thought then that I should ever be brought to hope that what he suffered was for my sins. I have but briefly related the scene enacted before the crucifixion.

"Led as a lamb to meet the sword,
He bowed beneath the stroke;
Not one revengeful, angry word
The dear Redeemer spoke."

While upon the cross Jesus said, "Woman, behold thy son." "Now there stood by the cross of Jesus his mother, [Mary], and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene," the three Marys, implying the three dispensations, the patriarchal, legal and the gospel. They shall look upon me whom they have pierced. Prophets beheld him as a lamb led to the slaughter, and as a sheep dumb before her shearers. They also beheld him as a King that should reign in righteousness. David beheld him as his Shepherd; Isaiah saw him high and lifted up, and John the Baptist said, Behold the Lamb of God, that taketh away the sin of the world. We behold him as the sufferer and the sacrifice for sins; Abel saw him, when offering the lamb, as the Lamb of God who should come; Abraham saw him when offering Isaac; he rejoiced and was glad. We behold him as our hope, our Advocate with the Father, our Intercessor, our High Priest, as King of kings and Lord of lords. "Behold the man!" He is the giver of all our temporal as well as spiritual gifts, head over the church, life and light of men, yea, chief among ten thousand and the One alto-

gether lovely, the author and finisher of our faith, the mighty conqueror, having triumphed gloriously over death, hell and the grave; and is upon the right hand of God in glory. "Behold the man!"

J. M. FENTON.

PHILADELPHIA, Pa.

TIAWAH, Okla., Nov. 24, 1912.

DEAR BRETHREN EDITORS:—Please publish in the SIGNS that on Saturday, Nov. 9th, 1912, we organized a little band and called it a church, taking for our authority the words of Jesus as recorded in Matthew xviii. 19, 20, which read: "Again I say unto you, That if two of you shall agree on earth as touching any thing 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." In our case there were three that agreed to ask the Father in the name of his holy child Jesus that he would bless us in trying to walk together before him in love. Three letters of dismission were presented and read, articles of faith and church covenant were read. After pledging ourselves together in the love of the Lord Jesus, by subscribing to the church covenant we gave one another the right hand of fellowship. While singing a hymn the door of the church stood open, when a sister came forward, who gave us a reason of her hope in the Lord, and was unanimously received as a candidate for baptism, and the next day she was baptized in the name of the Lord Jesus. Our meeting day is the second Sunday of each month. The meetings are held in the upper room of a school-house in Tiawah, Okla. Any brethren near, or brethren contemplating locating in the old Indian Territory, please call on me, near the above place, or write me. I will consider either a favor.

As ever, in hope of immortal life,

J. F. BEEMAN.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1912.

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.***ROMANS VIII. 3.**

"AND for sin."

Some time since our dear brother, Elder B. F. Coulter, of Philadelphia, Pa., made a request that we should some time write upon the subject embraced in the above words. We trust that our brother will pardon our delay, and believe that it has not arisen out of any disregard to his request. We do not always find time to write, and sometimes when we do find time we cannot find ourself in a frame of mind to write. With regard to the above words, we have no doubt that brother Coulter has clear views upon them and could write to more profit than we can do, but there has always been a desire in our heart to comply with any such requests when made by those who love the truth, and so we will try to suggest some things that seem to us to belong to the text. In doing so it may not be amiss to call attention in a general way to the whole connection, especially the three verses in the third of which these words occur. To Old School Baptists in particular, these opening words of the eighth chapter of Romans are familiar, and much has been said and written by many concerning them. The whole chapter is a precious treasury of gospel truth. It

begins with "no condemnation" and ends with "no separation." There is no condemnation to them that are in Christ Jesus, and there is no separation from that love which also is in Christ Jesus.

First, then, let us call attention to the truth that there is no condemnation. There has been condemnation to all mankind alike, for all are by nature the children of wrath, the chosen of God to salvation, as well as others. "All have sinned, and come short of the glory of God." All are justly condemned; this every convicted soul comes to know. Like the penitent thief, all quickened sinners confess, We are in the same condemnation, and indeed justly, for we receive the due reward for our sins. But how great the contrast between "condemnation" and "no condemnation." On the one side sin and death, temporal and eternal, on the other side righteousness and life everlasting. On the one side enmity to God, on the other love to him and fellowship with him. The apostle is speaking here specially, not of the work of the atonement, but of the work of grace in the heart. He has been speaking of the justification of the sinner through the atonement in the earlier chapters of this epistle, but now goes on to write of the power of that redemption as felt in the heart by all who believe. Before God, from the time when Jesus died and rose again, justification was complete and full. But in personal experience the first thing felt is a knowledge of our own condemnation before God, and this abides in the heart until faith reveals the work of salvation through our crucified and risen Redeemer. But when Jesus is revealed to the soul as the sin-bearer who died for us, and who bore away our sins, as did the scapegoat in the type, condemnation is removed from the

conscience. It is this, as we think, of which the apostle is writing. It is in this sense that he declares that there is no longer condemnation, and this view of the matter is emphasized by the use of the word "now" in the text. "There is, therefore, now no condemnation," &c. This is true not of all men, but of those who are "in Christ Jesus." This is true also experimentally. The people of God were chosen in Christ, as we are told, before the world began. But we do not understand the apostle to be here speaking of this eternal choice. It seems to us that he is writing of being in Christ in the same sense as in Romans xvi. 7; there he speaks of two brethren as being in Christ before himself. This must evidently mean that they were in Christ as believers, or in an experimental sense, before himself. They had been called by grace to know and rest in the Lord before he had been thus called, and so in the text under consideration it is our mind that the apostle means those who have come to receive Christ as their Redeemer and their all, and who rejoice in his salvation and rest in him as their everlasting Sabbath. That the apostle is writing of being in Christ in this personal experimental sense, is further shown by the words which follow: "Who walk not after the flesh, but after the Spirit;" that is, the trend of their life, of their thoughts, desires and purposes, is no longer after the flesh and the world, but toward heavenly things, the things of the Spirit. They no longer follow as their true element the works of the flesh, which are adultery, murder, theft, falsehood, the lust of the eye and the pride of life, but after the fruits of the Spirit, such as love, joy, peace, faith, patience, long-suffering, forbearance, &c. All this can be true only of living men, living, we mean, in

Christ Jesus. But even the elect of God before being called by grace do walk after the flesh and not after the Spirit, and they continue to thus walk until made one with the blessed Lord in heartfelt, living and loving union with him. From these considerations it seems clear to us that the expression "in Christ Jesus" means not their eternal choice in him by the Father, but as we have said, their being in him experimentally.

This same truth seems to us to be further set forth in the second verse: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Manifestly he does not here speak of the atonement by which we are made free from condemnation and become freely justified forever before God, but rather of the actual presence in the hearts of the redeemed of the Spirit of life which now reigns in them and delivers them from the bondage of corruption, making them free. It has seemed to us that the apostle uses the word "law" in this second verse in the sense of that which reigns; and now the Spirit of life in Christ Jesus reigns. It is because of this inward reign of grace, the grace of eternal life, that believers walk not after the flesh, but after the Spirit, as declared in the first verse, and it is because of this that he proceeds to say in verse two that we are made free from the law of sin and death. Here also it appears to us that he uses the word "law" in the sense of dominion. The dominion of the Spirit of life hath delivered us from the dominion of sin and of death. Sin is named first, because there can be no deliverance from the reign of death until there is deliverance from the dominion of sin. The apostle does not here mean, as it seems to us, deliverance from the law which held

us in bondage because of sin, and which could not save us, but simply deliverance from the bondage of sin and corruption by the power of this divine life which now reigns in us. It ought to be noted also that Paul in this second verse uses the pronoun "me," thus bringing the matter to their minds as a personal one, which each must have come to know for himself.

The apostle in the third verse uses the word "law" in a different sense from before; he here means the law of God expressed in the commandments, the sum of which is love to God and the neighbor, and according to the apostle, the very law of God, which is holy, just and good, and which commanded all righteousness to be observed by men, but which was not obeyed by men, and which could not compel their obedience, because it was weak, not in itself, but through the flesh, is that which is now fulfilled through our Lord Jesus Christ, not only for us, but "in us." It seems almost incredible that any man can read what the Scriptures testify of the law and of sin, and of the impossibility of any man keeping the law so as to be free from condemnation, and of the truth that salvation is in Christ alone, and still believe that by the deeds of the law, or the works of our own hands, men must be saved, yet it is true that millions of mankind live and die in this delusion, and all men would live and die in this false hope were it not for sovereign and reigning grace revealing to some the truth. The law could not produce obedience to its own commandments. The law can therefore only condemn, it can never save any man; it never can create love to itself in any one. But what the law cannot do Jesus Christ came to do, and through this finished work upon Calvary, and the work of his

Spirit in the hearts of men, the righteousness of the law, which was fulfilled first by him, is now fulfilled in his people; that is, love is shed abroad in their hearts, and love is the fulfilling of the law; love is the righteousness of the law. The whole of it, as said before, is summed up in love. The apostle here in all this argument places Christ and his work first, last and all the way along as being that which not only justifies, but which also sanctifies. Christ, according to the apostle, not only died for us to effectually justify us, but he lives in us to consecrate us to the service of God. We do not justify ourselves, and we do not consecrate ourselves. If we work out our own salvation, according to the admonition of the apostle, it is because, and only because, it is God who, through Christ, works in us both to will and to do; that is, it is his work to produce in us the will to do his will, and then it is his work to produce the doing of that which we will to do. Paul said, I can do all things through Christ which strengtheneth me; and it is equally true that without him we can do nothing. How glorious then, to one who desires to love and serve God, to learn that what he cannot do through the law Jesus did for him on the cross, and does now do for him in his own heart and life.

Now we come to notice especially the particular phrase to which brother Coulter called attention: "And for sin." It has been the mind of some very able men that the meaning of the apostle is as though he had said, And by a sacrifice for sin. It is true indeed that by his sacrifice upon the cross for sin he did condemn sin, as it could not in any other way be condemned, while at the same time, and by the same sacrifice, he magnified the holy law which condemned sin,

but, after all, it has not appeared to us that the words "for sin" will bear this meaning; rather it is our mind that the word "for" has the force of "because of," or "on account of." The word "for" in the original Greek is from *peri*, which literally means "concerning." It was concerning sin that Christ came. It was sin that made it needful that he should come into the world. He came to deal with sin. He came to condemn it in the flesh; that is, in his own flesh, and then he by the Spirit condemns it in our flesh. It was in the flesh that sin had manifested itself and had reigned unto death, and therefore it must be condemned in the flesh. It had always been condemned in heaven, and in the holy Son of God, but that was not enough, it must be condemned just where it had reigned, and so God sent his Son, his eternal Son, in the flesh, that sin might also be condemned there. It was condemned in his holy nature, and it was condemned by him in all his holy life, and then by his death and resurrection from the dead. By the death of the Son of God it is made manifest how hateful to God is sin, and we can never have such a view of its hatefulness as when we are given to see the holy Lamb of God dying for it, and dying in our behalf. The typical sacrifices under the old covenant all set before us that it is "concerning sin" or "because of sin" that Jesus Christ must come into the world in the flesh. All these sacrifices related to sin. There would have been no need of either sacrifice or priest had there been no sin. It is sin that has separated between us and God; nothing else lies between. If we are ever to come to God sin must be put away, but it can never be put away save by death, for death is the penalty pronounced against sin. But if we die

we must die eternally; there is no power in us to live again; one must come in our place who has power to lay down his life and power to take it again. Jesus declared of himself that he had this power, and so he died for us and he lives again, and it is the inspired testimony that because he lives all his people shall live also.

These are the simple truths of the gospel. If we reject these truths there is no other way of salvation, and we are without hope in the world. Because sin lay upon us Christ bore sin, because he bears it no longer we shall never bear it again. He bore our sins in his own body on the tree that he might bear them away. If sins could ever be found again (our sins we mean) they must come upon our Daysman before they can find us again; he is forever between us and our sins. But they never can be found again. Did not the God of heaven once say, Thy sins and thy iniquities I will remember no more? And, I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins? If blotted out, where shall the record of them be found again? "If," says the apostle, "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." He hath by one offering perfected forever them that are sanctified. This glorious hope revives our courage by the way, and we need it all along the journey; thank God we have it. 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.

CLOSE OF VOLUME EIGHTY.

THIS number of the SIGNS OF THE TIMES closes the eightieth volume, and we hope that it has been as comforting and instructive this year as in the years past. Being founded upon sound principles, it has had the support of those who believe and rejoice in gospel truth, and while our subscription list has not increased to any extent during the present year, we are glad to say it has not decreased. Almost daily we hear from some one who reckons the SIGNS a special blessing, because of inability to attend meetings, owing to distance or infirmities. This is a part of our reward for the arduous labors connected with its publication. Then again, we are commended of those who love peace for the way the SIGNS is conducted. It is our desire to contend for the faith once delivered unto the saints, in love. We confess our errors and short-comings, however, and thank our readers for their kind forbearance. Our correspondents have helped greatly to make the paper what it is, and we hope that you all may still feel impressed to write for the SIGNS. All financial assistance has been and is much appreciated, and we are anxious that all should know it.

The postal authorities, according to the new law, are pressing us for better collections, and we therefore ask all who are in arrears to be as prompt in meeting their subscriptions as is possible.

Elder Chick, we think, has written for each number of the SIGNS during the year, but for ourself we cannot say so much. For some reason, or purpose, known to Him "who shuts and no man can open," we have been in the most barren state of mind since we have been identified with the Old School Baptists, not even a "raven" comes to feed us,

and without light and inclination it is impossible to come forth. We ask pardon of those who have asked our views during the year to which we have made no reply; only those who have been in the horrible pit and miry clay know what an awful place it is.

Desiring the grace, mercy and peace of God and his Son Jesus Christ upon us all, we say, Farewell for 1912. K.

EXTRA COPIES OF THE SIGNS OF THE TIMES.

Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

NOTICE.

PROVIDENCE permitting, there will be preaching in the Old School Baptist meetinghouse in Woburn, Mass., by the pastor, Elder H. C. Ker, at the usual hours, the fifth Sunday (29th) in December. All are welcome.

L. B. FORD.

MELROSE HIGHLANDS, Mass.

MARRIAGES.

By Elder B. F. Coulter, at the residence of the bride's sister, Fifty-third and Chestnut Sts., Philadelphia, Pa., Thursday, Nov. 14th, 1912, Frederick Haviland, of Wallingford, Pa., and Mrs. Josephine D. Heston, of Philadelphia, Pa.

By Elder J. M. Fenton, at his residence, 5128 Master St., Philadelphia, Pa., Thursday, Nov. 28th, 1912, E. Montague Frid and Marguerite Fenton.

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

John Oliver, Va., \$1.00; Mrs. Wm. J. Clark, Conn., \$3.00; Elder J. M. Fenton, Pa., \$3.00; Attie A. Curtis, Maine, \$1.00; Mrs. J. W. Parker, Ill., \$2.00; H. J. O'Bannon, Va., \$1.00; Mrs. John Pettit, N. Y., \$3.00; Lester Bell, N. Y., \$1.00; E. J. Hurst, Ark., \$1.75.—Total, \$15.75.

OBITUARY NOTICES.

Miss Jennie Williams died at her home near Unison, Loudoun Co., Va., Sept. 6th, 1912, aged 67 years. Miss Jennie was the daughter of Mr. and Mrs. Benjamin Williams, of Stafford County, Va., and the sister of our much esteemed sister, Eppa Norman, of Ebenezer Church. A large part of her life was spent in the family of brother Norman. She never married, but gave her life (and a most useful one it was) to brother Norman's family. Three of his sons purchased a farm in Loudoun County and moved to it several years ago, Miss Jennie going with them and giving them all the care of a devoted mother, and was repaid by great devotion on their part. She never made a public profession of religion, but always attended the meetings of the Old School Baptist Church whenever she could get there, and gave the brethren assured evidence of the secret but powerful work of that grace which saves sinners. She loved to mingle with the Lord's people and to wait on them, giving them abundant welcome to her home, and I have no doubt often received the reward our dear Savior promised those who give a cup of cold water to a disciple of his because he is a disciple. There can be no doubt she had a sincere love for the truth, and she plainly showed she had a love for those who love the truth, and as sister Norman remarked to me, "She lived the truth." She is sadly missed in the two homes and in the little company at Ebenezer. May the great Comforter bless the mourners.

ALSO,

Mrs. Andrew Norman died at her home near Sterling, Va., Nov. 2nd, 1912, aged 58 years. I assure the readers of the SIGNS that it is a sad duty which causes my name to appear so often in the obituary columns of the paper of late years as I am called upon to record the deaths of those dear ones I have loved so long and esteemed so highly. It would seem that Mt. Zion Church is peculiarly marked in the past few years by death's cruel shafts, both in the church and congregation of those who delight in her ministrations. Sister Norman was another of the little company of whom the world is not worthy. Stricken down without warning on her way to a nearby town on family matters by a stroke of paralysis, she was found unconscious very soon afterward and expired in a few moments. She was with us at the last regular meeting of the church in apparently usual health. It was my privilege to baptize her thirty-three years ago in the fellowship of Mt. Zion Church. Her walk was ever that of a humble, sincere christian, a dutiful and faithful wife to her husband and devoted mother to her children, and a meek and lowly follower of her Lord, both in the world and in the church. Her house was a home indeed to her family and a hospitable home to her brethren. We feel as-

ured our loss is her everlasting gain, but the loss is great, and it is hard to think we shall never see her face again. She leaves a devoted husband to mourn as old age creeps upon him, a grown son and daughter, together with the little band of brethren at Mt. Zion, and also the church at Frying Pan, whose meetings she usually attended and by whose members she was sincerely loved and esteemed. May God comfort the mourners and reconcile us all to his divine will.

J. N. BADGER.

MANASSAS, Va., Nov., 1912.

Mrs. Lois Ballard, widow of Deacon William Ballard, departed this life Sept. 2nd, 1912, in the 80th year of her age. Mrs. Ballard had been a great sufferer from gangrene in one of her feet for nearly two years. Her suffering was beyond description, but she bore it with a marked degree of patience until the end, breathing a prayer that if it were the Lord's will he would call her home. Mrs. Ballard never united with the church, but we feel that she left good evidence of a hope in her blessed Master. During her affliction it was my privilege to visit her, and she always expressed a willingness to go if it were the Lord's will. Their home was always the home of the Baptist brethren and friends, and they always found a cordial welcome. She leaves one son, Jonathan S., beside a large circle of friends and relatives to mourn their loss. May the God of all grace comfort the mourning friends with the assurance that what has been their loss has been her gain.

Her funeral was held from the Baptist meeting-house in Vega, N. Y.; burial was in the cemetery near by.

ALSO,

Mrs. Sarah Bogart, our beloved sister in Christ, was called from this earthly pilgrimage to enter into that sweet sleep in her blessed Lord August 28th, 1912, in the 79th year of her age. Sister Bogart was the widow of Alva Bogart, who died three years ago last May. Sister Bogart suffered a stroke of paralysis several years ago, from which she never fully recovered. This, together with the loss of her dear and devoted husband, preyed upon her, and she being weak in body and mind during the three years of her widowhood, lived a sorrowful and lonely life, anxiously waiting for the summons to call her home. Brother and sister Bogart were widely known among the Old School Baptists, and many can testify to the hospitality of their home during the forty years of their connection with the church. Sister Bogart was received in the fellowship of the Olive and Hurley Church August 29th, 1859, and baptized by Elder Winchel. She lived a faithful and devoted life in the church, always ready to lend a helping hand in times of need. She was kind and generous to all, a woman of sterling qualities, being held in high esteem by all who knew her. She leaves to

mourn their loss one son, Elva, of Kingston, N. Y., beside the church and a large circle of friends and relatives.

Her funeral was held from the Old School Baptist meetinghouse in Olive, N. Y., conducted by the writer, and was largely attended, after which her body was laid to rest beside her husband in the Winchel Cemetery to await the second coming of her blessed Lord, who shall change our vile bodies and fashion them like unto his own glorious body. May the grace of God be with all who mourn.

ALSO,

Sister **Adaline Powell** died at her home in Roxbury, N. Y., Sept. 12th, 1912, in the 79th year of her age. Sister Powell suffered a stroke of paralysis several years ago and nearly recovered from the stroke, although never enjoying as good health as before. For some years she had suffered from heart disease, and was able to go out but very little. A few days before her death she suffered the second stroke of paralysis, from which she never rallied so that she was able to speak, although her mind was clear until the very last. Sister Powell was received in the fellowship of the Second Old School Baptist Church of Roxbury the second Saturday in July, 1873, and baptized the Sunday following by the late Elder J. D. Hubbell, who was pastor of the Second Church of Roxbury at that time, and to whom she was devotedly attached in bonds of love and fellowship. She was the second one to whom Elder Hubbell administered the ordinance of baptism. Sister Powell's life was adorned by an orderly walk, always filling her place in the church and lending a helping hand in times of need. She was loved and respected by all who knew her, and we miss her very much. It was my privilege to visit her a day or two before her death, and as I read to her the seventeenth chapter of John I could see her face brighten as she heard the precious promises contained in that most wonderful chapter. The words of her blessed Savior seemed to fill her soul to overflowing with joy. She leaves a lonely sister and one or two brothers, beside the church, relatives and friends to mourn their loss.

Her funeral was held from her late home in Roxbury, and was largely attended. The writer tried to speak to the comfort of all from Revelation xxi. 1-3. Burial was in the cemetery near the meetinghouse where she worshiped many years. May the Lord in his mercy comfort all who mourn.

J. B. SLAUSON.

Mrs. Mary Ann Frasher, wife of Peter C. Frasher, of Petersburg, Del., died April 17th, 1912, aged 77 years and 6 months, of chronic bronchitis. She was confined to her bed about two months before her death. In her later life she was not strong, and was at home much of the time. She became almost blind the last few years of her life, but lived a most

wonderful and exemplary life. For fifty years she walked by the side of her husband as a most faithful and loving wife and mother. She attended the meetings of the Cow Marsh Baptist Church until her health prevented her leaving home. She was a reader of the SIGNS as long as she had eyesight, patient in her affliction. Towards the end of life she expressed the desire to fall asleep and sleep her life away, and this was the manner of the closing of life's day to her. We feel to assure those of the family and friends that from the manifestations in her life of her hope the awakening from that sleep is, to her, far more glorious and beautiful. She never united with the church, but enjoyed that hope in Christ which is an anchor of the soul. She leaves her husband, two sons and two daughters to love her memory.

The writer spoke to the comfort of the bereaved family and friends at the funeral, which was held in the Cow Marsh meetinghouse; interment in the cemetery adjoining.

B. E. CUBBAGE.

WYOMING, Del., Dec. 8, 1912.

Mrs. John McFarlane, of Mandamin, Ontario, Canada, died Nov. 12th, 1912, aged about 83 years. Her maiden name was Margaret McIntyre. She was married to John McFarlane Dec. 15th, 1863. Five children (daughters) were born to them, all of whom are living, one in Seattle, one in California, one in Toronto, one in Komoko and one at home. One brother, Deacon Malcolm McIntyre, is living in Komoko. Her husband, with grandchildren and other relatives, are left to mourn the loss of one they dearly loved. The husband is left sad and lonely, bereft of a faithful, devoted companion, one who, with himself, had been a staunch believer in the doctrine of salvation by grace many years, often attending the meeting of the Old School or Covenanted Baptist Church of Canada. She with her husband had also visited the little Beulah Church. The dear daughters will mourn for a loving, tender mother, with all of the other relatives and friends. She has gone to rest eternally with her Savior and Redeemer, having gained the victory over the power of sin, death and the grave, and is now joining in the song of never-ending praise to him who loved her and gave himself a ransom for her, with all of the elect family of God. May the riches of God's grace be mercifully ministered to the dear husband, daughters, brother and all other mourning relatives and friends, is the desire of the unworthy writer, who tried to speak a few words at the funeral. The service was held at the home Nov. 14th, where a goodly number of relatives, neighbors and friends assembled, after which the body was taken to Sarnia for burial. The sting of death is sin, the strength of sin is the law, but thanks be unto God, which giveth us the victory through our Lord Jesus Christ. Amen.

D. M. VAIL.

Eliphalet Ketchum, son of the late Deacon Eddy Ketchum, was born near Bucyrus, Crawford Co., Ohio, April 12th, 1835, and came to Marshall County, Ill., in 1852, where he grew to manhood. October 24th, 1861, he was married to Miss Amanda Hiltabrand, who became the mother of two sons and two daughters. In 1863 they settled in Henry County, Ill., where in 1871 he was one of the constituent members of the Barren Grove Church of Old School or Primitive Baptists, having been baptized in Michigan in 1865, by Elder Amos Dillon on profession of his faith in Christ. In 1875 the family moved to Ford County, Ill., where he was in the constitution of a church of the same faith and order. For over twenty years they lived a retired life in Henry, Ill. His death occurred October 19th, at the home of his son John, in Ford County. The burial was beside his wife, in Henry, Oct. 22nd, from the home of his daughter and son-in-law, Mr. and Mrs. Patter. The services were conducted by Elder D. W. Owens, of Hersman, Ill. He leaves two sons, two daughters, grandchildren, three brothers and one sister, beside other relatives. He had been an invalid for nearly forty years. He was a constant reader of the SIGNS and a subscriber for forty-five years; a steadfast friend and devoted lover of the doctrine of free and unmerited grace, as advocated by the Old School Baptists. May his ashes rest in peace until that great and notable day when they that are in their graves shall hear his voice and shall come forth and over be with the Lord. He was my brother in the flesh, and unless I am greatly deceived, also in the Spirit.

SMITH KETCHUM.

CHESTER, Nebr., Dec. 1, 1912.

Martha C. Staton, widow of the late Elder Joseph L. Staton, and daughter of the late George and Sallie T. Rounds, was born Feb. 18th, 1844, died Sept. 15th, 1912. She was married Oct. 24th, 1880, by Elder T. M. Poulson, and was also baptized by him. In attempting to write the obituary of our beloved sister I feel incompetent to the task. I had known sister Staton for many years, and a more uniform life I have never known. As a stepmother she could not be excelled. Her stepchildren have often told me they loved her as a mother, and this they proved in every act of kindness as long as she lived. I often visited her during her sickness, and a more patient sufferer I never knew. She was resigned to the will of God, never murmuring or complaining, though at times her suffering must have been intense. We sadly miss her in our meetings at Welsh Tract, but our loss is her eternal gain. May the Lord bless her children and cause them to follow her example, in my prayer. She leaves one daughter, Louisa Johnson, and one son, Henry Staton, also two stepdaughters and one stepson to mourn their loss.

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